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Quenya ~ English  
English ~ Quenya  
Dictionary

Developed by Helge K Fauskanger, Bergen. Wordlists updated as of December 25th, 2008. This edition set by J. Sebastián Pagani, Scottsdale, AZ, USA.. The tengwar headers in this document were written in the font “Tengwar Elfica” developed by Enrique Mombello, Argentina.





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Quenya ~ English  
Dictionary



# Quetparma Quenyallo

† = poetic or archaic word (e.g. †**él** "star" vs. **elen**, **tinwë**) or a poetic or archaic meaning of an ordinary word (e.g. **russë** "corruscation, †swordblade"), \* = unattested form or translation, \*\* = wrong form, ʀ = "reconstructed"/prehistoric form mentioned by Tolkien (and by him usually marked with an asterisk, here reserved for post-Tolkien reconstructions), # = form that is only attested in a compound or as an inflected form (e.g. **#ahya-**). Brackets indicate forms struck out by Tolkien. Abbreviations: LotR = *The Lord of the Rings*, Silm = *The Silmarillion*, MC = *The Monsters and the Critics and other Essays*, MR = *Morgoth's Ring*, LR = *The Lost Road*, Etym = *The Etymologies* (in LR: 347-400), FS = *Fíriel's Song* (in LR:72), RGEO = *The Road Goes Ever On* (Second Edition), RS = *Return of the Shadow*, T1 = *The Treason of Isengard*, WJ = *The War of the Jewels*, PM = *The Peoples of Middle-earth*, Letters = *The Letters of J. R. R. Tolkien*, LT1 = *The Book of Lost Tales 1*, LT2 = *The Book of Lost Tales 2*, Nam = *Namárië* (in LotR:398), CO = Cirion's Oath and its commentary in UT:305, 317, EO = Elendil's Oath in LotR:1003, 1004; Arct = "Arctic" sentence (in *The Father Christmas Letters*), Markirya = the Markirya Poem and its commentary in MC:221-223; GL = *Gnomish Lexicon* (in *Parma Eldalamberon* #11), QL = *Qenya Lexicon* (in *Parma Eldalamberon* #12), PE = *Parma Eldalamberon*, VT = *Vinyar Tengwar* (PE and VT being journals publishing Tolkien material edited by C. Gilson, C.F. Hostetter, A.R. Smith, W. Welden and P. Wynne; please refer to the individual journals here referenced to determine which editors are involved in any given case), vb = verb, adj = adjective, interj = interjection, pa.t. = past tense, fut = future tense, perf = perfect tense, freq = frequentative form, inf = infinitive, gen = genitive, pl = plural form, sg = singular form. The spelling used in this wordlist is regularized (c for k except in a few names, x for ks, long vowels marked with accents rather than macrons or circumflexes; the diaeresis is used as in most of LotR). The spelling used in the source is usually indicated; for instance, ("k") following a word indicates that the word is spelt with a k instead of a c in Tolkien's text. When s in a word represents earlier *p* (*th* as in "thing") and it should be spelt with the letter **súlë** instead of **silmë** in Tengwar writing (though Tolkien himself sometimes ignored or forgot this), this is indicated by (b) immediately following the word in question (see for instance **asëa aranion**). When n in a word represents earlier *ñ* (*ng* as in "thing") and should be spelt with the letter **noldo** rather than **númen** in Tengwar writing, this is indicated by (*ñ*) immediately following the word in question (see for instance **Noldomar**). When the word is actually spelt with *ñ* instead of *n* in the source, this is indicated by (*ñ*) immediately following the word in question (see for instance **nandë** #2).

Wordlist last updated December 25, 2008

<A>

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

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

**a** (3), also **á**, imperative particle. An imperative with "immediate time reference" is expressed by **á** in front of the verb (or "occasionally after it, sometimes before and after for emphasis"), with the verb following in "the simplest form also used for the uninflected 'aorist' without specific time reference past or present or future" (PE17:93). Cf. **a laita te, laita te!** "[O] bless them, bless them!", **á vala Manwë!** "may Manwë order it!", literally "o rule Manwë!" (see **laita, vala** for reference); cf. also **á carë** "do[!]", **á ricë** "try!", **á lirë** "sing[!]", **á menë** "proceed[!]", **a norë** "run[!]" (PE17:92-93, notice short **a here**), **á tula** "come!" (VT43:14). In the last example, the verb **tul-** "come" receives an ending **-a** that probably represents the *suffixed* form of the imperative particle, this apparently being an example of the imperative element occurring both "before and after" the verbal stem "for emphasis" (PE17:93). This *ending* may also appear on its own with no preceding **alá**, as in the command **queta** "speak!" (PE17:138). Other examples of imperatives with *suffixed -a* include **cena** and **tira** (VT47:31, see **cen-**, **tir-**); the imperatives of these same verbs are however also attested as **á tirë**, **á cenë** (PE17:94) with the imperative particle remaining independent and the following verb appearing as an uninflected aorist stem. This aorist can be plural to indicate a 3rd person pl. subject: **á ricir!** "let them try!" (PE17:93). **Alyë** (VT43:17, VT44:9) seems to be the imperative particle **a** with the pronominal suffix **-lyë** "you, thou" suffixed to indicate the subject who is to carry out the command; attested in the phrase **alyë anta** "give thou" (elided **aly'** in VT43:11, since the next word begins in **e-**: **aly' eterúna me**, "do thou deliver us"); presumably other pronominal suffixes could likewise be added. The particle **a** is also present in the negative imperatives **ala**, **#ála** or **áva**, q.v.

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

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

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

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

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

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

**acúna** ("k") see **cúna**

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

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

**ahosta** see **hosta**

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

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

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

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

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

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

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

**aicalë** ("k") noun "a peak" (AYAK)

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

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

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

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

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

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

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

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

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

**Aina Eruontari** for "holy Mother" in his rendering of the *Sub Tuum Praesidium* (WJ:399, FS, SA, VT43:32, VT44:5, 12, 17-18)

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

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

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

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

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

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

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

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

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

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

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

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

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

**airë** (1) adj. "holy", **#Airefëa** "the Holy Spirit" (VT43:37, dative **airefëan** on the previous page), **airëtarí** or **Airë Tári** "holy queen" (a title of Varda, PM:363), genitive **aire-táριο** "holy-queen's" (Nam, RGEO:67). However, according to PM:363, **airë** is the noun "sanctity", while **aira** is the adjective "holy". VT43:14 refers to an etymological note of "Sept.-Oct. 1957" where **airë** is said to be a noun "sanctity, holiness", and the adjective "holy" is given as **airëa**. However, the verb **#airita-** "hallow" seems to be formed from an adjective **airë**, **airi-** "holy". Evidently **airë** can function as both adjective ("holy") and noun ("holiness"); if so **airë** as adj. could represent a primitive adjective \***gaisi**, whereas **airë** as noun may descend from \***gaisë**. The former but not the latter would have the stem **airi-** (as observed in the derived verb **#airita-**), and compounds like **airëtarí** (rather than \***airitári**) would seem to contain properly the noun "holiness".

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

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

**airëa** adj. "holy"; see **airë**.



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

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

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

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

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

**aiwë** noun "(small) bird" (AIWĒ, SA:lin #1);

**Aiwendil** "Lover of Birds" (UT:401)

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

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

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

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

**ala**, **#ála** (1) imperative particle **á**, **a** combined with the negation **lá**, **-la** "not" to express a prohibition (VT43:22; see **lá** #1). Also with 1st person suffix **-lyë** (**alalyë** and **álalyë**, VT43:10, 22, VT44:8) and 1st person pl. object suffix **-më** (**alamë** and **álamë**, "do not [do something to] us", as in **álamë tulya**, "do not lead us", VT43:12, 22). In the essay *Quendi and Eldar*, negative imperatives are rather indicated by **áva**, q.v., but this form can well coexist with **ala**, **#ála**.

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

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

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

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

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

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

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

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

**alaië**, see **lá** #1

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

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

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

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

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

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

**#Alamanya** pl. **Alamanyar** noun, name of the Elves who started on the march from Cuiviénen but did not reach Aman; = **Úmanyar** (MR:163)

**álamë**, see **me**

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

**alanessë**, see **alenessë**

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

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

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

**alarca** ("k") adj. "swift, rapid" (LAK?)

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

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

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

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

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

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

**[ a l a t ú l i ë** ? noun / ? interjection "welcome" (PE17:172)]

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

**albë**, see **alvë**

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

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

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

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

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

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

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

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

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

**alda** *noun* "tree" (GALAD, GÁLAD, SA, Nam, RGE0:66, LR:41, SD:302, LT1:249, LT2:340, VT39:7), also name of tengwa #28 (Appendix E). Pl. **aldar** in *Narqelion*; gen. pl. **aldaron** "of trees" in *Namárië*. Etymology of **alda**, see Letters:426 and UT:266-7. The latter source states that primitive *agaladā*, whence Quenya **alda**, originally applied to stouter and more spreading trees such as oaks or beeches, while straighter and more slender trees such as birches were called *ornē*, Quenya **ornē** - but this distinction was not always observed in Quenya, and it seems that **alda** became the general word. According to PE17:25, primitive *galada* (sic) referred to "a plant (large) and was a general term". Place-name **Aldalómë** "tree-night" or "tree-shade-night" (*LotR2:III ch. 4, translated in PE17:82*); **Aldarion** masc. name, "Son of (the) Trees" (Appendix A), **Tar-Aldarion** a Númenorean King (UT:210). **Aldaron** a name of Oromë (*Silm*); **aldinga** "tree-top" (VT47:28), **aldarembina** (pl. **aldarembinë** attested) *adj.* "tree-tangled", the cognate of Sindarin *galadhremmin* (PM:17:26). **Aldúya** fourth day of the Eldarin six-day week, dedicated to the Trees (Appendix D). The word seems to include \***Aldu**, a dual form referring to the Two Trees. The Númenóreans altered the name to **Aldëa** (presumably < \**aldajā*), referring to one tree (the White) only. The dual **Aldu** seems to occur also in **Aldudénië** "Lament for the Two Trees" (a strange word, since Quenya does not permit intervocalic *d* as in this word - perhaps the Vanyarin dialect of Quenya did) (*Silm*)

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

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

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

**Aldëa** *noun*, what the Númenóreans called the fourth day of the Eldarin six-day week, dedicated to Telperion, the White Tree (Appendix D). The day was originally called **Aldúya**, referring to both of the Two Trees, but Númenóreans altered the name to **Aldëa** (presumably < \**aldajā*), referring to one tree (the White) only. (Appendix D) - Early "Qenya" also has an adjective **aldëa** "tree-shadowed" (LT1:249).

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

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

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

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

[**alla!** (also **alar!** or **ala**) interjection "hail, blessed be (thou)". (VT45:5, 14)] PE17:146 cites **alla** "hail,

welcome" as a variant (occurring within the imaginary world) of **aiya**.

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

[**allen** - see **ala** #5.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Altariel** fem. name "Galadriel", "maiden crowned with a radiant garland" (SA: *kai*; the form **Altáriel** is *Telerin*; see PM:347) Stem **Altariel-** seen in the genitive **Altariello**, occurring in the superscript of the Tengwar transcription of *Namárië* in RGE0.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

q.v.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Ambaróna** place-name "Eastern (land)", possibly basically an adjectival form **Ambarónë** "uprising, sunrise,

Orient" (*LotR2:III ch. 4; PE17:82, compare the Etymologies, entry AM<sup>2</sup>*)

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

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

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

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

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

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

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

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

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

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

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

**âmen**, see **me**

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

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

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

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

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

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

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

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

**ampano** *noun* "building" (especially of wood), "wooden hall" (*PAN; alternative form umpano, VT45:36, which Tolkien in one case altered to ampano, VT46:8*). In the pre-classical Tengwar system presupposed in the *Etymologies*, **ampano** was also the name of tengwa #6

(*VT46:8*), which letter Tolkien would later call **umbar** instead (changing its value from **mp** to **mb**).

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

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

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

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

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

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

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

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

**an** (1) *conj. and prep.* "for" (*Nam, RGEO:66*), **an cé mo quernë**... "for if one turned..." (*VT49:8*), also used adverbially in the formula **an** + a noun to express "one more" (of the thing concerned: **an quetta** "a word more", *PE17:91*). The **an** of the phrase **es sorni heruion an!** "the Eagles of the Lords are at hand" (*SD:290*) however seems to denote motion towards (the speaker): the Eagles are coming. Etym has **an, ana** "to, towards" (*NĀ<sup>1</sup>*). The phrase **an i falmalī** (*PE17:127*) is not clearly translated but seems to be a paraphrase of the word **falmalinnar** "upon the foaming waves" (*Nam*), suggesting that **an** can be used as a paraphrase of the allative ending (and if **falmalī** is seen as a Book Quenya accusative form because of the long final vowel, this is evidence that **an** governs the accusative case). In the "Arctic" sentence, **an** is translated "until". Regarding **an** as used in *Namárië*, various sources indicate that it means **an** "moreover, further (more), to proceed" (*VT49:18-19*) or ("properly") "further, plus, in addition" (*PE17:69, 90*). According to one late source (ca. 1966 or later), **an** "is very frequently used after a 'full stop', when an account or description is confirmed after a pause. So in Galadriel's Elvish lament [...]: *An sí Tintallë*, etc. [= For now the Kindler, etc...]. This is translated by me 'for', side **an** is (as here) often in fact used when the additional matter provides an explanation of or reason for what has already been said". Related is the use of **an** + noun to express "one more"; here **an** is presumably accented, something the word would not normally be when used as a conjunction or preposition.

**an-** (2) intensive or superlative prefix carrying the idea of "very" or "most", seen in **ancalima** "most bright" (cf. **calima** "bright"), **antara** "very high, very lofty" and **#anyára** \*"very old" or \*"oldest" (the latter form occurring in the so-called *Elaine* inscription [VT49:40], there with the dative ending **-n**). Assimilated to **am-** before **p-**, as in **amparca** ("k") "very dry", and to **al-**, **ar-**, **as-** before words in **l-**, **r-**, **s-** (though Tolkien seems to indicate that before words in **l-** derived from earlier **d**, the original quality of the consonant would be preserved so that forms in **and-** rather than **all-** would result). See also **un-**. (*Letters:279, VT45:5, 36*) Regarding the form of the superlative prefix before certain consonants, another, partially discrepant system was also set down in the

*Etymologies* and first published in VT45:36. The prefix was to appear as **um-** or **un-** before labialized consonants like **p-**, **qu-**, **v-** (the consonant **v** preserving its ancient pronunciation **b-** following the prefix, thus producing a word in **umb-**), as **in-** (technically **iñ-**) before **c-** and **g-** (the latter presumably referring to words that *originally* had initial **g-**, later lost in Quenya but evidently preserved following this prefix), and as **an-** otherwise. However, this system would contradict the canonical example **ancalima**, which would have been **\*incalima** if Tolkien had maintained this idea. – In a post-LotR source, the basic form of the prefix is given as **am-** instead (see **am-** #2). In this late conception, the prefix still appears as **an-** before most consonants, but as **ama-** before **r**, **l**, and the form **an-** is used even before **s-** (whether original or from **þ**), not the assimilated variant **as-** described above. General principles would suggest that the form **am-** should also appear before **y-** (so the form **#anyára** probably presupposes **an-** rather than **am-** as the basic form of the prefix, Tolkien revisiting the earlier concept). (PE17:92)

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

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

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

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

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

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

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

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

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

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

**anarórë** *noun* "sunrise" (ORO)

**anca** *noun* "jaws, row of teeth" (ÁNAK [there spelt *anca* in *Etym* as printed in LR, but according to VT45:5, Tolkien's own spelling in the *Etym* manuscript was *anka*], NAK [there spelt *anka*], *Appendix E*, SA - despite what Christopher Tolkien says in the entry **anca** in SA, the Quenya word **anca** as such does NOT appear in the Sindarin dragon-name **Ancalagon**, but its Sindarin cognate **anc** does. See **ÁNAK** in the *Etymologies*.) Also name of **tengwa** #15 (*Appendix E*). Despite its English gloss, **anca** is a singular word (in *Etym* the gloss is indeed "jaw", not "jaws").

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

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

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

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

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

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

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

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

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

**ando** (1) *noun* "gate", also name of **tengwa** #5 (AD, *Appendix E*). A deleted entry in the *Etymologies* gave **Ando Lómen**, evidently "Door of Night" (VT45:28;

notice "Qenya" genitive in **-n** rather than **-o** as in LotR-style Quenya)

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

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

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

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

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

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

**andúna** *adj.* "western" (PE17:18)

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

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

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

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

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

**†ánë**, see **anta-**

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

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

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

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

**angaina** *adj.* "of iron" (ANGĀ)

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

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

**Angamandi**) (LT1:249).

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

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

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

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

**ánië**, see **anta-**

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

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

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

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

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

**anta-** (1) *vb.* "give" (ANA<sup>1</sup>, MC:215, 221), pa.t.

**antanë** (**antanen** "I gave", VT49:14) or **†ánë**, perfect **ánië** (PE17:147, cf. QL:31). According to VT49:14, Tolkien noted that **anta-** was sometimes often with an "ironic tone" to refer to missiles, so that **antanen hatal sena** "I gave him a spear (as a present)" was often used with the real sense of "I cast a spear at him". Usually the recipient of the thing given is mentioned in the dative or allative case (like **sena** in this example), but there is also a construction similar to English "present someone with something" in which the recipient is the object and the gift appears in the instrumental case: **antanenyés parmanen**, "I presented him with a book" (PE17:91). – The verb occurs several times in *FS*: **antalto** "they gave"; strangely, no past tense marker seems to be present (see **-lto** for the ending); **antar** a pl. verb translated "they gave", though in LotR-style Quenya it would rather be the present tense "give" (pl.); **antaróta** "he gave it" (**anta-róta** "gave-he-it"), another verb occurring in *Fíriel's Song*, once again with no past tense marker. Also **antáva** "will give", future tense of **anta-** "give"; read perhaps **\*antuva** in LotR-style Quenya; similarly **antaváro** "he will give" (LR:63) might later have appeared as **\*antuvás** (with the ending **-s** rather than "Qenya" **-ro** for "he"). **Antalë** imperative "give thou" (VT43:17), sc. **anta** "give" + the element **le** "thou", but this was a form Tolkien abandoned. Apparently **ana** was at one point considered as another imperative "give", but Tolkien rewrote the text in question (VT44:13), and the normal patterns would suggest **\*á anta** with an independent imperative particle.

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

**antara** *adj.* "very high, very lofty", the adjective **tára** "lofty" with the superlative prefix **an-** (q.v.) We might have expected **\*antára**. Also place-name **Antaro**

(VT45:5, 36), said to be the "name of a mountain in Valinor south of Taniq[u]etil" (VT46:17)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**apairë** *noun* "victory" (GL:17)

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

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

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

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

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

**apsene-** *vb.* "remit, release, forgive" (VT43:18, 20; it is unclear whether the final -e is somehow part of the verbal stem or is just the final form of the ending -i associated with the aorist, so that "I forgive" would be \***apsenin**). Where Tolkien used **apsene-**, he cited the person(s) forgiven in the dative (**ámen apsenë** "forgive us", literally "for us"), whereas the matter that is forgiven appears as a direct object (VT43:12). Compare **avatyar-**.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**aran** *noun* "king"; pl. **arani** (*WJ:369, VT45:16, PE17:186*); gen.pl. **aranion** "of kings" in **asëa aranion**, q.v.; **aranya** "my king" (**aran** + **nya**) (*UT:193*). **Aran Meletyalda** "king your mighty" = "your majesty" (*WJ:369*); **aran Ondóreo**, "a king of Gondor" (*VT49:27*). Also in **arandil** "king's friend, royalist", **arandur** "king's servant, minister" (*Letters:386*); **Arantar** masc. name, "King-Lord" (*Appendix A*); **Arandor** "Kingsland" region in Númenor (*UT:165*); the long form **Arandóre** appears as a name of Arnor in *PE17:28* (elsewhere **Arnanóre**, q.v.) Other compounds **ingaran**, **Noldóran**, **Núaran**, q.v.

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

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

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

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

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

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

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

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

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

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

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

Compare **arauco**.

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

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

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

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

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

**arda** *noun* "realm" (*GAR under 3AR*). It is said that **arda**, when used as a common noun, "meant any more or less bounded or defined place, a region" (*WJ:402*), or "a particular land or region" (*WJ:413*). Capitalized **Arda** "the Realm", name of the Earth as the kingdom of Manwë (*Silm*), "the name given to our world or earth...within the immensity of Eä" (*Letters:283*), once translated "Earth" (*SD:246*). Also name of tengwa #26 (*Appendix E*). Masc. name **Ardamirë** "Jewel of the World" (*PM:348*), shorter form **Ardamir** (*UT:210*) **Ardaranyë** "the Kingdom of Arda" (*PE17:105*)

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

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

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

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

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

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



**ari, arin** *prep.* \*"beside the"? See **ara**.  
**arin** *noun* "morning" (AR<sup>1</sup>)  
**arinya** *adj.* "morning" in the adjectival sense (e.g. \***arinya árë** "morning sun") and hence "early" (AR<sup>1</sup>, VT45:6)  
**arma** (1) *noun* "a ray of sunlight" (PE17:148)  
**[arma** (2) *noun* "possessions, goods, property" (VT45:14), "a piece of goods or property" (VT45:16)]  
**armar** *noun* "goods" (pl.) (3AR). Compare the sg. **arma** "a piece of goods or property" mentioned above, though Tolkien struck out that text.  
**armaro** *noun* "neighbour"; also **asambar, asambaro** (VT48:20, VT49:25)  
**armë** *prep. with pron. suffix* \*"beside us" (exclusive), changed from **anwë** (VT49:25); see **ara**.  
**armet** *prep. with pron. suffix* \*"beside us" (dual), changed from **arwet** (VT49:25); see **ara**.  
**Armenelos** place-name, City of the Kings in Númenor (**ar-menel-os(to)** "royal-heaven-city"???) The stem should possibly be \***Armenelost-** (compare **Mandos, Mandost-**).  
**Arnanórë, Arnanor** place-name "Arnor", Royal Land (so #**arna** = "royal"?) (Letters:428). Cf. **Arandórë**.  
**arni** < **anni** *prep. with pron. suffix* \*"beside me" (VT49:25); see **ara**  
**arquen** *noun* "a noble" (WJ:372), "knight" (PE17:147)  
**arsë** *prep. with pron. suffix* \*"beside him/her" (informal) (VT49:25); see **ara**. **Arsë** "he is out" (VT49:23, 35, 36)  
**arta** (1) *adj.* "exalted, lofty" (PM:354), "high, noble" (PE17:118, 147); cf. names like **Artaher, Artanis**.  
**arta** (2) *noun* "fort, fortress" (GARAT under 3AR)  
**arta** (3) *adv.* "etcetera" (PE17:71); see **ta** #4.  
**arta** (4) *prep.* "across, athwart" (LT2:335), perhaps rather **olla** in Tolkien's later Quenya.  
**Artaher (Artahér-)** masc. name "noble lord" (Sindarin *Arothir*) (PM:346)  
**Artamir** masc. name \*"Noble jewel" (Appendix A); cf. **mírë**.  
**Artanis** fem. name "noble woman" (PM:347)  
**artarindo** *noun* "bystander" (one standing beside another as a supporter) (PE17:71). Also **astarindo**.  
**artaurë** *noun* "realm" (PE17:28). Cf. **turmen**.  
**artë** *prep. with pron. suffix* \*"beside them", changed from **astë** (VT49:25). See **ara**.  
**artuilë** *noun* "dayspring, early morn" (TUY)  
**Arvalin** place-name, "outside Valinor" (AR<sup>2</sup>)  
**Arvernien** place-name, "(the land) beside the Verna" (PE17:19). It is unclear what "Verna" refers to.  
**Arveruen** *noun* third day of the Valinorian week of 5 days, dedicated to Aule and Yavanna (BES)  
**arwa** (1) *adj.* "in control of, possessing" (followed by genitive, e.g. \***arwa collo**, "having a cloak [**colla**]"). Also suffix **-arwa** "having", as in **aldarwa** "having trees, tree-grown" (3AR). In a deleted entry in the *Etymologies*, **-arwa** was glossed "having, possessing, holding, controlling" (VT45:14)

**[arwa** (2) *noun* "possessions, belongings, wealth" (VT45:14)]  
**arwë** (1) *prep. with pron. suffix* \*"beside us" (inclusive) (VT49:25); see **ara**.  
**[arwë** (2) *noun* "possessions, wealth; treasure" (VT45:14, 16)]  
**arya** (1) *adj.* "excelling", used as the comparative form of **mára** "good", hence \*"better" (PE17:57). The superlative (\*"best") is **i arya** with the article, with genitive to express \*"the best of..." Cf. **mára**.  
**arya-** (2) *vb.* "to excel" (PE17:56). Cf. #1 above.  
**arya** (3) *noun* "twelve hours, day" (AR<sup>1</sup>; compare **aurë**). In deleted notes this word was also used as an adjective: "of the day, light" (VT45:6). Still according to VT45:6, **arya** is also the name of Tengwa #26 in the pre-classical Tengwar system presupposed in the *Etymologies*, but Tolkien would later call #26 **arda** instead (indeed **arya** was changed from **arda** in the source; Tolkien would later change his mind back again). The abandoned name **arya** suggests that the letter was to have the value **ry** (rather than **rd** as in the classical system outlined in LotR Appendix E). – Since the word for "day" (daylight period) is given as **aurë** in later sources, and **arya** is assigned other meanings in late material (see #1, 2 above), the conceptual validity of **arya** "day" is questionable.  
**[arya-** (4) *vb.* "to possess" (VT45:14)]  
**Aryantë** *noun* "Daybringer" (AR<sup>1</sup>, ANA<sup>1</sup>)  
**aryon** *noun* "heir" (GAR under 3AR). In a deleted entry in the *Etymologies*, the word was given as **aryo**, **aryon** and defined as "son of property = heir" (VT45:14), whereas in VT45:16 (reproducing deleted material from the *Etymologies*), the word is defined as "heir, prince". Alternative form **haryon**.  
**as** *prep.* "with" (together with), also attested with a pronominal suffix: **aselyë** "with thee" (VT47:31, VT43:29). The conjunction **ar** "and" may also appear in assimilated form **as** before **s**; see **ar** #1.  
**asa** (b) *prefix* denoting easiness in doing, cf. **asalastë**. The prefix often appears in reduced form **as-** before **p, t, c, q, s** (PE17:148), cf. **ascenë**.  
**asalastë** (\***apa-**) *adj.* "easily heard" (PE17:148)  
**asambar, asambaro** *noun* "neighbour"; also **armaro** (VT48:20). Since the ending **-o** is associated with the masculine gender, the form **asambar** may be gender-neutral whereas the other forms are gender-marked as masculine.  
**[asanótë]** (b) ?*adj.* (not glossed, perhaps \*"easily counted" (PE17:172)  
**asar** (b) (Vanyarin **athar**) *noun* "fixed time, festival". Adopted and adapted from Valarin. (WJ:399) PI. **asari** is attested (VT39:31)  
**ascenë, ascénima** (b) *adj.* "visible, easily seen" (PE17:148)  
**asëa** (b) 1) *adj.* "beneficial, helpful, kindly" (so according to a late note where the word is derived from \*ATHAYA); hence also: 2) **asëa** (b) *noun*, name of the healing plant called in Sindarin *athelas* (PE17:148), in English (representing Westron) called "kingsfoil", cf.

longer Quenya name **asëa aranion** (**p**) "asëa of kings" (*LotR3:V ch. 8*). Cf. **aran**.

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

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

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

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

**a s y a - ( p )** *vb.* "to ease, assist, comfort" (*PE17:148*)

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

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

**astar** *noun* "faith, loyalty (not belief)" (*PE17:183*).

Not to be confused with the pl. form of **asta** #1.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**atar** *noun* "father" (*SA; WJ:402, UT:193, LT1:255, VT43:37, VT44:12*). According to the *Etymologies* (*ATA*) the pl. is **atari**, but contrast **#atári** in **Atanátári** "Fathers of Men" (q.v.); possibly the word behaves differently when compounded. **Atarinya** "my father" (*LR:70*), **atar(inya)** the form a child would use addressing his or her father, also reduced to **atya** (*VT47:26*). Diminutive masc. name **Atarincë** ("k") "Little father", *amilessë* (never used in narrative) of **Curufinwë** = Curufin (*PM:353*). **Átaremma**, **Ataremma** "our Father" as the first word of the Quenya translation of the Lord's Prayer, written before Tolkien changed **-mm-** as the marker of 1st person pl. exclusive to **-lm-**; notice **-e-** as a connecting vowel before the ending **-mma** "our". In some versions of the Lord's Prayer, including the final version, the initial **a** of **atar** "father" is lengthened, producing **#átar**. This may be a contraction of **\*a atar** "o Father", or the vowel may be lengthened to give special emphasis to **#Átar** "Father" as a religious title (*VT43:13*). However, in *VT44:12* **Atar** is also a vocative form referring to God, and yet the initial vowel remains short.

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

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

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

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

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

**atta** (1) cardinal "two" (*AT(AT), Letters:427, VT42:26, 27, VT48:6, 19*). **Elen atta** "two stars" (*VT49:44*); notice how a noun is indeclinable before this numeral, and any case endings are "singular" and

added to the numeral rather than the noun, e.g. genitive **elen atto** "of two stars" (VT49:45). **Attalyar** "Bipeds" (sg. \***Attalya**) = Petty-dwarves (from Sindarin *Tad-dail*) (WJ:389). – A word **atta** "again" was struck out; see the entry TAT in *Etym* and cf. **ata** in this list.

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

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

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

**attaformaitë**, see **ataformaitë**

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

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

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

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

**atquetië**, see **ataquetië**

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

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

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

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

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

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

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

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

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

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

**Aulëonnar** (sg. #**Aulëonna**) *noun* "Children of Aulë", a name of the Dwarves (PM:391). See **onna**.

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

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

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

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

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

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

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

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

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

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

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

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

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

**ava-** (4) *vb* with *pa.t.* **avanë**. This verb is not clearly glossed; apparently meaning *refuse* or *prohibit* (WJ:370). Cf. **áva**, **Avamanyar**. What it seems to be more or less the same verb has its principal tenses listed (with the ending -n "I") in VT49:13: aorist **avan**, present **ávan** (**ávëan**), future **auvan** for older **avuvan**, past **avanen** or **auvan**, perfect **avávien**. In one version of the paradigm, the present tense **ávëan** and past **avanen** are marked as archaic/poetic forms. One text seemingly uses the *pa.t.* **aunë** in the sense "was not", as a negative verb, but this may have been a short-lived idea of Tolkien's (the text was revised).

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

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

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

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

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

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

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

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

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

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

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

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

**Avathar** place-name denoting the land between the southern Pelóri and the Sea, where Ungoliant dwelt; said to be "not Elvish" in WJ:404 and must be thought of as an adaptation from Valarin; on the other hand, MR:284 states that it is "ancient Quenya" and offers the interpretation "The Shadows". Whatever the case, it must have become **\*Avasar** in Exilic Quenya.

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

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

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

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

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

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

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

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

**áya** *noun* "awe" (PM:363)

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

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

**ázë** see **árë**

<C>

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

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

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

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

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

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

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

[**caina**, see **cëa, cëan**]

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

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

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

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

**caita-** *vb.* "lie" (= lie down, not "tell something untrue"), aorist tense "lies" in the sentences **sindanóriello caita mornië** "out of a grey land darkness lies" (*Nam, RGeo:67*), **caitas lá/palla i sír** "it is [lit. lies] (far) beyond the river" (PE17:65); the latter example demonstrates that **caita** can also be used of a geographical feature that "lies" in a certain place. According to PE17:72 and VT48:12-13, the pa.t. is **cainë**

or **cëantë** rather than **\*\*caitanë**. The "Qenya" form **kakainen**, translated "were lying", may seem to be related (VT27:7, 21)

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

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

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

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

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

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

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

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

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

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

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

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

**Calaquendi** *pl. noun* "Elves of the Light, Light-elves" (SA:kal-, SA:quen-/quet-, WJ:361, WJ:373); spelt *Kalaqendi* in Etym (KAL). Sg. **\*Calaquendë**.

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

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

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

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

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

**cilin**.

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

**calima** *adj.* "bright" (VT42:32); cf. **ancalima**; in PE17:56, **arcalima** appears as another superlative "brightest" (see **ar-** #2).

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

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

**calina** ("k") *adj.* "light" (KAL), "bright" (VT42:32) ("literally *illuminated*) **sunny, light**" (PE17:153)– but

apparently a *noun* "light" in **coacalina**, q.v.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**cansat, casta** (*VT48:11*)

**cánë** ("k") noun "valour" (*KAN*)

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

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

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

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

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

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

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

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

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

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

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

\***canwë**, see **#caw-**

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

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

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

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

**cár (cas-)** ("k") noun "head" (*KAS*). The given stem-form appears doubtful within the phonological framework of LotR-style Quenya. Probably we should read **cas** with stem **car-** (*PE14:69* indeed reads "kas 'head', pl. *kar*", and *VT49:17* quotes the sg. "kas" from a post-LotR source). Compare other forms found in late sources: **hlas** "ear" with stem **hlar-** (*PE17:62*) and **olos** "dream", pl. **olori**, in a late source (*UT:396*) In Tolkien's early "Qenya", post-vocalic **-s** became **-r** at the end of words but was preserved when another vowel followed. His later scheme either lets **-r** appear in both positions, or reverses the scenario altogether (hence **olos, olor-**). It would seem that the forms **cár, cas-** were distractedly carried over into the *Etymologies* from the Qenya Lexicon (*kar, kas-*, *QL:45*) even though they presuppose an earlier version of the phonology. An apparent variant form in late material, **cára** from earlier **cáza** ("k"), however fits the later phonology since intervocalic **s** would become **z** > **r** (*PE17:188*).

**car-** (1) *vb.* "make, do, build, form" (1st pers. aorist **carin** "I make, build"; the aorist is listed with all pronominal endings in *VT49:16*, also in pl. and dual forms **carir, carit**). Regarding the form **carize-** (*PE17:128*), see **-s** #1. Pa.t. **carnë** (*KAR, PE17:74, 144*). The infinitival aorist stem **carë** ("k") (by Patrick Wynne called a "general aorist infinitive" in *VT49:34*) occurs in **ecë nin carë sa** "I can do it" (*VT49:34*), also in **áva carë** "don't do it" (*WJ:371*) and **uin carë** (*PE17:68*); in the last example Tolkien calls **carë** an example of the "simplest aorist infinitive", the same source referring to **carïë** as the "general infinitive" of the same verb. Pl. aorist **carir** "form" in the phrase **i carir quettar** ("k") "those who form words" (*WJ:391, cf. VT49:16*), continuative **cára**, future **caruva** (*PE17:144*), **carita** ("k"), infinitive/gerund "to do" or "doing" (*VT42:33*), with suffixes **caritas** "to do it" or "doing it", **caritalya(s)** "your doing (it)" in *VT41:13,17, VT42:33*. Past participle **#carina**, q.v.; *VT43:15* also gives the long form **carina** ("k"), read perhaps \***cárina**. (**Carima** as a passive participle may be a mistake, *VT43:15*.) *PE17:68* refers to a "simple past passive participle" of the form **carinwa** ("kari-nwa"). "Rare" past participle active (?) **cárienwa** ("k") \*\*"having done" (*PE17:68*), unless this is also a kind of passive participle (the wording of the source is unclear). Some alternative forms in *Fíriel's Song*: past tense **cárë** ("káre") "made"; this may still be an alternative to the better-attested form **carnë** (*LR:362*) even in LotR-style Quenya. Cf. **ohtacaré** "war-made", made war (see **#ohtacar-**). Also \***cárië** with various suffixes: **cárier** ("kárier") is translated "they made"; in LotR-style Quenya this could be seen as an augmentless perfect, hence \*\*"they have made", "they" being simply the plural ending **-r**. The literal meaning of **cárielto** ("k") must also be \*\*"they made" (cf. **-lto**). – Derived adjectives **urcárima** and **urcarnë** "hard to make / do", **urucarín** "made with difficulty" (*PE17:154*), **saucarya** "evil-doing" (*PE17:68*).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Carmë** ("k") *noun* "art" (UT:459)

**carna** *passive participle* \*\*"built, made" in **Vincarna** "newly-made" (MR:408), also struck-out **alacarna** "well-done, well-made" (PE17:172). **Carna** would seem to be the passive participle of **car-**, though a longer form **carina** (read \***cârina**?) is also attested (VT43:15).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**#caw-** *vb.* "bow" ("k") (1st pers aorist **cawin** "I bow") (LT1:257; cf. **cauca**, **cauco**). In Tolkien's later Quenya, a verbal stem with **w** in this position does not seem to fit the general phonology well; intervocalic **w**

would become **v**. We should perhaps read \***cav**- wherever the second consonant of the root follows a vowel, but the nasal-infixed past tense could be \***canwë** with the original quality of the consonant preserved. (Compare such a past tense form as **anwë**, q.v.) However, Tolkien's later verb **luhta-** may be preferred for intransitive "bow".

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

**cé** ("k"), also **ce** ("k") "may be" (VT49:19, 27), particle indicating uncertainty (VT42:34; **ce** in Bill Welden's note is a misspelling, VT44:38, but the short form **ce** does occur in other texts, cf. VT49:18-19). In VT42, Welden wrote that Tolkien altered **ké** to **kwí** (or **kwíta**, q.v.), but Welden later noted that "it does not follow that because the form was changed in another sentence it would necessarily have been corrected in the examples cited" (VT44:38). So **cé/ké** may still be a conceptually valid form. (The forms in **kw-** rather than **qu-** seem abnormal for Quenya, at least as far as spelling is concerned.) In another conceptual phase, **cé** was also used = "if" (VT49:19), but this conjunction appears as **qui** elsewhere. Examples of **cé**, **ce** meaning "if" (said to be "usually [used] with aorist") include **cé mo quetë ulca** ("k", "q") "if one speaks evil", **cé tulis, nauvan tanomë** ("k") "if (s)he comes, I will be there" (VT49:19), **cé mo...** "if one...", **ce formenna** "if northwards" (VT49:26)

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

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

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

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

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

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

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

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

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

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

**cemen** (**cén**) (spelt "**kemen**" in some sources, "**cemen**" in others) noun "earth" (VT44:34), **Cemenyë** ("k") "and Earth" (VT47:11). **Cemen** refers to the earth as a flat floor beneath **menel**, the heavens (SA:*kemen*); "soil, earth" (KEM, LT1:257). At one stage, Tolkien intended **cemen** to be the genitive of **cén**; later **cemen** became the nominative, and the status of **cén** is uncertain. See **Kementári**. Locative **cemessë**, **cemenzë** (really spelt

with **c** rather than **k** in one version, but also **kemenze**) in the Quenya Lord's Prayer; later changed to **kemendë**, **cemendë** (VT43:17)

[**cemenáro**, see **cemnaró**]

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

**cemi** noun "earth, soil, land"; **Cémi** ("k") "Mother Earth" (LT1:257; the "Quenya" word **cemi** would correspond to **cemen** in LotR-style Quenya)

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

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

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

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

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

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

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

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

**cendë** noun "point" (PE16:96)

**cendelë** noun "face" (VT49:21)

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

**centa** noun "communication, enquiry, \*essay";

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

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

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

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

**ces-** (**þ**) ("k"), "to search (for something), to examine (something) in order to find (something)"; the root meaning is given as "enquire of, question, examine" (something). **Cesë parma** "to look in a book" (for a passage or information required); here the aorist stem **cesë** is used as infinitive. Notice that **ces-** here takes a simple direct object **parma** (not locative \***parmassë**, despite the translation). Past tense **cense** (**þ**) given, replacing the phonologically expected form **centë** (also cited). (PE17:156)

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



**ceula**, see **quëa**

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

**ceura** ("k"), probably *adj.* "renewed" (VT48:8).

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

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

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

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

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

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

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

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

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

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

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

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

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

**cilya** *noun* "chasm", allative **cilyanna** ("k") "in-Chasm" (sc. "into [the] chasm") (LR:47, 56). In MR:471, **cilya** is defined as "cleft, gorge". Spelt **kilya** in Etym, there defined as "cleft, pass between hills, gorge" (KIL)

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

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

**#cir-**, see **círa**

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

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

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

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

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

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

\***cirtë** see **certa**

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

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

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

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

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

**coa** ("köa") *noun* "house" (VT47:35, with etymology); **coarya** "his house" (WJ:369), allative **coaryanna** ("k") "to/at his house" (VT49:23, 35), **quenderinwë coar** ("koar") "Elvish bodies" (PE17:175). Notice how **coa** "house" is here used metaphorically = "body", as also in the compound **coacalina** "light of the house" (a metaphor for the soul [fëa] dwelling inside the body [hroa]) (MR:250)

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

[**coacë**, see **quácë**]

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

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

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

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

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

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

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

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

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

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

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

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

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

See **corma**.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**coron** (1) *noun* "mound" (SA); **Coron Oiolairë** ("Koron"), place-name: the "Mound of Eversummer" where the Two Trees grew. Also contracted **Corollairë** (WJ:401) and **Corlairë** (MR:107); both are spelt with an initial **k** in the sources.

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

**C o s m o c o** ("k") *masc. name* "Gothmog" (LT2:344)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[**culo**, **culu** ("k") *noun* "gold" (substance)] (KUL, VT49:47; the word **culu** also occurred in early "Qenya" [LT1:258], but in the *Etymologies* it was struck out; the regular *Quenya* word for "gold" is apparently **malta**. In another version, **culo** meant "flame" [VT45:24], but this is apparently also a word Tolkien abandoned.)

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

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

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

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

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

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

**culuvai** ("k") ??? (Narqelion)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Curvo**, see **Curufinwë**

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

<D>

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

"do".

-**dil**, -**ndil**, ending that Tolkien likened to Old English "-wine", sc. "-friend" as part of names, e.g. **Elendil**, **Eärendil** (NIL/NDIL); see the entry -**ndil**. Also long -**dildo** (VT46:4), and possibly -(n)**dilmë** as the corresponding feminine form (see **Vardilmë**).

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

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

<E>

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

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

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

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

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

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

**ëar** *noun* "sea" (AYAR/AIR [gives also *dat. sg. ëaren*], WJ:413; see Letters:386 for etymology). Not to be confused with the pl. form of the verb **ëa** "be, exist". Pl. **ëari** "seas" (FS, LR:47); **Eär** "the Great Sea" (cf. **ëaron** "ocean"), ablative **Eärello** "from the Great Sea", **et Eärello** "out of the Great Sea" (EO). **Eärë** *noun* "the open

sea" (SD:305). Compound **ëaruilë** *noun* "seaweed" (UY). Found in proper names like **Eärendil** "Sea-friend", **Eärendur** masc. name, "Sea-servant"; in effect a variant of *Eärendil* (Appendix A). **Eärendur** was also used = "(professional) mariner" (Letters:386). Fem. name **Eärwen** "Sea-maiden" (Silm); **Eärrámë** "Sea-wing", "Wings of the Sea", name of Tuor's ship (RAM, AYAR/AIR, SA)

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

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

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

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

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

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

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

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

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

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

**ecco** ("k") *noun* "spine". (In the *Etymologies* as printed in LR, entry *EK/EKTE*, the gloss is given as "spear", but according to VT45:12 this is a misreading of Tolkien's manuscript.)

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

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

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

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

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

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

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

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

**ehtyar** *noun* "spearman" (EK/EKTE). According to VT45:12, Tolkien at one point also meant **ehtyar** to be the name of Tengwa #15 with overposed dots to indicate

a palatal sound; the letter would thus have the value **hty**. However, according to the classical Tengwar spelling of Quenya as outlined in LotR Appendix E, such a letter would rather have the value \*\***ncy** (since #15 is there assigned the value **nc** in Quenya), but since \*\***ncy** is not a possible Quenya combination, a palatal variant of #15 would not occur in the classical Quenya mode.

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

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

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

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

**elda** 1. originally *adj.* "of the stars", but wholly replaced (WJ:362) by: 2. *noun* (**Elda**) = one of the people of the Stars, (high-)elf, an Elf (SA:él, *elen*, Letters:281, ELED, ÉLED; notice that Tolkien abandoned a former etymology with "depart"), chiefly in the pl. **Eldar** (WJ:362, cf. GAT(H), TELES). The primitive form Tolkien variously cited as *æledā / elenā* (Letters:281, PE17:152) and *ældā* (WJ:360). Partitive pl. **Eldali** (VT49:8), gen. pl. **Eldaron** (WJ:368, PM:395, 402); dative pl. **eldain** "for elves", for Eldar (FS); possessive sg. **Eldava** "Elf's" (WJ:407); possessive pl. **Eldaiva** (WJ:368), **Eldaivë** governing a plural word (WJ:369). The word **Eldar** properly refers to the non-Avari Elves only, but since Eldar rarely had any contact with the Avari, it could be used for "elves" in general (in LT1:251, **Elda** is simply glossed "Elf"). See also **Eldo**. – The plural form **Eldar** should not require any article when the reference is to the entire people; **i Eldar** refers to a limited group, "(all) the Elves previously named"; nevertheless, Tolkien in some sources does use the article even where the reference seems to be generic (**i Eldar** or **i-Eldar**, VT49:8).

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

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

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

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

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

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

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

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

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

**Eldarin** *adj.* derived from **Elda**: "Eldarin, Elvish" (Silm, ÉLED). Also in the longer form **Eldarinwa**

(pl. **Eldarinwë** in VT47:14, in the title **Eldarinwë leperi ar notessi**, "The Eldarin fingers and numerals")

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

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

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

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

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

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

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

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

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

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

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

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

**Elenna** place-name "Starwards", a name of Númenor: **Elenna-nórë** \*"Starwards-land", "the land

named Starwards", genitive **Elenna-nórëo** in CO.

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

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

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

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

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

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

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

**Elessar** masc. name "Elf-stone" (**Elen** + **sar**, actually \*"Star-stone", cf. **Elendil** concerning **elen** "star" being used to mean "Elf") (LotR3:V ch. 8). Genitive **Elesarno** (VT49:28, read \**Elessarno*?) indicates that the stem is **-sarn-**. As a common noun, **elessar** or "elf-stone" may signify "beryl" (in the chapter *Flight to the Ford* in the LotR, Aragorn finds "a single pale-green jewel" and declares: "It is a beryl, an elf-stone"). **Elessar** as a name may also be seen as a pun or variant of **Elessar** "Elf-friend".

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

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

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

**-ello** ablative ending (VT45:28); see **-llo**

[**ello**] *noun* "call, shout of triumph" (GYEL (< GEL))

\***elmë**, see **emmë** #2

**elmenda** *noun* "wonder" (PE13:143)

**Elpino** *noun* "Christ", Tolkien's attempt to render this title into Quenya; the intended etymology of the Quenya word is uncertain (VT44:15-16; Tolkien apparently dropped this form and replaced it with a phonological adaptation of "Christ": **Hristo** or **Hristo**.)

**elvëa** *adj.* "starlike, like stars", pl. **elvië** in *Markirya*

**Elwë** masc. name, \*"Star-person" (PM:340, WJ: 369, WEG, VT45:12). In the pre-classical Tengwar system presupposed in the *Etymologies*, **Elwë** was also the name of a Tengwa similar in form to Roman c, which in a full-vowel mode denoted a (short) e. (VT45:17; in the Sindarin "Mode of Beleriand", exemplified in the LotR

itself, this letter has the value **a** instead. Elsewhere in the *Etymologies* itself, this symbol is called **Ossë** [q.v.] and is assigned the value **o**.)

**elwen** *noun* "heart" (*LT1:255*; rather *hón* or *enda* in LotR-style Quenya)

**elyë** *pron.* "even thou", emphatic 2. person sg. pronoun (*Nam*, *RGEO:67*, *VT43:26*, *27*, *28*, *30*)

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

**emenya**, see **emya**

**emerwen** *noun* "shepherdess" (*UT:209*, *434*)

**emil** *noun* "mother", **emilinya** "my mother" (also reduced to **emya**) the terms a child would use in addressing his or her mother (*VT47:26*). **Emil** would seem to be a variant of **amil**. Also compare **emel**.

**emma** *noun* \*"picture" (compounded in **indemmar** "mind-pictures") (*PE17:179*)

**emmë** (1) *noun* "mummy", hypocoristic form of "mother", also used in children's play for "index finger" and "index toe" (*VT47:10*, *26*, *VT48:4*, *6*, *17*, *19*). Also **emya**.

**emmë** (2) *pron.* "we", emphatic pronoun; dative **emmen** (*VT43:12*, *20*). In the source this pronoun is intended as the 1st person plural exclusive; later Tolkien changed the corresponding pronominal ending from -**mmë** to -**lmë**, and the plural emphatic pronoun would likewise change from **emmë** to \***elmë**. Since the ending -**mmë** was redefined as a *dual exclusive* pronoun, the form **emmë** may still be valid as such, as a dual emphatic pronoun "we" = "(s)he and I".

\***empanya-** *vb.* "plant" (deduced from the "Qenya" pl. past tense **empannen**, *VT27:20-22*)

**emya** *noun* "mummy", also used in children's play for "index finger" and "index toe" (*VT47:10*, *26*, *VT48:4*, *6*). Said to be a reduction of **emenya** \*"my mother", seemingly presupposing **#emë** as a word for "mother" (but this word normally appears as **emil** or **amil**, incorporating a feminine ending). In *VT48:19*, **emya** is explained as deriving from *em-nya* "my mother". Compare **emmë** # 2.

**en** (1) *interjection* "there, look! yon (yonder)" (*EN*, *VT45:12*)

**en** (2), also **ena**, *adv.* "still"; **quetir en** "they still say" (*PE17:167*)

**en** (3) particle that may be inserted before a past tense form to indicate that it refers to a remote past (*VT45:12*), apparently twice attested in Fíriel's Song (*LR:72*), e.g. **en cárë** ("k") "made" (long ago). This particle may have been obsoleted by **en** "still" from a later source.

**en-** (4) prefix "again-", "re-" (*PE17:68*), in **enquantuva** "shall refill", **entuluva**, "shall come again", **Envinyatar** "Renewer", **envinyanta** "healed, \*renewed", **enyalië** "to recall" (*Nam*, *RGEO:67*, *LotR3:V ch. 8*, *VT41:16*, *MR:405*, *UT:317*; as for the etymology of **en-**, see comments on Common Eldarin base *EN* "again, once more" in *VT48:25*)

-**enca** *suffix* "without, -less" (*PE17:167*), cf. **nec-**, q.v.

**encë**, see **enquë**

**enda** *noun* "heart", but not referring to the physical organ; it literally means "centre" (cf. **endë**) and refers to the *fëa* (soul) or *sáma* (mind) itself. (*VT39:32*)

**Endamar** place-name "Middle-earth" (*EN*, *MBAR*, *NDOR*). However, Middle-earth is normally called **Endor**, **Endórë**.

**endaquet-** *vb.* "answer" (gloss uncertain) (*PE17:167*)

**endë** *noun* "core, centre, middle" (*NÉD*, *EN*, *VT48:25*)

**#endëa** *adj.* "middle" in **atendëa**, q.v. Compare **enya**.

**Ender** *noun* "bridegroom", surname of Tulkas (*NDER*, *TULUK*, *VT45:11*). The form *Enderō* (*VT45:11*) is defined as "[?virile] young bridegroom"; Tolkien's gloss was not entirely legible. But this would seem to be an archaic form, because of the long final -*ō* (later Quenya \***Endero**).

**enderi** *noun* "middle-days" (sg. \***enderë**), in the calendar of Imladris three days inserted between the months (or seasons) **yávië** and **quellë** (*Appendix D*)

**Endien** *noun*, alternative term for "autumn" (*PM:135*). In the *Etymologies*, the word **Endien** was assigned a quite different meaning: "Midyear, Midyear week", in the calendar of Valinor a week outside the months, between the sixth and seventh months, dedicated to the Trees; also called *Aldalemnar* (*YEN*, *LEP/LEPEN/LEPEK*)

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

**endya** > **enya** *adj.* "middle" (*ÉNED*)

**enel** *prep.* "between" = "at the central position in a row, list, series, etc. but also applied to the case of three persons" (*VT47:11*). This preposition refers to the position of a thing between others of the same kind; compare **imbë**.

[**eneldë**, **enellë**, **enestil** *noun* "middle finger" (*VT47:26*)]

**enelmo** *noun* "a go-between, intervener, intermediary [*as noun*], mediator" (*VT47:14*)

**enenquë** cardinal "sixteen" (*VT48:21*)

**enetya**, see **entya**

**enga** *prep.* "save" (= except) (*FS*)

**engë** *vb.* "was", "existed", past tense of **ëa**, q.v. (*VT43:38*, *VT49:29*)

**engië** *vb.* "has been", "has existed", perfect tense of **ëa**, q.v. (*VT49:29*)

**engwa** *adj.* "sickly"; nominal pl. **Engwar** "the Sickly", Elvish name of Mortal Men (*Silm*, *GENG-WĀ*)

**engwë** *noun* "thing" (*VT39:7*, *VT49:28*). – Extrapolation may also point to \***engwë** as an emphatic dual inclusive pronoun "we" (thou and I), corresponding to the ending -**ngwë**.

[**enna** *adj.* "first" (*VT45:12*)]

**enquanta-** vb. "refill" (PE17:167), **enquantuva** vb. "shall refill" (Nam); cf. see **en-**, **quat-**, **quanta-**

**enquë** ("q") cardinal "six" (ÉNEK, VT48:4, 6, 9, VT49:57); **enquëa** ordinal "sixth" (VT42:25); see also **enquië**. According to VT48:8, the word for "six" may have been **encë** ("k") in very early Quenya (the form is asterisked by Tolkien), but this was altered to **enquë** under the influence of **yunquë** "twelve" (perceived as meaning "2 times 6", \*yú-enquë, with the prefix yú-"twi-").

**enquesta** fraction "one sixth" (1/6) (VT48:11)

**enquete-** vb. "repeat, say again" (PE17:167)

**enquië** noun, Eldarin six-day week, pl. **enquier** (Appendix D). Cf. **enquë** "6". Compare **lemnar**, **otsola**.

**enta** demonstrative "that yonder" (EN). In VT47:15, **enta** is defined as "another, one more" (but it may seem that Tolkien also considered the word **exë** for this meaning).

**Entar** place-name "Thither Lands, Middle-earth, Outer Lands, East" (seen from Aman) (EN)

**Entarda** place-name "Thither Lands, Middle-earth, Outer Lands, East" (seen from Aman) (EN, VT45:12)

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

**entë** (2) noun "center" (VT41:16; **endë** is perhaps to be preferred, see **entya**)

**ento** adv. "next" (Arct)

**entulesë** noun "return" (UT:171)

**entya**, **enetya** adj. "central, middle" (VT41:16; these forms, as well as the noun **entë** "centre", come from a late, somewhat confused source; the adjective **#endëa** and the noun **endë** from earlier material may fit the general system better, and **#endëa** is even found in the LotR itself as part of the word **atendëa**, q.v.)

**Enu** masc. name, "the Almighty Creator who dwells without the world" (LT2:343 - in Tolkien's later Quenya, the divine name appears as **Eru** instead)

**Envinyatar** noun "the Renewer" (LotR3:V ch. 8)

**envinyanta** passive participle "healed" (MR:405), pointing to a verbal stem **#envinyata-** "heal", literally "renew"; cf. Aragorn's title **Envinyatar** "the Renewer" (LotR3:V ch. 8).

**enwa** adv. "tomorrow" (QL:34)

**enwina** adj. "old" (Markirya)

**enya** < **endya** adj. "middle" (EN). Compare **#endëa**.

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

**enyarë** adv. "in that day" (pointing to the future) (FS)

**Eönwë** masc. name, a Maia, herald of Manwë; a name evidently adopted and adapted from Valarin (WJ:417). In some sources the same character is called **Fionwë**, which would seem to be an Elvish form.

**epë** prep. "before" ("in all relations but time", VT49:32), though the word was glossed "after" when first published (VT42:32; Bill Welden, the writer of the article

in question, later presented this correction in VT44:38). The preposition can indeed express "after" when used of time, since the Eldar imagined future time (time that comes after the present) as being "before" them (VT49:12, 32); **epë** is in this respect a variant of **apa**, q.v. (Cf. VT49:22.) Compare **epessë**, q.v. **Epë** "before" may also be used in comparison, apparently in much the same way as **lá** #2 (q.v.) (VT42:32)

**epessë** noun "after-name", nickname, mostly given as a title of admiration or honour (PM:339, UT:266, VT49:12). Cf. **essë** "name" and **epë** above.

**epeta** adv. "following that, thereupon, thence, whereupon" (**epë** + **ta** #1). Also **epeta**. (VT49:12)

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

**epa** = **epeta**, q.v.

**equë** vb. "say/says" or "said" (a tenseless pseudo-verb used to introduce quotations or a "that"-construction); with affixes **equen** "said I", **eques** "said he/she" (WJ:392, 415)

**eques** (**equess-**, as in pl. **equessi**) noun "a saying, dictum, a quotation from someone's uttered words, a current or proverbial dictum" (WJ:392); **I Equessi Rúmilo** "the Sayings of Rúmil" (WJ:398)

**er** cardinal "one, alone" (ERE, VT48:6, VT49:54), in an early source also adv. "only, but, still" (LT1:269); **Eru er** "one God" (VT44:17; **er** was here emended by Tolkien from **erëa**, which seems to be an adjectival form \*"one, single".)

**#er-** "remain", verb (LT1:269; given in the form **erin** and glossed "remains"; **erin** would have to mean "I remain" in Tolkien's later Quenya, if this word is to be adapted. However, the later synonym **lemya-** may be preferred.)

**erca** ("k") (1) noun "prickle, spine"

**erca-** ("k") (2) vb. "to prick" (ERÉK)

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

**ercassë** ("k") noun "holly" (ERÉK)

**Ercoirë** noun, alternative name of February (PM:135)

**erda** adj. "solitary, deserted" (LT1:269)

**erdë** (1) noun "seed, germ" (ERÉD, VT45:12)

**erdë** (2) noun "singularity", the person as a whole (MR:216)

**erdë** (3) noun "repose" (marked by Tolkien with an "X", perhaps indicating that he considered dropping this form to eliminate homophones) (VT46:12)

**erë**, **eren** noun "iron" or "steel"; **Eremandu** variant of **Angamandu** (Angband) (LT1:252; "iron" should be **anga** in LotR-style Quenya, but **erë**, **eren** may still be used for "steel". See also **yaisa**.)

**erëa** adj.? "one" or \*"single", apparently an adjectival form (see **er**) (VT44:17)

**Eremandu** place-name "Hells of Iron", a name of Angband (LT1:249)

**eressë** *noun* "solitude" (*ERE*). In early "Qenya", **eressë** was an adjective or adverb: "singly, only, alone" (*LT1:269*).

**eressëa** *adj.* "lonely" (*ERE, LT1:269*), "solitary" (*cf. Letters:386*). **Eressëa** place-name "Lonely (One)", often used by itself for **Tol Eressëa**, the Lonely Isle (*Silm*) or Solitary Isle (*Letters:386, footnote*)

**erinqua** *adj.* "single, alone" (*VT42:10*)

**Erintion** *noun*, second half of the month of **avestalis** (January) (*LT1:252*)

**erma** *noun* "physical matter" (*MR:338, 470*)

**Erquellë** *noun*, alternative name of September (*PM:135*)

**Ervivë** *noun*, alternative name of November (*PM:135*)

**Ertuilë** *noun*, alternative name of April (*PM:135*)

**Eru** divine name "the One" = God (*VT43:32, VT44:16-17*), "the One God" (*Letters:387*), a name reserved for the most solemn occasions (*WJ:402*). Often in the combination **Eru Ilúvatar**, "Eru Allfather" (*cf. MR:112*) Genitive **Eruo** (*MR:329, VT43:28/32*), dative **Erun** (*VT44:32, 34*). The adjectival form **Eruva** "divine" (**Eruva lissëo** "of divine grace", *VT44:18*) would be identical to the form appearing in the possessive case. Compound nouns: **Eruhantalë** "Thanksgiving to Eru", a Númenórean festival (*UT:166, 436*), **Eruhin** pl. **Eruhini** "Children of Eru", Elves and Men (*WJ:403; SA:híni*), **Eruion** "son of God" (or "God the Son?") (*VT44:16*), **Erukyermë** "Prayer to Eru", a Númenórean festival (*UT:166, 436*), **Eraulatalë** "Praise of Eru", a Númenórean festival (*UT:166, 436*), **Eruamillë** "Mother of God" (in Tolkien's translation of the Hail Mary, *VT43:32*, see also *VT44:7*), **Eruontari**, **Eruontarië** other translations of "Mother (Begetter) of God" (*VT44:7, 18*), **Erusén** "the children of God" (*RGEO:74; this is a strange form with no plural ending; contrast the synonym Eruhini.*) **#Eruanna** and **#erulissë**, various terms for "grace", literally "God-gift" and "God-sweetness", respectively (*VT43:29; these words are attested in the genitive and instrumental case, respectively: Eruanno, erulissenen*).

**Eru** place-name; this is a word to which various meanings are ascribed, but it always denotes some *region*. In the earliest phases of Tolkien's mythology, it was a region south of Taniquetil (*LT1:91, 252-253*). In the *Etymologies*, entry *ERE*, **Eru** is a "desert north-east of Valinor". In the final version of the Quenya Lord's Prayer, where the locative form **Erumandë** appears, Tolkien appears to have moved Eru out of this world entirely, making it the abode of God (Eru); **Erumandë** translates "in heaven".

**erumë** *noun* "desert" (*ERE*)

**erúmëa** *adj.* "outer, outermost" (*LT1:262*)

**Eruva**, see **Eru**

**erya** *adj.* "single, sole" (*ERE*)

**es** unidentified word in the phrase **es sorni heruion an!** "the Eagles of the Lords are at hand" (*SD:290*); possibly an assimilated form of **en**, that may function as a kind of deitic particle here: "Behold the Eagles..."

**[escë]** ("k") *noun* "rustle, noise of leaves" (*EZGE*)

**essë** (1) *noun* "name", also later name of Tengwa #31, originally (*MET*) called **árë** (**ázë**). (*Appendix E*). With a pronominal ending **esselya** "thy name" (*VT43:14*). Pl. **#essi** in *PM:339* and *MR:470*, gen.pl. **#esseron** "of names" in the compound **Nómesseron** (q.v.); we would rather have expected \***ession**, given the nom.pl. **essi**; perhaps **#esser** is a valid alternative plural form. **Essecarmë** *noun* "name-making" (*MR:214, 470*), Eldarin ceremony where the father announces the name of his child. **Essecenta** ("k") *noun* "Name-essay" (see **centa**) (*MR:415*); **Essecilmë** *noun* "name-choosing", an Eldarin ceremony where a child named him- or herself according to personal **lámatyávë** (q.v.) (*MR:214, 471*). – The meaning Tolkien originally assigned to the word **essë** in the *Etymologies* was "place" rather than "name" (*VT45:12*).

**essë** (2) *pron?* "he" (and also "she, it?"), possible emphatic 3rd sg. emphatic pronoun, attested in the sentence **essë úpa nas** "he is dumb" (*PE17:126*)

**essë** (3) *noun* "beginning" (*ESE/ESET*). This entry was marked by a query in Etym, and a word in the appendices to LotR suggests that it was emended to \***YESE/YESET**; we may therefore read \***yessë** for **essë**. (See **esta** #2.) However, for the purposes of writing the form **yesta** "beginning" from *PE17:120* may be preferred.

**essëa** *adj.* "primary" (*gloss not certainly legible*); read probably \***yessëa** in LotR-style Quenya; see **esta** #2 below (*ESE/ESET*). The meaning Tolkien originally assigned to the word **essëa** in the *Etymologies* was "in place, local" (*VT45:12*).

**[Esselda]**, *noun? adj.?*, deleted form which Tolkien never clearly glossed: "first-elf"? Or an old comparative (in **-lda**) denoting something like "elder"? The word occurs in a context where Tolkien is considering terms for the Elves as the "Firstborn", aka "Elder Kindred" (*VT45:12, cf. ESE-, ESET-*)

**esta-** (1) *vb.* "to name" (*ES, VT45:12*). In an earlier form of the relevant entry in the *Etymologies*, Tolkien let **esta-** mean "to place, set, plant" (*VT45:12*); a deleted entry *SET* also had **esta-** "precede" (*VT46:13*)

**esta** (2) *adj.* "first" (*ESE/ESET*); this entry was marked with a query. The word **Yestarë** (q.v.) "Beginning-day" in LotR suggests that Tolkien decided to change the stem in question to \***YESE/YESET**. We could then read \***yesta** for **esta** (but later this became a noun "beginning" rather than an adj. "first", *PE17:120*) and also prefix a **y** to the other words derived from *ESE/ESET* (**essë** > \***yessë**, **essëa** > \***yessëa**). **Estanossë** *noun* "the firstborn", read likewise \***Yestanossë** (\***Yestanessi?**) – but in a later text, Tolkien used **Minnónar** (q.v.) for "the Firstborn" as a name of the Elves, and this form may be preferred. (*In the Etymologies as printed in LR, the word Estanossë is cited as "Estanesse", but according to VT45:12, the second-to-last vowel is actually o in Tolkien's manuscript.*)

**estat-**, see **etsat-**

**Estë** fem. name "Repose, Rest" (*WJ:403, EZDĒ, SED*), only used as name of a Valië (*WJ:404*)

**estel** *noun* "trust, hope" (*WJ:318-319, MR:320*)



**esto** *emphatic pronoun* (?), apparently 3rd person dual, "even the two of them" (VT49:48). The word comes from a conceptual phase where Tolkien let dual pronouns end in the vowel **-o**, an idea that was apparently abandoned; also, **-st-** is associated with the second rather than the third person dual in later sources (see **-stë**). The ending may have been conceived as **\*-sto** at an earlier stage (VT49:49).

**et** *prep. (and adv.?)* "out", when followed by ablative "out of" (VT45:13) or literally "out from", as in *EO: et Eärello* "out of the Great Sea"; cf. also **et sillumello** "from this hour" in VT44:35. **Et i pe/péti**, untranslated phrase, perhaps "out of the mouth" (VT47:35). Prefix **et-** "forth, out" (ET), also in longer form **ete-** (as in **etelehta**, **eteminya**); verb **ettuler** "are coming forth" (**ettul-** = **et** + **tul-**). (SD:290; read probably **\*ettulir** or continuative **\*ettúlar** in Tolkien's later Quenya). The forms **etemmë** and **etengwë** (VT43:36) seem to incorporate pronominal suffixes for "us", hence "out of us", inclusive and exclusive respectively. The pronoun **-mmë** denoted plural inclusive "we" when this was written, though Tolkien would later make it dual exclusive instead (see **-mmë**). Second person forms are also given: **etelyë**, **etellë** "out of you", sg. and pl. respectively (Tolkien would later change the ending for pl. "you" from **-llë** to **-ldë**).

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

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

**etelyë**, see **et**

**etellë**, see **et**

**eteminya** *adj.* "prominent" (VT42:24)

**etemmë**, see **et**

**etengwë**, see **et**

**eterúna-** *vb.* (also **etrúna-**, though the cluster **tr** seems unusual for Quenya) "deliver" (= "save"). Tolkien may have abandoned this verb in favour of **etelehta-**, q.v. (VT43:23; VT44:9), but the root also appears in **#runando** "redeemer", so maybe **eterúna-** can stay with the meaning "redeem".

**etsat-** *vb.* "distribute in even portions" (apparently **et-** "out" + the base **sat** "divide, apportion"). Not cited with a final hyphen in the source (VT48:11), but some ending would obviously be required in Quenya; the verb should probably be treated as a consonant stem (primary verb). Alternative form **estat-**, but as pointed out in VT48:12, the transposition **ts** > **st** is not regular in Quenya.

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

**etsir** *noun* "mouth of a river" (ET)

**etta** *adv.* "therefore" (VT49:12)

**ettë** *noun (and/or adv.?)* "outside" (ET)

**etellë** *noun* "outer lands, foreign parts" (ET, VT45:13)

**ettelëa** *adj.* "foreign", perhaps also noun "stranger"; the reading of the second gloss is uncertain. In the *Etymologies* as printed in LR, even the former gloss is presented as an uncertain reading and the Quenya word is given as **ettelen**. According to VT45:13, the gloss "foreign" is certain and the Quenya word may also be read as **ettelëa**, which normal Quenya

morphology would also suggest to be the correct reading of Tolkien's manuscript.

**#ettul-** *vb.* "come forth", attested in the form **ettuler** "are coming forth" (**ettul-** = **et** + **tul-**). Read probably **\*ettulir** or continuative **\*ettúlar** in Tolkien's later Quenya. (SD:290)

**#etya** *adj.* initial element of **Etyangoldor** "Exiled Noldor", literal meaning likely something like "outer" or "outside" as adjective; compare preposition **et**.

**Etyangoldi** ("ñ") *noun* "Exiled Noldor" (WJ:374). Sg. probably **\*Etyangol** (with stem **\*Etyangold-**).

**euva** *vb.* "will be, will exist"; see **ëa**

**evandilyon** *noun* "gospel" (QL:36)

**exa** *adj.?* "other" (apparently as adjective) (VT47:10, VT49:33). Also **eces** ("k"), unless this is intended as the stem underlying **exa** (the root **KES** with prefixed stem-vowel) rather than a Quenya word (VT49:33).

**exë** *noun* "the other, \*another" (VT47:40, VT49:33). Though Tolkien included the article "the" in his gloss, this may be simply to indicate that **exë** is a noun, not to suggest that it is inherently definite and does not require the definite article **i**. Used in an indefinite sense, without **i** preceding, **exë** would likely translate as "another".

**éyë**, rare perfect of **ëa**, q.v.

**ezel**, **ezella** *adj.* "green" (in Vanyarin Quenya only). Adopted and adapted from Valarin. (WJ:399)

**Ezellohar** *noun* "the Green Mound" where the Two Trees grew; adopted and adapted from Valarin; also translated as **Coron Oiolairë**, **Corollairë** (WJ:401). The name must have become **\*Erellohar** in Exilic (Noldorin) Quenya.

<F>

**faica** ("k") *adj.* "contemptible, mean" (SPAY)

**faila** *adj.* "fair-minded, just, generous" (PM:352)

**faina-** *vb.* "emit light" (PHAY)

**fainu-** *vb.* "release" (LT1:250). Rather **lerya-** or **sen-** in Tolkien's later Quenya.

**fairë** (1) *noun* "phantom, disembodied spirit, when seen as a pale shape" (pl. **fairi** in *Markirya*); compare **ausa**. The noun **fairë** was also used = "spirit (in general)", as a kind of being (MR:349, PE17:117). In VT43:37 and VT44:17, **fairë** refers to the Holy Spirit (**fairë aista** or **Aina Fairë**)

**fairë** (2) *noun* "natural death" (as act) (PHIR)

**fairë** (3) *noun* "radiance" (PHAY)

**fairë** (4) *adj.* "free" (LT1:250) (rather **léra**, **lerina** or **mirima** in LotR-style Quenya)

**fairië** *noun* "freedom" (LT1:250; since this is an abstract formation based on **fairë** "free", a meaning only ascribed to this word in early "Qenya" whereas **fairë** has a string of other meanings in Tolkien's later Quenya, the conceptual validity of **fairië** "freedom" may be questioned).

**Falanyel** (**Falanyeld-**, as in pl. **Falanyeldi**), *noun*, (in the pl.) a name of the Teleri, apparently "Shore-singers" (PHAL/PHÁLAS)

**falas** (**falass-**), **falassë** *noun* "shore, beach" (LT1:253, LT2:339); **falassë** "shore, line of surf" (SA:*falas*), "shore – especially one exposed to great waves and breakers" (VT42:15), "beach" (PHAL/PHÁLAS); **Falassë Númëa** place-name "Western Surf" (LT1:253), **Andafalassë** "Langstrand" (PE17:135)

**falasta-** *vb.* "to foam", participle **falastala** "foaming, surging" in *Markirya*

**falastanë** participle (?) "surging", **falastanéro** *vb.* "was loud with surf" (MC:213, 220; *this is "Qenya" - the participle "surging" is falastala in Tolkien's later Quenya*)

**Falastur** *masc. name*, "Shore-lord" (Appendix A)

**fallë** *noun* "foam" (PHAL/PHÁLAS)

**falma** *noun* "(crested/foaming) wave" (PHAL/PHÁLAS), "a wave-crest, wave" (VT42:15), "foam wave" (PE17:127), "a breaker" (PE17:62), partitive pl. **falmali** "many waves" (PE17:73), allative **falmalinnar** "on the foaming waves" in *Namárië* (Nam, RGEO:67); the phrase **an i falmali** (PE17:74) seems to be a paraphrase of this with an independent preposition instead of the allative ending **-nna** (see **an** #1). Compounded in **Falmari**, a name of the Teleri, and **Mar-nu-Falmar**, "Home/Land under Waves", a name of Númenor after the Downfall. (SA:*falas*) **Falmari** "wave-folk", a name of the Teleri (PM:386). – In earlier "Qenya", **falma** was glossed "foam" (LT1:253, cf. MC:213). Compare also the early "Qenya" words **falmar** "wave as it breaks" (LT1:253), pl. **falmari** "waves" (MC:216)

**falmar**, **falmarin** (**falmarind-** or simply **falmarin-** as in pl. **falmarindi** [or **falmarini**]) *noun* "sea-spirit, nymph" (PHAL/PHÁLAS)

**falqua** ("q") *noun* "cleft, mountain pass, ravine" (LT2:341)

**falquan** ("q") *noun* "large sword" (LT2:341)

**fána**, **fánë** (1) *adj.* "white" (*Markirya* - **fánë** as a *sg. form in may be a misreading*). Compare **fanya**.

**fána** (2) *noun* "cloud" (SPAN, VT46:15). Cf. **fana**.

**fana** *noun* term denoting the "veils" or "raiment" in which the *Valar* presented themselves to physical eyes, the bodies in which they were self-incarnated, usually in the shape of the bodies of Elves (and Men) (RGEO:74, PE17:173-180). According to PE17:26, **fana** may be said to mean "shape" with "added notion" of light and whiteness, "it is thus often used where we might use 'a vision' – of something beautiful or sublime", yet with no connotation of "uncertainty or unreality".

**fánë**, strong past tense of **fanta**, q.v.

**fanga** *noun* "beard" (SPÁNAG)

**fangë** *noun* "long beard" (GL:34)

**fanta-** *vb.* "to veil, cloak, mantle" (VT43:22), mainly used of veils cast over things that shone, or that were brighter and more vivid (PE17:174); according to Tolkien usually the strong past tense **fánë** and perfect **afánië** were used, but later also **fantanë** in the past tense (and then perhaps **\*afantië** in the perfect?) (PE17:179-180) Cf **halya-** (q.v.), the stem of which Tolkien contrasted with the stem of this verb (PE17:184).

**fantarcenya** ("k") *adj.* "perspicacious, penetrating of sight or understanding" (PE17:176)

**Fantur** *masc. name* "lord of cloud", surname of Mandos (SPAN, TUR)

**fanwa** *noun* "veil, screen" (PE17:176, 180)

**fanwos** *noun* "mind-picture of apparition in dream", possibly ephemeral variant of **indemma** (q.v.) (PE17:174); normally Quenya phonology seems to prohibit a combination like *wo*.

**fanya** *noun* "(white) cloud" (*translated "sky" in FS*); pl. **fanyar** in *Namárië* (Nam, RGEO:67). ). Used "only of white clouds, sunlit or moonlit, or clouds gilded or silvered at the edges by light behind them", not "of storm clouds or cloud canopies shutting out the light" (PE17:174). Cf. **lumbo**, q.v. According to VT46:15, **fanya** was originally given as an adjective "white" in the *Etymologies*; the printed version in LR wrongly implies that **fanya** and **fána** both mean "cloud", whereas actually the first was at this stage meant to be an adjective "white" whereas **fána** is both *noun* "cloud" and *adj.* "white". However, *Namárië* and later emendations to the entry SPAN in Etym indicate that Tolkien would later think of **fanya** as a *noun* "cloud", perhaps giving it the same double meaning as **fána**: "cloud" as well as "white". According to PE17:26, **fanya** was originally an adjectival form "white and shining" that was however often used as a *noun* "applied to various things, notably to white clouds lit by sun or moon". In *Namárië*, the word is used poetically with reference to the hands of Varda (she lifted her hands **ve fanyar** "like clouds").

**Fanyamar** place-name referring to the "upper air" (SPAN), literally "Cloudland"

**fanyarë** *noun* "the skies" (not heaven or firmament - the upper airs and clouds). Note that despite its English gloss, **fanyarë** is a singular word and therefore takes a singular adjective/participle, as in **fanyarë rúcina** "ruined skies" in *Markirya* (see MC:220, note 8 for this translation)

**fára** *noun* "beach, shore" (VT46:15)

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

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

**fárëa** *adj.?* "enough" (presumably adjective, whereas the adverb is **faren**); **ufárëa** "not enough" (FS). Etym has **farëa** "enough, sufficient" (PHAR)

**farinyë**, a pa.t. of **farya-**, q.v.

**farma** *noun* ?"carpet" (*reading of gloss very uncertain; another gloss occurring in the manuscript cannot be certainly interpreted, though the editors suggest "string" or "stray"*) (VT46:15)

**farmë** *noun* "sufficiency, plenitude, all that is wanted" (also **fárë**) (VT46:9)

**farnë** (1) *noun* "foliage", archaic **faznë** (VT46:9). Not to be confused with **farnë** as the pa.t. of the verb **farya-**, q.v.

**#farnë** (2) *noun* "dwelling", in **orofarnë** (as translated in Letters:224, but in other notes of Tolkien's the word was interpreted "any growing thing or plant", PE17:83)

**farya-** *vb.* "suffice", pa.t. **farnë** (PHAR). An additional pa.t. form, **farinyë**, was published in VT46:9; this is a most unusual formation.

**fas** (?fats-), **fatsë** noun "tassel" (GL:34)  
**fásë** noun "gap, gulf" (GL:36)  
**fassë** noun "tangled hair, shaggy lock" (PHAS)  
**fasta-** vb. "tangle" (PHAS)  
**fatanyu** noun "hell" (GL:51)  
**fatsë, fas** (with stem \*fats-?) noun "tassel" (GL:34)  
**fauca** ("k") adj. "thirsty" (PHAU; original glosses "thirsty, parched; lit. open-mouthed", VT46:9)  
**fauta-** vb. "to snow" (actually glossed **fauta** = "it snows") (GL:35)  
**fávë** vb. "snow" (GL:35; rather **lossë** in Tolkien's later Quenya)  
**Fayanáro** archaic form of **Fëanáro**, q.v. (PM:343)  
**faznë**, archaic form of **farnë**, q.v.  
**fëa** noun "spirit" (pl. **fëar** attested, MR:363). The Incarnates are said to live by necessary union of **hroa** (body) and **fëa** (WJ:405). In **Airëfëa** noun "the Holy Spirit", **Fëanáro** masc. name "Spirit of Fire" (Quenya-Sindarin hybrid form: **Fëanor**), **Fëanturi** noun "Masters of Spirits", name of the two Valar Mandos and Lórien (SA:tur), **fëafelmë** noun "spirit-impulse" (impulses originating with the spirit, e.g. love, pity, anger, hate) (VT41:19 cf. 13, VT43:37). In one source it is said to mean specifically a "spirit indwelling a body", i.e. "soul" (PE17:124), which contradicts such uses as **Airefëa** or **Fëanturi**. Cf. **fairë**.  
**fëalócë** ("k") noun "spark-dragon" (LOK)  
**Fëanáro** masc. name "Spirit of Fire", in Sindarized form **Fëanor** (SA:nár, PHAY). The word apparently includes the masculine ending -o. Compare **fëa, nár**.  
**#fel-**, see **felmë**  
**felca**, see **felco**  
**felco** noun "cave, mine, underground dwelling" (PE17:118); also **felca, felehta**  
**felehta**, see **felco**  
**felya** noun "cave" (PHÉLEG), "mine, boring, tunnel, underground dwell[ing]" (PE17:118)  
**felmë** noun "impulse, emotion" (VT41:19; this suggests a verb **#fel-** "to feel"). Compounded in **fëafelmë, hroafelmë**.  
**felu** noun "bad magic" (QL:38)  
**fen** (**feng-**) noun "reed" (QL:38, stem **feng-** also in GL:34).  
**fenda** noun "threshold" (PHEN)  
**fenna** noun "door" (PE17:45, 181)  
**fenumë** noun "dragon" (LT2:341 – but **lócë** is the normal word in LotR-style Quenya)  
**feren** (stem **fern-**, as in pl. **ferni**) noun "beech, beech-tree". Also **fernë**. (BERÉTH, PHER/PHÉREN)  
**férima**, also **ferina**, adj. "ready to hand, (quickly) available" (PE17:181)  
**ferinya** adj. "beechen" (PHER/PHÉREN)  
**ferna** noun "mast, beechnuts" (PHER/PHÉREN)  
**fernë** noun "beech-tree" (pl. **ferni** given). Also **feren**. (PHER/PHÉREN)  
**ferya-** vb. "make ready (promptly)" (PE17:181)  
**feuya-** adj. "feel disgust at, abhor" (PHEW, VT46:9)

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

**filit** (**filic-** ("k"), as in pl. **filici**) noun "small bird" (PHILIK)

\***fimbë** (stem **fimbi-**) adj. "slender" (PE17:23)

**finca** adj. "clever" (in petty ways) (PE17:119). A form **finca** is also mentioned as the cognate of Sindarin *fineg*, but neither form is clearly glossed. The word-group under consideration has to do with *hair* (PE17:17).

**finda** (1) adj. "having hair, -haired" (Tolkien's gloss "-haired" evidently means that **finda** may be used in compounds, like \***carnifinda** "red-haired") (PM:340)

**finda** (2) adj. "fine & delicately made" (PE17:181)

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

**findë** (1) noun "hair" (especially of the head) (PM:340), "a tress or plait of hair" (PM:345), "tress, braid of hair, lock of hair" (SPIN)

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

**Findecáno** ("káno") masc. name "Hair-commander"; Sindarized as *Fingon* (PM:344)

**findel** adj. "having beautiful hair" (PE17:119); it is possible that this is intended as Sindarin.

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

**findessë** noun "a head of hair, a person's hair as a whole" (PM:345). Compare **findilë**.

**findilë** noun "a head of hair". Compare **findessë**. (PE17:17)

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

**finë** (1) (stem \***fini-**, given the primitive form *aphini*) noun "a hair" (PM:340, PE17:17) or "larch" (SPIN)

**finë** (2) noun "dexterity" (PE17:119, related to words for skill)

**finëa** adj. "dexterous" (PE17:119), also **finwa**, q.v.

**finië** noun? "cunning" (LT1:253)

**finta-** (1) vb. "to make, finish off, or decorate a thing with delicate work" (PE17:17)

**finta** (2) vb. "show skill" (PE17:119)

**#fintalë** noun "trick", given as pl. **fintaler** (PE17:119)

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

**Finwë** masc. name, apparently displaying the frequent ending -wë suffixed to a stem normally having to do with hair, but the name is obscure (see Tolkien's discussion in PM:340-341). Also in Etym (PHIN, WEG). According to VT46:9, **Finwë** was also the name of tengwa #10 in the pre-classical Tengwar system presupposed in the *Etymologies*, but Tolkien would later call #10 **formen** instead.

**finya** (1) also **leptafinya**, *adj.* "clever(-fingered)" (PE17:17)

**finya-** (2) *vb.* "to do a thing / make a thing (with fine work)" (PE17:181)

**fion** (1) (**fiond-** or simply **fion-**, as in pl. **fiondi** or **fioni**) *noun* ?"hawk" (reading of gloss uncertain; according to Christopher Tolkien the most natural interpretation would be "haste", but this word would have no plural form) (PHI, VT46:9).

**fion** (2) "bowl, goblet" (LT1:253)

**Fionwë** *masc. name*; a Maia; also called **Eönwë**, q.v. (PHI, (WEG) )

**fir-** *vb.* "die, fade" (cf. **fifiru-**); aorist (?) **firë** "expire"; augmentless perfect **firië**, translated "she has breathed forth" (but no explicit element meaning "she" seems to be present) (MR:250, 470, VT43:34)

**firië** *noun* "dying, death" (gerund of **fir-**) (VT43:34)

**firë** *noun* "mortal man" (PHIR), pl. **firi** given (the latter is not clearly glossed and may also be the archaic form from which **firë** is derived, since word-final short \**i* became *e* in Quenya – but since we would rather expect the spelling \**phiri* if it were an archaic form, it is best taken as the pl. of **firë**.)

**Fíriel** *fem. name* "She that sighed" or "She that died", later name of **Míriel** (MR:250)

**firima** *adj.* "mortal" (PHIR; **firima** with a short *i* in VT46:4); also used as *noun*: **Fírima** pl. **Fírimar** "those apt to die", "mortals", an Elvish name of Mortal Men (WJ:387). This *adj.* is also the source of an explicit *noun*, personalized **#Fírimo** = mortal, mortal man. Pl. **Fírímor** (VT49:10-11), dative pl. **firimoin** "for men" in **Fíriel's** Song; cf. also the pl. allative **firimonnar** in VT44:35.

**#Fírimo** *noun* "mortal", see **firima**

**firin** *adj.* "dead" (by natural cause) (PHIR). This may obsolete the earlier "Qenya" word **firin** "ray of the sun" (LT2:341)

**firinga** *noun* "carcanet, necklace" (LT2:346, GL:36)

**Firya** pl. **Firyar** *noun* "Mortals", an Elvish name of Mortal Men (WJ:387). Etym has **firya** "human", literally \*"mortal" (PHIR)

**Firyanor** *place-name*, other name of **Hildórien**, the place where mortal men first awoke, like the Elves did at Cuiviénen (PHIR)

**fó** *interjection* "nay, no"; the stem √PHŌ/Ū is itself defined as an "interjection of displeasure/dissent" (PE17:181)

**foa** (1) *noun* "breath, puff of breath" (VT47:35, 36)

**foa** (2) *noun* "hoard, treasure" (LT2:340; perhaps obsoleted by #1 above)

**foalócë** ("k") *noun* "name of a serpent that guarded a treasure" (LT2:340)

**foina** *adj.* "hidden" (LT2:340)

**fólë** *noun* "secrecy, a secret" (LT2:340; "Qenya" spelling **fólë**)

**fólíma** *adj.* "secretive" (LT2:340; "Qenya" spelling **fólíma**)

**Follondië**, see **Forolondië**

**forma** *noun* "right hand" (VT47:6). Compare **formaitë**, **forya**.

**formaitë** *adj.* "righthanded, dexterous" (PHOR, VT49:9, 31). Compare **ataformaitë**.

**Formen** *noun* "north" (SA:men), also name of **tengwa** #10 (Appendix E, PHOR, MEN; replacing the rejected form **Tormen**). In **Formenos**, *place-name* "Northern Fortress" (SA:formen). Allative **formenna**, VT49:26.

**formenya** *adj.* "northern" (PHOR)

**forna** *adj.* "northern" (PE17:18)

**Forolondië** (also shortened and assimilated **Follondië**) *place-name* "North-harbourage", old name for Arnor, in full **Turmen Follondiéva** "Realm of the North-harbourage" (PE17:28). Compare **Hyalondië**.

**Forostar** *place-name*, the "Northlands" of Númenor (UT:165)

**fortë** (stem \***forti-** given the primitive form **\*phoroti**) *adj.* "northern" (PHOR)

**forya** *adj.* "right" (PHOR), "dexter" (VT46:10)

**Fui** *noun* "Night" (PHUY) - variant **Hui**, which form is probably to be preferred in light of Tolkien's later insight that the related word **fuinë** (see below) is actually Telerin, the proper Quenya form being **huinë**.

**fuinë** *noun* "deep shadow" (PHUY; cf. "Qenya" **fuin** "night" in MC:221). According to VT41:8, **fuinë** is not a Quenya form at all, but Telerin for Quenya **huinë** (but unquestionably, **fuinë** is quoted as a Quenya form in certain earlier sources; cf. also **Fuinur** below - perhaps we may assume that **fuinë** was borrowed into Quenya from Telerin and thus came to co-exist with **huinë**?)

**Fuinur** (*misprint* "Fuinar" in the *Silmarillion Index*) *masc. name*, evidently derived from **fuinë** "shadow" (*Silm*; cf. the stem PHUY in the *Etymologies*)

**fúmë** *noun* "sleep" (LT1:253). Read perhaps \***húmë** in a LotR-compatible form of Quenya, since Tolkien later decided that **fu-** tended to become **hu-**.

**fúmella** *noun* "poppy" (also **fúmelot**) (LT1:253). Read perhaps \***húmella** in a LotR-compatible form of Quenya, since Tolkien later decided that **fu-** tended to become **hu-**.

**fúmelot** *noun* "poppy" (also **fúmella**) (LT1:253) Read perhaps \***húmelot** in a LotR-compatible form of Quenya, since Tolkien later decided that **fu-** tended to become **hu-**.

**#funda-** stem of uncertain meaning occurring in a "Qenya" text, but possibly meaning "thunder" (see the comments of the editor in PE16:59). If the word survived (in Tolkien's conception), it would appear as \***hunda-** in Third Age Quenya, since Tolkien decided that **fu-** tended to become **hu-**. This could result in such words as \***hunda-** *vb.* "to thunder", gerund \***hundië** (which could then express "thunder, thundering" as a noun).

**fur-** *vb.* "to conceal, to lie" (LT2:340) Read perhaps \***hur-** in a LotR-compatible form of Quenya, since Tolkien decided that **fu-** tended to become **hu-**.

**furin** *adj.* "hidden, concealed" (also **hurin**, which form may be preferred in a LotR-compatible form of Quenya) (LT2:340)

**furu** *noun* "a lie" (LT2:340, GL:36) Read perhaps \***huru** in a LotR-compatible form of Quenya, since Tolkien decided that **fu-** tended to become **hu-**.

<H>

**haca-** *vb.* "squat" (GL:47)  
**hácala** ("k") participle "yawning" occurring in the *Markirya* poem, derived from an (otherwise unattested) verb #**hac-** "yawn". Compare **yangá-**.

**hacca** *noun* "buttocks, hams" (GL:47)

**hahta** *noun* "pile, mound" (KHAG)

**haimë** *noun* "habit" (KHIM)

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

**haiya** *adj.* "far" (SD:247). Also **háya**.

**hala** (1) *noun* "(small) fish" (KHAL<sup>1</sup>, SKAL<sup>2</sup>, VT45:20)

**hala** (2) *noun* "a cast shadow" (PE17:184)

**halatir** (**halatirn-**, as in dat.sg. **halatirnen**), also

**halatirno**, *noun* "kingfisher", etymologically "fish-watcher" (TIR, SKAL<sup>2</sup>, KHAL<sup>1</sup>)

**halcin** ("k") *adj.* "frozen" (LT1:254)

**halda** *adj.* "veiled, hidden, shadowed, shady" (opposed to **helda** "stripped bare") (SKAL<sup>1</sup>, VT46:13)

**halla** (1) *adj.* "tall" (Appendix E, footnote)

[**halla** (2) *adj.* "naked" (VT46:14), changed by

Tolkien to **helda**]

**Hallacar** *masc. name*, apparently "tall helmet":

**halla** + **car** (cf. **Eldacar** for the latter element) (UT:210)

**Hallatan** *masc. name*, apparently "tall man":

**halla** + **atan** (UT:210)

[**halma**], see **helma**

**haloisi** *noun* "the sea (in storm)", cf. **haloitë** (LT1:254)

**haloitë** *adj.* "leaping" (LT1:254)

**halta-** *vb.* "to leap" (LT1:254)

**halya-** *vb.* "veil, conceal, screen from light" (SKAL<sup>1</sup>, VT46:13) Tolkien noted that "√SKAL applied to more opaque things that cut off light and cast shadows over other things" (PE17:184), contrasting it with √SPAN, the rejected stem of **fantá-**, q.v.

**ham-** (1) *vb.* "sit" (KHAM)

#**ham-** (2) *vb.* "judge", attested in the aorist form

**hamil** "you judge". (VT42:33; notice the pronominal ending -I "you". See **nemë**. The verb #**ham-** with the meaning "judge" may seem to be an ephemeral form in Tolkien's conception.)

**hamma** *noun* "chair" (VT45:20)

**hampa** *adj.* "restrained, delayed, kept" (PE17:68)

**han** *prep.* "beyond" (compare the postposition

**pella** of similar meaning) (VT43:14)

[**hanaco** ("k") *noun* "giant" (VT45:21)]

**h a n d a** (1) *a d j.* "understanding, intelligent" (KHAN)

[?**handa**] (2) *noun* "chair"; the reading is uncertain and the word was in any case deleted (VT45:20). In the *Etymologies*, Tolkien likewise abandoned the root **KHAD** from which this word was derived, but he may seem to have restored this root later (see **har-**).

**handassë** *noun* "intelligence" (KHAN)

**handë** *noun* "knowledge, understanding, intelligence" (KHAN). Note: \***handë** is (probably) also the past tense of the verb **har-** "sit".

**handelë** *noun* "intellect" (another gloss, "intelligence", Tolkien transferred to **handassë**) (KHAN, VT45:21)

[**hando**] *noun* "agent" (male; fem. [**yendi**]) (VT45:16)

**háno** *noun* "brother", colloquially also **hanno** (VT47:12, 14). It is unclear whether Tolkien, by introducing this form, abandoned the older (TLT) word **toron** (q.v.)

**hanno** *noun* "brother" (a colloquial form, cf. **háno**), also used in children's play for "middle finger" (VT47:12, 14, VT48:4, 6)

**hanquenta** *vb.?* *noun.?* "answer" (PE17:176)

**hantalë** *noun* "thanksgiving", isolated from **Eruhantalë** (UT:166; see also VT43:14). A verbal stem #**hanta-** "thank, give thanks" may apparently be isolated from this word.

**hantë**, pa.t. of **hat-**, q.v. (SKAT)

**hanu** *noun* "a male (of Men or Elves), male animal, man" (3AN, VT45:16)

**hanuvoitë** *adj.?* "male" (prob. *adj.* rather than *noun*; the word as such is not clearly glossed, but connects with **hanu** "a male") (INI)

**hanwa** *noun* "male" (INI)

**hanya-** *vb.* "understand, know about, be skilled in dealing with" (KHAN, VT45:21)

**har, harë** *adj.?* *adv.?* "near" (LT1:253)

**har-** *vb.* "sit, stay", pl. present **hárar** in **CO** (i **hárar** "those who sit, those who are sitting"). Imperative **hara** in the phrase (**hara**) **máriessë** "(stay) in happiness" (PE17:162). According to VT45:20, **har-** "sit" is derived from a stem **KHAD** which Tolkien abandoned in the *Etymologies*, but since **CO** is later than *Etym*, he may seem to have restored **KHAD**. If so, the past tense of **har-** would be \***handë**.

**haran** (#**harn-**, as in pl. **harni**) *noun* "king, chieftain" (3AR, TÁ/TA3, VT45:17; for "king", the word **aran** is to be preferred in LotR-style Quenya). In a deleted entry in the *Etymologies*, **haran** was glossed "chief" (VT45:17)

**haranyë** *noun*, last year of a century in the Númenórean calendar (or possibly the word for "century" itself; Tolkien's wording is unclear) (Appendix D)

**harda** *noun* "realm, region" (VT45:12, 16, 17; the word also occurs, un glossed, in the entry **EN** in the *Etymologies*). Changed to **arda** later?

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

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

[**harma** (2) *noun* "wolf" (3ARAM). The gloss "hound" was inserted, but then deleted (VT45:17)]

[**Harmen**] *noun* "south" (*MEN*) (*Changed to hyarmen.*)

**harna** (1) *adj.* "wounded"

**harna-** (2) *vb.* "to wound" (*SKAR*)

**harna** (3) *noun* "helmet" (*VT45:21*)

**harpa** *noun* "helmet" (*VT45:21*)

**harwë** (1) *noun* "wound" (*SKAR*)

**harwë** (2) *noun* "treasure, treasury" (*3AR*) (*For*

*clarity, harma may be used for "treasure"*)

**harya-** *vb.* "possess" (*3AR*)

**haryon** *noun* "(heir), prince" (*3AR*). Alternative form **aryon**.

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

**hat-** (1) *vb.* "fling" (cited as **hatin** "I fling", first person sg. aorist), pa.t. **hantë** (*QL:39*). The apparently related noun **hatal** "spear" occurring in late material (*VT49:14*) suggests that Tolkien eventually decided to maintain **hat-** "fling", though in the meantime, a distinct verb **hat-** "break asunder" had occurred in his writings.

**hat-** (2) *vb.* "break asunder", pa.t. **hantë** (*SKAT*). Compare **ascat-**, **terhat-**. It may be that Tolkien eventually restored the verb **hat-** "fling" occurring in early material (see above), leaving the conceptual status of **hat-** "break asunder" uncertain (for "break", late material has **rac-**).

**hatal** *noun* "spear" (*VT49:14, 33*). Another word for "spear" is **ehtë**.

**hatsë** *noun* "headlong movement" (*VT49:33, QL:39*)

**haura** *adj.* "huge" (*PE17:115*)

**hauta-** *vb.* "cease, take a rest, stop" (*KHAW*)

**háya** *adj.* "far off, far away" (*KHAYA*). Also **haiya**.

**hé** "him (the other, etc.)" in the sentence **melin**

**sé apa la hé** "I love him but not him" (another) (*VT49:15*). It may be that **hé** covers both genders ("her" as well as "him"), like **sé** (**se**) is known to do.

**heca!** ("k") *vb.* in imperative "be gone! stand aside!", also with pronominal suffixes **hecat** sg. (but see -t #3) and **hecal** pl. (*WJ:364*)

**Hecel** ("k") (**Heceld-**, e.g. pl. **Heceldi**, *WJ:371*), noun with same meaning as **hecil**, q.v., but reformed to match **Oarel**, especially applied to the Eldar left in Beleriand. **Helcelmar** and **Heceldamar** "Land of Forsaken Elves", the name used by the loremasters of Aman for Beleriand. (*WJ:365*)

**hecil** ("k") (masc. **hecilo**, fem. **hecilë**) *noun* "one lost or forsaken by friends, waif, outcast, outlaw" (*WJ:365*)

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

**hela** *conj.* "or", apparently an ephemeral form, replaced by **hya** (*VT49:14-15*). The editor theorizes that **hela** literally meant "other than" (*VT49:15*)

**helca** ("k") *adj.* "icy, ice-cold" (misprint "helk" in the *Etymologies* as printed in LR, entry *KHELEK*; both the *Silmarillion* Appendix and *LT1:254* have *helka*, and *VT45:21* finally confirmed that there is a final -a in Tolkien's *Etymologies* manuscript as well). In **Helcar**, the Inland Sea in the north-east of Middle-earth, and

**Helcaraxë**, the Grinding Ice between Araman and Middle-earth (*SA*; spelt "*Helkarakse*" in the *Etymologies*, stem *KARAK*)

**helcë** ("k") *noun* "ice" (*KHELEK, LT1:254*)

**helcelimbë** ("k") *noun* "ice-drop"? (*LIB<sup>1</sup>, cf. KHELEK*)

**helda** (1) *adj.* "naked, stripped bare" (*SKEL, SKAL<sup>1</sup>*)

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

[**heldo**, also **helmo**, fem. **heldë**, *noun* "friend" (*VT46:3*)]

[**helmë** *noun* "friendship" (*VT46:3*)]

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

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

**hellë** *noun* "sky" (*3EL*; a distinct word **hellë** "frost" was struck out, see *KHEL.*)

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

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

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

**hen** (**hend-**, as in pl. **hendi**) *noun* "eye" (*KHEN-D-E*); possibly dual **#hendu** in **hendumaica**, q.v. Noun **henfanwa** "eye-screen, veil upon eyes" (*PE17:176*), *adj.* **henulca** "evileyed" (*SD:68*; cf. **ulca**).

**hendumaica** ("k") *noun? adj.?* "sharp-eye" (read "sharp-eyed"? (*WJ:337*))

**henfanwa**, see **hen**

**henta-** *vb.* "to eye, to examine (with the eyes), scan; to read (silently)" (for "read aloud", **et-henta** is used). Forms cited: Aorist **henta**, present continuative **hentëa**, "aorist past" **hentanë**, perfect **ehentanië**. Gerund **#hentië** "reading", isolated from **parmahentië** "book reading" (*PE17:77, 156*).

**hententa-** *vb.* "spot with eye" (direct the eye toward something) (*VT49:24*). Cf. **tenta-**, **leptenta-**.

**henulca**, see **hen-**

**hequa** *prep.* "leaving aside, not counting, excluding, except" (*WJ:365*)

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

**héra** *adj.* "chief, principal" (*KHER*)

**hére** *noun* "lordship" (*LT1:272*)

**heren** (1) *noun* "order"; **Heren Istarion** "Order of Wizards" (*UT:388*)

**heren** (2) *noun* "fortune", etymologically "governance" ("and so what is in store for one and what one has in store") (*KHER*). **Herendil** masc. name "Fortune-friend" = *Eadwine, Edwin, Audoin* (*LR:52, 56, cf. the Etymologies, stems KHER-, NIL/NDIL*)

**herenya** *adj.* "fortunate, wealthy, blessed, rich" (*KHER*)

**heri** *noun* "lady" (*KHER, LT1:272*)

**hérincë** ("k") *noun* "little lady" (*UT:195*). Concerning the diminutive ending, cf. **Atarincë, cirinci**.

**heru** (also **hér**) *noun* "lord, master" (*PM:210, KHER, LT1:272, VT44:12*); Letters:283 gives **hér** (**heru**); the form **Héru** with a long vowel refers to God in the source where it appears (**i Héru** "the Lord", *VT43:29*). In names like **Herumor** "Black Lord" and **Herunúmen**

"Lord of the West" (SA:*heru*). The form **heruion** is evidently a gen.pl. of **heru** "lord": \*"of the lords" (SD:290); **herunúmen** "Lord-of-West" (LR:47), title of Manwë. Pl. **númeheruvi** "Lords-of-West" (\*"West-lords") in SD:246, a title of the Valar; does this form suggest that **#heruvi** is the regular plural of **heru**?

**heru-** *vb.* "to rule" (LT1:272; rather **tur-** in LotR-style Quenya)

**Hescin** ("k") *noun* "winter one" (???) (LT1:255)

**Hesin** *noun* "winter" (LT1:255; LotR-style Quenya has **hrivë** instead)

**hessa** *adj.* "dead, withered" (LT1:255)

**hesta** *vb.* "wither" (LT1:255)

**hesto** *noun* "captain" (VT45:22; the word is not explicitly identified as Quenya but can hardly be any other language)

**hí** *adv.* "here" (VT49:34)

**hilcin** ("k") *vb.*, glossed "it freezes" (LT1:254); if this word is to be adapted to LotR-style Quenya, it would have to mean "I freeze", but the shape of this word seems somewhat alien to Tolkien's later forms of Quenya (verbs with 1st person aorists in **-in** never have a consonant cluster immediately preceding this ending)

**hildi**, **-hildi** *noun* "followers" (used = mortal men, the Second-born of Ilúvatar) (KHIL) (also **Hildor**, q.v.). Dat. pl. **hildin** "for men", a dative pl. occurring in *Fíriel's Song*. Cf. **hildinyar** "my heirs", evidently \***hildë**, **hildo** "follower, heir" + **-inya** "my" + **-r** plural ending (EO)

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

**hilya-** *vb.* "to follow" (KHIL)

**himba** *adj.* "adhering, sticking" (KHIM)

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

**hína** *noun* "child", also **hina** used in the vocative to a (young) child (also **hinya** "my child", for **hinanya**) (WJ:403). Pl. **híni** (surprisingly not \*\***hinar**) in **Híni Ilúvataro** "Children of Ilúvatar" (*Silmarillion Index*); dative **hínin** in VT44:35. In compounds **-hin** pl. **-híni** (as in **Eruhíni**, "Children of Eru", SA:*híni*). According to one source, the word is **hín(i)** and solely plural (PE17:157), but this is obviously contradicted by some of the sources quoted above.

**hir-** *vb.* "find", future tense **hiruva** in *Namárië* (**hiruvalyë** "thou shalt find") (Nam, RGeo:67, VT49:39); **Hirilondë** "Haven-finder", name of a ship (UT:192)

**hir** (**hird-**), pl. **hirdi**, *noun* "entrails, bowels" (PE13:161)

**hísë** (**þ**) (stem **#hísi-** because of the primitive form **\*khīthi**, cf. **hísilanya**, **Hísilómë**) (1) *noun* "mist, fog" (KHIS/KHITH). According to VT45:22, **hísë** is also the name of Tengwa #11 in the pre-classical Tengwar system presupposed in the *Etymologies*, but Tolkien would later call #11 **harma/aha** instead.

**hísë** (2) *noun* "dusk" (LT1:255). A "Qenya" form possibly obsoleted by #1 above.

**hísë** (3) *adj.?* "blinking" (?) (MC:214) A "Qenya" form possibly obsoleted by #1 above.

**hísen** *noun* in pre-classical genitive? "of mist" (**þ**) (MC:221; this is "Qenya", but it connects with **hísë** #1.)

**hísië** (**þ**) *noun* "mist, mistiness" (Nam, SA:*hith*, PE17:73), also **hísë**.

**hísilanya** (**þ**) *noun* "mist thread", warp (Sindarin *hithlain*). Cf. **hísë**. –PE17:60

**Hísilómë** (**þ**) place-name "Hithlum", "Land of Mist", more literally \*"Mist-night" (SA:*hith*, LUM, [VT45:28])

**Hísilumbë** (**þ**) place-name, variant of **Hísilómë** (LUM)

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

**histanë** pre-classical participle? "fading" (MC:213; this is "Qenya")

**histë** *noun* "dusk" (LT1:255)

**hiswa** (**þ**) *adj.* "grey" (KHIS/KHITH, *Narqelion*)

**hiswë** (**þ**) *noun* "fog" (KHIS/KHITH)

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

**hlaiwa**, see **laiwa**

**hlapu-** *noun* "blow; fly or stream in the wind", participle **hlápula** "blowing" in *Markirya*

**hlar-** *noun* "hear", future tense **hlaruva** "shall hear" in *Markirya*

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

**hlínë**, see **línë**

**hlívë**, see **lívë**

**hloa** ("*hloä*"), *noun* that "would have been" the product of primitive **\*sloga** (Sindarin *lhô*), a word used of rivers that were "variable and liable to overflow their banks at seasons". However, the wording "would have been" may seem to suggest that this word did not actually occur in Quenya. (VT42:9)

**hlócë** ("k") *noun* "snake, serpent", later **lócë** ("k") (SA:*lok-*)

**hloima** *noun* "poison", "a poisonous substance" (PE17:185)

**hloirë** *noun* "venom, poison, poisonousness" (PE17:185)

**hloirëa** *adj.* "venomous" (PE17:185)

**hloita-** *vb.* "to poison, envenom, fill with poison" (PE17:185)

**hlón** *noun* "sound", "a noise" (VT48:29). Also

**hlóna**. The stem of **hlón** is apparently **hlon-** if **hloni** "sounds" in WJ:394 is its plural form.

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

[**hlóna** (2) *noun* "a river, especially given to those at all seasons full of water from mountains" (VT48:27; the word is marked with a query and the note containing it rejected; it was apparently replaced by **lón**, q.v.)]

**hlonitë** *adj.* "phonetic", apparently a close variant of **hlónitë** below (VT48:29, PE17:138)

**#hlonitë** *adj.* "phonetic", only attested in the pl. in the phrase **hlonítí tengwi** "phonetic signs" (sg. **#hlonitë tengwë**) (WJ:395). The sg. form **hlonitë** with a short **i**

occurs in VT48:29 and PE17:138. The form #**hlonitë** was changed by Tolkien from **hlonaitë**, as in **hlonaitë tengwesta** "a tengwesta [q.v.] employing phonetic signs" (VT39:4), **hlonaiti tengwi** "phonetic signs" (VT39:4).

**hlussa-**, **hlussë**; see **lussa-**, **lustë**

**ho** prep. "from" (30); cf. **hó-**

**hó-** verbal prefix; "away, from, from among", the point of view being outside the thing, place, or group in thought (WJ:368)

**hoa** ("hōa") adj. "big, large" (PE17:115)

**hóciri-** vb. "cut off" (cut of a required portion, so as to have it or use it) (WJ:366, 368) (Normal aorist probably \***hócirë**, present/continuative tense \***hócira**, past tense \***hócirnë**)

[**holmë**] noun "odour" (ÑOL; according to VT46:6, Tolkien struck out the initial **h-**, thus changing the word to **olmë**)

**holya**, also **holta-**, vb. "shut, close" (PE17:98)

**holwë** noun "stink" (or "stench"), \***holwëa** adj. "stinking". PE13:162 gives **holwë** "stink", derived from *3olwë*; PM13:145 however gives the Q word as **olwë** and the adj. "stinking" as **olwëa**, though primitive forms with initial 3- (the spirant *gh*) are presupposed also there. Tolkien later used a system where primitive words in 3-yield Quenya forms in **h-**, as demonstrated by relevant entries in the *Etymologies*, so we prefer **holwë** to **olwë** (which would also clash with the later personal name *Olwë*, unlikely to mean "stink"), and we similarly read \***holwëa** rather than **olwëa** as the adj. "stinking". – In *Etym*, the root ÑOL seems to represent a later experiment with similar words having to do with smell, and once again we observe shifting conceptions as to whether the Quenya words should show initial **h-** or not; in this conception the initial consonant in Primitive Elvish was *ñ-* rather than 3-.

**hó** noun "spirit, shadow" (PE17:86)

**hón** noun "heart" (physical) (KHÖ-N); **hon-maren** "heart of the house", a fire (LR:63, 73; this is "Qenya" with genitive in **-en**, not **-o** as in LotR-style Quenya – read \***hon-marō**?)

**hondo-ninya** noun "my heart", changed to **indoninya** (FS, earlier version)

**hópa** noun "haven, harbour, small landlocked bay" (KHOP)

**hopan**, see **hopassë**

**hopassë** noun "harbourage", changed by Tolkien from **hopan** (KHOP, VT45:22)

**hórë** noun "impulse" (KHOR), **hórëa** "impulsive" (KHOR; VT45:22 confirms that "impulsive" is the correct gloss, misread "impulsion" in the *Etymologies* as printed in LR)

**horma** noun "horde, host" (LT2:341)

**hormë** noun "urgency" (confused with **ormë** "rushing") (KHOR; originally glossed "encouragement, comfort", VT45:22)

**horro** (also **orro**) interjection "ugh, alas! ow!" (said to be an interjection "of horror, pain, disgust") (VT45:17)

**horta-** vb. "send flying, speed, urge" (KHOR; originally glossed "urge, encourage", VT45:22)

**hortalë** noun "speeding, urging" (KHOR)

**horya-** noun "have an impulse, be compelled to do something, set vigorously out to do" (VT45:22)

**hos** noun "folk" (LT2:340)

**hossë** noun "army, band, troop" (LT2:340)

**hosta-** vb. "gather, collect, assemble" (*Markirya*), "gather hastily together, pile up" (PE17:39), **hostainiéva** "will be gathered", future tense of the stative verb \***hostainië**, derived from \***hostaina** "gathered", past participle of **hosta-** "gather". Such stative verbs are probably not conceptually valid in Tolkien's later Quenya; see **-ië**. (FS)

**hosta** noun "large number", verb **hosta-** "to collect" (KHOTH)

**hostar** noun "tribe" (LT2:340)

**hrá**, see **rá**

**hrai-** prefix denoting difficulty (PE17:154, 185), cf.

**ur(u)-**

**hraia** adj. "awkward, difficult" (PE17:154), ephemerally meant "easy" (PE17:172)

**hraicénima** adj. "scarcely visible, hard to see" (PE17:154). Also **hraicënë**.

**hranga-** (1) vb. "thwart" (said to be a weak verb) (PE17:154)

**hranga** (2) adj. "awkward, hard" (PE17:154), "stiff, awkward, difficult" (PE17:185)

**hráva** adj. "wild" (PE17:78); see **ráva** #1.

**hravan** noun "wild beast"; pl. **Hravani** "the Wild", used as a name of non-Edain Men (PE17:78, WJ:219). PE17:18 has **Hrávani** with a long **á**, glossed "Wild-men, Savages".

**hrávë** noun "flesh" (MR:349)

**hresta** noun "shore, beach", ablative **hrestallo** "from (the) shore" in *Markirya*

\***hrir-** vb. likely Third Age form of **hriz-**, q.v.

**hrissë** noun "fall of snow" (PE17:168), possibly also the past tense of #**hriz-**, q.v.

**hristil** noun "snow [?peak]" (PE17:168)

**Hristo** noun "Christ", Tolkien's phonological adaptation of this word to Quenya (VT44:18; also **Hristo** with a long vowel, VT44:15-16)

[**hrisya-** < **hripya** vb. "it snows", pa.t. **hrintë** or **hrisinyë** (PE17:168). Tolkien replaced this verb by #**hriz-**, q.v.]

**hrivë** noun "winter", in the calendar of Imladris a precisely defined period of 72 days, but also used without any exact definition (*Appendix D*). **Yá hrivë tenë, ringa ná** "when winter comes (arrives, is with us), it is cold" (VT49:23; Tolkien changed **tenë** to **menë**, p. 24).

#**hriz-** vb. "to snow", impersonal, given in the form **hríza** "it is snowing" (**z** would turn to **r** in Exilic Quenya: \***hríra**). Past tense **hrinsë** (with **s** from the original root *SRIS*) and another form which the editor tentatively reads as **hrissë** (the development **ns** > **ss** is regular).

**hroa** (sometimes spelt "*hröa*") noun "body" (changed by Tolkien from **hrondo**, in turn changed from **hrón**). The word **hroa** comes from earlier *srawa*



(VT47:35). Pl. **hroar** is attested (MR:304, VT39:30). In MR:330, Tolkien notes that **hroa** is "roughly but not exactly equivalent to 'body' " (as opposed to "soul"). The Incarnates live by *necessary* union of **hroa** (body) and **fëa** (soul) (WJ:405). **Hroafelmë** "body-impulse" (impulses provided by the body, e.g. physical fear, hunger, thirst, sexual desire) (VT41:19 cf. 13)

**Hróatani** *noun* "Eastern Men" (PE17:18), as opposed to the **Núnatani** (Dúnedain, Westmen).

**hrómen** *noun* "east", variant of the more common **Rómen**, q.v. (PE17:18)

**hrón** *noun* "flesh/substance of Arda", "matter" (PE17:183), also at one point used = **hroa** "body", q.v.

**hrondo** *noun* "a corporeal form or body (especially of the Elves)" (PE17:183). Tolkien replaced this word by **hroa**, q.v.

**hróna** *adj.* "eastern" (PE17:18), apparently a variant of **róna**, q.v. (itself not clearly glossed).

**hróta** *noun* "dwelling underground, artificial cave or rockhewn hall" (PM:365)

**hróva** *adj.* "dark, dark brown", used to refer to hair (PE17:154)

**hru-**, **hrú**, **ru-** *prefix* implying wickedness or evil, only occasionally used, e.g. **hrúcarë**, q.v.

**hrúcarë**, also **rúcarë**, *noun* "evil-doing" (PE17:170)

**hruo** *noun* "troll" (PE17:115)

**hú** *noun* "hound" (PE17:86), cf. **huan**, **huo**

[**hu-** or **hú-**, negative prefix (VT45:17); Tolkien settled on **ú-** instead.]

**huan** (**hún-**, as in dat. sg. **húnen**) *noun* "hound" (KHUGAN, KHUG). Cf. **hú**, **huo**.

**huë** "Qenya" cardinal "nine" (in Tolkien's later Quenya **nerhtë**) (VT49:54)

**Hui** *noun* "Night" (PHUY), in earlier "Qenya" defined as "evening" (MC:214) or "fog, dark, murk, night" (LT1:253).

**huinë** *noun* "deep shadow" (PHUY), "gloom" (VT41:8), "gloom, darkness" (SA:fuin), also used for "shadow" = Sauron (LR:56). Possessive (adjectival) form **huinëva** in the name **Taurë Huinëva**, q.v. In earlier sources, **huinë** is quoted as a variant of **fuinë**, but according to VT41:8, **huinë** is the proper Quenya form and **fuinë** is Telerin. With prefix **nu-** "under" and allative ending **-nna** in **nuhuinenna** (SD:246); also **unuhuinë** "under-shadow" (LR:47).

**huiva** *adj.* "murky" (LT1:253)

[**#hum-** *vb.* "not to do" (cited as 1st person aorist:

**humin** "I do not"; pa.t. **húmë**. (VT45:17). See **#um-**.]

**húmë** (1) *numeral* "thousand" (PE13:50). Pl.

**húmi** is attested (used in connection with other numbers, as in "two thousand", i.e. "two thousands").

\***húmë** (2), see **fúmë**

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

[**húna**- 2) *vb.* "howl" (VT46:6)]

\***hund-** (\***hunda-**, \***hundië** etc.), see **fund-**

**húnen** dat. sg. of **huan**, q.v. (KHUGAN, KHUG)

**huntë**, **huntanë**, *vb.*, the pa.t. of **húta**, q.v.

**huo** *noun* "dog" (KHUG, see KHUGAN; cf. **hú**, **huan**). Also **roa**.

**Huorë** *masc. name* "Heart-vigour, courage" (KHÖ-N)

\***hur-**, see **fur-**

**hurin** *adj.* "hidden, concealed" (also **furin**) (LT2:340)

**húro** *noun* "storm" (MC:214; this is "Qenya")

**huru**, see **furu**

**húta-** *vb.* "curse", pa.t. **huntë** or **huntanë**. It is unclear whether the word **húna** "cursed, accursed" should be regarded as the passive participle of this verb, or only as an independent (though obviously related) adjective. (PE17:149)

[**húvanimor**, see **úvanimo**]

**hwan** (**hwand-**, e.g. pl. **hwandi**) *noun* "sponge, fungus" (SWAD)

**hwarin** *adj.* "crooked" (SKWAR)

**hwarma** *noun* "crossbar" (SKWAR)

**hwerme** *noun* "gesture-code" (WJ:395, VT39:5)

**hwesta** (1) *noun* "breeze, breath, puff of air" (SWES), also name of tengwa #12 (Appendix E, VT46:17); **hwesta sindarinwa** "Grey-elven *hw*", name of tengwa #34 (Appendix E).

**hwesta-** (2) *vb.* "to puff" (SWES)

**hwindë** (1) *noun* "birch" (PE17:23)

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

**hwinya-** *vb.* "to swirl, eddy, gyrate" (SWIN)

**hya** *conj.* "or" or *noun* "other thing" (VT49:14)

**hyá** *adv.*? "here by us" (Nargelion, QL:xiv)

**hyalin** *noun* "paper" (PE16:133)

**Hyallondië**, see **Hyalalondië**

**hyalma** *noun* "shell, conch, horn of Ulmo" (SYAL). In the pre-classical Tengwar system presupposed in the *Etymologies*, **hyalma** was also the name of tengwa #33 (VT46:16), which letter Tolkien would later call **hyarmen** instead.

**#hyam-** *vb.* "pray" (aorist **hyamë** attested, VT43:34)

**hyan-** *vb.* "to injure" (PE16:145)

**hyana** *adj.* "other", cf. **hya** (VT49:14)

**hyanda** *noun* "blade, share" (LT2:342)

\***hyandë**, see **hyar-**

**hyapat** *noun* "shoe" (SKYAP; in the *Etymologies* as printed in LR the gloss appears as "shore", but according to <http://www.elvish.org/errata/VT-Errata.pdf> this was a misreading of Tolkien's manuscript)

**hyar** *noun* "plough" (LT2:342)

**#hyar-** *vb.* "cleave" (1st pers. aorist **hyarin** "I cleave") (SYAD). Pa.t. probably \***hyandë** since the R of **hyar-** was originally D; cf. **rer-** "sow", pa.t. **rendë**, from the root RED.

**Hyalalondië** (also shortened and assimilated **Hyallondië**) place-name "South-harbourage", old name for Gondor, in full **Turmen Hyallondiéva** "Realm of the South-harbourage" (PE17:28). Compare **Forolondië**.

**Hyarastorni** *place-name*, region in Númenor, apparently including **hyar-** "south" and perhaps **orni** "trees" (UT:210)

**hyärë** *noun used as adv.* (older **hyázë**) "this day", a form Tolkien apparently abandoned in favour of **síra**, q.v. (VT43:18)

**hyarma** *noun* "left hand" (VT47:6, VT49:12). Compare **hyarmaitë**, **hyarya**. Once with definite article directly prefixed (**ihyarma**, VT49:22), but **i hyarma** in other versions of the same text.

**hyarmaitë** *adj.* "lefthanded" (KHYAR)

**hyarmen**, **Hyarmen** *noun* "south" (SA, SA:men, KHYAR), literally "lefthand-direction" (VT49:12), since the Elves named the directions as they were to a person facing the Blessed Realm in the West. Also name of tengwa #33 (Appendix E). In **Hyarmendacil** masc.name, "South-victor" (Appendix A), apparently also in the place-name **Hyarmentir** (name of a mountain; the element **-tir** means "watch[ing point]".) (SA) **Hyarnustar** "the Southwestlands" of Númenor; **Hyarrostar** the "Southeastlands" (UT:165)

**hyarmenya** *adj.* "southern" (KHYAR)

**hyarna** *adj.* "southern" (PE17:18)

**hyarya** *adj.* "left" (opposite of right). (KHYAR). Compare **hyarma**.

**hyatsë** *noun* "cleft, gash" (SYAD), apparently changed by Tolkien from **hyassë** (VT46:16)

**hye** *noun* "other person", also used as a pronoun of "a 3rd person entering account [who is] not subject of the original verb" (VT49:15). This **hye** may then also be used as subject to in a following sentence, as in Tolkien's example "he [se] struck him [hye] and he [hye] fled" (VT49:15).

**hyellë** *noun* "glass" (KHYEL(ES), VT45:23; the later source also provides the un glossed form **hyelma**, which may be a synonym of **hyellë**; alternatively **hyellë** could be "glass" as a substance, whereas **hyelma** rather refers to "a glass" as a drinking vessel). In later sources, **cilin** or **calca** is given as the word for "glass".

**hyelma**, see **hyellë**

**hyóla** *noun* "trump" (SD:419)

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**i** (1) "the", indeclinable definite article (*l, Nam, RGeo:67, Markirya, WJ:369, WJ:398, MC:215, 216, 221*). A variant **in** (q.v.) is also attested. Hyphenated **i-** in **i-mar** "the earth" (FS), **i-Ciryamo** "the mariner's" (UT:8), **i-aldar** "the trees" (*Nargelion*), attached with a dot in **i-yulmar** "the cups" (VT48:11), **i-Eldanyárë** "the History of the Elves" (LR:199), **i-arya** "the best" (PE17:57), directly prefixed with no hyphen or dot in **icilyanna** = **i cilyanna** in SD:247, also **ihyarma** "the left hand" in VT49:22 (but **i hyarma** in other versions of the same text).

**i** (2) relative pronoun "(the one/they) who; (that) which" (both article and relative pronoun in CO: **i Eru i or ilyë mahalmar ëa**: *the One who is above all thrones*), **i hárar** "(they) who are sitting"; cf. also the phrase **i hamil mára** "(that) which you deem good" (VT42:33). Notice that before a verb, **i** means "the one who", or, in the case

of a plural verb, "those who"; e.g. **i carir quettar ómainen** "those who form words with voices" (WJ:391). According to VT47:21, **i** as a relative pronoun is the personal plural form (corresponding to the personal sg. **ye** and the impersonal sg. **ya**). This agrees with the example **i carir...**, but as is evident from the other examples listed above, Tolkien in certain texts also used **i** as a singular relative pronoun, both personal (**Eru i...**) and impersonal (**i hamil**). In the sense of a plural personal relative pronoun, **i** is also attested in the genitive (**ion**) and ablative (**illon**) cases, demonstrating that unlike the indeclinable article **i**, the relative pronoun **i** can receive case endings. Both are translated "from whom": **ion / illon camnelyes** "from whom you received it" (referring to several persons) (VT47:21).

**i** (3) *conj.* "that". **Savin Elessar ar i nánë aran Ondórëo** "I believe that Elessar really existed and that [he] was a king of Gondor" (VT49:27), **savin...i E[lesarno] quetië naitë** "I believe that Elessar's speaking [is] true" (VT49:28) Also cf. **nai, nái** "be it that" (see **nai** #1), which may seem to incorporate this conjunction.

**-i** nominative plural ending regularly used on nouns ending in a consonant and in **-ë**; in the latter case, **-ë** is displaced (e.g. **Quendë** pl. **Quendi**).

[**ia** *adv.* "ever" (GEY, EY); replaced by **oia**.]

[**ialë** *noun* "everlasting age" (GEY; the word "age" dropped out in the Etymologies as printed in LR; see VT45:14. Replaced by **oialë**.]

**-ië** (1) infinitive (or gerundial) ending, "general infinitive" (PE17:68), attested in **carië** (see **car-**), **enyalië**, q.v. (CO)

**-ië** (2) abstract ending, often used to derive abstracts from adjectives, e.g. **lātië** "openness" vs. **lāta** "open", **mornië** "darkness" vs. **morna** "black, dark", **vanië** (for **\*vanyië**) "beauty" vs. **vanya** "fair".

**-ië** (3) "is", **-ier** "are", stative verb suffix occurring in *Fíriel's Song*: **númessier** "they are in the west", **meldielto** "they are...beloved", **talantië** "he is fallen", **márië** "it is good" (< **\*númessë** "in the west", **melda** "beloved", **\*talanta** "fallen"); future tense **-iéva** in **hostainiéva** "will be gathered" (< **\*hostaina** "gathered"). Compare **ye** "is", **yéva** "will be", verbs that also occur in *Fíriel's Song*. This suffix is probably not valid in LotR-style Quenya: **-ië** is an infinitival or gerundial ending in CO, for **ye** "is" *Namárië* has **ná**, and the phrase "lost is" is **vanwa ná**, not **\*vanwië**.

**-iel** patronymic/matronymic ending "-daughter" (YEL, VT46:22-23) In the *Etymologies*, Tolkien struck out this ending and the corresponding independent word **yeldë** "daughter", changing them to **-ien**, **yendë**. However, the ending **-iel** later turns up in later forms: **Uinéniel** "Daughter of Uinen" in UT:182 and **Elerondiël** "daughter of Elrond" (Elerondo) in PE17:56. Hence it would seem that Tolkien changed his mind again and restored this ending, and perhaps the noun **yeldë** along with it. – The form **Elerondiël** (from **Elerondo**) demonstrates that a final vowel is omitted before **-iel**.

**-ien** fem. ending in certain names like **Yávien**, **Silmarien** (q.v.) At one point **-ien** implied "daughter", see **-iel** above.

**ier** prep. "as" (VT43:16, probably rejected in favour of **sívë**, q.v.). In an abandoned version of the Quenya Lord's Prayer, Tolkien used **ier...ter** for "as...so" (VT43:17).

**il-** (prefix) "no, \*un-" (LA); cf. **ilfirin** "immortal" (vs. **firin** "dead"). This prefix "denotes the opposite, the reversal, i.e. more than the mere negation" (VT42:32). But **il-** can also mean "all, every"; see **ilaurëa**, **ilqua**, **ilquen**.

**ilaurëa** adj. "daily", "of every day" (**il-** "every" + **aurë** "day" + **-a** adjectival ending) (VT43:18).

**ilca-** ("k") vb. "gleam (white)", participle **ilcala** with pl. allative ending **ilcalannar** in **Markirya** (**axor ilcalannar** "on bones gleaming")

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

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

**[-ilco** ("k") \*"you (two)", abandoned pronominal ending for the familiar 2nd person dual; in later sources the relevant ending is rather **-stë** (VT49:48). The ending **-ilco** was apparently changed from **-ilto** (VT49:49). Compare **-illo**.]

**ilcorin** ("k") noun \*"not of Kor", describing Elves not of the Blessed Realm; variant of **Alcorin** (LA, AR<sup>2</sup>, VT45:5)

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

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

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

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

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

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

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

**illumë** adv. "always" (VT44:9)

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

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

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

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

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

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

**ilqua** ("ilqa") noun "everything" (IL, VT45:24), "all" (FS); **ilquainen** ("ilqainen") a word occurring in *Fíriel's Song*, translated "to all". It would appear to be **ilqua** "all" with a dative pl. ending. However, in Tolkien's later Quenya **-inen** is the ending for instrumental pl. (FS)

**ilquen** noun "everybody" (WJ:372)

**ilsa** noun "(the mystic name of) silver" (LT1:255, LT1:268)

[**Ilániel**, changed by Tolkien to **Ilthániel**, **ilsa**, deleted Quenya forms of Sindarin *Gilthoniel* as a name of Varda. (PE17:23)]

#**-ilto**, dual ablative ending (*Plotz*), see **-llo** #1.

[**-lto** (2), see **-lco**]

**ilu** noun "(the) world" (FS, LR:47, 56), "universe" (IL); **ilu** "everything, all, the whole" (of the universe also including God and all souls and spirits, which are not properly included in the term **Eä**; see VT39:20, also referenced in VT49:36)

**ilucara** ("k") adj. "omnificent" (VT39:20)

**iluisa** (p?) adj. "omniscient" (VT39:20)

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

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

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

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

**Ilúvatar** masc. name "All-father", God (SD:401, FS, IL; **Ilúv-atar**, **ATA**, **Iluvatar** with a short **u**, SD:346). Often in combination with the divine name as **Eru Ilúvatar**, "Eru Allfather", cf. MR:112. "Qenya" genitive **Ilúvatáren** "of Ilúvatar" in *Fíriel's Song*, LR:47 and SD:246, the genitive ending is **-en** instead of **-o** as in LotR-style Quenya. Cf. the later genitive **Ilúvataro** in the phrase **Híni Ilúvataro** (see "Children of Ilúvatar" in the *Silmarillion* Index)

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

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

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

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

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

**ilya** adj. and noun "all" (LR:47, 56; SD:310), "all, the whole" (IL); "each, every, all of a particular group of things" (VT39:20); **ilyë** before a plural noun, "all" being inflected like an adjective (*Nam*, *RGEO*:67): **ilyë tier** "all paths" (*Namárië*, VT39:20), **ilyë mahalmar** "all thrones" (CO), **ilya raxellor** "from all dangers" (VT44:9; we might expect \***ilyë raxellor here**), **ilyárëa** (older **ilyázëa**) "daily, of every day" (evidently **ilya** "every" + **árë**, **ázë** "day" + **-a** adjectival ending) (VT43:18). Tolkien apparently abandoned **ilyárëa** in favour of **ilaurëa**, q.v.

**-ima** adjectival suffix. Sometimes it is used to derive simple adjectives, like **vanima** "fair" or **calima** "bright"; it can also take on the meaning "-able" (PE17:68), as in **mátima** "edible" (**mat-** "eat"), **nótima** "countable" (**not-** "count") and (with a negative prefix) **úquetima** "unspeakable" (from **quet-** "speak"). Note that the stem-vowel is normally lengthened in the derivatives where **-ima** means "-able", though this fails to occur in **cenima** "visible" (q.v., but contrast **hraicénima**, q.v.) and also before a consonant cluster as in **úfantima** "not concealable" (PE17:176). "X-ima" may mean "apt to X" (when the ending is added to an intransitive verbal stem), as in **Fírimar** "mortals", literally "those apt to die" (WJ:387). The adj. **úfantima** "not concealable" (PE17:176) also appears as **úfantuma** (PE17:180), indicating the existence of a variant ending **-uma** (used to derive adjectives with a "bad" meaning?)

[**imba**], see **imbë** #2

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

**imbë** (1) *prep* "between" (Nam, RGEO:67, VT47:11, PE17:92). This is "between" referring to a gap, space, barrier, or anything intervening between two other things, like or unlike one another (compare **enel**). The pluralized form **imbi** implies "among" of several things (**ancalima imbi eleni** "brightest among stars"); "in the sense 'among' before plurals [**imbë**] is usually pluralized > **imbi** even when a plural noun follows". As pointed out by Patrick Wynne, **imbi** may also be used in the sense of "between" before two singular nouns connected by "and" (as in the example **imbi Menel Cemenyë** "between heaven and earth"), whereas **imbë** is used before dual forms, as in the examples **imbë siryat** "between two rivers", **imbë met** "between us". Elided **imb'** in the phrase **imb' illi** "among all" (VT47:11, 30). A dual form **imbit** is also mentioned, used to express "in absolute form the sense 'between two things' when these are not named" (apparently meaning that **imbit** expresses "between them" referring to two entities, with no noun following) (VT47:30, PE17:92)

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

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

**imbi**, pluralized form of **imbë** #1, q.v.

**imbit**, dualized form of **imbë** #1, q.v.

**ímen** a word occurring in *Fíriel's Song*, translated "in them" (**ar ilqua ímen** "and all [that is] in them"). Probably not valid in LotR-style Quenya.

**imi** *prep.* "in"; see **mi** (VT43:30)

**imíca** *prep.* "among" (VT43:30)

**imlë** "yourself, thyself", 2nd person formal sg. reflexive pronoun, e.g. **\*tirilyë imlë**, "you watch yourself" (but apparently the general reflexive pronoun **immo** can also be used, and may even be preferable since the cluster **ml** seems unusual for Quenya). Compare **intyë**. (VT47:37)

**imma** "itself", impersonal reflexive pronoun referring to the "same thing" (VT47:37) as the subject; compare **immo**.

**immo**, "same one, self" (VT49:33), general singular reflexive pronoun (covering both the 1st, 2nd, and 3rd person sg.), except where the subject is impersonal, in which case **imma** is used instead (VT47:37). Hence **\*tirin immo** "I watch [my]self", **\*tirilyë immo** "you watch [your]self", **\*tiris immo** "(s)he watches [him/her]self" (but apparently **\*tiris imma** "it watches [it]self").

**immë** (1) "ourselves", 1st person pl. reflexive pronoun, probably the exclusive form, e.g. **\*tirilmë immë** "we (excl.) watch ourselves". Compare **inwë**. (VT47:37)

**-immë** (2), see **-mmë**

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

?**imsë**, see **insë** (it is not entirely clear whether **imsë** is intended as a Quenya form or as the etymological form underlying **insë**) (VT47:37)

**imya** *adj.* "same, identical, selfsame" (VT47:37)

**in** *article*, apparently a variant of the definite article **i**, observed in the phrase **i-coimas in-Eldaron** "the coimas [lembas] of the Eldar" in PM:403. It looks like the Sindarin plural article, but in Quenya **i** normally covers both sg. and pl. "the", and the word **Eldar** does not need any article at all. The alternative reading **i-coimas Eldaron** (PM:395) is probably to be preferred.

**-ina** ending for what Tolkien called "general 'passive' participle" (VT43:15); compare **nótina** "counted", **rácina** "broken", **hastaina** "marred" (q.v.). The stem-vowel is usually lengthened when the ending is added to the stem of a primary verb (as in the two first examples above), though the lengthening fails to occur (or is not denoted) in **carina** as the passive participle of **car-** "make, do" (VT43:15).

A shorter ending **-na** also occurs, e.g. **nahtana** "slain" (VT49:24); the example **hastaina** "marred" would suggest that **\*nahtaina** is equally possible. In the example **aistana** "blessed" (VT43:30), **-na** may be preferred to **-ina** for euphonic reasons, to avoid creating a second diphthong **ai** where one already occurs in the previous syllable (**\*aistaina**). In PE17:68, the ending **-ina** is said to be "aorist" (unmarked as regards time and aspect); the same source states that the shorter ending **-na** is "no longer part of verbal conjugation", though it obviously survives in many words that are maybe now to be considered independent adjectives. See **-na** #4.

**-in** dative pl. ending, seen in **eldain**, **fírimoin**, q.v.

**inca** ("k") *noun* "idea" (VT45:18, where the word is cited with a final hyphen, though its gloss would indicate that it is a noun not a verb. Originally, the triple glosses "idea, notion, guess" were provided.)

**incáno** or **incánu** ("k"), *noun* "mind master" (PE17:155), cf. **cáno**.

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

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

**indë** "yourselves", 2nd person pl. reflexive pronoun, e.g. \***tirildë indë**, "you watch yourselves". **Indë** is derived from earlier **imde** (VT47:37)

**indemma** *noun* "mind-picture", i.e. a vision transferred from one mind to another and perceived as visual (and aural) images, usually produced by Elves, though Men were capable of receiving them (mostly during sleep) (PE17:174, 179). Compound of **indo** (#1) + **emma**. Ephemeral Tolkien may have considered the word **fanwos** (q.v.) for the same phenomenon.

**indi** *pl. noun*, apparently a name of Men, hardly valid in Tolkien's later Quenya (LT2:343). Compare, however, the final element of **Valarindi** "Offspring of the Valar", suggesting that #**indi** can be used for "offspring" (the Quenya word is apparently plural).

**indil** *noun* "lily", or other large single flower. Adopted and adapted from Valarin. (WJ:399)

**indis** *noun*, translated "wife" in UT:8, but the form is assigned the meaning "bride" in other places (the regular translation of "wife" is rather **veri** or **vessë**). **Indis** "Bride", name of the goddess Nessa. (NDIS-SĒ /SĀ (NETH, NI<sup>1</sup>, NDER, I) ); **Indis Nessa** \***"Bride Nessa"**, title and name of the Valië (NETH) The stem-form of **indis** "bride" is somewhat obscure; according to VT45:37 the stem could be **indiss-** (pl. **indissi** given), but the alternative form pl. form **inderi** shows a curious shift from **i** to **e** as well as the more regular change from **s** (via **z**) to **r** between vowels (compare the pl. of **olos**, q.v.) The stem **indiss-** may be preferred by writers.

**indo** (1) *noun* "heart, mood" (ID), "state" (perhaps especially state of mind, given the other glosses) (VT39:23), "mind, region/range of thought, mood" (PE17:155, 179), "inner thought, in *fea* as exhibited in character or [?personality]" (PE17:189). In another post-LotR source, **indo** is translated "resolve" or "will", the state of mind leading directly to action (VT41:13). **Indo** is thus "the mind in its purposing faculty, the will" (VT41:17). **Indo-ninya** a word occurring in *Fíriel's Song*, translated "my heart". In the compound **indemma** "mind-picture", the first element would seem to be **indo**.

**indo** (2) *noun* "house" (LT2:343), probably obsoleted by #1 above (in Tolkien's later Quenya, the word for "house" appears as **coa**).

**indómë** *noun* "settled character", also used of the "will" of Eru (according to etymological notes written in 1957, referred to in VT43:16, presented in PE17:189). **Indómelya** "thy will" (VT43:16).

**indor** *noun* "master (of house), lord" (LT2:343; probably obsoleted together with **indo** "house", q.v.)

**indyalmë** *noun* "clamour" (VT46:3)

**indyo** *noun* "grandchild, descendant" (ÑGYŌ/ÑGYON - read \***inyo** in Noldorin Quenya, which dialect changed **ndy** to **ny**? Cf. *Quenya* for *Quendya*.) In the pre-classical Tengwar system presupposed in the *Etymologies*, **indyo** was also the name of tengwa #17 with overposed dots to indicate following **y** (VT46:4), the whole symbol having the value **ndy**.

-**inen** pl. instrumental ending. In **ómainen** (WJ:391)

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

**inga** (2) *adj.* "first" (ING)

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

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

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

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

**ingolmo** *noun* "loremaster" (WJ:383)

**Ingolondë** place-name "Land of the Gnomes" (Beleriand, "but before applied to parts of Valinor") (ÑGOLOD)

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

**Ingwë** *masc. name*, "chief", name of the "prince of Elves" (PM:340, ING, WEG, VT45:18). Pl. **Ingwer** "Chieftains", what the Vanyar called themselves (so in PM:340, but in PM:332 the plural has the more regular form **Ingwi**). **Ingwë Ingweron** "chief of the chieftains", proper title of Ingwë as high king (PM:340). In the *Etymologies*, **Ingwë** is also said to be the name of a symbol used in writing: a short carrier with an *i*-tehta above it, denoting short **i** (VT45:18).

**inimeitë** *adj.?* ?"female" (INI)

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

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

**insa** \***"itself"**, 3rd person sg. impersonal reflexive pronoun, e.g. \***tiris insa** "it watches itself" (but apparently the general reflexive pronoun **immo** may also be used, and it may even be preferable since the cluster **ns** seems unusual for Quenya). Compare **insë**, the corresponding personal form.

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

**insë** \***"himself"** and \***"herself"**, 3rd person sg. personal reflexive pronoun, apparently covering both

genders, e.g. **\*tiris insë** "(s)he watches him/herself" (but apparently the general reflexive pronoun **immo** may also be used, and it may even be preferable since the cluster **ns** seems unusual for Quenya). Compare **insa**, the corresponding impersonal form. **Insë** is derived from earlier **imsë**, a form that was possibly also used in Quenya (unless "imse" in Tolkien's manuscript is intended as an etymological form only, though it is not asterisked) (VT47:37)

**intë** *\*\*\**"themselves", 3rd person pl. reflexive pronoun, e.g. **\*i neri tirir intë**, "the men watch themselves". **Intë** is derived from earlier **imte** (VT47:37). Conceivably **intë** is only used for "themselves" with reference to persons; impersonal "themselves" ought to be **\*inta** or **\*intai**, compare **ta** #3, **taï** #2. A form **\*intai** might however have evolved into **\*intë** by the Third Age (like pl. adjectives in **-ai** later came to end in **-ë**), thus converging with the "personal" form. In an earlier source, Tolkien listed **intë** as an emphatic pronoun *\*\*\**"they", 3rd person plural (VT49:48, 49); compare the pronominal ending **-ntë**. The word **intë** (derived from **inde** via **inze**, an unusual development in Quenya) also appears as a candidate 2nd person singular polite form (VT49:49).

**intya** *vb.* "guess, suppose" (INK/INIK, VT49:33)

**intyë** *\*\*\**"yourself, thyself", 2nd person intimate sg. reflexive pronoun, e.g. **\*tirit intyë**, "you watch yourself" (but apparently the general reflexive pronoun **immo** can also be used). Compare **imlë**. (VT47:37)

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

**inwë** *\*\*\**"ourselves", 1st person pl. reflexive pronoun, evidently the inclusive form, e.g. **\*tirilvë inwë** "we (*incl.*) watch ourselves". Compare **immë**. (VT47:37)

**inwis** *noun* "change of mind, mood", bracketed **inwissi** is either plural, stem form of a variant (PE17:191); cf. **inwisti**.

**inwisti** *noun* "mind-mood" (changed by Tolkien from **inwaldi**) (MR:216, 471). The word may seem to be plural in form, despite its singular gloss. Cf. variant **inwis** (which could be the singular, if it has the stem **inwist-**).

**inya** (1) *adj.* "female" (INI)

**inya** (2) *adj.* "small" (LT1:256; this "Qenya" word may be obsolete by # 1 above)

**inyë** emphatic independent 1st person sg. pronoun, "I" with emphasis, translated "I, too" in LR:61 (and, according to one reading of Tolkien's manuscript, in VT49:49).

**[lolossë]** place-name "Everlasting Snow" = Taniquetil (GEY, EY; changed to **Oiolossë**)

**ion** *pl. relative pron. in genitive* "from whom, \*of whom", pl. (VT47:21). See **i** #2 (relative pronoun).

**-ion** (*patronymic ending*) "son (of), descendant" (YÖ/YON, LT1:271, LT2:344). Not to be confused with the genitive ending **-on** when added to words with nominative plurals in **-i**, e.g. **elenion** "of stars" vs. **eleni** "stars".

**lpsin** *noun* "fine thread" (PE17:17)

**[íra** *adj.* "eternal" (GEY, VT45:13; changed by Tolkien to **oira**, see OY)]

**írë** (1) *noun* "desire". (ID). In the pre-classical Tengwar system presupposed in the *Etymologies*, **írë** was

also the name of a long carrier with an *i*-tehta above it, denoting long **í**. (VT45:17).

**írë** (2) *conj.* "when" (subordinate conjunction, not question-word: **írë Anarinya queluva**, "when my sun faileth") (FS). Compare **yá** #2.

**[írë]** (3) *noun* "eternal" (read "eternity", as suggested by Christopher Tolkien, but the word was in any case changed to **oirë**) (GEY, VT45:13)

**iricië** ("k") see **#ric-**

**Irlidë** *fem. name* "Ildhril" (Ildril) (LT2:343), **#Írildë** (J.R.R. Tolkien: *Artist & Illustrator* p. 193), **Írildë** also as name of a Númenorean woman (UT:210). **Irlidë Taltyelemna** = (later) Sindarin *Ildril Celebrindal*; replaced **Irlidë Taltelepsa** (KYELEP/TELEP; **Taltelema** in the *Etymologies* as printed in LR is an error for **Taltyelemna**, VT45:25). Tolkien seems to have replaced **Irlidë** as the Quenya form of *Ildril* with **Itaril**, **Itarillë**, **Itarildë**, q.v., in which case the Sindarin form is definitely *Ildril* and not *Ildhril*.

**irima** *adj.* "lovely, beautiful, desirable" (ID, FS, PE17:155), in FS also pl. **írimar**; in the "Qenya" of *Fíriel's Song*, adjectives in **-a** form their plurals in **-ar** instead of **-ë** as in LotR-style Quenya.

**irin** *noun* "town" (LT2:343; hardly a valid word in Tolkien's later Quenya)

**Írissë** *fem. name* (PM:345), evidently connected to **írë** "desire".

**irmin** *noun* "the world, all the regions inhabited by Men" (LT2:343; hardly a valid word in Tolkien's later Quenya)

**Irmo** *masc. name* "Desirer", name of a Vala; normally called **Lórien**, properly the place where he dwells (WJ:402)

**is** *noun* "light snow" (LT1:256)

**-is** ending for the plural form of an unidentified case, by some called "respective" or "short locative" (Plotz)

**isca** ("k") *adj.* "pale" (LT1:256)

**Isil** (**b**) place-name "Moon" (FS; SA:sil, Appendix E, SD:302, SIL; also defined as "the Sheen" under THIL);

**Isildur** *masc. name.*, *\*\*\**"Moon-servant" (SA:sil, Appendix A, NDŪ)

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

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

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

**isintë** *pa.t. vb.* "knew", irregular pa.t. of **ista-** (besides **sintë**) (VT48:25; in VT48:32 this is analyzed as being the same formation as **oantë**)

**isqua** ("q") *adj.* "wise" (LT2:339).

**issë** *noun* "knowledge, lore" (LT2:339; rather **ista** or **istya** in Tolkien's later Quenya)

**-issë** a feminine ending, as in **Írissë** (PM:345)

**ista** (1) *noun* "knowledge" (IS). Also **istya**.

**ista-** (2) *vb.* "know", pa.t. **sintë** (*IS*, *LT2:339*, *VT48:25*). This past tense Tolkien called "certainly irregular" (*VT48:25*, where an alternative pa.t. **isintë** is also mentioned, but **sintë** is said to be the older form; compare editorial notes in *VT48:32*). **Ista-** is also used for "can" in the sense of "know how to", as in **istan quietë** "I can speak (because I have learned (a) language)" (*VT41:6*) Passive participle **sinwa** "known, certain, ascertained" (*VT49:68*)

**Istar** *noun* "Wizard", used of Gandalf, Saruman, Radagast etc. Pl. **Istari** is attested. Gen. pl. in the phrase **Heren Istarion** "Order of Wizards" (*UT:388*)

**istima** *adj.* "having knowledge" (*IS*)

**Istimor** *pl. noun* \* "Wise Ones" = "Gnomes" (Noldor) (*IS*). Sg. #**Istimo**.

**istya** *noun* "knowledge" (*IS*). Also **ista** (#1).

**istyar** *noun* "scholar, learned man" (*IS*).

According to *VT45:18*, Tolkien at one point also meant **istyar** to be the name of Tengwa #13 with overposed dots to indicate a palatal sound; the letter would thus have the value **sty**. However, according to the classical Tengwar spelling of Quenya as outlined in *LotR* Appendix E, such a letter would rather have the value \***nty** (since #13 is there assigned the value **nt** in Quenya).

**iswa** *adj.* "wise" (*LT2:339*)

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

**íta** *noun* "a flash" (*PM:363*)

**íta-** 1) *vb.* "sparkle" (*SA:ril*, *PM:363*)

**íta**, **íta** *adv.* 2) "very, extremely" (*PE17:112*). Like #1 above, this element emerged as part of Tolkien's efforts to explain the initial element of the name Idril (Q **Itaril**), so it is questionable if #1 and #2 were ever meant to coexist in the "same" version of Quenya.

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

**Itaril** (\***Itarill-**), **Itarillë**, **Itarildë** fem. name, Sindarized as **Idril** (*PM:346*, *348*; *SA:ril*). (In earlier sources, Tolkien used **Irildë** as the Quenya form of **Idril**, and the proper Noldorin/Sindarin form was then **Idhril**.)

**itila** *adj.* (or *participle*?) "twinkling, glinting" (*PM:363*)

**-iva** (**-ivë**) plural possessive ending; seen in **Eldaiva**, **Eldaivë** (*WJ:369*)

**Íverind-**, **Íverindor** place-name "Ireland" (*LT2:344*) The nominative of **Íverind-** must be \***Íverin**, the form **Íverind-** occurring before endings. Compare **Íverin** below.

**Íverin** place-name "Ireland" (also **Íverindor**, **Íverind-**, which forms are probably to be preferred in a *LotR*-compatible form of Quenya) (*LT2:344*)

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

<K> (see C-)

**kakainen**, see **caita-**

**kelvar** (sg. #**kelva**) *noun* "animals, living things that move" (*Silm*)

**kemen** *noun* "earth"; see **cemen**.

**Kementári** *noun* "Earth-queen", title of Yavanna (*SA:tar*). The **Kemen-** of this name was at one stage intended as the genitive of **kén**, **kem-** "earth", so that **Kementári** meant "Earth's Queen", but Tolkien later changed the Quenya genitive ending from **-(e)n** to **-o**. Apparently so as to maintain the name **Kementári**, he turned **kemen** into the nominative form; see **cemen**.

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

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

<L>

**-l** or **-lyë** (*VT49:48*, *51*), pronominal endings for 2nd person sg. polite/formal "you, thou": **caril** or **carilyë** \* "you do" (*VT49:16*), **hamil** "you judge" (*VT42:33*), **anel** "you were" (see **ná** #1); see **-lyë** for further examples. These endings may also be added to pronouns (**etel/etelyë** or **mil**, **milyë**; see **et**, **mi**). In one source, **-l** is rather used as a reduced affix denoting plural "you"; see **heca!** (*WJ:364*)

**la** negation "no, not" (see **lá**); also prefix **la-** as in **lacarë**, q.v. (*VT45:25*)

**lá** (1) *adv.* "no, not" (*LA*, *VT45:25*) According to *VT42:33*, **lá** is the stressed form, alternating with **la** when the negation is unstressed. – In another conceptual phase of Tolkien's, **lá** had the opposite meaning "yes" (*VT42:32-33*), but this idea is contradicted by both earlier and later material: usually **lá** is conceived as a negation. – The negation can receive tense markers and be used as a negative verb "when [another] verb is not expressed" (*VT49:13*), apparently where the phrase "is not" is followed by a noun or an adjective as a predicate, or where some verb is *understood*, as in English "I do not" (i.e. "I do not do whatever the context indicates"). With pronominal endings **la-** in the aorist, e.g. **lanyë** "I do not, am not" (etc.) (*Tolkien abandoned the form lamin*.) Exemplified in the sentence **melin sé apa lanyë hé** \* "I love him but I do not [love] him" (another person) (*VT49:15*). Present tense **laia**, past **lánë**, perfect **alaië**, future **lauva**.

**lá** (2) *prep.* "athwart, over, across, beyond" (*PE17:65*), also used in phrases of comparison, e.g. "A **ná calima lá** B", A is bright beyond (= brighter than) B (*VT42:32*).

[**lá** (3) *interjection*? "please" (*reading of gloss uncertain*) (*VT45:25*)]

**lacarë** ("k") *noun* "not-doing, inaction" (in general) (*VT42:33*)

**lá umë** > **laumë** *negation* "no indeed not, on the contrary" ("also used for asking incredulous questions"). This is a combination of the negation **lá** "not" and the negative verb **umë** "is not, does not" (*LA*)

**lahta-** *vb.* "pass over, cross, surpass, excel" (*PE17:92*)

[**lai** *adverbial particle* "very" (*VT45:8*)]

**laia**, see **lá** #1

**laica** (1) *adj.* "green" (in older sources *laiqua*) (*Letters:282, PE17:159*). **Laicolassë** (*laica* + *#olassë*) "green-foliage" (*PE17:46*), Quenya cognate of Sindarin *Laegolas* (dialectal form *Legolas*); compare *olassië*. *Adj.* **laicalassë** "green as leaves", literally "green-leaf" (*PE17:56*).

**laica** (2) ("*k*") *adj.* "keen, sharp, acute, piercing" (*LAIK, LT2:337* – in the Etymologies as printed in *LR*, the final vowel is misread as *-e* instead of *-a*, *VT45:25*). Possibly obsoleted by #1 above. Compare *aica* #1.

**laicolassë**, see *laica* #1

**laima** *noun* "plant" (*PE17:159*). Cf. *olvar*.

**laimë** *noun* "shade" (*DAY*; in an earlier version the gloss was "shadow (cast by an object or form)"; see *VT45:8-9*. Perhaps Tolkien transferred this meaning to *lëo* when giving *laimë* the more general meaning "shade".)

**laiqua** ("*q*") *adj.* "green" (*LÁYAK, LT1:267, MC:214*), "Qenya" pl. **laiquali** ("*q*") (*MC:216*). Occurs in the phrase **laiqua'ondoisen** ("*q*") "green-rocks-upon" (*MC:221*; this is "Qenya"), **Laiqualassë** ("*q*") masc. name "Legolas" (Greenleaf) (*LT1:267*). Used as noun in the phrase **mi laiqua** of somebody clad "in green" (*PE17:71*). In later material, the word for "green" appears as *laica*, and the cognate of *Legolas* is said to be **Laucolassë**, q.v. (*PE17:56*)

**laiquaninwa** ("*q*") *adj.* "green-blue"? (cf. *ninwa*) (*Narqelion*)

**laiquassë** ("*q*") *noun* "greenness" (*LT1:267*)

**laiquë** *noun* "herb" ("anything green, but especially as used for food") (*PE17:159*)

**Laiquendi** *noun* "Green-elves", not much used (translated from Sindarin *Laegil, Laegelrim*) (*WJ:385, SA:quen-/quet-, LÁYAK*; spelt "*Laiquendi*" in the latter source)

**laira** *adj.* "shady" (*DAY*)

**lairë** (1) *noun* "summer" (*Letters:283, VT45:26*), in the calendar of *Imladris* a precisely defined period of 72 days, but also used without any exact definition (*Appendix D*). **Oiolairë** "Eversummer", name of a tree (*UT:167*), see also **Coron Oiolairë**. **Lairelossë** *noun* "Summer-snow", name of a tree (*UT:167*), perhaps with white flowers.

**lairë** (2) *noun* "poem" (*GLIR*)

**lairë** (3) *noun* "meadow" (*LT1:267, GL:39* – perhaps a doubtful word in LotR-style Quenya, since *lairë* already has to carry two other meanings)

**lairus** (*lairust-*) *noun* "verdigris" (*VT41:10*)

**laisi, laito** *noun* "youth, vigour, new life" (*LT1:267*; rather *vië* or *nésë, nessë* in Tolkien's later Quenya)

**laita-** *vb.* "bless, praise": **a laita, laita te! Andavë laituvalmet! ... Cormacolindor, a laita tárienna** "bless them, bless them! Long shall we bless them! ... [The] Ring-bearers, praise [them] to [the] height!" (**lait[a]-uva-lme-t** "bless-shall-we-them") (*LotR3:VI ch. 4, translated in Letters:308*; the meaning of the suffix *-Imë* was revised from inclusive to exclusive "we", *VT49:55*). Verbal noun **laitalë** "praising", isolated from **Erulaitalë** (*UT:166, 436*)

**laivë** *noun* "ointment" (*LIB<sup>2</sup>*)

**laiwa** *adj.* "sick, sickly, ill" (*SLIW, VT45:28*). Since Tolkien eventually decided that roots in *sl-* yield Quenya words in *hl-* (though this was pronounced *l-* in late Exilic Quenya), it may be that the spelling **\*hlaiwa** is to be preferred.

**lala-** (1) *vb.* "laugh" (*PM:359*), possibly with pa.t. **\*landë** because of the apparent form of the stem.

**lala-** (2) *vb.* "to deny" (*LA*)

**lala** (3) *negation* "no indeed not, on the contrary" ("also used for asking incredulous questions") (*LA*)

**lalantila** ??? (*Narqelion*)

**lalmë** *noun* "elm-tree" (*ÁLAM*). Cf. *alvë* in a post-LotR source.

**Lalwendë** (also short **Lalwen**) *noun* "Laughing Maiden", fem. name (*PM:343*)

**láma** *noun* "ringing sound, echo" (*LAM*)

**laman** (*lamn-* or simply *laman-*, as in pl. **lamni** or **lamani**) *noun* "animal" (usually applied to four-footed beasts, and never to reptiles and birds; a more general word may be *#celva*) (*WJ:416*)

**lámárë** *noun* "flock" (*QL:50*)

**lámatyávë** (pl. **lámatyáver** attested) *noun* "sound-taste" (**láma** + **tyávë**), individual pleasure in the sounds and forms of words (*MR:215, 471*)

**lamba** (1) *noun* "tongue" (physical tongue, while **lambë** = "language") (*WJ:394, LAB*; according to *VT45:25*, Tolkien first wrote **lambe**, but as noted, this alternative form is rather used for "tongue" in the sense of "language")

**lamba** (2) *noun* ?"hammer" (possibly an alternative form of **namba**, q.v., but the source is obscure and **namba** is to be preferred) (*VT45:37*)

**lambë** *noun* "tongue, language" (the usual word for 'language' in non-technical use) (*WJ:368, 394, ÑGAL/ÑGALAM*), "the language or dialect of a particular country or people...never used for 'language' in general, but only for particular forms of speech" (*VT39:15*); also name of *tengwa* #27 (*Appendix E*). (In early "Qenya", **lambë** was defined as "tongue" of body, but also of land, or even = "speech" [*LT2:339*]. In LotR-style Quenya **lambë** only means "tongue = speech", whereas the word for a physical tongue is **lamba**.) **Lambë Valarinwa** "Valarin tongue" (*WJ:397*), **lambë Quendion** "the language of the Elves" (*PM:395*), **Lambengolmor** pl. *noun* "Loremasters of Tongues", a school founded by *Fëanor* (*WJ:396*); sg. **#Lambengolmo**. Spelt **Lambeñgolmor** in *VT48:6*.

**lambelë** *noun* "Language" (especially with reference to phonology), "phonetics" (*VT39:15*)

**#lambetengwë** *noun* "consonant" (as a *tengwë* or phoneme), literally "tongue-signs". Only pl. **lambetengwi** ("ñ") is attested (*VT39:16*)

**lambina** *adj.* "of tongue, spoken with tongue" (*PE17:46*). Cf. **lambë**.

**lámína** *adj.* "echoing" (*LAM*)

**lamma** *noun* "sound" (*LAM*)

**lamya-** *vb.* "to sound" (*LAM, VT45:25*)

**lanat** *noun* "weft" (*LAN*)



**lanca** ("k") *noun* "sharp edge (not of tools); sudden end" ("as e.g. a cliff-edge, or the clean edge of things made by hand or built, also used in transferred senses, as in *kuivie-lankasse*, literally 'on the brink of life', of a perilous situation in which one is likely to fall into death" - VT42:8)

**lanco** ("k") *noun* "throat, swallow" (LAK<sup>1</sup>, LANK). Since this was changed by Tolkien from **lango** with stem \***langu-** and pl. **langwi**, it may be that **lanco** should similarly have the stem \***lancu-** and pl. \***lanqui**.

**landa** (1) *noun* "boundary" (VT42:8)

**landa** (2) *adj.* "wide" (LAD). Maybe in **landatavárë** = \*"wide-wood"? (TI:415)

**lanë** (lani-) *noun* "hem" (VT42:8)

**lánë**, see **lá** #1

**langa-** *vb.* "to cross, go over, pass over" (VT49:65)

**langë** *adv.* "surpassingly, superlatively, extremely" (PE17:92)

**lango** (1) *noun* "broad sword", also "prow of a ship" (LAG)

**lango** (2) *noun* "passage", especially across or over an obstacle, also "neck" (PE17:92)

[**lango** (3) *noun* "throat"] (Tolkien also listed the plural form **langwi**; in the Etymologies as printed in LR, Christopher Tolkien improperly prefixed an asterisk as if it were an primitive or wrong form; see VT45:26. This indicates that **lango** has the stem-form \***langu-**. Compare **ango** "snake", stem #**angu-**, pl. **angwi**. But whatever the case, **lango** was changed to **lanco**.) (LANG, see LANK)

**langon** *noun* "throat" (MC:216; this is "Qenya", possibly an inflected form of **lango** #2 above – but Tolkien changed it to **lanco**)

**langwi** - see **lango**

**lanna** *prep.* "athwart" (PE17:65)

**lannë** *noun* "tissue, cloth" (LAN)

**lanta** (1) *noun* "a fall" (DAT/DANT (TALÁT)), also

**lantë**.

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

**lantalasselingëa** *adj.* "with a musical sound of falling leaves" (PE16:96)

**lantalca** ("k") *noun* "boundary post or mark" (VT42:8, 28)

**lanta-mindon** *Qenya* pl. *noun* "fallen-towers"; inflected compound **lanta-ránar** "in falling-moon" (with pre-classical locative **-r**) (MC:214; these forms are "Qenya")

#**lantë** (1) *noun* "fall" in **Noldolantë**, q.v. Also

**lanta**.

**lantë** (2) *adj.*? *participle*? "falling" (MC:214; this is "Qenya" - in Tolkien's later Quenya **lantala**)

**lanu** *noun* "lead" (LT1:268)

**lanwa** (1) *adj.* "within bounds, limited, finite, (well-)defined" (VT42:8)

**lanwa** (2) *noun* "loom" (LAN)

**lanwë** (stem \***lanwi-**, given primitive form **danmi**) *noun* "ebb-tide" (VT48:32). Compare **nanwë**.

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

**lanya-** (2) *vb.* "weave" (LAN)

#**lanya** (3) *noun* "thread", isolated from **hísilanya** "mist thread" (PE17:60)

**lanyë**, see **lá** #1

**lapattë** *noun* "hare" (GL:52)

**lappa** *noun* "hem of robe" (GL:52)

**lapsa-** *vb.* "to lick" (frequentative) (LAB)

**lapsë** *noun* "babe" (LAP)

[**laque[t]-**] ("q") *vb.* ?"deny" (VT45:25)

**lár** (1) *noun* "league", a linear measure, 5000 **rangar** (q.v.). A **ranga** was approximately 38 inches, so a **lár** was "5277 yards, two feet and four inches [ca. 4826 m], supposing the equivalence to be exact" - close enough to our league of 5280 yards to justify this translation. The basic meaning of **lár** is "pause"; in marches a brief halt was made for each league. (UT:285)

**lár** (2) *noun* "ear" (?). Tolkien's wording is not clear, but **lasū** is given as an ancient dual form "(pair of) ears"; Quenya **lár** could represent the old singular **las-** (LAS<sup>2</sup>). In a post-LotR source, Tolkien derives **hlas** "ear" (dual **hlaru**) from a stem **SLAS** (PE17:62). Initial **hl-** rather than **l-** reflects the revised form of the stem (LAS becoming **SLAS**), and in the later version of the phonology, postvocalic **-s** does not become **-r** when final. Compare the noun "dream", given as **olor** in the Etymologies (LOS), but as **olos** pl. **olori** in a later source (UT:396)

**lar** (1) *noun* "fat, riches" (VT45:26; Hostetter and Wynne suggest that the second gloss should perhaps read "richness" rather than "riches")

[**lar** (2) *noun* "(good) fortune, prosperity, Bliss" (VT45:26; the Quenya genitive form **láren** is also listed)]

**lára** (1) *adj.* "flat" (DAL, VT45:25)

[**lára** (2) *noun* "grave" (VT45:8)]

[**lára** (3) *adj.* "blessed", also **lárëa** (VT45:26)]

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

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

[**lárëa** (2), see **lára** #3]

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

#**larma** (1) *noun* "raiment", attested in pl. form **larmar** (PE17:175)

**larma** (2) *noun* "[?pig-]fat, flesh" (VT45:25; the initial element of the gloss "pig-fat" is not certainly legible in Tolkien's manuscript)

[**larma** (3) *noun* "lucky event"; some additional glosses in Tolkien's manuscript are tentatively read as "pleasure, mirth" by Hostetter and Wynne (VT45:26)]

**lasí** or **lasir**, **-sír** *adv.* "on the contrary", possibly an ephemeral form Tolkien replaced by **úsië** (VT49:17-18)

**lassë** *noun* "leaf"; pl. **lassi** is attested (*Nam*, *RGEO:66*, *Letters:283*, *LAS<sup>1</sup>*, *LT1:254*, *VT39:9*, *Narqelion*); gen. **lassëo** "of a leaf", gen. pl. **lassion** "of leaves" (earlier **lassio**) (*WJ:407*). The word **lassë** was only applied to certain kinds of leaves, especially those of trees (*PE17:62*), perhaps particularly *ear-shaped* leaves (cf. the entry *LAS<sup>1</sup>* in the *Etymologies*, where Tolkien comments on the pointed or leaf-shaped Elvish ears and suggests an etymological connection between words for "ear" and "leaf"); see also **linquë** #3. Compound **lasselanta** "leaf-fall", used (as was **quellë**) for the latter part of autumn and the beginning of winter (*Appendix D*, *Letters:428*); hence **Lasselanta** alternative name of October (*PM:135*). Cf. also **lassemista** "leaf-grey, grey-leaved" (*LotR2:III ch. 4*, translated in *Letters:224*, *PE17:62*), **lassewinta** a variant of **lasselanta** (*PM:376*). Adj. **laicalassë** "green as leaves" (*PE17:56*). See also **lillassëa**, **lantalasselingëa**.

**lasecanta** ("k") *adj.* "leaf-shaped" (*KAT*)

**lasselanta** *noun* "leaf-fall = Autumn" (*DAT/DANT*, *LAS<sup>1</sup>*, *Narqelion*, *LT1:254*; "**lasse-lanta**" in *VT45:24*, but again **lasselanta** in *VT45:26*)

**lasta-** *vb.* "listen", also **lasta** *adj.* "listening, hearing" (*LAS<sup>2</sup>*, *PE17:56*); cf. *adj.* **asalastë** (\***apa-**) *adj.* "easily heard" (*PE17:148*)

**Lastalaica** ("k") *noun* "sharp-ears" (name) (*LAS<sup>2</sup>*). Compare **laica** #2.

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

**latië** *noun* "openness" (*VT39:23*)

**latin**, **latina** *adj.* "open, free, cleared (of land)" (*LAT*). According to *VT41:5*, the adjective **latina** "is used rather of freedom of movement, of things not encumbered with obstacles"

**latta** (1) *noun* "hole, pit" (*DAT/DANT*, *VT45:8*)

**latta** (2) *noun* "strap" (*LATH*)

**latucenda** ("k") *adj.* "of tin" (*LT1:268*)

**latya** (1) *noun* "opening" (used as abstract in the source) (*VT39:23*). See **sanwë-latya**

**latya-** (2) *vb.* "to open anything (so as to allow entry)" (*PE17:159*). Cf. the negated form **avalatya** "un-open" = to "close"? (*VT41:6*). See **ava-** #3.

**lau** *negation* "no indeed not, on the contrary" ("also used for asking incredulous questions") (*LA*)

**lauca** ("k") *adj.* "warm" (*LAW*)

**laumë** < **lá umë** *negation* "no indeed not, on the contrary" ("also used for asking incredulous questions") This is a combination of the negation **lá** "not" and the negative verb **umë** "is not, does not" (*LA*)

**laupë** *noun* "shirt, tunic" (*QL:51*)

†**laurë** *noun* "gold", but of golden light and colour, not of the metal: "golden light" (according to *PE17:61* a poetic word). **Nai laurë lantuva parmastanna lúmissen tengwiesto** "may (a) golden light fall on your book at the times of your reading" (*VT49:47*). In Etym defined as "light of the golden Tree *Laurelin*, gold", not properly used of the metal gold (*LÁWAR/GLÁWAR*, *GLAW(-R)*, *VT27:20*, *27*, *PE17:159*). In early "Qenya", however, **laurë** was defined as "(the mystic name of)

gold" (*LT1:255*, *258*) or simply "gold" (*LT1:248*, *268*). In **Laurelin** and **Laurefindil**, q.v., **Laurenandë** "Gold-valley" = Lórien (the land, not the Vala) (*UT:253*) and **laurinquë** name of a tree, possibly "Gold-full one" (*UT:168*). **Laurendon** "like gold" or "in gold fashion" (but after citing this form, Tolkien decided to abandon the similitive ending **-ndon**, *PE17:58*).

**laurëa** *adj.* "golden, like gold"; pl. **laurië** is attested (*Nam*, *RGEO:66*)

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

**Laurelin** ("g.sg. *Laurelinden*" or *Laurelingen*; in LotR-style Quenya this is dat.sg.) Name of the Golden Tree of Valinor, interpreted both "singing-gold" (stem **Laurelind-**) and "hanging-gold" (stem **Laureling-**) (*LIN<sup>2</sup>*, *VT45:27*, *LÁWAR/GLÁWAR*, [*GLAW(-R)*], *SA*, *Letters:308*)

**Laurelindórinan** *noun* "Valley of Singing Gold", an earlier name of **Laurenandë** (Lórien) (*UT:253*); **laurelindórenan lindelorendor malinornéliion ornemalin** "Goldenlight-music-land-valley music-dream-land of yellow-trees tree-yellow", Quenya elements agglutinated in Entish fashion; this supposedly means something like "the valley where the trees in a golden light sing musically, a land of music and dreams; there are yellow trees there, it is a tree-yellow land" (*LotR2:III ch. 4*, translated in *Letters:308*). The last word **ornemalin** is defined in as "bearing yellow flowers" in *PE17:80*.

**laurië** *noun* "goldenness", also used as adv. "goldenly" (*PE17:74*); the word **laurië** occurring in *Namarië* Tolkien variously interpreted either as this adverb or as the pl. form of **laurëa**, q.v.

**laurina** *adj.* "golden" (*LT1:258*). Compare **laurëa** in later material.

**Laurundo** *masc. name* "Glorund" (> Glaurung). Also **Undolaurë**. (*LT2:341*)

**laustanë** *adj.?* *participle?* "roaring" (*MC:213*; this is "Qenya")

**laustaner** *vb. in past tense* 'lausted' ("not 'roared' or 'rushed' but made a windy noise" – but in *MC:220*, Tolkien himself translated **laustanéro** as "rushed") (*MC:216*; this is "Qenya")

**lauva**, see **lá** #1

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

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

**lavar** *noun* "(golden) blossom". Also **loa**. (*PE17:159*)

**lavaralda** (changed by Tolkien from **lavarin**) *noun* some kind of tree (**alda**) (*LR:57*). The initial element **lavar-** seems to connect with the root *LAWAR* having to do with golden colour; cf. **lavar** "(golden) blossom" (*PE17:159*).

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

-**ida** (1) "your", 2nd person pl. possessive suffix (*VT49:16*). **Onnalda** "your child" (*VT49:42*). In an earlier manuscript, this ending was used for *singular* "you" instead, attested in the phrase **Arwen vanimalda** "Arwen

your beauty", sc. "O beautiful Arwen", and in **meletyalda** "your majesty" (*WJ:369*) **Arwen vanimalda** was however changed to **Arwen vanimelda** in the second edition of *LotR*, Tolkien reinterpreting the last word (see **vanimalda**). The ending for singular "your" appears as **-lya** elsewhere. (*LotR1:II ch. 6*)

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

**-Idë** (1) pronominal suffix "you", 2nd person pl. (*VT49:51*; **carildë** "you do", *VT49:16*). This ending Tolkien revised from **-Ilë** in earlier sources (*VT49:48, cf. PE17:69*).

**-Idë** (2) feminine agental suffix, Tolkien at one point commenting that Varda's title **Tintallë** "Kindler" should be **Tintaldë** because the ending **-Ilë** was rather the suffix for plural "you" (*PE17:69*); since the pronominal suffix **-Ilë** was later revised to **-Idë**, it is now the ending of **Tintaldë** itself that would be problematic.

**le**, pronominal element "you", (originally) the "reverential 2nd person sing" (*RGeo:73, VT49:56*). However, singular **le** was apparently altered to **lye** (q.v.), and **le** took on a plural significance (**le** for pl. "you" is apparently derived from *de*, the ancient 2nd person pl. stem, *VT49:50-51*). Stressed **lé** (*VT49:51*), dual **let** "the two of you" (*ibid.*). At certain points in Tolkien's conception, **le** was still sg. "thou" rather than pl. "you". It is attested as an ending in the imperative form **antalë** "give thou" (*VT43:17*); see **anta-**. The form **ólë** in *VT43:29* apparently means "with thee"; according to Tolkien's later system, it would rather mean "with you" (pl.). Compare **aselyë** "with thee" (sg.) in a later source (see **as**).

**lé** (1) *noun* "way" = "method, manner" ("as in *that is not A's way*"). Not to be confused with **lé** as a stressed form of **le** = plural "you"; Tolkien was himself dissatisfied with this clash (*PE17:74*).

**lé** (2) *prep.* "with" (*PE17:95*)

**-lë** ending forming nouns that "seem properly to have been universal and abstract" (*VT39:16, in which source Tolkien is actually commenting on the prehistoric form -lë, but -lë is its Quenya descendant*)

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

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

**lélinë**, pa.t. of **lelya-** #3

**#lelta-** *vb.* "send", attested in the past tense with pronominal suffixes: **lentanelyes** "you sent him" (*VT47:21*)

**lelya-** (1) *vb.* "go, proceed (in any direction), travel", pa.t. **lendë** / **elendë** (*WJ:363, VT14:5, PE17:139*) At one point Tolkien assigned a more specific meaning to the underlying root *LED*: "go away – from the speaker or the point in mind, depart" (*PE17:52*), which would make **lelya-** a near synonym of **auta-**. The same source denies that the derivatives of *LED* were used simply for "go, move, travel", but elsewhere Tolkien assigns precisely that meaning to **lelya-**.

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

**lelya-** (3) *vb.* "appear, of beautiful things, hence attract, enchant (with dative)", pa.t. **lélinë** (*PE17:151*)

**lemba** *adj.* "left behind" (*LEB/LEM*)

**Lembi** *noun* "Elves remaining behind" = Telerin *llkorins* (*LEB/LEM, PE17:143*). Sg. **#Lembë**. Also called **Uamanyar**.

**lemen**, alternative cardinal "five" (*VT48:6, 20*); the word normally appears as **lempë**, but compare **lemenya** below.

**lemenya** archaic ordinal *adj.* "fifth", replaced by **lempëa** (*VT42:25*)

**lemnar** *noun* "week" (of five days) (*LEP/LEPEN/LEPEK*). Compare **enquië, otsola**.

**lempë** cardinal "five" (*LEP/LEPEN/LEPEK, GL: 53, VT42:24, VT47:10, 24*); **lempëa** ordinal "fifth", an analogical formation replacing older **lemenya**, in turn altered from the historically "correct" form **lepenya** because of analogy with the cardinal **lempë** "five" (*VT42:25*; Vanyarin Quenya maintained **lepenya**, *VT42:26*)

**lemya-** *vb.* "remain, tarry" (*VT45:27*)

**lenca** ("k") (1) *adj.* "slow" (*LT2:341, cf. VT49:11*)

**lenca-** ("k") (2) *vb.* "loose, slacken" (*LEK. In the Etymologies as printed in LR, the misreading leuka [for lenka] appears; cf. VT45:27*)

**lenda** (1) *noun* "journey" (*PE17:60*)

**lenda-** (2) *vb.* "linger" (*VT45:27*)

**lendë** *vb.* "left, went" (pa.t. of **lelya-** "go") (*FS, LR:47, SD:310, WJ:362*), or, according to the *Etymologies*, the pa.t. of **lenna-** "go" and **lesta-** "leave" (*LED, ELED. In the Etymologies as printed in LR, lenna- was misread as "linna-"; see VT45:27*)

**lenémë** *prep.* "with leave" (+ genitive: "with leave of") (*SD:246*)

**lenga-** *vb.* "behave" (called a "weak verb") (*PE17:74*)

**lengë** *noun* "gesture, characteristic look, gesture or trait etc." (*PE17:74*)

**lenna-** *vb.* "go", pa.t. **lendë** "went" (*LED; cf. lelya-*). In the *Etymologies as printed in LR, the word lenna- wrongly appears as "linna-"; see VT45:27*.

**lenu-** *vb.* "stretch" (*LT2:341*)

[**#lenta-** *vb.* "send", attested in the past tense with pronominal suffixes: **lentanelyes** "you sent him". Changed by Tolkien to **#lelta-**, q.v. (*VT47:22, 21*)]

**lenwa** *adj.* "long and thin, straight, narrow" (*LT2:341*)

**Lenwë** (1) *noun* the leader of the Nandor (Nandorin *Denweg*, primitive *Denwego*) (*WJ:412*)

**lenwë** *noun* "leaving, departure" (*PE17:51*)

**lenweta-** *vb.* "go away, migrate, leave one's abode", pa.t. **lenwentë** (*PE17:51*)

**lepenquë** cardinal "fifteen" (*VT48:21*)

**lepetta** *noun*, a hard-wood tree growing in Gondor (Ithilien), Sindarin *lebethron* (*PE17:89*)

**lepenya**, see **lempë**

**lepesta** *fraction* "one fifth" (1/5), also **lepsat** (*VT48:11*)

**lëo** *noun* "shade, shadow cast by any object" (*DAY*)

**lepecan** ("k") *noun* "fourth finger" (counted from the thumb) (*VT47:10, VT48:5*), also **lepentë**

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

**lepenel** *noun* "middle finger", also **[lependë]** (*VT47:10, VT48:5; lependë was struck out, VT48:15*)

**lepentë** *noun* "fourth finger" (counted from the thumb) (*VT48:5, 14, 15*), also **lepecan**

**leper** (pl. **leperi** given) *noun* "finger" (*VT44:16, VT47:10, 14, 24, VT48:5; an older source gives the word for "finger" as lepsë, q.v.*)

**lepetas** *noun* "first or index finger" (*VT47:10, VT48:5, 14*). Stem **lepetass-** (pl. **lepetassi**, *VT47:11*) Also **tassa**.

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

**lepincë** ("k") *noun* "little finger" (*VT47:26, VT48:5*); variant **lepinca** (*VT47:10*). According to *VT48:15, 18*, **lepincë** is derived from older *lepinki*; if so the Quenya form should have the stem **lepinci-**.

**lepsat** *fraction* "one fifth" (1/5), also **lepesta** (*VT48:11*)

**lepsë** *noun* "finger" (*LEP/LEPET; see leper*). According to *VT45:27*, Tolkien derived **lepsë** from primitive *lepti*; if so, **lepsë** should have the stem-form **\*lepsi-**. However, Tolkien struck out the ancestral form *lepti*, so we cannot be sure whether this idea was maintained or not. In later sources, the word for "finger" appears as **leper**.

**lepta-** *vb.* "pick (up, out) with the fingers" (*VT44:16, VT47:10*), "[to] finger, feel with fingertips" (*VT47:25*)

**leptafinya** (also just **finya**) *adj.* "clever(-fingered)" (*PE17:17*)

**leptenta-** *vb.* *\*"point to/indicate with the finger"* (gloss suggested by Patrick Wynne) (*VT49:24*). Cf. **tenta-**, **hententa-**.

**\*\*lér** *noun* "man" (*NI<sup>1</sup>; hypothetical Q form of PQ dër; the form actually used in Quenya was nér*)

**léra** *adj. noun* "free", of persons (*VT41:5*)

**lerembas** *noun* "lembas" (waybread of the Elves) (*PE17:52*); in a later source, the Quenya word for lembas is however given as **coimas**, q.v.

**lerina** *adj.* "free" of things: not guarded, reserved, made fast, or "owned" (*VT41:5*)

**lerya-** *vb.* "release, set free, let go"; negated **avalerya-** "bind, make fast, restrain, deprive of liberty" (*VT41:5, 6*)

**lerta-** *vb.* "can" in the sense "be free to do", being under no restraint (physical or other). **Lertan quetë** "I can speak (because I am free to do so, there being no obstacle of promise, secrecy, or duty)". Where the absence of a physical restraint is considered, this verb can be used in much the same sense as **pol-** (*VT41:6*)

**lesta-** (1) *vb.* "leave", pa.t. **lendë** (which is also the pa.t. of **lelya-**, q.v.) (*ELED*)

**#lesta** (2) *noun* "measure", only attested in the instrumental case: **lestanen** "in measure" (*FS*). The name

**Lestanórë** (q.v.) may contain a distinct noun **#lesta** "fence".

**Lestanórë** *place-name* "Doriath", gen. **Lestanórëo** (*WJ:369*). If this name means the same as the Sindarin name Doriath, "Land of the Fence", **#lesta** ought to mean "fence" here (but it is obviously not a cognate of the Sindarin term *iâth* "fence").

**leuca** (1) *noun* "snake" (*Appendix E*)

**\*\*leuca** ("k") (2) a misreading for **lenca** (q.v.) that appears in the *Etymologies* as printed in LR; cf. *VT45:27*.

**lev-** *verb* "move" (*intransitive*) (*PE16:132*)

**-li** *partitive pl. ending* (simply called a plural suffix in the *Etymologies*, stem *LI*). The ending is used to indicate a plural that is neither generic (e.g. **Eldar** "the Elves" as a race) nor definite (preceded by article); hence **Eldali** is used for "some Elves" (a particular group of Elves, when they are first mentioned in a narrative, *VT49:8*). Sometimes Tolkien also lets **-li** imply a great number; in *PE17:129*, the form **falmalinnar** from *Namárië* is broken down as *falma-li-nnar* "foam wave-many-towards-pl. ending", and **falmali** by itself Tolkien translated "many waves" (*PE17:73*). A distinct accusative in **-lī** seems to occur in the phrase **an i falmali** (*PE17:127*, apparently meaning the same as **i falmalinnar**, but replacing the allative ending with a preposition). Genitive **-lion** in **vanimálion**, **malinornélion** (q.v. for reference), allative **-linna** and **-linnar** in **falmalinnar**, q.v. The endings for other cases are only known from the Plotz letter: possessive **-liva**, dative **-lin**, locative **-lissë** or **-lissen**, ablative **-lillo** or **-lillon**, instrumental **-līnen**, "short locative" **-lis**. When the noun ends in a consonant, **r** and **n** is assimilated before **l**, e.g. **Casalli** as the partitive pl. of **Casar** "Dwarf" (*WJ:402*), or **elelli** as the partitive pl. of **elen** "star" (*PE17:127*)

**li-**, **lin-** a multiplicative prefix (*LT1:269*)

**lia** *noun* "fine thread, spider filament" (*SLIG*).

**lia-** *vb.* "twine" (*LT1:271*)

**liantassë** *noun* "vine" (*LT1:271*)

**liantë** (1) *noun* "spider" (*SLIG*), perhaps obsoleting (2) **liantë** "tendrill" (*LT1:271*) and (3) "vine" (*PE14:55*)

**līco** ("k") *noun* "wax" (*Markirya* comments, MC: 223). The related noun **līcuma** "candle" suggests that **līco** has the stem-form **līcu-**.

**līcuma** ("k") *noun* "taper, candle"

**lië** *noun* "people" (*LI, Narqelion, VT39:6*), in **Eldalië**, **losselië**, **Ornelië** (q.v.); possessive **#liëva** in **Mindon Eldaliëva** (q.v.); maybe also compounded in **#rohtalië**, **#ruhtalië** (q.v.)

**lil** *adverbial particle* "more" (*PE14:80*)

**lillassëa** *adj.* "having many leaves", pl. **lillassië** in *Markirya* (**ve tauri lillassië**, lit. *\*"like many-leaved forests"*, is translated "like leaves of forests" in MC:215). The **lil-** element is clearly an assimilated form of **lin-**, # 1, q.v.

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

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

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

**lilta-** vb. "dance" (*LILT, Narqelion*)

**limba** noun "a drop" (*LIB<sup>1</sup>*)

**limbë** (1) *adj.* (stem **limbi-**, given primitive form *≠limbī*) "quick, swift" (*PE17:18*)

**limbë** (2) *adj.* "many", probably obsoleted by #1 above (*LT2:342*)

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

**limil** noun "chain" (*QL:54*)

**limpa** *adj.* "frail, slender and drooping" (*PE17:168*)

**limpë** noun "(wine), drink of the Valar" (*LIP*), cf. the early "Qenya" gloss "drink of the fairies" (*LT1:258*)

**lin, lind-** noun "a musical sound" (*Letters:308*), "melody" (*LT1:258*). Compare **lindë**.

**lin-** (1) (*prefix*) "many" (*LI*), seen in **lindornëa**, **lintyulussëa**; assimilated **lil-** in **lillassëa**.

[**lin-** (2) vb. "sing" (*GLIN, struck out*)]

**linda** *adj.* "fair, beautiful" (of sound) (*SLIN, LIND; VT45:27*), "soft, gentle, light" (*PE16:96*), "beautiful, sweet, melodious of sound" (*PE17:150*); for **Linda** as a noun, see **Lindar**.

**lindalë** noun "music". Cf. **Ainulindalë** "Music of the Ainur". (The word is cited as **lindelë** in the printed *Etymologies*, entry *LIN<sup>2</sup>*, but according to *VT45:27*, this is a misreading for **lindalë** in Tolkien's manuscript.) The word **lindalë** may argue the existence of a verbal stem **#linda-** "sing, make music".

**Lindar** noun "Singers" (sg. **Linda**), what the Teleri called themselves (*WJ:380, MR:349, UT:253, 286*). It seems that **Lindar** is also interpreted "the Beautiful" (cf. the common *adj.* **linda** "fair, beautiful"), but this interpretation apparently belongs primarily to Tolkien's earlier conception, when **Lindar** was the name of the First Clan, the name of which he revised to **Vanyar** (similarly meaning "the Fair"). *Adj.* **Lindarin** = Telerin (but Tolkien of course held it to be = **Vanyarin** when the First Clan, the later **Vanyar**, were still called **Lindar** – before he decided to apply this name to the third clan, the Teleri) (*TÁ/TA3*)

**lindë** noun "air, tune, singing, song" (*SA:gond, (LIN<sup>2</sup>, [GLIN])*); **lindelorendor** "music-dream-land"; see **laurelindórenan lindelorendor...** (*LotR2:III ch. 4, cf. Letters:308*)

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

**lindelë** noun "music" (*LIN<sup>2</sup>, LT1:258 – lindalë in Ainulindalë*). According to *VT45:27*, **lindelë** in the printed *Etymologies* (entry *LIN<sup>2</sup>*) is a misreading for **lindalë** in Tolkien's manuscript.

**lindelëa** *adj.* "melodious" (*LT1:258*)

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

**Lindissë** fem.name, perhaps **lin-** (root of words having to do with song/music) + (**n**)**dissë** "woman" (see **nís**). (*UT:210*)

**lindo** noun "singer, singing bird" (*LIN<sup>2</sup>*)

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

**lindórëa** ??? (*Narqelion*)

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

**lindornëa** *adj.* "having many oak-trees" (*DÓRON, LI*)

**linë** noun "cobweb" (*SLIG*). Since Tolkien eventually decided that roots in *sl-* yield Quenya words in *hl-* (though this was pronounced *l-* in late Exilic Quenya), it may be that the spelling **\*hlinë** is to be preferred.

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

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

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

**lingë** noun "musical sound" (*PE16:96*)

**lingwë** (stem **\*lingwi-**, given the primitive form *≠liñwi*) noun "fish" (*LIW*)

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

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

**-linnar** see **-li**

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

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

**linquë** (3) noun "hyacinth" (plant, not jewel) (*PE17:62*). The wording in the source is not altogether clear; it is said that the word **lassë** (leaf) "would not e.g. be used of leaf of a hyacinth (*linque*)". If **linquë** is not the term for a hyacinth, it must refer to the kind of leaf a hyacinth has. Compare #2 above.

**linqui** ("q") *adj.* "wet" (*MC:216; Tolkien's later Quenya has linquë.*)

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

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

**lintitinwë** *adj.* "having many stars" (*LT1:269*)

**lintulinda, lintulindova** *"many-???", "swift-???"* (*Narqelion*)

**lntyulussëa** *adj.* "having many poplars" (*LI*)

**linya** noun "pool" (*LIN<sup>1</sup>*)

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

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

**li**

**lipil** noun "little glass" (*LT1:258*)

**lipsa** noun "soap" (*LIB<sup>2</sup>*)

**liptë-** vb. "to drip" (*LT1:258; rather \*lipta- in Tolkien's later Quenya?*)

**liquin** ("q") *adj.* "wet" (*LT1:262; Tolkien's later Quenya has linquë.*)

**liquis** ("q") noun "transparence" (*LT1:262*)

**-lin** ending for partitive pl. dative (*Plotz*); see **-li**

**-linna** or **-linnar** ending for partitive pl. allative (*Plotz*); see **-li**

**lir-** *vb.* "to chant" (1st pers. aorist **lirin** "I chant, I sing") (*LIR<sup>1</sup>, GLIR*)

**lir'** ??? (*Narqelion*)

**lirë** *noun* "song", stem **#liri-** in the instrumental form **lirinen** "in [the] song" or **\*by [the] song**" (*Nam, RGEO:67*)

**lirilla** *noun* "lay, song" (*LT1:258*)

**lirit** *noun* "poem" (*LT1:258*)

**lirulin** *noun* "lark" (*MR:238, 262*), changed from **aimenel, aimenal**

**lis** ("līs") *noun* "honey", "oblique *līr-* but usually from stem *liss-*" (*PE17:154*). Compare the reading in the *Etymologies*: **lis** (**liss-**, e.g. dat.sg. **lissen**) (*LIS; Tolkien originally wrote lissë, VT45:28*)

**liscë** ("k") *noun* "reed, sedge" (*LT2:335*)

**lissë** *adj.* "sweet" (*Nam, RGEO:66*); also *noun* "sweetness", used metaphorically for "grace" (*VT43:29, VT44:18*); in this sense the word may be compounded as **#Erulessë**, q.v. Genitive **lissëo** in *VT44:18*. - In the entry *LIS* in the *Etymologies*, Tolkien originally gave **lissë** as the noun "honey", but then changed it to **lis** with stem **liss-** (*VT45:28*)

**-lissë** or **-lissen** ending for partitive pl. locative (*Plotz*); see **-li**

**litsë** *noun* "sand" (*LIT*)

**-liva** ending for partitive pl. possessive (*Plotz*); see **-li**

**lívë** *noun* "sickness" (*SLIW*). Since Tolkien eventually decided that roots in *sl-* yield Quenya words in *hl-* (though this was pronounced *l-* in late Exilic Quenya), it may be that the spelling **\*hlívë** is to be preferred.

**liyúmë** *noun* "host" (*VT48:32*)

**-llë** (1) "one of several suffixes indicating feminine agent", as in **Tintallë** "kindler" vs. the verb **tinta-** "to kindle". In the source (*PE17:69*) Tolkien noted that **-llë** was little used because of the clash with the pronominal ending **-llë** (see #2 below), but the latter ending was later revised.

**-llë** (2) abandoned pronominal ending "you", 2nd person pl. (*VT49:48*); Tolkien later revised this ending to **-ldë**.

**-llo** (1) "ablative adverbial suffix" (*PE17:72*) implying "from" or "out of", as in **sindanóriello** "out of a grey land", **Rómello** "from the East" (*Nam*), **Mardello** **\*"from Earth"** (*FS*), **ulcullo** "from evil" (*VT43:12*), **sillumello** "from this hour" (*VT44:35*), **yello** **\*"from whom"** (*VT47:21*), **Manwello** **\*"from Manwë"** (*VT49:24*), **Melcorello / Melkorello** "from Melkor" (*VT49:7, 24*). Pl. **-llon** (so in *Plotz*) or **-llor** (in *illon, elenillor, raxellor, elendellor*, q.v.); dual **-lto** (*Plotz*). A shorter form of the ablative ending, **-lo**, apparently occurs in the words **siló** "hence" and **talo** "from there", q.v. In the *Etymologies*, Tolkien cited the Quenya ablative ending as **-ello**, evidently including the connecting vowel **-e-** that may be inserted when the ending is added to a word ending in a consonant (*VT45:28*), compare **Melcorello**. See also **ló**, **lo** #2.

**[-llo** (2) "you", dual; abandoned pronominal ending. Also written **-illo**. (*VT49:49*)

**-lma** pronominal ending "our", 1st person pl. exclusive (*VT49:16*), also attested (with the genitive ending **-o** that displaces final **-a**) in the word **omentiélmo** "of our meeting" (nominative **omentiélma**, *PE17:58*). Tolkien emended **omentiélmo** to **omentiélvo** in the Second Edition of *LotR*, reflecting a revision of the Quenya pronominal system (cf. *VT49:38, 49, Letters: 447*). The cluster **-lm-** in the endings for inclusive "we/our" was altered to **-lv-** (*VT43:14*). In the revised system, **-lma** should apparently signify *exclusive* "our".

**-lmë** 1st person pl. pronominal ending: "we" (*VT49:38; 51 carilmë **\*"we do"**, *VT49:16*). It was originally intended to be inclusive "we" (*VT49:48*), including the person(s) spoken to, but by 1965 Tolkien made this the ending for *exclusive* "we" instead (cf. the changed definition of the corresponding possessive ending **-lma**, see above). (*VT49:38*) Exemplified in **laituvalmet** "we shall bless them" (**lait-uva-lme-t** "bless-shall-we-them") (*the meaning apparently changed from inclusive to exclusive "we"*, *VT49:55*), see also **nalmë** under **ná# 1**. (*LotR3:VI ch. 4, translated in Letters:308*)*

**-lmo** "we (two)", abandoned pronominal ending for the 1st person dual inclusive (later revised by Tolkien to **-ngwë**). This **-lmo** was listed as an alternative to **-ngo** (*VT49:48*).

**-lto** ending for dual ablative (*Plotz*)

**ló** (1) *noun* "night, a night" (*DO3/DŌ, VT45:28*)

**ló**, **lo** (2) *prep.* "from", also used = "by" introducing the *agent* after a passive construction: **nahtana ló Turin** **\*"slain by Túrin"** (*VT49:24*). A similar and possibly identical form is mentioned in the *Etymologies* as being somehow related to the ablative ending **-llo**, but is not there clearly defined (*VT45:28*). At one point, Tolkien suggested that **lo** rather than the ending **-llo** was used with proper names (**lo Manwë** rather than **Manwello** for "from Manwë"), but this seems to have been a short-lived idea (*VT49:24*).

**loa**, *noun* literally "growth", used of a solar year (= **coranar**) when seasonal changes are considered (*Appendix D; in PM:126 loa is translated "time of growth"*). Pl. **loar**, or **"löar"**, in *MR:426*) The form **loa** is also mentioned as the hypothetical Quenya cognate of Sindarin **lô** ("swampy"), but precisely because it clashed with **loa** "year", this Quenya cognate was not in use (*VT42:10*)

**loar** *noun* "(golden) blossom" (not to be confused with the pl. form of **loa**). Also **lavar**. (*PE17:159*)

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

**lócë** ("k") *noun* "dragon, snake, serpent, drake", older **hlócë** ("k") (*SA:lok-, LT2:340, LOK; in the Etymologies the word is followed by "-ī", whatever that is supposed to mean*)

**locta-** ("k") *vb.* "sprout, put forth leaves or flowers" (*LT1:258; this would have to become \*lohta- in LotR-style Quenya, but later forms like losta- "to bloom" and tuia- "to sprout, spring" are to be preferred.*)

**loctë** ("k") *noun* "blossom (of flowers in bunches or clusters)" (LT1:258; would have to become **\*lohtë** in LotR-style Quenya)

**loëndë** *noun* **\*\***"year-middle", the middle (183rd) day of the year, inserted between the months of **Nárië** and **Cermië** (June and July) in the Númenórean calendar and the Steward's Reckoning (*Appendix D*)

**\*lohta-** see **locta-**

**\*lohtë** see **loctë**

**loi-** prefix denoting mistaken doing (PE17:151), cf. **loicarë**, **loiparë**, **loiquetë**

**loica** ("k") *adj.* "failing, short, inadequate etc." (PE17:151)

**loicarë** ("k") *noun* "mistaken action" (PE17:151)

**loico** *noun* "corpse, dead body" (so in *Markirya*; *Etym* also has **quelet** of similar meaning)

**loicolícuma** *noun* "corpse-candle" (*Markirya*)

[**Loicorin**], possibly a synonym of **llcorin**, q.v. (VT45:29)

**loima** *noun* "a mistake" (PE17:151)

**loiparë** *noun* "a mistake in writing" (PE17:151).

Cf. **parma**.

**loiquetë** *noun* "a mistake in speech" (PE17:151)

**loita-** *vb.* "miss, fail, fall short of" (transitive). (PE17:151)

**lom-** *vb.* "hide" (LT1:255; given in the form **lomir** "I hide"; read **\*lomin** if the word is to be adapted to LotR-style Quenya.)

**lomba** *adj. or noun* "secret" (LT1:255)

**lómë** *noun* "dusk, twilight", also "night"; according to SD:415, the stem is **lómi-** (contrast the "Qenya" genitive **lómen** rather than **\*\*lómin** in VT45:28). According to PE17:152, **lómë** refers to 'night' "when viewed favourably, as a rule, but it became the general rule" (cf. SD:414-415 regarding **lōmi** as an Adúnaic loan-word based on **lómë**, meaning "fair night, a night of stars" with "no connotations of gloom or fear"). In the battle-cry **auta i lómë** "the night is passing" (*Silm.* ch. 20), the "night" would however seem to refer metaphorically to the reign of Morgoth. As for the gloss, cf. **Lómion** masc. name "Child of Twilight [dusk]", the Quenya name Aredhel secretly gave to Maeglin (SA). Otherwise **lómë** is usually defined as "night" (*Letters*:308, LR:41, SD:302 cf. 414-15, SA:dú); the *Etymologies* defines **lómë** as "Night [as phenomenon], night-time, shades of night, Dark" (DO3/DŌ, LUM, DOMO, VT45:28), or "night-light" (VT45:28, reading of **lómë** uncertain). In early "Qenya" the gloss was "dusk, gloom, darkness" (LT1:255). Cf. **lómelindë** pl. **lómelindi** "nightingale" (SA:dú, LR:41; SD:302, MR:172, DO3/DŌ, LIN<sup>2</sup>, TIN). Derived adjective **#lómëa** "gloomy" in **Lómëanor** "Gloomyland"; see **Taurelilómëa-tumbalemorna...**

**#lómëa** *adj.* "gloomy"; see **Taurelilómëa-tumbalemorna...**

**lómëar** *noun* "child of gloom" (pl. evidently **Lómëarni**) (LT1:255, 259)

**lómi** *noun* "clouds" (MC:214; this is "Qenya"; in LotR-style Quenya it would evidently be the pl. of **lómë**)

**lómín** *noun* "shade, shadow" (LT1:255)

**lón, lónë** (pl. **lóni** given) *noun* "deep pool", "river-[?feeding] well" (the second gloss was not certainly legible). A rejected paragraph in Tolkien's manuscript defined the word as "deep pool or lake" (VT48:28, PE17:137)

**lóna** (1) *noun* "pool, mere" (VT42:10). Variant of **lón, lónë** above?

**lóna** (2) *noun* "island, remote land difficult to reach" (LONO (AWA)). Obsolete by #1 above?

[**lóna** (3) *unused adj.*, a form Tolkien mentioned as the hypothetical Quenya cognate of Sindarin *loen*, Telerin *logna* *adj.* "soaking wet" (VT42:10), but this cognate was not in use because it clashed with #1 above. At this point, Tolkien may seem to have forgotten **lóna** #2.]

?**lóna** (4) *adj.* "dark" (DO3/DŌ). If this is to be the cognate of "Noldorin"/Sindarin *dúr*, as the context seems to indicate, **lóna** is likely a misreading for **\*lóra** in Tolkien's manuscript.

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

**londë** *noun* "land-locked haven" (cf. **#lónidië** "harbourage"), "gulf" (TI:423). In **Alqualondë** "Swan-haven" (SA), "Haven of Swan" (VT45:28), **Hirilondë** ship-name "Haven-finder" (UT:192). In the *Etymologies*, **londë** is glossed "road (in sea), entrance to harbour" (LOD) and also "fairway" (VT45:28), i.e. a navigable channel for ships. In VT42:10, where the stem is given as LON rather than LOD, the gloss is simply "haven".

**#londië** *noun* "harbourage" (PE17:28)

**lor-** "to slumber" (LT1:259; the corresponding abstract noun **lóre** "slumber" is attested in Tolkien's later Quenya, so this verb must still be valid). Cf. also **lor** "dream" (*Letters*:308; probably just an Elvish "element" rather than a complete word)

-**lóra** ending "-less, without", as in **ómalóra** "voiceless" (VT45:28)

**#lóralya** *adj.* "asleep" (VT14:5; this is "Qenya"; in Tolkien's later Quenya rather **lorna**)

**lorda** *adj.* "drowsy, slumbrous" (LT1:259)

**lóre** *noun* "slumber" (LOS), "dream" (PE17:80)

**Lórellin** place-name, the lake where the Valië Estë sleeps; apparently meaning **\*\***"Dream-lake" or **\*\***"Slumber-lake" (*Silm*)

**Lórien** (from **lor-**, q.v.), place-name also used as the name of a Vala, properly the place where he dwells, whereas his real name is **Irmo** (WJ:402, LOS (ÓLOS, SPAN)). Alternative forms **Lorien** (with a short **o**) and **Lorion**, MR:144

**lorna** *adj.* "asleep" (LOS)

**lós** (p?) *noun* "flower" (PE17:26). If this is to be the cognate of Sindarin *loth*, as the source suggests, the older Quenya form would be **\*lóp**.

[**losca, loxa** *adj.* "brown of hair" (PE17:155)]

**lossë** (1) *noun* "snow" or *adj.* "snow-white" (SA:los, MC:213, VT42:18); **losselië** *noun* "white people" (MC:216, PE16:96)

**lossë** (2) *noun* "blossom" ("usually, owing to association with *olosse* snow, only used of white blossom") (LOT(H))

**lossëa** *adj.* "snow-white" (so in VT42:18; this would be an adjective derived from **lossë** "snow", but elsewhere, Tolkien implies that **lossë** itself can also be used as an adjective "snow-white"; see **lossë** #1 above)

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

**losta-** *vb.* "to bloom" (VT42:18)

**lótë** *noun* "flower", mostly applied to larger single flowers (LOT(H), LT1:259, VT42:18). (The shorter form -**lot** occurs in compounds, e.g. **fúmellot**, q.v.) In the names **Ninquelóte** "White-flower" (= Nimloth), **Vingilótë** "Foam-flower", the name of Eärendil's ship (SA:loth), also in **Lótessë** fifth month of the year, "May" (Appendix D). See also **olótë**, **lotsë**.

**lótëfalmarinë** *inflected compound* "with waves crowned with flowers" (MC:220; this is "Qenya")

**lotsë** *noun* "small single flower" (VT42:18)

[**loxa**, **losca** *adj.* "brown of hair" (PE17:155)]

**loxë** (1) ("ks") *noun* "hair" (LOK). In later sources Tolkien uses **findë**, **findessë**, **findilë** for "hair", leaving the conceptual status of **loxë** uncertain.

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

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

**-ltë**, 3rd person pl. pronominal suffix, "they" (VT49:51; **cariltë** "they do", VT49:16, 17). It alternates with **-ntë** in Tolkien's manuscripts (VT49:17, 57). In his early material, the ending also appears as **-lto**, occurring in *Firiel's Song* (**meldielto** "they are beloved" and **cárielto** "they made"), also in LT1:114: **tulielto** "they have come" (cf. VT49:57). Compare **-lta**, **-ltyä** as the ending for "their".

**-lto**, "Qenya" pronominal ending "they"; see **-ltë**

**lú** *noun* "a time, occasion" (LU)

**#lucando** (also **#lucindo**) *noun* "debtor, one who trespasses" (VT43:20; the words are attested in the plural: **lucandor**, **lucindor**).

**#lucassë** *noun* "debt, trespass" (VT43:19, attested in the pl. with a pronominal suffix: **lucassemmar** "our trespasses")

**lúcë** ("k") *noun* "enchantment" (LUK)

**#lucië** *noun* "debt, trespass" (VT43:19, attested in the pl. with a pronominal suffix: **luciemmar** "our trespasses")

**#lucindo**, see **#lucando**

**luhta-** (1) *vb.* "to enchant" (LUK, VT45:29)

**luhta-** (2) *vb.* "to bow" (VT:35); this intransitive verb can be distinguished from **luhta-** "enchant" above, since #1 is transitive and will always have a direct object, something #2 never has.

**[#luhta** (3) *noun* "debt, trespass" (VT43:19, attested in the pl. form **luhtar**, but deleted by Tolkien)]

**luimë** *noun* "flood" (VT48:23, 30; the additional glosses "floodwater, flooded land" were struck out, VT48:30), "flood, high tide" (VT48:24, 30). According to VT48:30, partially illegible glosses in Tolkien's manuscript

may also suggest that **luimë** can be used for any tide, or for the spring tide (the maximum tide just after a new or full moon).

**[luina]** *adj.* "pale" (VT45:30)

**luinë** *adj.* "blue", pl. **luini** (VT48:23, 24, 28, Nam, RGEO:66). Common Eldarin **luini-** would also be the stem-form in Quenya (VT48:24). Compare **\*luinincë**. Apparently **-luin** in **Illuin**, the name of one of the Lamps of the Valar (q.v.), **Helluin**, name of the star Sirius, and **Luinil**, name of another blue-shining star (or planet). (SA; *Luinil is tentatively identified with Neptune*, MR:435). Cf. also **menelluin** "sky-blue", used as noun = "cornflower" (J.R.R. Tolkien: *Artist & Illustrator* p. 193).

**\*luinincë** (**luininci-**) ("k") *adj.* "bluish". The form is given as **luininki** with the last vowel marked as short; this would be the etymological form underlying Quenya **\*luinincë** (VT48:18)

**luita-** *vb.* "to flood" (VT48:22), "to flood, inundate, drench" (VT48:30; the latter glosses come from a note that was struck out)

**lúlë** *noun* "sapphire" (QL:57)

**lumba** (1) *adj.* "weary" (VT45:29)

**lumba** (2) *adj.* "gloomy" (PE17:72)

**Lumbar** name of a star (or planet), tentatively identified with Saturn (MR:435), evidently connected to **lumbo**, **lumbulë** (*Silm*)

**lumbë** *noun* "gloom, shadow" (LUM)

**lumbo** *noun* "cloud" (pl. **lumbor** in *Markirya*), also glossed "gloom; dark, shade" (PE17:72, 168). In early "Qenya", **lumbo** was glossed "dark lowering cloud" (LT1:259)

**lumbulë** *noun* "(heavy) shadow" (Nam, RGEO: 67, PE17:168)

**lúmë** (1) *noun* "time" (LU, PE17:168) or "hour", locative **lúmessë** (VT43:34), pl. locative **lúmissen** "at the times" (VT49:47), allative **lúmenna** "upon the hour", elided **lúmenn'** in the greeting **elen síla lúmenn' omentielvo** "a star shines upon the hour of our meeting", because the next word begins with a similar vowel. The complete form **lúmenna omentielvo** is found in WJ:367 and Letters:424. Cf. also the compounds **lumenyárë** and **lúmequenta**, q.v.; see also **#sillumë**.

**lúmë** (2) *noun* "darkness" (one wonders if Tolkien confused **lúmë** "time, hour" and **lómë** "night") (*Markirya*)

**lumenyárë** *noun* "history, chronological account" (NAR<sup>2</sup> - read **\*lúmenyárë?**) According to VT45:36, the manuscript spelling actually seems to be **lumennyáre**, but Hostetter and Wynne conclude that this is "probably a slip": The double **nn** would be difficult to justify.

**lúmequenta** ("q") *noun* "history, chronological account" (LU)

**lúmequentialë** ("q") *noun* "history" (LU, KWET). According to VT45:29, the accent marking the **ú** as a long vowel is actually missing in the entry LU in Tolkien's original *Etymologies* manuscript; yet it is apparently included both in the entry KWET and in the related words **lúmequenta** and **lúmequentialëä**; its omission in the entry LU is therefore probably just a slip.

**lúmequentialëä** ("q") *adj.* "historical" (LU)



**lumna** *adj.* "lying heavy, burdensome, oppressive, ominous" (*DUB*).

**lumna-** *stative vb.* "be heavy" (*LR:47, SD:310; cf.*

**lumna-** "to lie heavy" in the *Etymologies*, stem *DUB-*). A form **lúvë** was mentioned in connection with this verb, possibly a strong past tense form directly derived from the root *DUB-* (primitive \**dūbē*), but Tolkien struck it out (*VT45:11*).

**lún** *adj. ???* a word of obscure meaning, perhaps "deep" as used of water (*VT48:28*)

**lúna** *adj.* \*"dark" in **Lúnaturco** and **Taras Lúna**, Quenya names of *Barad-dûr* (Dark Tower). (*PE17:22*). In the *Etymologies*, **lúnë** "blue" was changed by Tolkien from **lúna** (*VT45:29*).

[**lúna**] (2), see **lúnë**

**lunca** *noun* "wain" (*VT43:19*), "heavy transport wain" (*PE17:28*). #**Ondolunca** "stone-wain", see under **ondo**.

**lúnë** (stem \***lúni-**, given the primitive form *√lugini*) *adj.* "blue" (*LUG<sup>2</sup>, LT1:262; later sources rather give lúinë, with pl. form lúini in Namárië*). According to *VT45:29*, **lúnë** in the *Etymologies* was changed by Tolkien from **lúna**.

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

**lunga** *adj.* "heavy" (*LUG<sup>1</sup>*). Curiously, the variant **lungu-** appears in certain compounds; see **Lungumá, lungumaitë**.

**lunganar** *adj.* "sagged" (*MC:221; this is "Qenya"*)

**lunganë** *adj.* "bending" (*MC:214; this is "Qenya"*)

**Lungumá, Lungumaqua** *masc. name* "Heavyhand", equivalent of Sindarin *Mablung* (*VT47:19*)  
**lungumaitë** *adj.* "heavyhanded" (*VT47:19, VT49:32*)

**Lúnoronti** *noun* "Blue Mountains" (*LUG<sup>2</sup>*)

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

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

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

**lúsina** *adj.* "glowing" (of things), "hearty" (of people) (*QL:57*). If this word is to be used in LotR-style Quenya, one would have to assume that it represents older \***lúpina** and is derived from a root \***LUTH**.

**lussa-** *vb.* "to whisper" (*SLUS/SRUS*). Since Tolkien eventually decided that roots in *sl-* yield Quenya words in *hl-* (though this was pronounced *l-* in late Exilic Quenya), it may be that the spelling \***hlussa-** is to be preferred.

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

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

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

**lútier** *vb.* in *pa.t.?* "sailed" (*MC:216; this is "Qenya"*)

**lúto** *noun* "flood" (*LT1:249*)

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

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

**lúva** *noun* "bow, bight; bend, bow, curve" (*Appendix E, PE17:122, 168*). The reference is to a "bow" as part of written characters and other uses, but "not for shooting" (a bow used to shoot arrows is called **quina**, possibly also **cú** if the latter term is used as in Sindarin).

[**lúvë**, see **lumna-**]

**luvu-** *vb.* "lower, brood" (*LT1:259*)

**luxo** (**luxu-**) *noun* "mud" (*QL:56*)

**-lv-** element in pronominal endings for inclusive plural "we/our" (*VT43:14*). Includes the old 1st pl. inclusive stem *we* (*VT48:10*). **Omentielvo** "of our meeting" (q.v.) includes the ending #**-lva** "our" with the genitive ending **-o** attached. The corresponding ending for inclusive "we" is perhaps normally **-lvë** in late exilic Quenya; the variant form **-lvë** occurs in the verbs **carilwë** "we do" (*VT49:16*), **navilwë** "we judge" (*VT42:34*); according to *VT48:11* this may simply be the older (pre-Exilic) form of \***-lvë** (*VT49:51* lists the ending for "we" as **-lwe, -lve**, apparently the older and the younger form).

**-lwa**, possessive pronominal ending, 1st person pl. inclusive "our" (*VT49:16*), later (in exilic Quenya) used in the form #**-lva**, genitive **-lvo** in **omentielvo** (see **-lv-**).

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

**lyá** ??? (*Narqelion*)

**-lya** 2nd person sg. formal/polite pronominal suffix "thy, your" (*VT49:16, 38, 48*). In **tielyanna** "upon your path" (*UT:22 cf. 51*), **caritalya(s)** "your doing (it)" (*VT41:17*), **esselya** "thy name" (*VT43:14*), **onnalya** "your child" (*VT49:41, 42*), **parma-restalyanna** \*"upon your book-fair" (*VT49:38*), and, in Tolkien's Quenya Lord's Prayer, in the various translations of "thy kingdom": **aranielya** in the final version, earlier **turinastalya, túrinastalya, turindielya, túrindielya** (*VT43:15*). Also in **indómelya** (changed from **mendelya**) "thy will" (*VT43:15-16*)

**lye** *pron.* "thou/thee, you", 2nd person sg. formal/polite (corresponding to familiar/intimate **tye**, q.v.) (*VT49:36*) It seems the original stem-form was *le* (*VT49:50*), distinct from *de* as a plural "you", but when initial *d* became *l* and the forms threatened to fall together, **le** was apparently altered to **lye** by analogy with the ending **-lyë** and the emphatic pronoun **elyë**. Stressed **lyë** (*VT49:51*). For **lye** as object, cf. **nai Eru lye mánata** "God bless you" (*VT49:39*). Allative **lyenna** \*"to you, upon you" (*VT49:40-41*). Compare the reflexive pronoun **imlë** \*"yourself, thyself", q.v. (it did not have to be \***imlyë**, for the corresponding pl. pronoun **indë** "yourselves" is distinct anyhow).

**-lyë** pronominal ending "thou, you" (*VT49:48*), 2nd person sg. formal/polite: **hiruvalyë** "thou shalt find" (*Nam, RGEO:67*), **carilyë** \*"you do" (*VT49:16*). Long form of **-l**, q.v. The ending also occurs in **alyë**, the imperative particle **a** with a pronominal suffix (*VT43:17*); see **a** #3. The intimate/familiar ending corresponding to polite/formal **-lyë** is **-tyë**, q.v.

&lt;M&gt;

**ma**, (1) neuter personal pronoun "something, a thing" (VT42:34). It may occur (with the meaning "thing") in the ejaculation **yé mána (ma)** = "what a blessing" or "what a good thing!" (VT49:41) (2) **Ma** has also been theorized to be a particle used to turn declarative statements into yes/no questions.

**má** *noun* "hand" (MA3, LT2:339, *Narqelion*, VT39:10, [VT45:30], VT47:6, 18, 19); the dual "a pair of hands" is attested both by itself as **mát** (VT47:6) and with a pronominal suffix as **máryat** "his/her (pair of) hands" (see **-rya**, **-t**) (*Nam*, *RGEO*:67). The nominative plural form was only **máli**, not **\*\*már** (VT47:6), though plurals in **-r** may occur in some of the cases, as indicated by the pl. allative **mannar** "into hands" (*FS*). **Mánta** "their hand", dual **mántat** "their hands" (two hands each) (PE17:161). Cf. also the compounds **mátengwië** "language of the hands" (VT47:9) and **Lungumá** "Heavyhand" (VT47:19); also compare the adj. **-maitë** "handed". See also **málimë**.

**#mac-** ("**k**") *vb.* "hew with a sword" (VT39:11, where the aorist **macë** is given); cf. early "Qenya" **mac-** ("**k**") "slay" (LT1:259)

**maca-** ("**k**") *vb.* "to forge metal" (which rang at the stokes of hammers). (VT41:10; in this source this is suggested as the origin of the word **macil** "sword", but **mac-** above would also seem to be relevant, so Tolkien may have changed his mind about the precise etymology of **macil**.)

**máca** *pron.* "each, every" (GL:41); rather **ilya** in Tolkien's later Quenya

**Macalaurë** ("**k**"), masc. name, the mother-name (never used in narrative) of **Canafinwë** = Maglor (PM:353, *MAK*); his Sindarin name is seen to be based on his mother-name. In the *Etymologies*, **Macalaurë** is interpreted "Gold-cleaver" (*MAK*)

**macar** ("**k**") (1) *noun* "swordman" (VT39:11). In **Menelmacar** (see **menel**). According to VT41:10, **macar** is literally "forger" (derived from **maca-**, q.v.), "often used in later use of a warrior".

**macar** ("**k**") (2) *noun* "tradesman" (*MBAKH*)

**macil** ("**k**") *noun* "sword" (*MAK*, LT1:259, VT39:11, VT45:32, VT49:17); **macilya** "his (or their) sword" (PE17:130), see **-ya** #4.

**mahalma** *noun* "throne", nominative pl. **mahalmar** "thrones" and locative pl. **mahalmassen** in *CO*. Adopted and adapted from Valarin (*WJ*:399)

**Máhan** (pl. **Máhani** attested in *WJ*:402), *noun*: one of the eight chiefs of the Valar (adopted and adapted from Valarin, but usually translated as **Aratar**). **Máhanaxar** the "Doom Ring" of Aman; adopted and adapted from Valarin. (*WJ*:399)

**mahta-** (1) *vb.* "wield a weapon", "fight" (*MAK*), "to handle, wield, manage" (VT39:11, VT47:18), also "deal with" (VT47:6, 19, VT49:10). Past tense **mahtanë** is attested (VT49:10). In an earlier version of the entry *MAK* in the *Etymologies*, Tolkien first glossed **mahta-** as "slay [or kill] with sword", then changed it to "fight with sword" (VT45:30-32)

[**mahta-**] (2) *vb.* "trade", changed by Tolkien to **manca-**, q.v. (VT45:33)

**mahtar** *noun* "warrior" (*MAK*; original gloss "swordman", VT45:32)

**mai** (1) *adv.* "well" (VT47:6), apparently also used as prefix (PE17:17:162, 163, 172)

**mai** (2) *conj.* "if" (PE14:59 cf. VT49:20; possibly obsoleted by #1 above; for "if", Tolkien later used **qui**)

**Maia** pl. **Maia** *noun* "the Beautiful" (MR:49), the lesser (= non-Vala) Ainur that entered Eä. Variant **Máya** in VT42:13/VT47:18, pl. **Máyar** in PM:363, 364 and VT47:18 (possibly, **Máya** is to be understood as the older form of **Maia**). With negative prefix **ú-** also **Úmaiar**, **Maia** who became evil and followed Melkor, such as Balrogs (MR:79, "**Umaiar**", MR:165).

**maica** (1) ("**k**") *adj.* "sharp, piercing" (*SA:maeg*), cf. **hendumaica** and the noun **maica** below.

**maica** (2) ("**k**") *noun* "blade of a cutting tool or weapon, especially sword-blade" (VT39:11)

**mailë** *noun* "lust" (*MIL-IK*)

**mailëa** *adj.* "lustful" (*MIL-IK*)

**maira** *adj.* "admirable, excellent, precious"; "splendid, sublime" ("only of great, august or splendid things") (PE17:163, 172). Cf. **Mairon**.

**Mairen** *fem. name* (UT:210), initial element perhaps related or identical to **mai** "well". The second element is obscure; the root *REN* "recall, have in mind" (PM:372) could be related; if so the name may imply "well remembered", "(of) good memory" or something similar. It may also connect with the adj. **maira**, q.v. and compare the masc. name **Mairon** (PE18:163).

**maira** *noun* "horse" (GL:56; later sources have **rocco**, **olombo**)

**Mairon**, *masc. name* "the Admirable" (cf. adj. **maira**), said to be the original name of Sauron, changed when he was suborned by Melkor, "but he continued to call himself *Mairon* the Admirable, or *Tar-mairon* 'King Excellent', until after the downfall of *Númenor*" (PE17:183). Since Sauron had joined Melkor before the Elves came to Valinor and developed the Quenya language, we are perhaps to understand that *Mairon* is a translation by sense of Sauron's original *Valarin* name, though Sauron himself may seem to have used the Elvish form in Middle-earth and on *Númenor*.

**maita** *adj.* "hungry" (VT39:11)

**maitë** (stem **\*maiti-**, given the primitive form **\*ma3iti**) *adj.* "handed" or "handy, skilful" (VT49:32, 42) in **Angamaitë**, **hyarmaitë**, **lungumaitë**, **morimaitë**, **Telemmaitë**, q.v. Etym gives **maitë** pl. **maisi** "handy, skilled" (MA3), but Tolkien later eliminated the variation **t/s** (compare **ataformaitë** "ambidextrous", pl. **ataformaiti**).

**Maitimo** *noun* "well-shaped one", mother-name (never used in narrative) of **Nelyafinwë** = Maedhros (PM:353)

**maivoinë** *noun* "great longing" (LT2:345)

**maiwë** *noun* "gull" (*MIW*), pl. **maiwi** in *Markirya*. Cf. also the "Qenya" pl. **maiwin** "gulls" (*MC*:213)

**mal** *conj.* "but" (VT43:23)

**mala-** *vb.* "hurt, pain" (QL:63)

**Malantur**, masc. name. Apparently includes - (n)tur "lord, ruler". The initial element is unlikely to connect with the early "Qenya" element **mala-** "hurt, pain", and may rather reflect the root **MALAT** "gold" (PM:366): *Malat-ntur* > **Malantur** "Gold-ruler"? (UT:210)

**malarauco** noun "balrog, demon" (RUK - rather **valarauco** in Tolkien's later Quenya)

**malcanë** ("k") noun "torture" (LT1:250)

**Malcaraucë** noun "balrog", also **Valkaraucë** ("k") (LT1:250; in Tolkien's later Quenya **Valarauco**)

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

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

**málimë** (stem \***málimi-**, given primitive form  $\approx$  *mā-limi*) noun "wrist", literally "hand-link" (**má** + **#limë**). (VT47:6)

**malina** adj. "yellow" (**SMAL**, *Letters*:308), "yellow, of golden colour" (PE17:51). **Malinalda** \*"Yellow-tree", a name of Laurelin (*SA*:*mal-*; evidently **malina** + **alda**), translated "Tree of Gold" in the *Silmarillion* index. Cf. also **malinornë**.

**malinai** ??? (*Narqelion*)

**malinornë** noun "yellow-tree" (**malina** + **ornë**), fictional species of tree (Sindarin *mallorn*; in Quenya also called **maldornë**) (PE17:50). Cf. **malinornélión** "of yellow-trees"; see **laurelindórenan lindelorendor...** (*LotR2:III ch. 4*; cf. *Letters*:308). **Malinornélión** is partitive pl. genitive of **malinornë** (UT:167, normal pl. **malinorni**, UT:168).

**mallë** pl. **maller** noun "street, road" (**MBAL**, *LR*:47, 56, *LT1*:263, *SD*:310)

**málo** noun "friend" (**MEL**, *VT49*:22)

**malo** (1) (stem \***malu-**, given the primitive form  $\approx$  *smalu*) noun "pollen, yellow powder" (**SMAL**)

**malo** (2) (\***malu-**, pl. **malwi**) noun "moth" (*QL*:58)

**málos** noun "forest" (*LT2*:342 – rather **taurë** in Tolkien's later Quenya)

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

**malwa** adj. "fallow, pale" (**SMAL**)

**máma** noun "sheep" (*WJ*:395)

**mámandil** noun \*"sheep-friend" (**máma** + **-ndil**), i.e. "shepherd"? (*UT*:209)

**mamil** noun \*"mother, mummy" (*UT*:191)

**man** pron. "who" (*Nam*, *RGEO*:67, *FS*, *LR*:59, *Markirya*, *MC*:213, 214); cf. PM:357 note 18, where a reference is made to the Eldarin interrogative element

*ma*, *man*). However, **man** is translated "what" in *LR*:59: **man-ië**? "what is it?" (*LR*:59; the stative-verb suffix **-ië** is hardly valid in LotR-style Quenya) Either Tolkien later adjusted the meaning of the word, or **man** covers both "who" and "what". Cf. also **mana**, **manen**.

**mána** 1) adj. "blessed" (*FS*); also **manna**, q.v. 2) noun "any good thing or fortunate thing; a boon or 'blessing', a *grace*, being esp. used of some thing/person/event that helps or amends esp. an evil or difficulty. (Cf. frequent ejaculation on receiving aid in trouble: *yé mána* (*ma*) = 'what a blessing, what a good thing!')" (*VT49*:41)

**mana** interrogative, a word translated "what is" in the sentence **mana i-coimas Eldaron**[?] "what is the *coimas* (*lembas*) of the Eldar?" (*PM*:395, a variant reading in *PM*:403) Either this is \***ma** "what" + **ná** "is", or **mana** may itself be a unitary word "what", and there is not really any word meaning "is" in the sentence. Since **ma** is assigned other meanings elsewhere, the latter interpretation may be the more likely.

**manaitë** adj. "blessed" (*VT49*:41, 42)

**manaquenta** adj. "blessed" (*VT44*:10; see **manquë**, **manquenta**)

**manar** noun "doom, final end, fate, fortune" (usually = final bliss) (*MANAD* (under *MAN*), *VT45*:32)

**mátata**, see \***manta**

**manca-** ("k") vb. "trade" (*MBAKH*, *VT45*:33)

**mancalë** ("k") noun "commerce" (*MBAKH*; this form apparently replaced **mahtalë**, cf. **mahta-** #2 [*VT45*:33])

**mandë** (1) noun "doom, final end, fate, fortune" (usually = final bliss) (*MANAD*, under *MAN*)

**mandë** (2) adv. "well" (*VT49*:26; this is "Qenya").

Rather **mai** in Tolkien's later Quenya.

**mando** noun "custody, safe keeping" (*MR*:350) or "prison, duress" (in *Mandos*, see below) (*SA*:*band*); **Mando** "the Imprisoner or Binder", usually lengthened **Mandos**. In a deleted version of the entry *MBAD* of the *Etymologies*, Tolkien gave **mando** the meaning "doomsman, judge" instead of "custody" (*MBAD* (*ÑGUR*, *GOS/GOTH*, *SPAN*), *VT45*:33)

**Mandos** (**Mandost-**) noun "Castle of Custody" (the approximate meaning, according to *MR*:350). Used as the name of a Vala, properly the place where he dwells (the *Halls of Mandos*), whereas his real name is **Námo** (*WJ*:402). In Tolkien's mythology, the "Halls of Mandos" are the abode of the dead, where their spirits remain until they are released from this world (in the case of mortals) or rebodied (in the case of Elves – except for those who are refused or themselves refuse further incarnate life, and so remain in Mandos indefinitely). In the *Etymologies*, **Mandos** (also **Mandossë**) is interpreted somewhat differently, "Dread Imprisoner" (*MBAD* (*MANAD*), *VT45*:32) or in a deleted version "Dread Doom" (*VT45*:33, where **Mandos** was assigned the stem **Mandosse-**). The interpretation "Dread Imprisoner" would suggest that Tolkien at the time thought of Mandos as being also properly the name of a person, the Vala Námo, not the name of a place. – See also **Mando**.

**mandu** *noun* "abyss" (MC:214; this is "Qenya" - Tolkien's later Quenya has **undumë**)

**mandulómi** *noun* "hell-shadows" (MC:221; this is "Qenya")

**mánë** *noun* "a spirit that has gone to the Valar or to Erumáni" (LT1:260)

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

**manen** *interogative* "how" (PM:395)

**manna** *adj.* "blessed" (also **mána**, q.v.) (VT43:30, VT45:32, VT49:41)

**mannar** *inflected noun* "into (the) hands", allative pl. of **má**, q.v. (FS)

\***manta-** *vb.* "bless", only attested in the present/continuative tense: **mánata** (VT49:39, 52, 55)

**mantë** *pa.t. of mat-*, *mata-*, q.v.

**manquë**, **manquenta** *adj.* "blessed" (VT44:10-11; it cannot be ruled out that **manquë** – spelt **manque** in the source – is simply an uncompleted form of **manquenta**. Whatever the case, Tolkien decided to use the form **manquenta** instead, q.v.)

**manu** *noun* "departed spirit" (MAN)

**manwa-** (1) *vb.* "prepare" (QL:59)

**manwa** (2) *adj.* "ready" (QL:59)

**Manwë** *noun* "Blessed Being" (Letters:283), the Elder King and Lord of the Valar, spouse of Varda. The name is adopted and adapted from Valarin *Mānawenūz*; names ending in **-wë** were already frequent in Quenya (WJ:399). In the *Etymologies* derived from MAN, WEG. Cf. **Mánwen**, **Mánwë** the oldest Quenya forms of **Manwë**, closer to the Valarin form (WJ:399). Lower-case **manwë** in LR:56. Ablative **Manwello**, VT49:24 (in this source Tolkien indicated that **lo Manwë** is the preferred way of saying "from Manwë", but this was apparently a short-lived idea; see **lo**). Masc. name **Manwendil** "Manwë-friend; one devoted to Manwë" (UT:210). In the pre-classical Tengwar system presupposed in the *Etymologies*, **Manwë** was also the name of letter #22 (VT45:32), which tengwa Tolkien would later call **vala** instead – changing its Quenya value from **m** to **v**.

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

[**manyel** *noun* "female" (PE17:190)]

**mapa-** *vb.* "grasp, seize" (MAP; according to LT2:339 this word was struck out in the "Gnomish Lexicon" [where it was quoted as the cognate of certain Gnomish words], but it reappears in the *Etymologies*.) Earlier material gives **map-** "take" (PE16:133) or **map-** "seize, take" with *pa.t.* **nampë** (QL:59); it is unclear if the *pa.t.* of **map(a)-** is still **nampë** in LotR-style Quenya.

**mapta-** *vb.* "ravish, rape", *pa.t.* **mapantë** (PE13:163)

**maptalë** *noun* "ravishment, rape, seizure" (PE13:163)

**maqua** *noun* "a hand-full; complete hand with all five fingers; a closing of closed [hand] (facing down) for taking; group of five (similar) things"; in colloquial usage also "hand" as a limb (VT47:7, 18-20); dual **maquat** "group of ten" (VT47:7, 10). Compounded **maquanotië** =

"decimal system" in counting (VT47:10), **Lungumaqua** "Heavyhand" (VT47:19)

#**maquet-** *vb.* \*"ask", only attested in the past tense: **maquentë** (PM:403)

**mar** (1) *noun* "earth" (world), also "home, dwelling, mansion". Stem **mard-** (VT46:13, PE17:64), also seen in the ablative **Mardello** "from earth" (FS); the word is used with a more limited sense in **oromardi** "high halls" (sg. **oromar**, PM17:64), referring to the dwellings of Manwë and Varda on Mt. Taniquetil (Nam, RGEO:66). The initial element of **Mardorunando** (q.v.) may be the genitive **mardo** (distinguish **mardo** "dweller"). May be more or less identical to **már** "home, house, dwelling" (of persons or peoples; in names like *Val(i)mar*, *Vinyamar*, *Mar-nu-Falmar*, *Mardil*) (SA:bar, VT45:33, VT47:6). **Már** is however unlikely to have the stem-form **mard-**; a "Qenya" genitive **maren** appears in the phrase **hon-maren**, q.v., suggesting that its stem is **mar-**. A possible convention could therefore be to use **már** (**mar-**) for "home, house" (also when = *household*, *family* as in **Mardil**, q.v.), whereas **mar** (**mard-**) is used for "earth, world". Early "Qenya" has **mar** (**mas-**) "dwelling of men, the Earth, -land" (LT1:251); notice that in LotR-style Quenya, a word in **-r** cannot have a stem-form in **-s-**.

**már** (**mar-**) (2) *noun* "home, house, dwelling" (also "house" in the sense of *family* as in **Mardil**, q.v.). See **mar** above for references. In **Mar-nu-Falmar**, **Mardil**, and as final element in **Eldamar**, **Fanyamar**, **Valimar**, **Vinyamar**

**mar-** *vb.* "abide, be settled or fixed" (UT:317); **maruvan** "I will abide" (**mar-uva-n** "abide-will-I") (EO). Cf. **termar-**.

**Mar-nu-Falmar** *noun* "Home under Waves", name of the sunken Númenor (*Silm*). See **mar**, **már**.

**mára** *adj.* "useful, fit, good" (of things) (MAG; see MA3; *Arct*, VT42:34, VT45:30). **Nás mara nin** "I like it", literally \*"it is good to me" (VT49:30; read **mára** for **mará**?) As the comparative of **mára**, the unrelated adjective **arya** "excelling" is used in the sense of \*"better"; for the superlative \*"best", one adds the article: **i arya** (with genitive to express "the best of...") (PE17:57),

**maranwë** *noun* "destiny" (MBARAT)

**marda** *noun* "dwelling" (PE17:107)

**Mardil** *masc. name*, "(one) devoted to the house", sc. the "house" of the kings (*Appendix A; interpreted in Letters:386*). This indicates that the first element can mean "house" in the sense of family or household (see **mar**, **már**)

**mardo** *noun* "dweller" (LT1:251).

**Mardorunando** *noun* "Redeemer of the world" (VT44:17). Unless the initial element **mardo-** is a distinct and otherwise unattested word for "world", it may be the genitive form of **mar** (**mard-**) "earth", q.v.

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

**márië** (1) "goodness", "good" as *noun* (abstract formation from the *adj.* **mára**). (PE17:58, 89). Genitive **máriëno**, dative **máriëna**, locative **máriëssë** (PE17:59, occurring in the greeting (**hara**) **máriëssë** "(stay) in

happiness", PE17:162) Allative **márienna** *"to goodness"*, used as an interjection "farewell" (archaic **namárië**, q.v.),

**márië** (2) *stative verb* "it is good" (FS; from **mára** "good"; however, the stative-verb suffix **-ië** is hardly valid in LotR-style Quenya)

**maril** *noun* "glass, crystal" (VT46:13; if this is to be the same word as the second element of **Silmaril**, the stem-form would be **marill-**, cf. pl. **Silmarilli**)

**marilla** *noun* "pearl" (LT1:265)

**mart** *noun* "a piece of luck" (LT2:348; in LotR-style Quenya, no word can end in **-rt**. Read **marto**, as in LT2:348?)

**marta-** (1) *vb.* "to chance" or *"happen"* (QL:63), cf. **mart-** "it happens" (impersonal) (LT2:348 – read **marta-**?). Another version assigns transitive meanings to the same verb: "to define, decree, destine" (with the last sense = **martya-**, q.v.), with a variant **umbarta-** "in more lofty senses" (PE17:104)

**marta** (2) *adj.* "fey, fated" (MBARAT)

**marta** (3) *noun* "fate" (VT45:33, VT46:13) Cf.

**marto**.

**Martalmar** *noun* (place-name) (TALAM)

**martan** (1) *noun* "dwelling-house" (stem **martam-**), longer variant **martanan** (stem **martamn-** as in pl. **martamni**) (PE:107)

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

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

**marto** (2) *noun* "fortune, fate, lot" (LT2:348); cf.

**marta** # 3 and see **mart-**.

**martya-** *vb.* "destine" (MBARAT)

**marya** *adj.* "pale, fallow, fawn" (MAD)

**-mas** final element in placenames, equivalent to English **-ton**, **-by** (LT1:251; hardly valid in Tolkien's later Quenya)

**#massa** *noun* "bread" (**massamma** "our bread", VT43:18); **massánië** "breadgiver", used as a title of the highest woman among any Elvish people, since she had the keeping and gift of the **coimas** (lembas). Also simply translated "Lady" (PM:404)

**massë** *noun* "bread" (as a material), variant of **massa**, q.v. (PE17:52). Notice that **\*massë** has also been extrapolated as a question-word "where?"

**masta** *noun* "cake or loaf" (PE17:52), in an earlier source defined as "bread" (MBAS, PM:404; later sources have **massa** or **massë** for this meaning).

**Mastamma** "our bread" in Tolkien's translation of the Lord's Prayer (VT43:18). In the *Etymologies*, Tolkien emended the gloss of **masta** from "dough" to "bread" (VT45:33).

**masta-** *vb.* "bake" (MBAS)

**masto** *noun* "village" (LT1:251)

**mat-** (1) *vb.* "eat" (MAT, VT45:32), also given as **mata-** (VT39:5), pa.t. **mantë** "ate" (VT39:7). The form **matumnë** is said to be future-past: "was going to eat", with the "OQ" (Old Quenya?) future-past element **umnë** (VT48:32; possibly this could function independently as a form of the verb "to be", hence "was to be"). It is not clear

if the form **matumnë** is itself "Old Quenya" as if this is an archaic future-past formation, or it is just **umnë** (as an independent word) that is archaic. (Note: Tolkien's translation of **matumnë** is actually "I was going to eat", but the pronoun "I" does not seem to be expressed in the Quenya form.) – Adj. or pseudo-participle **#matya** "eating" in **melumatya** "honey-eating" (PE17:68)

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

**má t e n g w i ë** *noun* "language of the hands" (VT47:9)

**mátima** *adj.* "edible" (PE17:68), cf. **mat-**.

**matl** *noun* "food"; read **\*matil** in LotR-style Quenya (in which language final syllabic **-l** becomes **-il**) (QL:59); however, the word **matso** from a later source may be preferred.

**matso** *noun* "food" (PE16:141)

**\*matil**, see **matl**

**maur** *noun* "dream, vision" (LT1:261)

**maurë** *noun* "need" (MBAW)

**mausta** *noun* "compulsion" (MBAW)

**mauya-** *vb.* "compel" (MBAW)

**mavar** *noun* "shepherd" (LT1:268, GL:58)

**mavoitë** *adj.* "having hands" (LT2:339)

**maxa** ("ks") *adj.* "pliant, soft" (MASAG, VT45:32)

**maxë** ("ks") *noun* "dough" (MASAG, VT45:32)

**#Máya** pl. **Máyar**, see **Maia**

**∞mbelekōro** *masc. name*, mentioned as "the oldest Q form" of **Melkor**, q.v. This is obviously a form that belongs to Common Eldarin rather than Quenya as we know it: Notice that it is marked (in the source asterisked) as unattested (WJ:402)

**me** (1) 1st person pl. exclusive pronoun "we, us" (VT49:51; VT43:23, VT44:9). This pronoun preserves the original stem-form (VT49:50). Stressed **mé** (VT49:51). Cf. also **mel-lumna** "us-is-heavy", sc. *"is heavy for us"* (LR:47, **mel-** is evidently an assimilated form of **men** "for us", dative of **me**; the form **men** is attested by itself, VT43:21). For **me** as object, cf. **álamë** "do not [do something to] **us**", negative imperative particle with object pronoun suffixed (VT43:19: **álamë tulya**, "do not lead us"), **ámen** "do [something for] **us**", imperative particle with dative pronoun suffixed (**ámen apsenë** "forgive us", VT43:12, 18). Dual exclusive **met** "we/us (two)" (Nam, VT49:51), "you and me" (VT47:11; the latter translation would make **met** an inclusive pronoun, though it is elsewhere suggested that it is rather exclusive: "him/her and me", corresponding to **wet** [q.v.] as the true inclusive dual form). **Rá men** or **rámen** "for us/on our behalf", see **rá**. Locative **messë** "on us", VT44:12 (also with prefix **o**, **ó-** "with" in the same source). See also **mënë**, **ómë**.

**-më** (2) abstract suffix, as in **melmë** "love" (cf. the verb **mel-**), **#cilmë** "choice" (possibly implying a verb **\*cil-** "to choose"). According to PE17:68, primitive **-mē** (and **-wē**) were endings used to derive nouns denoting "a single action", which may fit the meaning of **cilmë** (but **melmë** "love" would normally be something lasting rather than "a single action").

**mëar** *noun* "gore" (LT1:260)

**mectar** ("k") *noun* "Swordsman". In **Telimectar** ("k"). (LT1:268; in LotR-style Quenya **mehtar**, also **macar**)

**mel-** *vb.* "love (as friend)" (MEL). **Melinyes** or **melin sé** "I love him" (VT49:21). LR:70 has **melánë** "I love", a doubtful form in Tolkien's later Quenya (**melin** occurs in later material).

**méla** *adj.* "loving, affectionate" (VT39:10), apparently compounded in **mélamar**, q.v. (in that word rather meaning "dear").

**mélamar** *noun* "home", Exilic Quenya word of emotional sense: place of one's birth or the familiar places from which one has been separated (PE17:109).

**Mélamarimma** *noun* "Our Home", an expression used by Exilic Noldor for Aman.

**Melcor** (so spelt in MR:362 and VT49:6, 24), see **Melkor**

**melda** *adj.* "beloved, dear, sweet" (MEL, VT45:34), superlative **arimelda** "dearest" (PE17:56, see **ar-** #2), **meldielto** "they are beloved" (sc. **meld[a]-ië-lto** "beloved-are-they" – however, both the stative verb ending **-ië** "is/are" and the ending **-lto** "they" may be obsolete in LotR-style Quenya) (FS) PE17:55 gives the comparative form as **arimelda** or **ammelda** and the superlative as **eremelda**, **anamelda** or once again **ammelda** (PE17:55).

**#meldë** *noun* "friend", feminine (**meldenya** "my friend" in the *Elaine* inscription [VT49:40], Tolkien referring to Elaine Griffiths). Compare **meldo**.

**meldo** *noun* "friend, lover". (VT45:34, quoting a deleted entry in the Etymologies, but cf. the pl. **#meldor** in *Eldameldor* "Elf-lovers", WJ:412) **Meldonya** "my friend" (VT49:38, 40). It may be that **meldo** is the distinctly masculine form, corresponding to feminine **#meldë** (q.v.)

**melehta** *adj.* "mighty" (PE17:115), cf. **meletya**

**melehtë** *noun* "might, power" (inherent) (PE17:115)

**meles**, **melessë** *noun* "love" (LT1:262; rather **melme** in Tolkien's later Quenya)

**#meletya** *adj.* "mighty", isolated from **meletyalda** adjective with suffix "your mighty" = "your majesty" (see **-lda**; **meletya** = "mighty"). In full **Aran Meletyalda** "king your mighty" = "your majesty" (WJ:369). Compare **melehta**.

**melima** *adj.* "loveable, fair" (MEL, VT45:34); **Melimar** a name of the Lindar (in Tolkien's former conception = the later *Vanyar*, not the *Teleri*) (MEL)

**melin** *adj.* "dear" (MEL)

**melindo** *noun* "lover" (m.) (MEL)

**melissë** *noun* "lover" (f.) (MEL)

**Melko** *masc. name* "Mighty One", name of the rebellious Vala, usually called **Melkor** (MIL-*IK*, MOR; FS – MR:350 confirms that the form **Melko** is still valid in Tolkien's later Quenya, though not interpreted "Greedy One" as in the Etymologies)

**Melkor** (spelt **Melcor** in VT49:6, 24, MR:362), *masc. name*: the rebellious Vala, the devil of the Silmarillion mythos. Older (MET) form **Melkórë** "Mighty-rising" (hence the interpretation "He that arises in

power"), compare **órë** #2. Oldest Q form \***mbelekōro** (WJ:402). Ablative **Melkorello/Melcorello**, VT49:7, 24. Compounded in **Melkorohini** "Children of Melkor", Orcs ("but the wiser say: nay, the slaves of Melkor; but not his children, for Melkor had no children") (MR:416). The form **Melkoro-** here occurring may incorporate either the genitive ending **-o** or the otherwise lost final vowel of the ancient form **\*mbelekōro**. For Melkor's later name, see **Moringotto / Moricotto** (Morgoth) under **mori-**.

**melme** *noun* "love" (MEL)

**#melu** *noun* "honey", isolated from **melumatya**, q.v. (PE17:68)

**melumatya** *adj.* "honey-eating" (PE17:68)

**melwa** *adj.* "lovely" (LT1:262); compare **melda** in Tolkien's later Quenya.

**men** (1) *pron.* "(for) us", dative form of **me**, q.v.

**men** (2) *noun* "way" (SA) or "place, spot" (MEN)

**men** (3) *pron.* "who", evidently a misreading or miswriting for **man** (MC:221, in *Markirya*)

**#men-** (4) *vb.* "go" (VT47:11, cf. VT42:30, VT49:23), attested in the aorist (**menë**) in the sentence **imbi Menel Cemenyë menë Ráno tië** "between Heaven and Earth goes the path of the Moon". In the verb **nanwen-** "return" (or go/come back), **-men-** is changed to **-wen-** following **nan-** "back" (etymological form cited as **nan-men-**, PE17:166). – In examples from VT49:23, 24, Tolkien used **men-** in the sense of "go as far as": 1st person sg. aorist **menin** (**menin coaryanna** "I arrive at [or come/get to] his house"), endingless aorist **menë**, present tense **mëna-** "is on point of arrival, is just coming to an end", past tense **mennë** "arrived, reached", in this tense usually with locative rather than allative (**mennen sís** "I arrive[d] here"), perfect **emënië** "has just arrived", future **menuva** "will arrive". All of these examples were first written with the verb as **ten-** rather than **men-**, Tolkien then emending the initial consonant.

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

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

**mënë** *pronoun in locative?* "on us" (SD:310; compare **me** "us") The form is somewhat obscure.

**Menel** *noun* "heavens" (*Markirya*, SA), "the heavens, the firmament" (SD:401), "the apparent dome in the sky" (MR:387). **Menel Cemenyë** ("k") "Heaven and Earth" (VT47:30). Found in names like **Meneldil** "Heaven-friend" = astronomer (*Appendix A; Letters:386*), **Meneldur** *masc. name*, "Heaven-servant" (*Appendix A, Tar-Meneldur as a Númenórean King, UT:210*); **menelluin** "sky-blue", used as *noun* = "cornflower" (*J.R.R. Tolkien: Artist & Illustrator* p. 193). **Menelmacar** "Swordsman of the Sky", the Orion constellation (also called *Telumehtar*, *Appendix E*, first footnote); the older name was **Menelmacil** "Heaven-sword" (WJ:411); **Meneltarma** "Pillar of Heaven", name of the great central mountain of Númenor (SA:tar, VT42:21). **Menelya** fifth day of the Eldarin six-day week, dedicated to the heavens (*Appendix D*) Locative **meneldë** "in heaven"; abandoned forms **menellë**, **menelzë** (VT43:12, 16). *Adj.* **meneldëa** "(being) in heaven", evidently based

on a locative form **meneldë** "in heaven"; abandoned forms **menelzëa**, **menellëa**, **menelessëa** (VT43:13, VT44:16; the last of these forms would suggest the locative form **#menelessë**).

**mennai** *prep.* "until" (VT14:5; in Tolkien's later Quenya rather **tenna**)

**menta-** (1) *vb.* "send, cause to go" (in a desired direction) (VT41:6, VT43:15). A similar-sounding primitive verb mentioned in PE17:93 is said to have past and perfect forms that would produce Quenya **\*mennë**, **\*emënië**, but here Tolkien seems to be discussing a distinct intransitive verb "go" and its Sindarin descendants, and Quenya **menta-** rather belongs to the causative (transitive) verbs which according to the same source has "weak" past-tense forms (in **-në**, hence **\*mentanë** "sent", and likely **\*ementië** as perfect "has sent").

**menta** (2) *noun* "sending" or "message" as in **s a n w e - m e n t a** "thought-sending, mental message" (VT41:5)

**mentë** *noun* "point, end" (MET)

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

**menya** (pl. **menyë** is attested) *possessive pron.* "our", 1st person pl. exclusive independent possessive pronoun (VT43:19, 35). Evidently derived from the dative form **men** "for us" by adding the adjectival ending **-ya**. Compare **ninya**, q.v.

**mëoi** *noun* "cat", a somewhat strange word by the standards of Tolkien's later Quenya (no other cases of final **-oi** in the singular). Some would read **\*mëo**, if the word is to be used in LotR-style Quenya. **Vardo Mëoita** "Prince of Cats"; **mëoita** here seems to be a kind of adjective rather than a genitive (LT2:348). – Tolkien's later, less problematic word **yaulë** may be preferred by writers (PE16:132)

**mer-** *vb.* "wish, desire, want" (the form **merë** given in Etym seems to be the 3rd person sg. aorist, **\*"wishes, desires, wants"**); pa.t. **mernë** (MER)

**[merca** ("k") *adj.* "wild, untamed" (MERÉK, VT45:34)]

**meren** (**merend-**), **merendë** *noun* "feast, festival" (MBER; Tolkien first gave the stem-form of **meren** as **mern-** before emending it to **merend-**, VT45:33-34)

**merya** *adj.* "festive" (MBER)

**meryalë** *noun* "holiday" (MBER)

**mesta** *noun* ?"journey" (Arct)

**met** dual 1st person pronoun "us (two)", including the dual ending **-t** (Nam, VT47:11, 51; VT49:56). See **me**.

**Metelairë** *noun* alternative name of August (PM: 135)

**Meterrivë** *noun* alternative name of January (PM: 135)

**métima** *adj.* "last" (Markirya), in Markirya also twice **métim'**, since the following words (**auressë**, **andúnë**) begin in an **a**.

**metta** *noun* "end"; **Ambar-metta** "world-end, the end of the world" (EO); **mettarë** **\*"end-day"** = New Years' Eve in the Númenórean calendar and the Steward's Reckoning, not belonging to any month (Appendix D)

**metya-** *vb.* "put an end to" (MET)

**mi** *prep.* "in, within" (MI, VT27:20, VT44:18, 34, VT43:30; the latter source also mentions the variant **imi**); **mí** "in the" (Nam, RGEO:66; CO gives **mi**; the correct forms should evidently be **mi** = "in" and **mí** = **mi i** "in the"; VT49:35 also has **mí** with a long vowel, though the gloss is simply "in"). Used in PE17:71 (cf. 70) of people clad "in" various colours, e.g. **mi misë** "in grey". Allative **minna** "to the inside, into" (MI), also **mina** (VT43:30). The forms **mimmë** and **mingwë** seem to incorporate pronominal suffixes for "us", hence ?"in us", inclusive and exclusive respectively. The pronoun **-mmë** denoted plural inclusive "we" when this was written, though Tolkien would later make it dual instead (see **-mmë**). Second person forms are also given: **mil** or **milyë** **\*"in you"** (sg.), **millë** "in you" (pl.) (VT43:36). A special use of **mi** appears in the phrase **Wendë mi Wenderon** "Virgin of Virgins" (VT44:18); here **mi** appears superfluous to achieve the desired meaning, but this combination of singular noun + **mi** + plural genitive noun may be seen as a fixed idiom expressing that the initial noun represents the most prominent member of a class.

**mici** ("k") *prep.* "among" (VT43:30)

**mië** *noun* "crumb" (PE13:150), "bit, small piece" (PE16:143)

**mil**, see **mi**

**milca** ("k") *adj.* "greedy" (MIL-IK)

**milmë** *noun* "desire, greed" (MIL-IK)

**milya** (1) *adj.* "soft, gentle, weak" (VT45:34)

**milya-** (2) *vb.* "long for" (MIL-IK)

**milyë** (1) *preposition with suffix*, see **mi**

**milyë** (2) *noun*, short form of **amilyë**, q.v.

**millë**, *preposition with suffix*, see **mi**

**millo** *noun* "oil" (PE13:139)

**min** numeral "one", also **minë** (VT45:34, VT48:6)

**mina** *prep.* "into" (VT43:30); see **minna**

**mína** *adj.* "desiring to start, eager to go", also verb **mina-** "desire to go in some direction, to wish to go to a place, make for it, have some end in view" (VT39:11)

**Minalcar** *masc. name, noun* **\*"First-glory"???** (Appendix A)

**Minardil** *masc.name noun* **\*"minar[?]-friend"**. Perhaps **minar** is to be understood as a variant of **minas** (s being voiced to z by contact with the voiced plosive that follows, and then regularly becoming r); if so, the name means **\*"Tower-friend"** (Appendix A)

**minassë**, *noun* "fort, city, with a citadel and central watch-tower" (VT42:24)

**Minastan** *masc.name, noun* **\*"Tower-maker"** (Appendix A)

**Minastir** *masc. name, noun* **\*"Tower-watcher"** (Appendix A)

**minasurie** *noun* "enquiry" (**þ**; the word is actually cited as **minapurie**) in **Ondonóre Nómesson** **Minapurie** "Enquiry into the Place-names of Gondor".

The editor tentatively analyzes **minapurie** as **#mina** "into" + **#purie** (**#surië**) *noun* "seeking" (VT42:17, 30-31).

**minda** *adj.* "prominent, conspicuous" (MINI)

**mindë** *noun* "turret" (VT42:24)

[**Mindi** *noun* "First-clan" (PE17:155)]

**mindó** *noun* "isolated tower" (MINI)

**Mindolluin** *noun* \*"Blue Tower" (**mindon** + **luin**), name of a mountain. (Christopher Tolkien translates the name as "Towering Blue-head" in the Silmarillion Index, but this seems to be based on the questionable assumption that it includes the Sindarin element *do* "head, hill". Unless this translation is given in his father's papers, the name is better explained as a Quenya compound.)

**mindon** *noun* "(great, lofty) tower", said to be an augmented form of **mindë** (VT42:24). Allative pl. **mindoninnar** in *Markirya*, changed to the contracted form **mindonnar**. Cf. also **Mindon Eldaliéva** "Lofty Tower of the Eldalië" (*Silm*)

**minë** numeral "one", also **min** (MINI, VT45:34)

**minga-ránar** *compound noun* in pre-classical locative "in waning-moon" (locative -r) (MC:213; this is "Qenya")

**minna** *prep.* "to the inside, into" (also **mir**) (MI); variant **mina** "into" (VT43:30), possibly occurring, compounded, in **minasurie**, q.v.

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

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

**minquesta** *fraction* "one eleventh" (1/11). (VT48:11)

**mintá** *prep.* "inwards, [?into]" (Tolkien's gloss is not certainly legible). Also **mitta**. (VT45:34)

**mintë** *adj.* "small" (VT45:35)

**mintya** ??? (Nargelion)

**minya** *adj.* "first" (MINI) (cf. **Minyatur**, **Minyon**); "eminent, prominent" (VT42:24, 25). **Minyar** "Firsts", the original name of the Vanyar (or rather the direct Quenya descendant of the original Primitive Quendian name) (WJ:380)

**Minyarussa** *noun* "First-russa", masc. name (VT41:10)

**Minyatur** *noun* "First-ruler"; **Tar-Minyatur** "High First-ruler", title of Elros as the first King of Númenor (SA: Minas, PM:348, SA:tur)

**Minyon** *noun* "First-begotten", attested as a personal (masc.) name (MR:87). Apparently this is **minya** "first" + the stem ON = beget.

**miqu-** *vb.* "to kiss", the pa.t. **minquë** ("q") is cited, not to be confused with the cardinal **minquë** "eleven" (QL:61). Also **miquë** ("q") *noun* "a kiss". Old plural form **miquilis** ("q") "kisses" (MC:215; this is "Qenya")

**miquelis** (**miquelis(s)-**) *noun* "soft, sweet kiss" (PE16:96)

**mir** (1) *prep.* with old allative ending "to the inside, into" (also **minna**) (MI). This is **mi** "in" with the same allative ending -r (from primitive *Ɂ-da*) as in **tar** "thither", q.v.

**mir** (2) *cardinal* "one" (LT1:260; in LotR-style Quenya rather **minë**)

**mirë** *noun* "jewel" (MIR, SA:mír), "a treasure, a precious thing" (PE17:37). Cf. **Elemmirë**; short form -**mir** in **Tar-Atanamir** (SA:mír); see also **Artamir**.

**Míriel** *noun* \*"Jewel-woman" or \*"Jewel-daughter" (*Silm*), genitive **Míriello** (see **namna**) indicating a stem-form **#Míriell-**.

**miril** (**mirill-**, as in pl. **mirilli**) *noun* "shining jewel" (MBIRIL)

**mirilya-** *vb.* "glitter" (MBIRIL)

**mirima** *adj.* "very valuable" (PE17:37)

**mirima** *adj.* "free" (MIS). ("Free" is rather expressed as **léra** in Tolkien's later Quenya; **mirima** would be prone to confusion with **mirima** above.)

**Mirimor** *noun* \*"the Free", a name of the Teleri; sg. **#Mirimo** (MIS)

**mirroanwi** "incarnates, those (spirits) 'put into flesh' "; sg. \***mirroanwë** (MR:350, VT48:34)

**miruvor**, full form **miruvóre** *noun* "mead", "a special wine or cordial"; possessive **miruvóreva** "of mead" (*Nam*, RGEO:66; WJ:399). In the "Qenya Lexicon", **miruvóre** was defined "nectar, drink of the Valar" (LT1:261).

**mirwa** *adj.* "precious, valuable" (PE17:37)

**mis** *adverbial particle* "less" (PE14:80)

**misë** (**p**, cf. Sindarin *mith-*) *adj.* "grey" (used as noun of grey clothes in the phrase **mi misë** of someone clad "in grey"). The underlying stem refers a paler or whiter "grey" than **sinda**, making **misë** "a luminous grey" (PE17:71-72)

**misil** (changed by Tolkien from **misilya**) *noun* \*"silver (jewel-like) brilliance" (VT27:20, 27; this is "Qenya", but cf. **misë**.)

[**missë**] *adj. or noun* "wet, damp, rain" (VT45:35)

**mista** *adj.* "grey"; see **lassemista**

**mista-** *vb.* "stray about" (MIS)

**mistë** *noun* "fine rain" (MIZD, VT45:35)

**mitra**, see **mitsa**

**mitsa** *adj.* "small" (VT45:35) Another synonym from the same source, **mitra**, looks unusual for a Quenya word (because of the medial cluster **tr**)

**mitta-** (1) *vb.* "insert" (VT43:30)

**mitta-** (2) *prep.* "between" (VT43:30; the final hyphen may suggest that suffixes would normally follow)

**mitta** (3) *noun* "piece" (VT45:81)

**mitta** (4) *prep.* "inwards, [?into]" (Tolkien's gloss is not certainly legible). Also **mintá**. (VT45:34)

**Mittalmar** *noun* the "Midlands" of Númenor (UT:165). May incorporate **mitta-** "between" and hence \*"in the middle".

**mittanya-** *vb.* "to lead" (+ allative: lead into) (VT43:10, 22; Tolkien may have abandoned this form in favour of **tulya-**)

**mitya** *adj.* "interior" (MI)

**miulë** *noun* "whining, mewling" (MIW)



**mixa** ("ks") *adj.* "wet" (*MISK*); later sources have **néna, nenyá**

**-mma** "our", 1st person dual exclusive possessive ending: \*"my and one other's" (*VT49:16*). At an earlier conceptual phase, Tolkien apparently intended the same ending to be plural inclusive "our" (*VT49:55, RS:324*), cf. **Mélamarimma** "Our Home" (q.v.) In the latter word, Tolkien slips in **i** as a connecting vowel before this ending; elsewhere he used **e**, as in **Átaremme** "our Father" (see **atar**).

**-mmë** "we", 1st person dual exclusive pronominal ending: \*"I and one other" (compare the *inclusive* dual form **-ngwë** or **-nquë**). First written **-immë** in one source (*VT49:57*). **Carimmë**, \*"the two of us do" (*VT49:16, cf. VT43:6*). At an earlier conceptual stage, the ending was already exclusive, but plural rather than dual: **vammë** "we won't" (*WJ:371*), **firuvammë** "we will die" (*VT43:34*), **etemmë** ?"out of us" (*VT43:36*); see also *VT49:48, 49, 55*. Also compare the corresponding emphatic pronoun **emmë** (q.v.). The ending **-lmë** replaced **-mmë** in its former (plural exclusive) sense. In some early material, **-mmë** was apparently used as an ending for plural inclusive "we" (*VT49:55*).

[**-mmo** "we (two)", abandoned pronominal suffix for the 1st person dual exclusive, which ending Tolkien later revised to **-mmë** (*VT49:48*).]

**mo**, indefinite pronoun "one, someone, anyone" (*VT42:34, VT49:19, 20, 26*)

**-mo** ending frequent in names and titles, sometimes with an agential significance (*WJ:400*)

**moalin** (**moalind-**) *noun* "sheepfold" (*QL:60*)

**moc-** ("k") *vb.* "hate" (given as **mocir** ["k"] "I hate" in *LT1:258*; read \***mocin** if the word is to be adapted to Tolkien's later *Quenya*)

**moia-** *vb.* "labour, be afflicted" (*VT43:31*)

**moica** ("k") *adj.* "gentle, soft" (*GL:58*)

**moilë** *noun* "tarn" (*LT2:349*)

**moina** (1) *adj.* "familiar, dear" (*MOY (MUY)*)

**moina** (2) *adj.* "safe, secure" (*GL:58*; *this "Qenya" word is evidently obsoleted by # 1 above. This second moina seems to reappear as muina "hidden, secret" in Tolkien's later Quenya.*)

**mól** *noun* "slave, thrall" (*MÖ, VT43:31*)

**mol-** *vb.* "labour" (a form **mólë** also listed is presumably the *pa.t.* – though it could also be "labour" as a *noun*) (*PE17:115*)

**#móla** *adj.* \*"of slave(s), slavish", isolated from **mólanoldorin**

**mólanoldorin** *noun* "the language of the Noldor enslaved by Morgoth" (*MÖ*) (*Changed by Tolkien from múlanoldorin.*)

**#móna** *noun* "womb" (isolated from **mónalyo** "of thy womb") (*VT43:31*)

**mor** *noun* "darkness" (*Letters:308*; *probably just an Elvish "element" rather than a complete word; Namárië has mornië for "darkness"*)

**morco** ("k") *noun* "bear" (*MORÓK*)

**mordo** (1) *noun* "shadow, obscurity, stain" (*MOR*)

**mordo** (2) *noun* "warrior, hero" (*LT1:268* - *probably obsoleted by # 1 above*)

**morë** *adj.* "black" (*MOR*), "dark, darkness" (*Letters:282*). In compounds the stem-form **mori-** (q.v.) appears, since the primitive form was \**mori*.

**mórë** *noun* "blackness, dark, night, darkness" (*MOR, MC:214*), also given with a short vowel: **morë** "dark, darkness" (*Letters:282*). If this is the initial element of **Morinehtar** "Darkness-slayer" (*PM:384, 385*), it would seem to have the stem-form **mori-**, though **mori-** is normally the *adjective* "dark, black" (see below).

**mori-** "dark, black" in a number of compounds (independent form **morë**, q.v.): **Morimando** "Dark Mando" = Mandos (*MBAD, VT45:33*), **morimaitë** "black-handed" (*LotR3:VI ch. 6, VT49:42*). **Moriquendi** "Dark Elves" (*SA:mor, WJ:361, 373*), **Moringotto** "Black Foe", Sindarin *Morgoth*, later name of Melkor. The oldest form is said to have been **Moriñgotho** (*MR:194*). In late material, Tolkien is seen to consider both **Moringotto** and **Moricotto** ("k") as the *Quenya* form of the name *Morgoth* (*VT49:24-25*); **Moricotto** also appears in the ablative, **Moricottollo**. **Morion** "the dark one", a title of Morgoth (*FS*). **Morifinwë** "dark Finwë", masc. name; he was called *Caranthir* in Sindarin (short *Quenya* name **Moryo**). (*PM:353*) In the name **Morinehtar**, translated "Darkness-slayer", the initial element is defined would thus seem to signify "darkness" rather than "dark" as an adjective (see **mórë**). (*PM:384, 385*)

**móri** *adj.* "dark" (*MC:221*; *this is "Qenya"; in Tolkien's later Quenya mórë, morë*)

**mori** *noun* "night" (*LT1:261, in Tolkien's later Quenya mórë, morë*)

**morilindë** *noun* "nightingale" (*MOR*)

**morion** *noun* "son of the dark" (*LT1:261*). In *Fíriel's Song*, *Morion* is translated "dark one", referring to Melko(r); this may be a distinct formation not including the patronymic ending **-ion** "son", but rather the masculine ending **-on** added to the adjective **morë, mori-** "dark".

**Mormacil** ("k") *noun* "Black-sword" (name of Túrin, Sindarin *Mormegil*) (*MAK*)

**morna** *adj.* "dark, black" (*Letters:282, LT1:261*; *also used of black hair, PE17:154*), or "gloomy, sombre" (*MOR*). Used as *noun* in the phrase **mi...morna** of someone clad "in...black" (*PE17:71*). In **tumbalemorna** (*Letters:282*), q.v. Pl. **mornë** in *Markirya* (the first version of this poem had "green rocks", *MC:215*, changed to **ondolisse mornë** "upon dark rocks" in the final version; see *MC:220, note 8*).

**mornië** *noun* "darkness" (*Nam, RGEO:67*), "dark, blackness" (*PE17:73*). Early "Qenya" also has **Mornië** "Black Grief", "the black ship that plies between Mandos and Erumáni" (*LT1:261*). This is probably a compound of **mor-** "black" and **nië** "tear".

**móro** *noun* "ink" (*PE16:133*)

**morqua** *adj.* "black" (*LT1:261*; *rather morna in LotR-style Quenya*)

**moru-** *vb.* "to hide" (*LT1:261*)

**Moryo** see **Morifinwë** under **mori-**

**móta-** *noun* "labour, toil" (*MÖ*)

**motto** *noun* "blot" (*MBOTH*)

**muilë** *noun* "secrecy" (*MUY*)

**muina** *adj.* "hidden, secret" (*MUY*)

[**múlanoldorin**] *noun* "the language of the Noldor enslaved by Morgoth" (*MŌ*) (*Changed by Tolkien to mólanoldorin.*)

**mulë** *noun* "meal, grist" (*PE17:115, 181*), replacing **polë**, q.v.

**mulma** *noun* "fine flour" (*QL:63*). Compare **mulë** from a post-LotR source.

**mundo** (1) *noun* "bull" (*Letters:422*)

**mundo** (2) *noun* "snout, nose, cape" (*MBUD*)

**munta** *pron.* "nothing" (*PE14:81*)

**murmë** *noun* "slumber" (*LT1:261*)

**murmëa** *adj.* "slumbrous" (*LT1:261*)

**mur-** *vb.* "to slumber" (*LT1:261*)

**mussë** *adj.* "soft" (*VT:39:17*), also used as a noun (perhaps primarily in the pl. form **mussi**) with the same meaning as **mussë tengwi**, see below. (*VT39:17*)

**#mussë tengwë** noun-phrase only attested in the pl.: **mussë tengwi** ("ñ") "soft elements", a term for vowels, semi-vowels (*y, w*) and continuants (*l, r, m, n*). (*In the pl. we would rather expect \*mussi tengwi with the pl. form of the adjective.*) (*VT39:17*)

<N>

-n (1) dative ending, originating as a reduced form of *-nã* "to", related to the allative ending *-nna* (*VT49:14*). Attested in **nin**, **men**, **ten**, **enyalien**, **Erun**, **airefëan**, **tárin**, **yondon** (q.v.) and also added to the English name Elaine (**Elainen**) in a book dedication to Elaine Griffiths (*VT49:40*). The longer dative ending *-na* is also attested in connection with some pronouns, such as **sena**, **téna**, **véna** (q.v.), also in the noun **mariéna** from **márië** "goodness" (*PE17:59*). Pl. *-in* (as in **hínin**, see **hína**), partitive pl. *-lin*, dual *-nt* (*Plotz*). The preposition **ana** (#1) is said to be used "when purely *dative* formula is required" (*PE17:147*), perhaps meaning that it can replace the dative ending, e.g. *\*ana Eru* instead of **Erun** for "to God".

-n (2), also *-nyë*, pronominal ending, 1st person sg. "I" (*VT49:51*), as in **utúlien** "I am come" (*EO*), **cainen** "I lay" (*VT48:12-13*), **carin** or **carinyë** "I do" (*VT49:16*), **veryanen** "I married" (*VT49:45*). See also *VT49:48*. Long form *-nye-* with object ending *-s* "it" following in **utúvienyes** (see **tuv-**). A possible attestation of *-n* in object position ("me") is provided by the untranslated verbal form **tankassen** (*PE17:76*), where *-n* may be preceded by *-sse-* as a longer form of the 3rd person sg. ending *-s* (see *-s* #1).

-n (3) a plural sign used in some of the case endings (*WJ:407*): Pl. genitive *-on*, pl. ablative *-llon* (but also *-llor*), pl. locative *-ssen*.

**n-alalmino** ??? (twice in *Narqelion*; perhaps **ne + alalmino**)

**ná** (1) *vb.* "is" (am). (*Nam, RGEO:67*). This is the copula used to join adjectives, nouns or pronouns "in statements (or wishes) asserting (or desiring) a thing to have certain quality, or to be the same as another" (*VT49:28*). Also in impersonal constructions: **ringa ná** "it is cold" (*VT49:23*). The copula may however be omitted "where the meaning is clear" without it (*VT49:9*). **Ná** is also used as an interjection "yes" or "it is

so" (*VT49:28*). Short **na** in **airë** [ **na**, "[ ] is holy" (*VT43:14*; some subject can evidently be inserted in the place of [ ].)

Short **na** also functions as imperative: **alcar mi tarmenel na Erun** "glory in high heaven be to God" (*VT44:32/34*), also **na airë** "be holy" (*VT43:14*); also cf. **nai** "be it that" (see **nai** #1). The imperative participle **á** may be prefixed (**á na**, *PE17:58*). However, *VT49:28* cites **ná** as the imperative form. Pl. **nar** or **nár** "are" (*PE15:36, VT49:27, 9, 30*); dual **nát** (*VT49:30*). With pronominal endings: **nányë/nanyë** "I am", **nalyë** or **natyë** "you (sg.) are" (polite and familiar, respectively), **nás** "it is", **násë** "(s)he is", **nalmë** "we are" (*VT49:27, 30*). Some forms listed in *VT49:27* are perhaps to be taken as representing the aorist: **nain**, **naityë**, **nailyë** (1st person sg, and 2nd person familiar/polite, respectively); does a following **na** represent the aorist with no pronominal ending? However, the forms **nanyë**, **nalyë**, **ná**, **nassë**, **nalme**, **nar** (changed from **nár**) are elsewhere said to be "aorist", without the extra vowel *i* (e.g. **nalyë** rather than **nailyë**); also notice that \*(s)he is" is here **nassë** rather than **násë** (*VT49:30*). Pa.t. **nánë** or **né** "was", pl. **náner/nér** and dual **nét** "were" (*VT49:6, 9, 10, 27, 28, 36*). According to *VT49:31*, **né** "was" cannot receive pronominal endings (though **nésë** "he was" is attested elsewhere, *VT49:28-29*), and such endings are rather added to the form **ane-**, e.g. **anen** "I was", **anel** "you were", **anes** "(s)he/it was" (*VT49:28-29*). Future tense **nauva** "will be" (*VT42:34, VT49:19, 27*; another version however gives the future tense as **uva**, *VT49:30*). **Nauva** with a pronominal ending occurs in **tanomë nauvan** "I will be there" (*VT49:19*), this example indicating that forms of the verb **ná** may also be used to indicate position. Perfect **anaie** "has been" (*VT49:27, first written as anáyë*). Infinitive (or gerund) **návë** "being", *PE17:68*. See also **nai** #1.

**ná** (2), also **nán**, *conj.* "but, on the contrary, on the other hand" (*NDAN*; the form **nan**, q.v., is probably to be preferred to avoid confusion with **ná** "is", **\*nán** "I am").

**na** (1) form of the verb "to be", evidently the imperative (or subjunctive): Tolkien stated that **na airë** would mean "be holy" (*VT43:14*), and **san na** (q.v.) must mean "thus be" = "let it be so"; see **ná** #1 Cf. also the sentence **alcar mi tarmenel na Erun** "glory in high heaven be to God" (*VT44:32/34*). Inserted in front of a verb, **na** expresses a wish: **aranielya na tuluva** "may thy kingdom come" (*ibid*).

**na** (2) *prep.* "to, towards", possibly obsoleted by #1 above; for clarity writers may use the synonym **ana** instead (*NÁ1*). Originally, Tolkien glossed **na** as "at, by, near"; the new meaning entered together with the synonyms **an**, **ana** (*VT45:36*).

[**na-**] (3) a prefix occurring in the *Markirya* poem, changed by Tolkien to **a-**, q.v.

**-na** (4), ending used to form passive participles as well as some adjectives and nouns; see **-ina**. According to *PE17:68*, the ending **-na** was "no longer part of verbal conjugation"; the derived words are thus considered independent adjectives (sometimes nouns) rather than regularly derived passive participles, the obvious etymological connection to certain verbal stems

notwithstanding. Where adding the ending to a root would produce the combinations *tn*, *pn*, *kn* (*cn*), metathesis occurs to produce **nt**, (*np* >) **mp**, **nc**, as in **nanca** "slain" for older *ndakna*, or **hampa** "restrained, delayed, kept" vs. the root *KHAP* "retain, keep, detain". Following -I, the suffix **-na** turns into **-da**, as in **yulda** "draught, the amount drunk" for older *yulna* (this being an example of a *noun* being derived with this ending – though Tolkien might also explain **yulda** as containing a distinct ending **-da** [q.v.] denoting the *result* of a verbal action). The word **\*turúna** "mastered" (q.v., only attested in elided form **turún**) would seem to be a passive participle formed from the verb **turu-** "master" (PE17:113), suggesting that in the case of U-stem verbs, their final **-u** is lengthened to **ú** when **-na** is added.

**#nac-** ("k") *vb.* "hew, cut" (**nacín** "I hew, cut", VT49:24) or "bite" (NAK); compare **nahta** #2.

**nácë** ("k") *interjection?* "it is may be seeming" (*sic*) (VT49:28) Patrick Wynne believes the unclear gloss is "best understood as elliptical": i.e. as representing "it is [or] may be seeming", probably "indicating a qualified or hesitant 'yes'." (VT49:29) As first written, the gloss was "not as it is [or may be seeming]" (*ibid.*)

**náha** *adj.* "narrow" (PE17:166)

**naham-** *vb.* "to summon", passive participle **nahamna** "summoned" (also in LR:47). Tolkien tentatively considered the alternative forms **nahom-** with pp. **nahomna** or **natyam-** with pp. **natyamna**; as the passive participle he also considered the form **nahemna** (cf. **nahémë** under **nahámë** below) (VT45:21)

**nahámë** *noun* "summons". Tolkien tentatively considered the alternative forms **natyámë** or **nahémë** (VT45:21)

**Nahar** *noun* the name of Oromë's horse, adopted and adapted from Valarin (WJ:401)

**nahemna**, see **naham-**

**nahom-**, **nahomna**, see **naham-**

**nahta-** (1) *verb* "slay" (**nahtan** "I slay"). Possible variant **#nehta-** see **#nehtar**. Passive participle **nahtana** in the phrase **nahtana ló Túrin** "slain by Turin". (VT49:24)

**nahta** (2) *noun* "a bite" (NAK)

**nahta** (3) cardinal "eighteen" (PE14:17)

**nai** (1) *imperative verb* "be it that", used with a verb (usually in the future tense) to express a *wish*. The translation "maybe" in Tolkien's rendering of *Namárië* is somewhat misleading; he used "be it that" in the interlinear translation in RGEO:67. Apparently this is **na** as the imperative "be!" with a suffix **-i** "that", cf. **i** #3. It can be used with the future tense as an "expression of wish" (VT49:39). **Nai hiruvalyë Valimar! Nai elyë hiruva!** "May thou find Valimar. May even thou find it!" (*Nam*, VT49:39). **Nai tiruvantes** "be it that they will guard it" > "may they guard it" (CO). **Nai elen siluva parma-restalyanna** "may a star shine upon your book-fair" (VT49:38), **nai elen siluva lyenna** "may a star shine upon you" (VT49:40), **nai elen atta siluvat aurena veryanwesto** "may two stars shine upon the day of your wedding" (VT49:42-45), **nai laurë lantuva parmastanna**

**lúmissen tengwiesto** "may (a) golden light fall on your book at the times of your reading" (VT49:47). **Nai** may also be used with a present continuative verb if an ongoing situation is wished for: **Nai Eru Iye mánata** "God bless you" (VT49:39) or literally "be it that God is (already) blessing you". The phrase **nai amanya onnalya** "be it that your child [will be] blessed" omits any copula; Tolkien noted that "imper[ative] of wishes precedes *adj.*" (VT49:41). VT49:28 has the form **nái** for "let it be that"; Patrick Wynne theorizes that **nái** is actually an etymological form underlying **nai** (VT49:36)

**n a i** (2) *prefix* "ill, grievously, abominably" (PE17:151), cf. **naiquet-**. Earlier material also lists an *interjection* **nai** "alas" (NAY; this may be *obsoleted* by # 1 above; *Namárië* uses **ai!** in a similar sense)

**naica** (1) *adj.* "bitterly painful or grievous" (PE17:151)

**naica** (2) *noun* "dagger" (GL:37)

**#naicando** (and **#naico**, both attested as plural forms in **-or**) *noun* "sinner" (VT43:33; Tolkien may have abandoned these forms in favour of **#úcarindo**)

**naicë** ("k") *noun* "sharp pain" (NÁYAK); changed by Tolkien from **naiquë** ("q") (VT45:37)

**naicelë** ("k") *noun* "sharp pain" (NÁYAK); changed by Tolkien from **naiquelë** ("q") (VT45:37)

**naicelëa** ("k") *adj.* "painful" (NÁYAK); changed by Tolkien from **naiquelëa** ("q") (VT45:37)

**naico** (1) *noun* "sinner"; see **naicando**

**naico** (2) ("k") *inflected noun?* "of hill(s)" (???) (MC:221; this is "Qenya")

**naina-** *vb.* "lament" (NAY), also reduplicated **nainaina-** (VT45:37). *Noun* **nainië** "lament" (RGEO:66)

**nainaina-**, see **naina-**

[**naiquë**, **naiquelë**, **naiquelëa**] ("q"), see **naicë**, **naicelë**, **naicelëa**

**naiquet-** *vb.* "to curse or blaspheme" (PE17:151)

**Naira** (1) *noun* "Heart of Flame", a name of the Sun (MR:198)

**naira** (2) *adj.* "vast, wide, empty" (PE17:27)

**n a i r a** (3) *adj.* "dreadful, horrible, unendurable" (PE17:151)

**nairë** *noun* "lament" (NAY)

**naitë** *adj.* "true" (VT49:28)

**naitya-** *vb.* "put to shame, abuse" (the latter gloss presumably referring to verbal abuse) (QL:65)

**nal**, **nallë** *noun* "dale, dell" (LT1:261)

**nalda** *adj.* "valley" (used as an adjective), also "lowly" (LT1:261, QL:66)

**nalla** ??? (*Narqelion*)

**nalláma**, **nallama** *noun* "echo" (LAM). The initial element may be **nan-** "back", hence "back-sound", sound that comes back (cf. **láma**).

**nalmë** (1) "we are", see **ná** #1, **-lmë**

[**nalmë**] (2) ("ñ") *noun* "clamour" (ÑGAL/ÑGALAM)

**nalta** ("ñ") *noun* "radiance, glittering reflection" (from jewels, glass or polished metals, or water) (PM:347)

**Ñaltariel** *noun* true Quenya form of *Galadriel*; the form actually used was **Altariel**, Quenyarized from Telerin **Alatárieli(lë)**. (PM:347)

**nalyë**, *vb.* "you are", "thou art"; see **ná** #1

**#nam-** *vb.* "judge", attested in the 1st person aorist: **namin** "I judge" (VT41:13). Compare **Námo**.

**náma** *noun* "a judgement" or "a desire" (VT41:13)

**námië** *noun* "(a single) judgement", "(a single) desire" (VT41:13)

**namárië** *interjection* "farewell" (*Nam*, RGEO:67)

**namba** *noun* "a hammer" (NDAM), **namba-** *vb.* "to hammer" (NDAM). According to VT45:37, Tolkien may have considered the alternative form **lamba**, but the source is obscure and **lamba** is assigned a quite different meaning ("tongue") elsewhere.

**Nambarauto** *noun* "hammerer of copper [> metal]", masc. name (S *Damrod*) (RAUTĀ)

**namma** *noun* "claw, talon" (also **nappa**) (VT47:20)

**namna** *noun* "statute"; **Namna Finwë Míriello** "the Statute of Finwë and Míriel" (MR:258)

**Námo** (1) *noun* "Judge", name of a Vala, normally called **Mandos**, properly the place where he dwells (WJ:402)

**námo** (2) *noun* "a person, somebody" (PM:340 – *writers may prefer the synonym quén to avoid confusion with # 1*)

**nampë** *pa.t.* of **map(a)-**, q.v.

**nan** *conj.* "but" (FS); the *Etymologies* also gives **ná**, **nán** (NDAN), but these words may be confused with forms of the verb "to be", so **nan** should perhaps be preferred, unless for "but" one uses the wholly distinct word **mal**.

**nan** (**nand-**) *noun* "woodland" (LT1:261)

**nan-** (*prefix*) "backwards" (NDAN) or "back", as in **nanwen-** "return" (go/come back, PE17:166), cf. also **nanquernë** "turned back", the pl. form of \***nanquerna** (VT49:17-18)

**Nanar** *pl. noun* "Green-elves, \*Danians", sg. \***Nana** (DAN)

**nanda** *noun* "vale (wide)" (PE17:80), "water-mead, watered plain" (NAD)

**nanca** *adj.* "slain" (PE17:68); see **-na**

**#nancar-** *vb.* "undo" (destroy). Cited in the form **nancari-** ("k"), apparently including the connecting vowel of the aorist (PE17:166)

**nanda-** ("ñ") *vb.* "to harp" (ÑGAN/ÑGÁNAD)

**nandaro** ("ñ") *noun* "harper" (ÑGAN/ÑGÁNAD)

**nandë** (1) *noun* "valley" in **Laurenandë** (UT:253), elided **nand'** in the name **Nand' Ondoluncava** ("k") "Stonewain Valley" (PE17:28). Possibly the complete word is here meant to be the variant **nando** (PE17:80), as suggested by the alternative form **Oncoluncanan(do)** ("k") "Stonewain Valley". Also **nan**, **nand-** *noun* "valley" (*Letters*:308); **Nan-Tasarion** "Vale of Willows" (*LotR2:III ch. 4*) (Note that this and the next **nandë** would be spelt differently in Tengwar writing, and originally they were also pronounced differently, since **nandë** "harp" was **ñandë** in First Age Quenya.)

**nandë** (2) ("ñ") *noun* "harp" (ÑGAN/ÑGÁNAD; according to VT46:3, Tolkien changed the final vowel from **-a** to **-ë**)

**nandelë** ("ñ") *noun* "harping" (ÑGAN/ÑGÁNAD)

**nandellë** ("ñ") *noun* "little harp" (ÑGAN/ÑGÁNAD)

**nandin** *noun* "fay of the country" (LT1:261)

**#Nando** (1) *pl. Nandor* *noun* name of the Green-elves (**Laiquendi**). The primitive word *ñdandō*, whence Quenya **Nando**, implied "one who goes back on his word or decision", since the Nandor left the March from Cuiviënen to Aman. *Adj. Nandorin.* (WJ:412, VT48:32)

**nando** (2) "valley, wide valley", variant of **nandë** #1, q.v. (PE17:80)

**nánë** *vb.* "was", **náner** "were"; see **ná** #1

**nanwa** *noun* "jaw" (NAK)

**nanwa** *adj.* "existing, actual (true)" (VT49:30).

Compare the near-synonym **anwa**.

**nanwë** *noun* "ebb, lowtide" (VT48:26). Compare **lanwë**.

**nanwen-** *vb.* "return" (go/come back) (PE17:166).

The etymological form *nan-men-* indicates that the second element is **#men-** "go", changed to **-wen-** following **nan-** "back"; hence the perfect should perhaps be \***nanemënië**.

**nányë** *vb.* "I am"; see **ná** #1

**napan-** *vb.* "add" (PE17:146)

**nápat** *noun* "thumb and index as a pair", a dual formation. Apparently formed from **#nápa**, an alternative form of **nápo** "thumb"; Telerin also has a final **-a** (rather than **-o**) in this word (VT48:5; *etymology*, VT48:16)

**nápo** *noun* "thumb" (VT47:10, VT48:4, 5).

Compare **nápat**.

**nappa** *noun* "claw, talon" (also **namma**) (VT47:20)

**nar** (1) "are"; see **ná** #1

[**nar**] (2), see [**narwë**]

**nár** *noun* "flame", also **nárë** (NAR<sup>1</sup>). Translated "fire" in some names, see **Aicanár(o)**, **Fëanáro** (where **nár** apparently has the masculine ending **-o** added to it). According to PE17:183, **nár-** is "fire as an element" (a concrete fire or blaze is rather called a **ruinë**).

**naraca** ("k") *adj.* "harsh, rending, violent" (NÁRAK; according to VT45:37, Tolkien added a qualification that is not certainly legible: "of [?sounds]")

**narca-** ("k") *vb.* "to rend" (NÁRAK; the form "narki" in LR is a misreading for **narka**; see VT45:37)

**narda** *noun* "knot" (SNAR)

**nárë**, also short **nár**, *noun* "flame" (NAR<sup>1</sup>, *Narqelion*). Translated "fire" in some names, see **Aicanáro**, **Fëanáro** (where **nár** apparently has the masculine ending **-o**, though in the latter name it may also be the genitive ending since **Fëa-náro** is translated "Spirit of Fire"). At one point, Tolkien mentioned "**nār-**" as the word for "fire (as an element)" (PE17:183). Cf. **ruinë** as the word for "a fire" (a concrete instance of fire) in the same source.

**Nárië** *noun* sixth month of the year, "June" (*Appendix D*); derived from the stem (*a*)**nar-** having to do with fire or sun.

**Narmacil** *noun* masc. name, \*"Flame-sword" (*Appendix A*)

**narmo** ("ñ") *noun* "wolf" (ÑGAR(A)M; both the old form **ñarmo** = \***ngarmo** and the Third Age form **narmo** are given). Another word for "wolf" is **ráca**.

**Narquelië** *noun* tenth month of the year, "October" (*Appendix D*); the word seems to mean "Fire-waning", "Sun-waning". Compare **narquelion** ("q"), q.v.

**Narquelion** ("q") *noun* "fire-fading, autumn" (*FS, Narqelion, KWEL, (LAS')*, "**nar-qelion**", VT45:24); simply translated "Fading" in LR:72.

**Narsil** (**þ**) *noun* the sword of Elendil, compound of the stems seen in **Anar** "Sun" and **Isil** "Moon"; see Letters:425 for etymology

**Narsilion** (**þ**) *noun* "(the song) of the Sun and Moon"; actually the stems of the words for Sun and Moon compounded (see **Narsil** above) and a plural genitive ending added (*Silm*)

**narta-** *vb.* "kindle" (VT45:37)

**Narvinyë** *noun* first month of the year, "January". The word seems to mean "New Fire/Sun". (*Appendix D*)

\***narwa** *adj.* "ruddy, red of hair" (PE17:154), also "fiery red" in general (*NAR'*; only the archaic form *narwā* is given in the Etymologies)

[**narwë** (and short **nar**, unless this is an incomplete form) *noun* "sign, token"] (VT45:37)

**Narya** *noun or adj.* name of the Red Ring, the Ring of Fire; apparently properly an adjective, so that the meaning is something like "Fiery (One)" (*SA:nár*)

**násan**, see **násië**

**nasar** *adj.* "red" (in Vanyarin Quenya only). Adopted and adapted from Valarin. (*WJ:399*)

**násë** "he is" (also **nassë**) (VT49:30); see **ná** #1.

**násië** *interjection* "amen", "may it be so" (VT43:24, 35. As a translation of "amen", Tolkien apparently abandoned the earlier form **násan** and the two-word variant **san na**, VT43:24)

**nassë** (1) "a person, an individual" (VT49:30). Also translated "true-being" (pl. **nasser** is attested), the inner "true" being of a person. Also in the form **nassentar** "their true-being" (PE17:175, cf. -**nta** #2), in the source referring to the "true" spiritual nature of the Valar, as hidden within their visible shapes. – Not to be confused with the verb **nassë/násë** "he/she is"; see **ná** #1.

**nassë** (2) *noun* "thorn, spike" (*NAS*). Not to be confused with **nassë** "(s)he is", VT49:30 or **nassë** # above. Note that in late material, the unambiguous word **necel** appears for "thorn" (PE17:55).

**nasta** (1) *noun* "spear-head, spear-point, gore, triangle" (*SNAS/SNAT*; see VT46:14 about second gloss being "spear-point" and not simply "point" as in the printed Etymologies), "prick, point, stick, thrust" (*NAS*)

**nasta-** (2) *vb.* "prick, sting" (*NAS*)

**nat** *noun* "thing" (*NĀ<sup>2</sup>*); compare **únat**. VT49:30 lists "*nāta, nat*", but it is unclear whether *nāta* is here a Quenya word or an etymological form underlying Quenya **nat**.

**náto** *interjection* "it is that" (emphatic word for "yes"?) (VT49:28, 29)

**natsë** *noun* "web, net" (*NAT*)

**nattira-** *vb.* "despise" (or perhaps the stem proper should only be **#nattir-**) (VT44:8)

[**nattirë** *vb.* "look back" (PE17:166)]

**natyam-**, **natyamna**, see **naham-**

**natyámë**, see **nahámë**

**natyë** *vb.* "you are", "thou art"; see **ná** #1

**nauca** ("k") *adj.* "stunted" (VT39:7), "stunted, shortened, dwarf(ed)" (PE17:45), especially applied to things that though in themselves full-grown were smaller or shorter than their kind, and were hard, twisted or ill-shapen (*WJ:413*). The word can also be used as a noun "dwarf" (PE17:45), the meaning it also had in Tolkien's early "Qenya" (LT1:261), but the distinct noun-form **Nauco** may be more usual.

**Nauco** ("k") *noun* "Dwarf" (capitalized in *WJ:388*, but not in Etym, stem *NAUK*). **Naucalië** (not \**Naucolië*) the "Dwarf-people" as a whole. **Nauco** is a personalized form of the adjective **nauca** "stunted" (itself sometimes used as a noun "dwarf"); pl. **naucor** (PE17:45). See also **Picinaucor**.

**Naucor** (**Naucond-**, as in the pl. **Naucondi**) *noun* "dwarf", variant of **Nauco** (PE17:45; not capitalized in the source)

**naulë** *noun* "wolf-howl" (ÑGAW; this must represent earlier \***ñaulë** = \***ngaulë**; these forms are not given in Etym, but compare **ñauro** below. In Tengwar writing, the initial *N* would be represented by the letter *noldo*, not *númen*.)

**nauro** ("ñ") *noun* "werewolf" (ÑGAW, PE17:39; according to the latter source, the word was adapted from *Sindarin* *gaur*).

**nausë** (**þ**) *noun* "imagination" (*NOWO*, VT49:33)

**nauta** *adj.* "bound, obliged" (*NUT*)

**nauva** *vb.* "will be" (VT42:34); **navan** "I will be" (VT49:19); see **ná** #1

**#nav-** *vb.* "judge" (cited in the form **navë**, apparently the 3rd person aorist). Also given with pronominal suffixes: **navin** \*"I judge" (Tolkien's free translation: "I think"), **navilwë** "we judge" (VT42:33, 4, VT48:11)

**náva** ("ñ") *noun* "mouth", apparently not only the lips but also the inside of the mouth (VT39:13 cf. 8). Possibly, but probably not, the same element that is translated "hollow" in **Návarot**, q.v.

**návë** "being", \*"to be", infinitive (or gerund) of **ná**; see **ná** #1. (PE17:68)

**Návarot** *noun* "Nogrod" (< Novrod), Hollowbold, name of a dwelling of the Dwarves (*WJ:389*). If the element that is here translated **náva** is the same as **náva** "mouth", the initial **n** comes from earlier *ng* (*ñ*) and should be represented by the letter *noldo* rather than *númen* in Tengwar writing. However, Tolkien in *WJ:414* reconstructs the primitive form of the **náva** in **Návarot** as \**nābā* rather than \**ngābā* or \**ngāwā* (the likely source of **náva** "mouth"), so this appears doubtful. The initial **n** of **Návarot** should evidently be represented by the letter *númen* in Tengwar writing.

**Návatar** *noun* a title of Aulë referring to his position as the immediate author of the Dwarvish race, apparently including **atar** "father", but the first element

cannot be related to any known term for "Dwarf" (*PM:391* cf. 381)

**náva-tengwë** *noun* \*"mouth-sign" = "consonant" considered as a phoneme (only pl. **náva-tengwi** ["*ñáva-*"] is attested). Also **#návëa**. Fëanor later substituted the term **#pataca** (*VT39:8*)

**#návëa** *noun* or *adj.* "consonant" (only pl. **návëar** ["*ñ*"] is attested) (*VT39:8*)

**-ndë** (1) *noun* ending; forming nouns from verbal stems in **arcandë** "petition" and **ulundë** "stream" (*q.v.* and cf. *VT44:8*), feminine in **Serindë** "broideress" or "needle-woman" (*q.v.*) *PE17:69* mentions **-ndë** as a common suffix denoting feminine agent.

**[-ndë]** (2) pronominal suffix for dual "you", as in **carindë** \*"you (two) do". Tolkien changed the ending to **-stë** (*VT49:33*)

**-ndil** (also **-dil**) ending occurring in many names, like **Amandil**, **Eärendil**; it implies devotion or disinterested love and may be translated "friend" (*SA: (noun)dil*); this ending is "describing the attitude of one to a person, thing, course or occupation to which one is devoted for its own sake" (*Letters:386*). Compare **-ndur**. It is unclear whether the names derived with the ending **-ndil** are necessarily masculine, though we have no certain example of a woman's name in **-ndil**; the name **Vardilmë** (*q.v.*) may suggest that the corresponding feminine ending is **-(n)dilmë**.

**-ndon**, case-ending for "similative": **wilwarindon** "like a butterfly" (see **wilwarin**), **laurendon** "like gold" (*PE17:58*) In the post-LotR period Tolkien decided to abandon this ending, apparently because it was too similar to the agental suffix **-ndo** (*PE17:58*), and it does not appear in the Plotz decension.

**-ndor**, final element in compounds: "land" (*Letters:308, UT:253*)

**-ndur** (also **-dur**), ending in some names, like **Eärendur**; as noted by Christopher Tolkien in the *Silmarillion* Appendix it has much the same meaning as **-ndil** "friend"; yet **-ndur** properly means "servant of" (*SA: (noun)dil*), "as one serves a legitimate master: cf. Q. *arandil* king's friend, royalist, beside *arandur* 'king's servant, minister'. But these often coincide: e.g. Sam's relation to Frodo can be viewed either as in status *-ndur*, in spirit *-ndil*." (*Letters:286*)

**ne** (1) *noun* (or root?) "scent" (*PE17:100*)

**ne** (2) *conj.* "that" (as in "I know that you are here") (*PE14:54*), evidently replaced by *i* in Tolkien's later Quenya (see **i** #3).

**ne** (3) ??? = **n-** in **n-alalmino** (*Narqelion*)

**#-ne** (4) "I", a 1st person pronominal suffix occurring in the word **melánë** "I love" (*LR:61*), but Tolkien later used **-n** or **-nyë** for this meaning (**melin** "I love", *VT49:21*). It may be that Tolkien at one point considered **ne** (or **nye**, **inyë**) as an independent emphatic pronoun "I", but this was struck out (*VT49:49*).

**në** *vb.* "was"; see **ná** #1. Also used as interjection "yes" when the meaning is "it was so, it was as you say/ask" (*VT49:31*). Pl. **nér** "were", dual **nét** (*VT49:30*). **Nésë** "he was" (*VT49:29*), though Tolkien elsewhere stated that **né** did not "take any inflection of person" (*VT49:31*),

pronominal endings rather being added to **ane-** (the form **anes** "he was" is attested). **Anda né** "long ago" (*VT49:31*).

**ne-súmë** ??? (*Narqelion*)

**nëa** (1) "once, at one time" (in the past) (*VT49:31*). Also **nëya**.

**nëa** (2) an optative form of the verb **na-** "to be"? (**nëa** = *LotR*-style Quenya *nai*?): **ya rato nëa** \*"which soon may (it) be" = \*"which I hope will be soon" (*Arct*)

**nec-** *prefix* "without, -less" (*PE17:167*), cf. **-enca**, *q.v.*

**néca** ("k") *adj.* "pale, vague, faint, dim to see", pl. **nécë** ("k") in *Markirya*

**neccë** ("k") *noun* "angle" (*PE17:45*). Variant of **nehtë** #1, *q.v.*

**necel** ("k") *noun* "thorn" (*PE17:55*)

**nectë** *noun* "honey" (*LT1:262*; Tolkien's later Quenya has **lis**; otherwise, **nectë** would have had to become **nehtë**, a form appearing in the Etymologies with the meaning "honeycomb" [*VT45:38*]. However, this word clashes with **nehtë** "angle" or "spearhead, gore, wedge, narrow promontory" from later sources [*PE17:55, UT:282*].)

**nehta** (1) *noun* "spearhead", isolated from **nernehta**, *q.v.*

**#nehta-** (2) *vb.* "to slay" if such a stem can be isolated from **#nehtar** (see below). The (variant?) form **nahta-** is given in *VT49:24*.

**nehta-** (3) *vb.* "deprive" (*PE17:167*)

**nehtanō** *noun* "one deprived, exile whose rights and goods have been confiscated" (*PE17:167*). The long final vowel would be a feature of very archaic Quenya; the later form must be \***nehtano**.

**#nehtar** *noun* "slayer", isolated from **Morinehtar** "Darkness-slayer" (*PM:384, 385*). It may be that a verbal stem **#nehta-** "to slay, kill" can also be isolated from this noun, though the attested form is actually **nahta-** (a possible example of A/E variation).

**nehtë** (1) *noun* "angle" (*PE17:55*), any formation or projection tapering to a point: a spearhead, gore, wedge, narrow promontory (*UT:282*). Variant **neccë**.

**nehtë** (2) *noun* "honeycomb" (*VT45:38*)

**neitë** *noun* "wax" (*GL:60*; rather **líco** in Tolkien's later Quenya. The status of the diphthong **ei** is uncertain; in the *LotR* appendices, Tolkien did not list **ei** among the Quenya diphthongs, so perhaps the word **neitë** from an early source is conceptually obsolete also in terms of phonology.)

**nel** *adv.* "thrice", also **nel-** (*prefix*) "tri-" (*PE14:84, NEL*). Compare **neldë**.

**nelcë** ("k") *noun* "tooth", also **nelet** (*VT46:3*)

**nelci** ("k") pl. of **nelet** (and **nelcë**), *q.v.* (*NÉL-EK*)

**neldë** cardinal "three" (*SA:neldor, NÉL-ED, VT47:11, VT48:6*). **Eleni neldë** "three stars", archaic **elenion neldë** = \*"of stars three". Genitive "of 3 stars" = **elenion neldë** (for archaic **elenion neldëo**) (*VT49:45*; see 54 regarding **neldion** as the gen. pl.) Cf. also **nelya, neldëa, Neldië**.

**neldëa** ordinal "third" (VT42:25); also **nelya**. Cf. **neldë**.

**neldesta** fraction "one third" (1/3), also **nelesta**, **nelsat**, **nelta**. (VT48:11)

**Neldië** noun "Trinity" (VT44:17)

**Neldion** noun \*"Day of the three [younger gods]", sc. Ossë, Orome and Tulkas (LEP/LEPEN/LEPEK). Elsewhere **neldion** appears as the genitive plural form of **neldë** "three" (VT49:54), but Tolkien emended the relevant text.

**neldor** noun "beech" (LT2:343)

?**nelequë** ("kw") cardinal "thirteen" (VT48:21).

The spelling "nelekwe" occurring in the primary source could suggest that this is really a Common Eldarin form; if so, one could theorize that the Quenya form would be \***nelquë** with syncope of the middle vowel (the same source lists "minikwe" as a word for 11, and the Quenya form is known to be **minque**). Compare **nelquëa**. On the other hand, "tolokwe" as a word for 18 is listed together with definite Quenya forms and is apparently an unorthodox spelling of \***toloquë** (as observed by the editor); here no syncope producing \***tolquë** occurs. Thus **toloquë** could support ?**nelequë** as the Quenya word (but because of the uncertainties, **yunquentë** may be preferred as the word for 13).

**nelesta** fraction "one third" (1/3), also **neldesta**, **nelsat**, **nelta**. (VT48:11)

**nelet**, also **nelcë** ("k") noun "tooth", pl. **nelci** ("k") suggesting a stem-form **nelc-** (NÉL-EK)

**nellë** noun "brook" (NEN)

**nelquëa**, cardinal "thirteen" (?) (VT48:21). This looks like an odd form next to other cardinals that simply end in **-quë** (like **lepenquë**, **enenquë**, **otoquë** = 15, 16, 17), and the form "nelekwe" also listed may indicate another Quenya form **nelequë** (q.v.) or \***nelquë** (but because of the uncertainties, **yunquentë** may be preferred as the word for 13). By another theory, **nelquëa** is the ordinal "thirteenth", corresponding to the cardinal \***nel(e)quë**.

**nelsat** fraction "one third" (1/3), also **neldesta**, **nelesta**, **nelta** (VT48:11)

**nelta** fraction "one third" (1/3), also **neldesta**, **nelesta**, **nelsat** (VT48:11)

**neltil** (**neltild-**, as in pl. **neltildi**) noun "triangle" (TIL, NEL)

**nelya** adj. "third" (VT42:25; also **neldëa**). Pl. **Nelyar** "Thirds", the original name of the Teleri (or rather the direct Quenya descendant of the original Primitive Quendian name) (WJ:380).

**Nelyafinwë** noun "Finwë third" (after the original Finwë and Curufinwë = Fëanor), masc. name; he was called *Maedhros* in Sindarin. Short Quenya name **Nelyo**. (PM:352)

**Nelyo** see **Nelyafinwë**

[#**nem-** vb. "judge", attested as endingless aorist **nemë**, changed by Tolkien to **hamë** and finally to **navë** "in all but one case" (Bill Welden). Forms like **námo** "judge" and **namna** "statute" point rather to #**nam-** (q.v.) as a verb "to judge" (VT42:34); the verb **namin** "I judge" is even listed in Etym.]

**nen** noun "river" (LT1:248), "river, water" (LT1:262) (In Tolkien's later Quenya, **nén** with a long vowel means "water", but hardly "river" - that is **sirë**.)

-**nen** instrumental ending (pl. **-inen**, dual **-nten**, partitive pl. **-línen**). Attested in **ambartanen**, **lírinen**, **lintieryanen**, **súrinen**, **parmanen**; see **ambar** (#2), **lirë**, **lintië**, **sürë**, **parma**. Tolkien noted that "most nouns have an instrumental in **-nen**" (PE17:62), a wording suggesting that the form of the ending may vary; given the normal development *ln > ld*, it is possible that it would appear as \***-den** when added to a noun in **-l** (\***macilden** "with a sword").

**nén** (**nen-**) noun "water" (NEN).

**néna** adj. "wet" (PE17:167). Cf. **nenya**, **mixa**.

**Nénar** noun name of a star (or planet), evidently derived from **nén** "water" (*Silm*), tentatively identified with Uranus (MR:435)

**nenda** (1) adj. "wet" (PE17:167; primitive form

**nendā** in the Etymologies, entry **NEN**, originally misprinted as **nenda**; cf. VT46:3 for correction)

[**nenda**] (2) adj. "sloping" (DEN, struck out)

**nendë** (1) noun "pool" (NEN), "lake" (PE17:52)

[**nendë**] (2) noun "slope, hillside" (DEN, struck out; compare VT45:9)

**Nendili** noun "Water-lovers", the most frequently used "title" or secondary name of the Lindar (Teleri) (WJ:411) Sg. #**Nendil**.

**nengwë** (stem \***nengwi-**, given the primitive form **neñ-wi**) noun "nose", pl. **nengwi** given (NEN-WI)

**nengwëa** adj. or noun "nasal" (NEN-WI)

**Nénimë** noun second month of the year, "February" (Appendix D)

**nén-talma** noun Quenya cognate of Sindarin *nindalf* "wet flat" = "Wetwang" (PE17:52, 167)

**nénu** noun "yellow water-lily" (LT1:248)

**nénuvar** noun "pool of lilies" (LT1:248)

**nenya** adj. "wet" (PE17:52), also **néna**, q.v.

**Nenya** as the name of a Ring of Power seems to imply \*(thing) related to water", since this Ring was associated with that element (SA:nen).

**ner** (1) (**ner-**, as in pl. **neri**) noun "man" (adult male – elf, mortal, or of other speaking race) (MR:213, VT49:17, DER, NDER, NI', VT45:9; see also WJ:393)

**ner** (2) pl. vb. "were"; see **né** and **ná** #1 (VT49:30)

**nerca** adj. "sharp, angular" (PE17:55), variant **nexa** (reading uncertain).

**nercë** ("k") noun "little man", a diminutive of **ner** (VT47:33). VT48:18 seems to hint that **-cë** is to be derived from older **-ki**; if so, **nercë** should have the stem-form **nerci-**. Compare **wenci**.

**nerdo** noun "large, strong man" (compare **ner**) (VT47:33)

**neresta** fraction "one ninth" (1/9), also **nesta**, **nersat**. (VT48:11)

**Nermi** noun "a field-spirit" (LT1:262)

**nernehta** noun "man-spearhead", a battle-formation (UT:282)

**nersat** fraction "one ninth" (1/9), also **neresta**, **nesta** (VT48:11)

**nertë** cardinal "nine" (*NÉTER*, VT42:26, VT48:6);  
**nertëa** ordinal "ninth" (VT42:25)

**nes-** ?verb/?root "sweet smelling" (PE17:100); cf.

### Nísimaldar

[**nesë** (apparently with stem *nesi-*) (**Þ**) *noun* "(a person of) female (nature)" (PE17:190)]

**nésa** (**Þ**) *noun* "sister" (VT47:14); this form from a late source possibly replaces earlier *seler* and *onórë*, q.v.

**nésë** (**Þ**) *noun* "youth", also *nessë* (*NETH*). Not to be confused with *nésë* "he was"; see *ná* #1.

**nessa** *adj.* "young" (*NETH*), also **Nessa** as name of a Valië, the spouse of Tulkas (adopted and adapted from Valarin, or an archaic Elvish formation: WJ:404 vs. 416). Also called **Indis**, "bride" (*NETH*, *NI*<sup>1</sup>). The fem. name **Nessanië** (UT:210) would seem to incorporate Nessa's name; the second element could mean "tear" (*nië*), but since Nessa is not normally associated with sorrow, this *#nië* is perhaps rather a variant of *ní* "female" (compare *Tintanië* as a variant of *Tintallë*).

**nessamelda** *adj.* "Nessa-beloved", name of a tree (UT:167)

**Nessarón** *noun* \*[Day] of the younger [gods]", sc. Ossë, Oromë and Tulkas (in Tolkien's earlier conception, Ossë was a "god" or Vala). (*LEP/LEPEN/LEPEK*)

**nessë** *noun* "youth"; also *nésë* (*NETH*)

**nesselë** *noun* "pasture, pasturage" (QL:65)

**nessima** *adj.* "youthful" (*NETH*)

**nesta** *fraction* "one ninth" (1/9), also **neresta**,

**nersat** (VT48:11)

**né** *vb.* in *pa.t.* "was"; see *ná* #1.

**nét** *dual vb.* "were"; see *né* and *ná* #1 (VT49:30).

**netë** \*"one more, another", used in enumerating a series: e.g. 1, 2, (3), **netë**, **netë**, **netë**...with **netë** used instead of citing the actual numbers. (VT47:15, VT48:14-15, 31)

**neterquë** cardinal "nineteen" (VT48:21)

**netil** *noun* "trinket, [?small thing] of personal adornment" (Tolkien's gloss was not certainly legible) (VT47:33)

**nettë** (stem \**netti-*, given the primitive form listed in VT47:17) *noun* "girl, daughter" (but also "sister", see below), also used as a play-name of the "fourth finger" or "fourth toe" (VT47:10, VT48:6), in two-hand play also used for the numeral "nine" (**nettë** is conceived as being related to **nertë**, q.v.) **Nettë** is also defined as "sister" or "girl approaching the adult" (VT47:16, VT49:25), "girl/daughter" (VT47:15-16); it may be that "sister" was Tolkien's final decision on the meaning (VT48:4, 22) - The related word **nésa** seems like a less ambiguous translation of "sister".

**netya**- 1) *vb.* "to trim, adorn" (VT47:33)

**netya** 2) *adj.* "pretty, dainty" (VT47:33)

**neuma** *noun* "snare" (*SNEW*)

**neuna** *adj.* "second" (*NDEW*)

**neuro** *noun* "follower, successor" (*NDEW*)

**nev-** *vb.* "try" (PE17:167; Tolkien in the source expresses uncertainty as to whether this word should be adopted or not)

**nexa** *adj.* "sharp, angular" (PE17:55; the editor indicates that the reading is uncertain, so the variant *nerca* may be preferred.)

**néya**, see *nëa* #1

**-ngo** "we (two)", abandoned pronominal ending for the 1st person dual inclusive (later revised by Tolkien to **-ngwë/-nquë**). An alternative form **-lmo** was also listed (VT49:48). The ending **-ngo** was probably meant to represent older \**-ngwo* (VT49:49).

**ngoldo** see **noldo**

**-ngwa** "our", 1st person dual inclusive possessive pronominal ending: \*"thy and my", corresponding to the ending **-ngwë** for dual inclusive "we" (VT49:16)

**ngwalmë** see **nwalmë**

**-ngwë** "we", 1st person dual inclusive pronominal ending: \*"thou and I" (compare the *exclusive* dual form **-mmë**). **Caringwë**, \*"the two of us do" (VT49:16). One source lists the ending as *"-inke > -inque"* instead (VT49:51, 53, 57; *"inke"* was apparently *Old Quenya*). In an earlier pronoun table reproduced in VT49:48, the ending **-ngwë** is listed as an alternative to **-lmë**, which Tolkien at the time used as the plural inclusive ending (a later revision made it plural *exclusive*).

**ngwen**, possible correction of **ngwin**, q.v. (VT49:55)

**ngwin** *dative pronoun* ?"for us" (VT21:6-7, 10, VT44:36). Apparently belonging to the 1st person pl. It would be pronounced \***nwin** at the end of the Third Age, but since Tolkien in another source implies that the 1st pl. *exclusive* base *ñwe* had the "independent" stem *we-* in Quenya (VT48:10), we must assume that the dative pronoun should rather be \***wen**, or in Exilic Quenya \***ven**. The form **ngwin** may reflect another conceptual phase when Tolkien meant the nasal element of *ñwe* to be preserved in Quenya as well. The vowel *i* rather than *e* is difficult to account for if the base is to be (*ñ*)*we*. In VT49:55, Carl F. Hostetter suggests that **ngwen** rather than **ngwin** may actually be the correct reading of Tolkien's manuscript.

**ni** (1) *1st person sg. pron.* "I" (according to PE17:68 also "me" as object), with long vowel (**ní**) when stressed (VT49:51), cf. **ní nauva** next to **nauvan** for \*"I will be" (VT49:19), the former wording emphasizing the pronoun. The pronoun **ni** represents the original stem-form (VT49:50). Dative **nin** "for me, to me" (*Arct, Nam, RGEO:67, VT41:11/15*). Compare the reflexive pronoun **imni, imnë** \*"myself" and the emphatic pronoun **inyë**, q.v. - The ancient element *ni* is said to have implied, originally, "this by me, of my [?concern]" (VT49:37)

†**ni** (2) *noun* "woman, female" (*NI*<sup>1</sup>, *INI* (*NĒR*)). Not to be confused with **ní** as a stressed form of the pronoun **ni** "I".

**ní** (3) *prep.* "beneath, not touching, under" (PE17:95)

**níca** ("k") *adj.* "small". The word is said to mean "small" with "good senses"; contrast **nípa**, \***nimpë**. (VT47:26, VT48:18)

**nícë** "little finger" (VT48:5, 15), also **lepincë**

**nicu-** ("k") *vb.* "be chill, cold (of weather); to snow, it is cold, it freezes" (WJ:417, PE17:168): 3rd sg.



aorist **niquë** (q.v.) "it snows or freezes", present **níqua** "it is freezing", pa.t. **nicunë** "it snowed, froze" (PE17:168)

**nië** *noun* "tear" (NEI, VT45:38, LT1:262, LT2:346); apparently **nië** in MC:221

**Niélé** *fem. name* (meaning unclear, cf. **nië** "tear"?), diminutive **Nieliccilis** ("k") *noun* "little Niélé" (MC:215; PE16:96). This may suggest that Niélé has the stem-form \***Niéli-**.

**Niellúnë** *noun* "Sirius" (a star), also **Nierninwa** (LT1:262)

**nienaitë** *adj.* "bleared" (MC:214), "tearfully"???

(see **cildë**) (MC:221; this is "Qenya")

**nieninquë** ("q") *noun* "snowdrop", etymologically "white tear" (NIK-W, LT1:262, 266)

**nieninquëa** ("q") *adj.* "snowdrop-like" (MC:215)

**Nienna** *noun* (name of a Valië, related to **nië** = tear) (NEI)

**nier** *noun* "honey-bee" (LT1:262)

**niermë** ??? (Narqelion)

**Nierninwa** *noun* "Sirius" (a star), also **Niellúnë** (LT1:262)

**nierwes** *noun* "hive" (LT1:262)

[**nihtil** *noun* "little finger" (VT47:26)]

**-nil**, final element in compounds, similar in meaning to Old English "-wine", sc. "-friend" as an element in names (NIL/NDIL). Also long **-nildo** (VT46:4).

Variant of **-ndil**. In **Eärnil**, contraction of **Earendil**.

**nilda** *adj.* "friendly, loving" (NIL/NDIL)

**nildë** *noun* "friend" (fem.) (NIL/NDIL)

**nildo** *noun* "friend" (apparently masc.; contrast **nildë**) (NIL/NDIL)

**nillë** ("ñ") a star-imagery on **Nur-menel** (q.v.), from a stem **ngil-** *noun* "silver glint" (MR:388)

**nilmë** *noun* "friendship" (NIL/NDIL)

**nilmo** *noun* "friend" (apparently masc.) (NIL/NDIL)

**nimpa** *adj.* "drooping, ailing" (PE17:168)

\***nimpë** (**nimpi-**) *adj.* "small; small & frail". The form is given as "**nimpi**" with the last vowel marked as short; this is probably the etymological form that would underlie Quenya \***nimpë**. The word is said to mean "small" with "connotation of weakness". Also **nípa** (VT48:18)

**nin** *pron.* "to me, for me", dative of **ni** (FS, Nam).

**Sí man i yulma nin enquantuva?** "Now who will refill the cup for me?" (Nam), **nás mara nin** "it is good to me" = "I like it" (VT49:30), **ecë nin carë sa** "it-is-open for me to do it" = "I can do it" (VT49:34). See also **ninya**.

#**nína** (gen.pl. **nínaron** attested) *noun* "woman" (VT43:31; this word, as well as some other experimental forms listed in the same source, seem ephemeral: several sources agree that the Quenya word for "woman" is **nís**, **nís** [q.v.]

\***nincë** (**ninci-**) ("k") *adj.* "small". The form is given as "**ninki**" with the last vowel marked as short; this is probably the etymological form that would underlie Quenya \***nincë**. The word is said to mean "small" with "good senses"; contrast **nípa**, \***nimpë**. (VT48:18)

**nindë** *adj.* "slender" (NIN-DI, pointing to a stem-form **nindi-**). Not to be confused with \***nindë** as the likely

pa.t. of the verb **nir-**, q.v.

**ninquanéron** ("q") *adj.* "white shining" (MC:220; this is "Qenya")

**ninquë** *adj.* "white, chill, cold, palid" (WJ:417, SA:nim, PE17:168, NIK-W - spelt "**ninqe**" in Etym and in LT1:266, MC:213, MC:220, GL:60), pl. **ninqui** in **Markiyya**. Compounded in **Ninquelótë** *noun* "White-Flower" (SA:nim), = Sindarin **Nimloth**, the White Tree of Númenor; **ninqueruvissë** ("q") "white-horse-on" (MC:216; this is "Qenya", read \***ninquerocossë** or \***ninquirocossë** in LotR-style Quenya). Normally **ninquë** would be expected to have the stem-form **ninqui-**, given the primitive form **ninkwi**; **Ninquelótë** rather than \***Ninquilótë** must be seen as an analogical form.

**ninquissë** ("q") *noun* "whiteness" (NIK-W)

**ninquiraitë** ("kw") *noun* "pallor" (PE17:55). The word is cited as the cognate of Sindarin **niphred** "pallor, fear". The spelling in the source is "ninkwiraite", but the word cannot be intended as Old Sindarin (since **kw** had already become **p** in that language).

**ninquita-** ("q") *vb.* "shine white" (NIK-W)

**ninquitá-** ("q") *vb.* "whiten" (NIK-W)

**ninwa** *adj.* "blue" (LT1:262)

**ninya** *possessive pron* occurring in **Fíriel's Song**, evidently meaning "my"; see **indo-ninya**. It may be derived from the dative form **nin** "for me" by adding the adjectival ending **-ya**. Compare **menya**, q.v.

**nion** *noun* "bee" (GL:60)

**nípa** *adj.* "small; small & frail". The word is said to mean "small" with "connotation of weakness". Also \***nimpë** (VT48:18)

**niquë** (1) *vb.* "it is cold, it freezes; it snows or freezes" (WJ:417, PE17:168), 3rd sg. of **nicu-**, q.v.

**niquë** (2) ("q") *noun* "snow" (NIK-W)

**níquetil** *noun* "snow peak" (PE17:168), stem probably \***níquetild-**, cf. **Taniquetil**, q.v.

**níquetil** ("q") *noun* "snowcap" (LT1:266). Compare **níquetil** in much later material.

**niquis** *noun* "frost-patterns; ice-flake or snowflake – also petal (loose) of a white flower" (stem **niquits-** or **niquiss-**), also **niquessë** by association with **quessë** "feather" (WJ:417, PE17:168). In early "Qenya", the gloss was simply "snow" (LT1:266).

**nir-** *vb.* "press, thrust, force (in a given direction)" ("Though applicable to the pressure of a person on others, by mind and 'will' as well as by physical strength, [this verb] could also be used of physical pressures exerted by inanimates.") Given as a 1st person aorist **nirin** (VT41:17). Pa.t. probably \***nindë** since the R of **nir-** was originally D (the base is given as **NID**; compare **rer-** pa.t. **rendë** from **RED** concerning the past tense)

**níra** *noun* "will" (as a potential or faculty) (VT39:30, VT41:6, 17, PE17:168)

**nirë** *noun* "tear" (NEI)

**nirmë** *noun* "an act of will, exercise of will" (VT39:30, VT41:6, PE17:168), "the act or action of *níra*" (VT41:17)

**nirwa** (1) *noun* "bolster, cushion" (NID)

[**nirwa** (2) *adj.* "scarred" (VT46:4)]

[**nirwë** *noun* "scar" (VT46:4)]

**nís** (**niss-**, as in pl. **nissi**) *noun* "woman" (MR: 213. The Etymologies gives **nís** (or **nissë**), pl. **nissi**: see the stems NDIS-SĒ/SĀ, NI<sup>1</sup>, NIS (NĒR), VT46:4; compare VT47:33. In Tolkien's Quenya rendering of Hail Mary, the plural **nísi** occurs instead of **nissi**; this form is curious, since **nísi** would be expected to turn into \***nízi**, \***níri** (VT43:31). VT47:33 suggests that Tolkien at one point considered **nip-** as the older form of the stem, which etymology would solve this problem (since **s** from older **p** does not become **z** > **r**). Even so, the MR forms, **nís** with stem **niss-**, may be preferred. - Compare †**ní**, #**nína**, **nisto**, **Lindissë**.

#**nísima** *adj.* "fragrant", isolated from **Nísimaldar**, q.v.

**Nísimaldar** *noun* "Fragrant trees", a region in Númenor (UT:167; evidently #**nísima** "fragrant", attested here only, + **aldar** "trees").

**Nísinen** *noun* "Fragrance-water", a lake in Númenor (UT:168)

**nissë** *noun* "woman" (NDIS-SĒ/SĀ, NI<sup>1</sup>, NIS, VT47:33); see **nís**. Note: **nissë** could apparently also mean "in me", the locative form of the 1st person pronoun **nī**, q.v.

**nisto** *noun* "large woman" (compare **nís**) (VT45:33)

**nité** (stem \***níti-**, given the primitive form **neiti**) *adj.* "moist, dewy" (NEI, VT45:38)

#**nitya** *adj.* "small" (VT48:15, PM:365)

[**nityë** *noun*, ephemeral word for "little finger", changed to **nícë** (VT48:15)]

**nivë** *adj.* "pale" (MC:213; this is "Quenya" - Tolkien's later Quenya has **néca**)

**nixë** *noun* "frost" (WJ:417); previously described as a synonym of **niquis** "ice-flake or snowflake", q.v. (PE17:168)

**-nna** "to, at, upon", allative ending, originating from **-na** "to" with fortified **n**, VT49:14. Attested in **cilyanna**, **coraryanna**, **Endoreнна**, **Elendilenna**, **númenóreнна**, **parma-restalyanna**, **réнна**, **senna**, **tielyanna**, q.v. If a noun ends in **-n** already, the ending **-nna** merges with it, as in **Amanna**, **formenna**, **Elenna**, **númena**, **rómena** as the allative forms of **Aman**, **formen**, **elen**, **númen**, **rómen** (q.v.). Plural **-nnar** in **mannar**, **valannar**, q.v.

**no** *prep.* "under" (NŪ; all other sources give **nu** instead. In early "Quenya", **no** meant "upon"; MC:214)

**nó** (1) (stem **nów-** as in pl. **nówi**) *noun* "conception" (= idea) (NOWO). In an earlier version, later deleted, **nó** represented earlier **ñó** (**ngó**), glossed "idea, thought" (VT46:6).

**nó** (2) *conj.* "but" (VT41:13)

**nó** (3) *prep.* "before" (of time), "at back" (of spatial relationships). In other conceptual phases, Tolkien

also let the word have the opposite meaning "after" (of time) or "in front" (of space). (VT49:32)

**noa** (1) *noun* "conception" (= idea) (NOWO)

**noa** (2) *adj.* "former", also *adv.* (and noun?) "yesterday", shortened from the full phrase **noa ré** "former day" (VT49:34). In other conceptual phases, Tolkien used **noa** for "tomorrow" (VT49:20)

[**noa** (3) *noun* "thigh" (VT46:4)]

**Nócoirë** *noun* alternative name of March (PM: 135)

**noi** *noun* "lament" (NAY)

#**noirë** *noun* "tomb", isolated from **Noirinan**, q.v. This compound may suggest that **noirë** has the stem-form **noiri-**, unless the compound is supposed to contain a plural form "tombs".

**Noirinan** *noun* the "Valley of the Tombs" in Númenor (evidently \***noirë**, \***noiri-** "tomb" + **nan** "valley") (UT:166)

**ñol-** *noun* "smell" (VT45:5); strengthened **aññol**, q.v. Possibly **ñol-** should be regarded as simply the stem of **olmë**, q.v.

**nóla** ("ñ") (1) *adj.* "wise, learned" (ÑGOL) (note that this and the next **nóla** would be spelt differently in Tengwar writing, and originally they were also pronounced differently, since **nóla** "wise, learned" was **ñóla** in First Age Quenya).

**nóla** (2) *noun* "round head, knoll" (NDOL)

**Nólairë** *noun* alternative name of July (PM:135)

†**ñolda** *adj.* "dark-haired" (PE17:125), associated with **Noldor** and hence not much used. Cf. **nolya**.

**noldarë** *noun* "mole"; also **noipa** (GL:30)

**noldo** (ñ) *noun* "one of the people of the Noldor", "one of the wise folk, Gnome". Cf. the gloss "Gnome" in early "Quenya" (LT1:262). Also name of tengwa #19, that is used for the initial **n** of **noldo** in Tengwar spelling. Originally pronounced **ngoldo** (also spelt **ñoldo** by Tolkien, ÑGOLOD); initial **ng** had become **n** in Third Age pronunciation (Appendix E). Pl. **Noldor** ("Ñoldor"), "the Wise", name of the second clan of the Eldar (WJ:380, 381); gen. pl. **Noldoron** "of the Noldor" is attested (VT39:16)

**Noldolantë** (ñ) *noun* "the Fall of the Noldor" (name of a song) (Silm)

**Noldomar** (ñ) *noun* "Gnomeland" (LT1:262).

**Noldomírë** (ñ) lit. *noun* "Noldo-jewel", another word for **Silmaril** (ÑGOLOD).

**Noldo-quentasta** ("Ñoldo-") *noun* "Noldo-history", History of the Noldor (VT39:16)

**Noldóran** ("ñ") *noun* "King of the Noldor" (PM: 343; evidently **noldo** + **aran**).

**Noldorinwa** (ñ) *adj.* "Gnomish", "Noldorin", "of the Noldor" (LT1:262, VT39:16); lower-case **noldorinwa** in **Narqelion**.

**nólë** (ñ) *noun* "long study (of any subject), lore, knowledge" (SA:gûl, also WJ:383 and MR:350, there spelt **ñóle**, the earlier pronunciation. In the Etymologies, stem ÑGOL, the gloss is "wisdom".) Compare **Nólion**. At some point, Tolkien was dissatisfied with ÑGOL as the stem for "wisdom" and introduced the form **núlë** (q.v.) or slightly dissimilar meaning (PE17:125).

**nólemë** (*ñ*) *noun* "deep lore, wisdom" (LT1:263). Perhaps replaced by **Nolmë** in Tolkien's later Quenya.

**Nólion** (*ñ*?), second name of **Vardamir Nólion** (UT:210). Perhaps "son of knowledge", **nólë** (q.v.) + **-ion** "son", which ending displaces a final **-ë** (compare **Aranwion** "son of Aranwë", UT:50 cf. 32)

**Nolmë** (*ñ*) *noun* "knowledge, Philosophy (including Science)" (PM:360 cf. 344)

**nolmo** (*ñ*) *noun* "wise person" (PM:360)

**Nolofinwë** (*ñ*) *masc. name* "Fingolfin" (PM:344)

**Nolondil** (*ñ*?) *masc. name*, perhaps "friend of lore/knowledge", the initial element **nolo-** reflecting the root **ÑGOL** having to do with knowledge (cf. **nolo-** in **Nolofinwë**) + **-ndil** "friend" (UT:210)

**nolpa** "mole"; also **noldarë** (GL:30)

**nolwë** (*ñ*) *noun* "wisdom, secret lore" (ÑGOL)

**nolya** (*ñ*) *adj.* "dark-haired" (PE17:125), i.e. very dark brown

**#nómë** *noun* "place", isolated from **Nómesseron**, q.v. Cf. also **sinómë**.

**Nómesseron** *pl. noun in genitive*: a compound "of place-names", apparently an inflected compound consisting of **#nómë** "place" + a genitive plural **#esseron** "of names" (VT42:17; we might have expected **\*ession**, since **essi** rather than **?esser** as the nominative plural of **essë** "name" is attested both in PM:339 and MR:470)

[**ñion**, *noun* "groan" (gloss changed by Tolkien from "growl") (VT46:6)]

[**ñona-** *vb.* "groan" (VT46:6)]

**nonda** *noun* "hand, especially in [? clutching]" (VT47:23; Tolkien's gloss was not certainly legible)

**Nóquellë** *noun* alternative name of October (PM:135); otherwise called **Narquelë**

**nor-** *vb.* "run (or leap: of animals, men etc.)", pa.t. **nornë** (PE17:58, 168); cf. **nórima**, **nornoro-**

**nór** *noun* "land" (stem **nor-**, PE17:106), (land as opposed to water and sea; **nor** in Letters:308). Cf. **nórë**.

[**ñior** *noun?* prefix? "fear" (PE17:172)]

**nordo** *noun* "oak" (PE17:25), possibly replacing **norno** (q.v.) in a pre-LotR source.

**nórë** *noun* "land" (associated with a particular people) (WJ:413), "country, land, dwelling-place, region where certain people live, race, clan" (NÖ, NDOR, BAL), also used = "race, tribe, people" (SA:dör, PE17:169; however, the normal word for "people" is **lië**). Early "Qenya" has **nórë** "native land, nation, family, country" (in compounds **-nor**) (LT1:272)

**norië**, also **normë**, *noun* "race, running" (PE17:169)

**#nórië** *noun* "country", in **sindanórië** (see **sinda**) (Nam, RGEO:67)

**nórima** *adj.* "strong/rapid at running" (VT49:29); see **nor-**

**normë** = **norië**, q.v.

**norna** *adj.* "stiff, tough; hard, firm, resistant" (WJ:413, PE17:106), "thrown, tough, obdurate", mainly applied to persons (PE17:181)

**norno** (1) *noun* "oak" (DÓRON); a later source has **nordo** (PE17:25)

**Norno** (2) *noun* "dwarf"; a personalized form of the adjective **norna** (WJ:413); **Nornalië** (not **\*Nornolië**) the "Dwarf-people" as a whole (WJ:388)

**nornoro-** *vb.* "run on, run smoothly" (LT1:263). Compare **nor-**.

**norolinda** *adj.* "lightly tripping" (PE16:96), compare "Qenya" **norolindë** with similar meaning (MC:215)

**norollë** *noun* "cart" (GL:31)

**Norrivë** *noun* alternative name of December (PM:135), otherwise called **Ringarë**.

**norsa** (**þ**) *noun* "giant" (NOROTH)

**norta-** *vb.* (1) "make run, specially used of riding horses or other animals", **onortanen rocco** "I rode a horse", **nortanen** "I rode" (with ellipsis of object; the prefix **o-** must apparently be included if the animal one rides on is mentioned as a direct object) (PE17:168)

**ñorthus**, **ñorsus** (**-bus**), (stem **ñorsúr-**) *noun* Quenya equivalent of Sindarin *Gorthu* "Mist of Fear", a name of Sauron (PE17:183). The word is not capitalized as a name in the source.

**norta** (*ñ*) (2) *adj.* "horrible" (VT46:4. In Tengwar writing, the initial *N* would be represented by the letter *noldo*, not *númen*.)

**nortil** (probably **\*nortill-**) *noun* "a cape (of land), only used of the ends of promontories or other seaward projections that were relatively sharp and spike-like" (VT47:28)

**norto** (*ñ*) *noun* "a horror" (VT46:4. In Tengwar writing, the initial *N* would be represented by the letter *noldo*, not *númen*.)

**nossë** *noun* "clan, family, 'house' " (NÖ), "kindred, family" (PM:320), "kin, people" (LT1:250, LT1:272, LT2:338)

**nosta** *noun* "birth, birthday" (LT1:272; maybe not a valid word in Tolkien's later Quenya because the meaning of the corresponding verb was changed from "give birth" to "beget")

**nosta-** *vb.*, variously glossed "beget" (SD:73) or passive "be begotten" (PE17:170); in earlier "Qenya" the gloss was "give birth" (LT1:272)

**nostalë** *noun* "species, kind" (LT1:272)

**nostari** *pl. noun* "parents", pl. of **\*nostar** or **\*nostaro** "parent" (LotR3:VI ch. 6, translated in Letters:308)

**not-** *vb.* "reckon" (NOT); compare **onot-**. Passive participle **nótina** "counted, \*reckoned" (FS), **nótima** "countable" (PE17:68), **#notië** "counting, reckoning" in **maquanotië** "decimal system" (VT47:10), variant **#nótië** in **caistanótië** of similar meaning (VT48:11).

**nótë** *noun* "number" (NOT)

**#notessë** *noun* "numeral" (VT47:14, there in plural form **notessi**) Also **#nótessë** pl. **nótessi** with a long *ó* (VT48:14)

**#nótië** "counting", isolated from **caistanótië**, q.v.

**nótima** *adj.* "countable" (PE17:68, 172), negated **únótima** "uncountable", q.v.

**\*notto** (*ñ*) *noun* "enemy", reconstructed simplex form of the second element of the **Moringotto** "Dark

Enemy", a Quenya form of *Morgoth* (VT49:25). Compare #**cotto**.

**Nótuilë** *noun* alternative name of May (PM:135)

-**nt** ending for dual dative (Plotz)

-**nta** (1) ending for dual allative (Plotz); see -**нна**

-**nta** (2) possessive 3rd person pl. pronominal ending: "their" (VT49:17). **Lintienta** "their speed" (PE17:58), **nassentar** "their true-being[s]" (PE17:175). This ending corresponds to -**ntë** "they" (other versions of Quenya uses -**ltë** for "they" and hence -**lta** for "their"). Also -**ntya**, q.v. According to VT49:17, the ending -**nta** appears as -**inta** following a consonant (other sources point to -**e**- rather than -**i**- as the connecting vowel in such cases).

-**ntë** "they", pronominal ending, inflexion of 3rd person plural when no subject is previously mentioned (CO; see also VT49:49). This ending competes with -**ltë** (q.v.) in Tolkien's conception (VT49:57; for "they do", both **carintë** and **cariltë** are attested, VT49:16 vs. 17). The corresponding pronominal possessive suffix appears as -**ntya** or -**nta** in various sources.

-**nten** ending for dual instrumental (Plotz)

[-**ntyë** "you", abandoned pronominal ending for 2nd person pl. familiar (VT49:49)]

-**ntya**, possessive 3rd person pl. pronominal ending: "their" (VT49:17), corresponding to -**ntë** as the ending for "they". Besides -**ntya** the form -**nta** is also attested, but the latter clashes with the ending for dual allative. (Other variants of Quenya uses -**lta** for "their", corresponding to -**ltë** as the ending for "they".) According to VT49:17, the ending -**ntya** appears as -**intya** following a consonant (other sources point to -**e**- rather than -**i**- as the connecting vowel in such cases).

**nu** *prep.* "under" (LR:56, *Markirya, Nam, RGEO: 66, MC:214; the Etymologies alone gives no [q.v.] instead*). In **Mar-nu-Falmar**, **nuhuinenna**, q.v. Prefix **nú**- in **nútil**, q.v.

**Núaran** *noun* "West-king"; **Núaran Númenoren** "West-king of Númenor"; changed (according to LR:71) to **Núaran Númenen**, "West-king of the West" (all of this is "Qenya" with genitive in -**n** instead of -**o**, as in Tolkien's later Quenya) (LR:60)

**nucumna** ("k") *adj.* (or *passive participle*) "humbled" (SD:246). This probably contains a verbal stem #**nucum**- "to humble, humiliate"; compare **naham**- with passive participle **nahamna** (q.v.)

**nuhta**- *vb.* "stunt, prevent from coming to completion, stop short, not allow to continue" (WJ:413)

**nuhuinenna** *adj.* "under shadow" (allative: **nuhuinë-нна** "under-shadow-to") (SD:246); see **huinë**.

**nuinë** *noun* "river (of large volume, and liable to flooding)". The word is said to be archaic, surviving chiefly in topographical names. It comes from earlier **duine**, hence appearing in that form in a name like **Nunduinë** (VT48:30-31), apparently also **Anduinë** (q.v.) Tolkien struck out the paragraph where **nuinë** occurs, but the name **Nunduinë/Anduinë** would suggest that the word as such is conceptually valid.

**núla** ("ñ") *adj.* "dark, occult, mysterious" (PE17:125)

**nulda** *adj.* "secret" (DUL)

**núlë** ("ñ") *noun* "black arts, secrecy" (PE17:125)

**nulla** *adj.* "dark, dusky, obscure" (NDUL), "secret" (DUL). See also VT45:11.

**numba** *adj.* "bent, humped" (PE17:168)

[**numbë** *noun* "root, foundation", also **núvë** (VT45:38)]

**númë** *noun* "going down, occident" (Letters:361), "the West" (PE17:18), **núme**- "west" (VT45:38, LT1:263), "the West" In **númeheruen** and **numeheruvi**, q.v.

**númëa** *adj.* "in the West" (actually an adjective "western", in Tolkien's later Quenya rather **númenya**) (LT1:263)

#**númeheru** *noun* "Lord of the West" (**númë** + **heru**) in these inflected forms: 1) **númeheruen** "of [the] Lord of the West" (Manwë) (SD:290); this is "Qenya" with genitive in -**en** instead of -**o** as in LotR-style Quenya; 2) pl. **númeheruvi** "Lords-of-West" ("West-lords" = Valar) in SD:246.

**númen** *noun* "west, the way of the sunset" (SA:andúnë, cf. NDÜ, MEN; capitalized **Númen** under SA:men and in CO), "going down, occident" (Letters:361), also name of tengwa #17 (Appendix E). According to VT45:38, the word is actually cited as "**nú-men**" in Tolkien's *Etymologies* manuscript. Allative **númenna** "Westward" (LR:47, SD:310, VT49:20, capitalized **Númenna**, VT49:22; **numenna** with a short u, VT49:23); *adj.* **númenquerna** "turned westward" (VT49:18, 20). See also **númenyaron**, **númessier**. - In the pre-classical Tengwar system presupposed in the *Etymologies*, "**nú-men**" was intended as the name of tengwa #21, to which letter Tolkien at this stage assigned the value **n** (VT45:38). However, this tengwa was later given the Quenya value **r** instead and was renamed **órë**.

**Númen(n)órë** *noun* "people of the west", confused with **Númendör** "land of the west" (SA:dör); hence **Númenor** as the name of the great isle given to the Edain by the Valar (FS, LR:56); full form **Númenórë** (LR:47, SD:247, NDÜ); allative **númenóreenna** "to Númenor" (LR:56)

**numenda**- *vb.* "get low (of the Sun)" (also **númeta**-) (LT1:263; in Tolkien's later Quenya **núta**-)

**Númendör** *noun* "land of the west", confused with and replaced by **Númen(n)órë** "people of the west" (SA:dör)

**númenya** *adj.* "western" (NDÜ)

**númenyaron** *inflected adj. used as noun?*, a word occurring in a phrase from an earlier version of *Fíriel's Song*, **Valion númenyaron**, "of the Lords [Valar] of the West". But **númenyaron** cannot simply mean "of the West"; it seems to be the plural genitive of **númenya** "western", hence literally "of the western (things, persons, realms)" or "of the Westerners".

**Númerrámar** *noun* "West-wings", name of a ship (**Númen** + **rámar**, note assimilation **nr** > **rr**) (UT:175)

**númessier** *vb.* "they are in the west", a construction occurring in *Fíriel's Song*, evidently **núme(n)-ssë-ie-r** "west-in-are-they"; the stative-verb suffix -**ië** is probably not valid in LotR-style Quenya (FS)

**númeta-** *vb.* "get low (of the Sun)" (also **numenda-**) (*LT1:263*; in Tolkien's later Quenya rather **núta-**); inflected **númetar** "set" ("went down in the West") (*MC:221*; this is "Qenya")

**Númevalion** *noun* "of the West-powers" (*SD:290*); cf. **Valion**

**nún** 1) *adv.* "down below, underneath" (*NŪ*)

**núna** *adj.* "western" (*PE17:18*), compare the element **#nún-** "west(ern)" in certain compounds, such as **Núnatani** and **Nunduinë**, q.v. (in the latter word, **ú** is apparently shortened as **u** before a consonant cluster). Compare **númen**.

**Núnatani** *noun* "Western Men" = Sindarin *Dúnedain* (*WJ:386*). Sg. **#Núnatan** "Dúnadan".

**Nunduinë** *noun* "West-flow", name of a river in Númenor (*UT:168*). Compare **nuinë**. Since this comes from earlier *duine*, the name appears with the *d* intact following **n**: The initial element of **Nunduinë** is **#nún**, q.v.

\*\***nuntixë** ("ks"), misreading for **unutixë**, q.v.

**nuquerna** *adj.* "reversed", or perhaps rather "turned upside down". Attested in the phrases **silmë nuquerna** and **árë nuquerna**, q.v.

**Nur-menel** *noun* the lesser firmament, a great dome covering Valinor, made by Varda and full of star-images (see **tinwë**, **nillë**). It was a simulacrum of **Tar-menel**, the true firmament (*MR:388*)

**núra** *adj.* "deep" (*NŪ*)

**núro** *noun* "servant" (*NDŪ*; in *Etym* as published in *LR*, the gloss is misread as "sunset"; see *VT45:38*)

**Nurquendi** ("q") *noun* "Gnomes" (lit. "Deep Elves"), sg. **\*Nurquendë** (*NŪ*)

**nurru-** *vb.* "murmur, grumble" (cf. "Qenya" **núru-**); participle **nurrula** in *Markirya*, changed to **nurrua**, perhaps a kind of verbal adjective of the same meaning (translated "mumbling" in *MC:215*)

**#nurta-** *vb.* "hide", verbal stem isolated from **nurtalë** "hiding", q.v.

**nurtalë** *noun* "hiding" (evidently a verbal stem **#nurta-** "hide" with the verbal noun ending **-lë**); **Nurtalë Valinóreva** "the Hiding of Valinor" (*Silm*)

**nuru**, **Nuru** *noun* "death, Death" (*ŃGUR*). This represents earlier **ñuru** (*VT46:4*) and should be spelt accordingly in Tengwar writing. When personalized, **Nuru** refers to Mandos. Cf. **Nurufantur**.

**núru-** *vb.* "growl (of dogs), grumble" (*LT1:263*). Perhaps replaced by **nurru-** (q.v.) in Tolkien's later Quenya.

**Nurufantur** *noun* "lord of Death-cloud", surname of Mandos (*SPAN*, *ŃGUR*)

**nuruhuinë** *noun* "death-shadow" (*LR:47, 56*, *SD:310*)

**nut-** *vb.* "tie" (1st pers. aorist **nutin** "I tie") (*NUT*)

**núta-** *vb.* "set, sink" (of Sun or Moon) (*NDŪ*). In early "Qenya", the word was glossed "stoop, sink" (*LT1:263*)

**nútë** *noun* "bond, knot" (*NUT*)

**nútil** (**nútil-**, pl. **nútilli** given) *noun* "under-point", term used in children's play for "toe" (the counterpart of **ortil**, q.v.) (*VT47:10*)

[**núvë** *noun* "root, foundation", also **numbë** (*VT45:38*)]

**nuxo** *noun* "Petty dwarf" (*PE17:45*; the spellings "nukso" and "nuxo" both occur in the source). Elsewhere the Petty-dwarves are called **Picinaucor** or **Pityanaucor**, q.v.

**-nwa** is said to be "a passive suffix" irregularly occurring in the word **vanwa** "lost" (*PE17:63*), the word seems to be irregular since the underlying root means "go away" and so **vanwa** is in a sense a past active participle, "having gone". Compare *PE17:68*.

**nwalca** ("k") *adj.* "cruel" (*ŃGWAL*; this must represent earlier **\*ñwalca** = **\*ngwalca**; these forms are not given in *Etym*, but compare **nwalmë** below. In Tengwar writing, the initial **NW** would be represented by the letter **nwalmë**.)

**nwalma** *noun* "pain" (*VT46:4*. In Tengwar writing, the initial **NW** would be represented by the letter **nwalmë**.)

**nwalmë** *noun* "torment", also name of tengwa #20. Originally pronounced **ngwalmë**; initial **ng** had become **n** in Third Age pronunciation (*Appendix E*). In Tengwar writing, the initial **NW** would be represented by the letter **nwalmë**.

**nwalya-** *vb.* "to pain, torment" (*ŃGWAL*; this must represent earlier **\*ñwalya** = **\*ngwalya**; these forms are not given in *Etym*, but compare **nwalmë** above. In Tengwar writing, the initial **NW** would be represented by the letter **nwalmë**.)

**nwin**, see **ngwin**

**-nya** pronominal suffix, 1st person sg. possessive, "my" (*VT49:16, 38, 48*), e.g. **tatanya** "my daddy" (*UT:191, VT48:17*), **meldonya** "my [male] friend" (*VT49:38*), **meldenya** "my [female] friend" (*Elaine* inscription), **omentienya** "my meeting" (*PE17:68*), **tyenya** "my *tye*" (*tye* being an intimate form of "you"), used = "dear kinsman" (*VT49:51, 56*). This ending seems to prefer **i** as its connecting vowel where one is needed, cf. **Anarinya** "my sun" in *LR:72*, so also in **hildinyar** "my heirs". It was previously theorized by some that a final **-ë** would also be changed to **-i-** before **-nya**, but the example **órenya** "my heart [**óre**]" indicates that this is not the case (*VT41:11*).

**nyano**, see **nyarro**

**nyar-** *vb.* "to tell" (1st pers. aorist **nyarin** "I tell") (*NAR<sup>2</sup>, VT45:36*)

**nyárë** *noun* "tale, saga, history". Compounded in **Eldanyárë** "History of the Elves", **lumenyárë** "history, chronological account" (*NAR<sup>2</sup>, LR:199*)

**nyarna** *noun* "tale, saga" (*NAR<sup>2</sup>*)

**nyarro** *noun* "rat", the most likely reading of Tolkien's manuscript. Christopher Tolkien originally read the word as **"nyano"** (so in the published *Etymologies*, entry *NYAD*), but the "Noldorin"/Sindarin cognates *nadhr*, *nadhör* (*VT46:7*) indicate that the primitive form is meant to be **\*nyadrō**, which form could hardly yield **"nyano"** in Quenya.

**-nyë**, 1st person sg. pronominal suffix "I"; also short form **-n** (q.v.). **Carin** or **carinyë** "I do" (*VT49:16*). With object **-s** following in **utúvienyes** "I have found

it" (see **tuv-**). It may be that Tolkien at one point considered **nye** (or **ne**, **inyë**) as an *independent* emphatic pronoun "I", but this was struck out (VT49:49).

[**nyel** an (incomplete?) word occurring in the deleted entry **NYELED** in the *Etymologies*, VT46:7). Compare perhaps the final element of **Falanyel**, **#Solonyel**]

**nye-lecca** ("k") *noun* "onyx" (PE15:76)

**nyelet** *noun* "nail" (of the finger), pl. **nyelexi** (PE15:75)

**nyellë** *noun* "bell" (NYEL). In the pre-classical Tengwar system presupposed in the *Etymologies*, **nyellë** was also the name of tengwa #21 with overposed dots to indicate "following **y**", the whole symbol having the value **ny** (VT46:7)

**nyello** *noun* "singer" (NYEL). Compare the final element of **Falanyel**, **#Solonyel**, q.v.

**nyéna-** *vb.* "lament" (LT1:262). Compare **naina-** in Tolkien's later Quenya.

**nyéni** *noun* "she-goat" (LT1:262)

**Nyenna** *noun* alternative form of **Nienna** (LT1:262)

**nyenyë** *noun* "weeping" (LT1:262)

**nyéré** *noun* "grief" (LT1:261), "sorrow" (GL:60)

<O>

†**Ó** *noun* "the sea" (poetic word, hardly valid in Tolkien's later Quenya) (LT1:263, there spelt **Ô**)

**o** (1) *conj.* "and", occurring solely in SD:246; all other sources give **ar**.

**o** (2) *prep.* "with" (MC:216; this is "Qenya"; WJ:367 states that no independent preposition **o** was used in Quenya. Writers may rather use **as**.) See **ó-** below.

**o** (3) *prep.?* variant (along with **au** and **va**) of the stem **awa** "away from" (VT49:24). It is uncertain whether this **o** is a Quenya word; Patrick Wynne suggests it could be the first element of the preposition **ollo** "away from" (*ibid.*)

**-o** (1) genitive ending, as in **Altariello**, **Oromëo**, **Elenna-nórëo**, **Rithil-Anamo**, **Rúmilo**, **Lestanórëo**, **neldëo**, **omentielvo**, **sindiëo**, **veryanwesto**, q.v. In words ending in **-a**, the genitive ending replaces this final vowel, hence **atto**, **Ráno**, **Vardo**, **vorondo** as the genitive forms of **atta**, **Rána**, **Varda**, **voronda** (q.v.) Following a noun in **-ië**, the ending can have the longer form **-no**, e.g. **\*máriëno** "of goodness" (PE17:59, but contrast **sindiëo** "of greyness" in PE17:72). Where the word ends in **-o** already, the genitive is not distinct in form, e.g. **ciryamo** (q.v.) = "mariner" or "mariner's". Pl. **-ion** and **-ron**, q.v.; dual **-to** (but possibly **-uo** in the case of nouns that have nominative dual forms in **-u** rather than **-t**). The Quenya genitive describes *source*, *origin* or *former ownership* rather than current ownership (which is rather covered by the possessive-adjectival case in **-va**). The ending **-o** may also take on an ablative sense, "from", as in **Oiolossëo** "from (Mount) Oiolossë" (*Nam*), **sio** "hence" (VT49:18).

**-o** (2), also **-ó**, "a person, somebody", pronominal suffix (PM:340)

**ó-** (usually reduced to **o-** when unstressed) a prefix "used in words describing the meeting, junction, or

union of two things or persons, or of two groups thought of as units". In **omentië**, **onóna**, **ónoni**, q.v. (WJ:367, PE17:191; in the *Etymologies*, stem **WÓ**, the prefix **o-**, **ó-** is simply defined as "together".) In VT43:29 is found a table showing how pronominal endings can be added to the preposition **ó-**; the resulting forms are **onyë** or **óni** "with me", **ómë** "with us" [also in VT43:36, where "us" is said to be exclusive], **ólyë** or **ólë** "with you" (**olyë** only sg. "you", whereas **ólë** can be either sg. or pl.), **ósë** "with him/her", **ótë** "with them" (of animates – where "them" refers to non-persons, **óta** [or shortened **ót**] is used, though the conceptual validity of **ta** as a pl. pronoun is questionable), **ósa** (or shortened **ós**) "with it". (Two additional forms, **ótar** and **ótari**, presumably mean "with them" of inanimate things; see VT49:56 for a possible second attestation of **tar** as the word for plural inanimate "they".) However, Tolkien's later decision to the effect that **ó-** refers to *two* parties only may throw doubt upon the conceptual validity of some of these forms, where at least three persons would be implied (like **ótë** "with them", where one person is "with" two or more others – though Tolkien indicates that two *groups* may also be involved where the preposition **ó-** is used). The explicit statement in WJ:367 that the preposition **o** (variant of **ó**) did not exist independently in Quenya is however difficult to get around, so instead using the preposition **ó/o** (with or without endings) for "with", writers may rather use **as**, the form appearing in the last version of Tolkien's Quenya Hail Mary (also attested with a pronominal suffix: **aselyë** "with you").

**oa** (1), also **oar** ("öa, öar"), adverbs, "away", with the idea of movement away (WJ:366, gloss in VT39:6). Compare **au** #2.

**oa** (2) *noun* "wool" (LT1:249; evidently replaced by **tó** in Tolkien's later Quenya)

**oantë** *vb.* "went away (to another place)"; past tense of **auta-**. Also perfect **oantië**. (WJ:366, VT48:32)

**oar** (1) = **oa** #1, q.v.

**o a r** (2) *noun* "child of the sea, merchild" (LT1:263; hardly valid in Tolkien's later Quenya)

**Oarel** ("Oärel") *noun* "Elf who departed from Beleriand to Aman" (while the *Sindar* stayed there). Stem **Oareld-**, as in pl. **Oareldi** (WJ:363, 374). Older form **Oazeldi**.

**oaris** (**oarits-**), also **oarwen**, *noun* "mermaid" (LT1:263; read perhaps **ëar-** for **oar-** in LotR-style Quenya)

**Oazeldi**, Vanyarin (and original) form of **Oareldi**; see **Oarel** (WJ:374)

**ócama-** *vb.* "have mercy" (VT44:12-14; Tolkien may have abandoned this form in favour of **órava-**)

**ocamna** ("k") *noun* "diphthong" (VT44:13)

**#ócom-** *vb.* "gather, assemble" (*intransitive*) (PE17:157, 158). Cited in the form **ócomë** "gathers, assembles", evidently an endless aorist. Perfect **ócomië** given.

**occa** ("k") *noun* "knee" (QL:70)

[**#ócom-** *intr. vb.* "gather, assemble" (PE17:157, 158)]

**ocombë** ("k") *noun* "gathering, assembly, assemblage, collection". Also **combë** (PE17:158)

**ohlon** (pl. **ohloni** is attested) *noun* "diphthong", used of both vocalic diphthongs and "consonantal diphthongs" like *mb* (VT39:9)

**oholima** *adj.* "confidential" (PE17:129), a form also used to describe the 1st person dual inclusive pronoun.

**ohta** *noun* "war" (OKTA, KOT > KOTH). In the pre-classical Tengwar system presupposed in the *Etymologies*, **ohta** was also the name of tengwa #15 (VT46:7), but Tolkien would later call this letter **anca** instead – changing its value from **ht** to **nc**.

**#ohtacar-** stem of the past tense **ohtacaré** (-"káre") *vb.* "war-made", made war (+ allative = make war upon) (LR:47, SD:246; **ohtacárië** in LR:56). The past tense could probably also be \***ohtacarnë** with the better-attested pa.t. of **car-** "make".

**[ohtacáro]** ("k") *noun* "warrior" (KAR). In the *Etymologies* as printed in LR, the accent of the word **ohtacáro** was omitted (VT45:19).

**ohtar** *noun* "warrior, soldier" (UT:282)

**oi** *adv.* "ever" (OY)

**oia** *adj.* "everlasting" (OY); according to VT46:8 the word is both adjective and adverb. An explicitly adverbial form **oiavë** is mentioned elsewhere (PE17:74)

**Oiacúma** ("k") = *Avacúma* ("k"), *noun* the Exterior Void beyond the World (OY, cf. AWA; in the published *Etymologies* the final -a was misread as -i, see VT46:8)

**oiala** *adj.* "unceasing, without end, forever" (PE17:68)

**oialë** *noun* "everlasting [?age]" (*Reading of gloss uncertain*) (OY). Also adverb "eternally, in eternity" (PE17:59) or "forever" (PE17:69), so used in *Namárië* (Nam, RGEO:67)

**oialëa** *adj.* "eternal" (PE17:59)

**oicta** ("k") ??? (twice in *Narqelion*; the combination **ct** would have to become **ht** in *LotR*-style *Quenya*, and the hiatic combination **oi** does not occur.)

**oien Carmë Eruo** ("k") *noun* "the One's [Eru's] perpetual production", free rendering: "God's management of the Drama" (MR:471)

**oilima** *adj.* "last" (MC:213, 214; this is "Qenya"), inflected or lengthened form **oilimain** "last (pl.)" (MC:221), **oilimaisen** "(MC:221), **oilimaite** "last" (MC:214, 221)

**oio** *noun* "an endless period" (CO) or *adv.* "ever" (SA:los). **Oiolairë** "Ever-summer" (name of a tree, UT:167; also in the name **Coron Oiolairë**, "Mound of Ever-summer". **Oiolossë** "Everwhite, Ever-snowwhite", a name of Taniquetil (OY), hence the translation "Mount Everwhite" in Tolkien's rendering of *Namárië*. See also SA:los. Explicit "mount" in **Oron Oiolossë** "Mount Everwhite" (WJ:403). Ablative genitive **Oiolossëo** "from Mount Everwhite" in *Namárië* (Nam, RGEO:67, OY)

**Oiomurë** place-name; *noun* "Ever-?mist" (*Silm*)

**oiórië**, perfect tense of **yor-**, q.v. (PE17:43)

**oira** *adj.* "eternal" (OY)

**oirë** *noun* "everlasting [?age]" (*Reading of gloss uncertain*) (OY)

**ol-** *vb.* "grow" (VT45:13; this may be a primitive root rather than a *Quenya* verb)

**öla-** *vb.* "to dream" (said to be "impersonal", probably meaning that the dreamer is mentioned in the dative rather than the nominative) (UT:396)

**olassië** *noun* "collection of leaves, foliage" (*Letters*:283). A shorter form **#olassë** is apparently present in **laicolassë** "green-foliage" (PE17:56).

**olba** *noun* "branch" (PM:340; the form \***olva** may be more frequent; **olba** can only occur in the *Quenya* variant that uses **lb** for **lv**. The *Etymologies*, stem **GÓLOB**, has **olwa**. See also **olvar**.)

**olca** *adj.* "evil, bad, wicked" (VT43:23-24, VT48:32, VT49:14, PE17:149). The root meaning implies "wickedness as well as badness or lack of worth" (PE17:170). Variant of **ulca**.

**olë** (1) *adv.* "much" (PE14:80)

**olë** (2) cardinal "three" (LT1:258; in *LotR*-style *Quenya* Tolkien replaced this "Qenya" form with **neldë**)

**ölemë** *noun* "elbow" (LT1:258)

**oila** *prep* "over" (= beyond, of things passed over, as in "I went over a river" or "they went over the hill") (PE17:65)

**ollo** (1) *noun* "cliff, seaward precipice" (also *oldö* - is this to be understood as the older form?) (LT1:252)

**ollo** (2) *prep.* "away from" (VT49:24)

**olma** cardinal "nine" (LT1:258; in Tolkien's later *Quenya* **nerhtë**)

**olmë** *noun* "odour" (*changed by Tolkien from holmë*, VT46:6)

**Olofantur** *noun* "lord of Dream-cloud", surname of the Vala Lórien (ÓLOS, SPAN, VT45:28)

?**olo** (*reading uncertain*), possibly a synonym of **ló** #1, hence *noun* "night" (VT45:28)

**olombo** *noun* "horse" (*derived from a base LOB which Tolkien later changed to LOP; hence read \*olombo for olombo?*)

**oloirë** *noun* "great flood" (VT42:10)

**oloiya-** *vb.* "to inundate, flood" (VT42:10)

**olor** *noun* "dream" (LOS, ÓLOS, LT1:259 [*the latter source also gives olórë*]); perhaps changed by Tolkien to **olos**, q.v.

**olórëa** *adj.* "dreamy" (LT1:259 – replaced by **olosta**, UT:396?)

**Olórin** *noun* name of the Maia that became Gandalf, connected to **olos** no. 1 (UT:396)

**olos** (1) *noun* "dream, vision" (**olor-**, as in pl. **olori** from earlier **olozí**) (UT:396). Cf. **olor** and see **lár** #2.

**†olos** (2) *noun* "snow, fallen snow" (prob. **oloss-**, cf. the longer form **olossë** below; this form should be preferred since **olos** also = "dream, vision") (GÓLOS)

**†olossë** *noun* "snow, fallen snow" (GÓLÓS, LOT[H])

**olosta** *adj.* "dreamy" (UT:396)

**olótë** *noun* "bloom, the flowers collectively of a single plant" (VT42:18)

**olpë** *noun* "bottle" (QL:69)

**olvar** (sg. **#olva**) *noun* "growing things with roots in the earth, \*plants" (*Silm*). Apparently more or less the

same word as **olwa**, **olba**, which is however glossed "branch". Cf. **laima**.

**olwa** *noun* "branch" (**GÓLOB**). Read perhaps \***olva** in LotR-style Quenya (since the root indicates that *lw* originates from *lb*, which in Tolkien's later scheme would rather yield *lv*, reverting to *lb* in some forms of late pronunciation; the form **olba** is attested in PM:340).

**Olwë** *noun* masc. name (PM:340), difficult to interpret (PM:341)

**olwen** (**olwenn-**) *noun* "branch, wand, stick" (LT2:342)

**olya** *adj.* "much" (PE14:80)

**óma** *noun* "voice" (OM), "voice, resonance of the vocal chords" (VT39:16), "voice / vowel" (PE17:138, where it is said that the root OM refers to "drawn-out" sounds; contrast **tomba**, q.v.). With pronominal suffix **#ómarya** "his/her voice", genitive **ómaryo** "of his/her voice" (Nam, RGEO:67). Instrumental pl. **ómainen** "with voices" (WJ:391). Adj. **ómalóra** "voiceless" (VT45:28). The term **óma** is closely associated with vowels, see **óma-tengwë**, **ómëa**; cf. also the compounds **ómataina** "vocalic extension", the addition to the base a final vowel identical to the stem-vowel (WJ:371, 417; also called **ómataima**, VT42:24, 25), **ómatehtar** "vowel-signs", signs used for vowels (usually called simply **tehtar**, but the latter term strictly includes all kinds of diacritics, not just the vowel-signs) (WJ:396)

**ómalingwe** ?"voice-???" (Narqelion; in Tolkien's later Quenya, **óma** means "voice" or "vowel" and **lingwë** means "fish", but at least the latter gloss can hardly be relevant here)

**#óma-tengwë** *noun* "vowel" (only pl. **óma-tengwi** attested); this refers to vowels considered as independent phonemes, according to Fëanor's new insights on phonemics. Also **#ómëa**. (VT39:8; **ómatengwi** ["ñ"] with no hyphen in VT39:16)

**óman** *noun* "vowel" (stem **omand-** as in the pl. **omandi**, which form was misread as "amandi" in the *Etymologies* as printed in LR, entry OM; see VT46:7). The terms **óma-tengwë**, **ómëa** from a later source are probably to be preferred.

**ómataina**, **ómataima** – see **óma**.

**ómë** *prep.* + *pron.* "with us" (exclusive); see **ó**

**#ómëa** *noun* "vowel" (only pl. **ómëar** attested); this refers to vowels considered as independent phonemes, according to Fëanor's new insights on phonemics. Also **#óma-tengwë**. (VT39:8)

**ómen** *prep.* + *pron.* ?"on/for us" (**órava ómen** "have mercy on us", VT44:12, changed by Tolkien from the simple dative form **men** "for us", then replaced by **(o)messë**)

**omentie** *noun* "meeting" (meeting or junction of the directions of two people) (WJ:367), \***omentielva** "our meeting", only attested in the genitive: **omentielvo** "of our meeting" (discussed in VT48:11). See **-lv-**. Concerning the alternative reading **omentielmo**, see **-lma**. **Omentienya** \*\*"my meeting" (PE17:58).– The form **omentiemman** appears in early material, with the ending **-mma** (at the time plural inclusive "our") and the ending **-n** (at the time the genitive ending) (RS:324, VT49:55)

**omessë**, **ómessë**, see **me**

**ompa** *adv.* "forward" (VT49:12), also **póna**

**ómu** *conj.*? word of uncertain meaning occurring in an untranslated "Qenya" text; Christopher Gilson argues that it could mean \*\*"although" (or \*\*"notwithstanding") (PE15:32, 37)

**-on** gen.pl. ending (30), in **aldaron**, **aranion**, **elenion**, **Eldaron**, **#esseron**, **Ingweron**, **Istarion**, **Númevalion**, **Quendion**, **Silmarillion**, **Sindaron**, **tasarion** (see **Nan-Tasarion**), **Valion**, **wenderon**, **yénion**. Normally the ending **-on** is added to the nominative plural, whether it ends in **-i** or **-r**, but some nouns in **-ë** that would have nominative plurals in **-i** seem to prefer the ending **-ron** in the genitive (hence **#esseron** as the gen. pl. of **essë** "name", though the nominative pl. is attested as **essi** and we might have expected the gen. pl. \***ession**; similarly **wenderon**, **Ingweron**).

**on**, **ondo** *noun* "stone" (LT2:342, LT1:254 – probably only **ondo** in LotR-style Quenya, see below). Various "Qenya" forms: **ondoli** "rocks" (MC:213; this would be a partitive plural in LotR-style Quenya), **ondolin** "rocks" (MC:220), **ondoisen** "upon rocks" (MC:221), **ondolissen** "rocks-on" (MC:214; the latter form, partitive plural locative, is still valid in LotR-style Quenya).

**ondo** *noun* "stone" as a material, also "rock" (UT:459, GOND). Pl. **ondor** in an earlier variant of *Markirya*; partitive pl. locative **ondolissë** "on rocks" in the final version; **Ondohér** masc.name, \*\*"Stone-lord" (**ondo** alluding to **Ondonóre** = Sindarin *Gondor*, "stone-land") (Appendix A). **#Ondolunca** ("k") "stonewain", possessive form in the place-name **Nand' Ondoluncava** "Stonewain Valley" (PE17:28, also **Ondoluncanan(do)** as a compound). **Ondolindë** *place-name* "Gondolin" (SA:gond, J.R.R. Tolkien: Artist & Illustrator p. 193); see **Ondo**. Earlier "Qenya" has **Ondolinda** (changed from **Ondolin**) "singing stone, Gondolin" (LT1:254)

**Ondonóre**, **#Ondóre** *place-name* "Gondor" (Stone-land). The shorter form of the name is attested in the genitive in the phrase **aran Ondóreo**, "a king of Gondor". (VT42:17, VT49:27)

**onë** *conj.* "but" (VT43:23)

**ónë** one pa.t. of **onta-** vb. "beget, create" (the pa.t. may also be **ontanë**) (ONO)

**ongwë** *noun* "crime" (PE17:170)

**óni**, see **ó-**

**onna** *noun* "creature" (ONO), "child" (PE17:170), also translated "child" in the plural compound **Aulëonnar** "Children of Aulë", a name of the Dwarves (PM:391), and apparently also used = "child" in the untranslated sentence **nai amanya onnalya ter coivierya** ("k") \*\*"be it that your child [will be] blessed throughout his/her life" (VT49:41). The form **onya** (q.v.), used as a vocative \*\*"my child", is perhaps shortened from \***onnanya**.

**ono** *conj.* "but" (VT43:23, VT44:5/9)

**onóna** (1) *adj.* "twin-born"; (2) *noun* "one of a pair of twins"; pl. **ónoni** "twins" (WJ:367)

**onónë** see **onóre**

**onóre** *noun* "sister" (of blood-kin) (THEL/THELES, NŌ; both of these entries in the *Etymologies* as



reproduced in LR have the reading "onóne", but the "Old Noldorin" cognate *wanúre* listed in the entry *THEL/THELES* seems to indicate that the Quenya word should be *onórë*; the letters *n* and *r* are easily confused in Tolkien's handwriting. There is no clear evidence for a feminine ending *-në* in Quenya, but *-rë* is relatively well attested; cf. for instance *ontarë*.) – A later source gives the word for "sister" as *nésa* instead.

**onóro** *noun* "brother" (of blood-kinship) (*TOR, NŌ (WŌ)*)

**onot-** *vb.* "count up" (*NOT*). Compare *not-*.

**#onótië** *noun* "reckoning" (*isolated from Yénonótië* "reckoning of years", *MR:51*)

**Onótimo** *noun* "Reckoner" (*the untranslated title of one Quennar, an expert of chronology*) (*MR:48-51*)

**onta-** (pa.t. **ónë** or **ontanë**) *vb.* "beget, create" (*ONO, PE17:170*)

**ontamo** *noun* "mason (sculptor)" (*PE17:107-108*); this is a compound **on(do)** "stone" + **tamo** "smith".

**ontani** form cited in the *Etymologies* as printed in LR, entry *ONO*: supposedly the pl. of **ontaro**, **ontarë** *noun* "parent" (m. and f.) Comparison with the singulars indicate that the **n** of **ontani** should actually be **r**. Thus **ontani** could be a misreading for **ontari** (*SD:73*), but according to *VT46:7* the actual manuscript reading is **ontaru**, evidently a dual form referring to two parents.

**ontar** *noun* prob. "begetter, parent" (a gender-neutral term, applied to a woman in the source; compare the various gender-specific forms below) (*VT44:7*). Dual **ontaru** "(two) parents" (see **ontani** above).

**ontarë** *noun* "begetter, parent" (fem); the pl. **ontari** or dual **ontaru** (see **ontani**) covers both sexes. (*ONO, VT46:7*)

**ontari** *noun* "mother" or etymologically "begetter, parent" (fem.); clashing with the plural **ontari** "parents", this was apparently an ephemeral form (see **ontarë**, **ontaril**, **ontarië** for other feminine forms of "begetter, parent") (*VT44:7*)

**ontarië** *noun* "begetter, parent" (fem.) (*VT44:7*)

**ontaril** *noun* "mother", female "begetter" (cf. **onta-**). Variant of **ontarë**. (*VT43:32*)

**ontaro** *noun* "begetter, parent" (evidently masc.); pl. **ontari** or dual **ontaru** (see **ontani**) covers both sexes. (*ONO, VT46:7*)

**onwë** *noun* "child" (*PE17:170*)

**onya** *noun* "my child", "my son" (not the normal word for "son", however [cf. **yondo**] – **onya** seems to be derived from the stem *ONO* "beget") This may be a shortened form of \***onnanya** (see **onna**), like **hinya** "my child" (q.v.) is shortened from **hinanya**. It may be, then, that **onya** (like **hinya**) is only used in vocative. (*UT:174*)

**ópa** *noun* "mouth", in the sense of mouth-opening with lips as the edges (*PE17:126*)

**opelë** *noun* "walled house or village, 'town'" (*PEL(ES)*)

**opo** *prep.* "before, in front of" (of spatial relationships); "after" (of time), also **pó**, **po** or **pono**, **poto** (*VT49:12, VT44:36, evidently a variant of apa*).

**or** *prep.* "over" (*CO*); in early "Qenya", this preposition was also defined as "on, upon" (*LT1:256, MC:216*). Prefixed **or-** is translated "up" in **ortil**, q.v.

**#or-** *vb.* "urge, impel, move", only of "mental" impulse. Constructed as an impersonal verb: **orë nin caritas** "I would like/feel moved to do so" (*VT41:13*), literally "it impels for me to do so" (notice that what is the subject in English appears in the dative in Quenya). Elsewhere this verb is presented as an A-stem **ora** instead (so that the aorist would be **ora** instead of **orë**, cf. **ora nin** "it warns me" in *VT41:15*), with past tense **oranë** or **ornë**, future tense **oruv[a]**, present tense **órëa** and a form **orië** that may be the gerund; the forms **orórië** and **ohórië** were rejected but may have been intended as perfect forms (*VT41:13, 18, VT49:54*)

**órava-** *vb.* "have mercy", followed by locative: "have mercy on". **Órava (o)messë** "have mercy on us" (*VT44:12*)

**orco** ("k") *noun* "Orc", pl. **orc** or **orqui** (*WJ:390, ÓROK; pl. Orc also in *MR:74, 194*). If the pl. form **orqui** is preferred, the word should be assigned the stem-form **orc-**. Early "Qenya" has **orc** ("k") (**orqu-**) ("q") "monster, demon" (*LT1:264; in LotR-style Quenya, no word can end in -rc.*)*

**orë (ori-)** *noun* "grain" (*QL:50*)

**órë** (1) *noun* "heart" (inner mind), also name of *tengwa* #21 (*Appendix E*), "premonition" (*VT41:13*), "nearest equivalent of 'heart' in our application to feelings, or emotions (courage, fear, hope, pity, etc.)" (*VT41:13*). The **órë** apparently defines a person's personality, cf. the description of Galadriel in *PM:337*, that "there dwelt in her the noble and generous spirit (**órë**) of the Vanyar". **Órenya** "my heart" (*VT41:11*).

**órë** (2) *noun* "rising", **anarórë** "sunrise" (*ORO*). Cf. early "Qenya" **órë** "the dawn, Sunrise, East" (*LT1:264*). See under **Melkor** concerning the final element of **Melkórë**.

**órëa** *adj.* "of the dawn, Eastern" (*LT1:264*)

**óressë** *noun* "in morning" (*MC:214*), evidently the locative of **órë** # 2 above.

**orma** *noun* "physical matter" (*MR:218, 231, 471*)

**Ormal** *noun*, one of the Lamps of the Valar: "High-Gold"??? (*Silm*)

**ormë** (1) *noun* "haste, violence, wrath", "rushing" (*GOR, KHOR*)

**ormë** (2) *noun* "summit, crest" (*LT1:256; this "Qenya" word is probably obsoleted by # 1 above*)

**orna** *adj.* (1) "hasty" (*GOR*)

**orna** *adj.* (2) "tall, high, lofty" (*PE17:112, 186*), also **orwa**

**ornë** *noun* "tree" (*Letters:308, SD:302: "when smaller and more slender like a birch or rowan", Etym stem ÓR-NI: "tree, high isolated tree"*). For the etymology, see *Letters:426*; for (original) difference in meaning between **ornë** and **alda**, see **alda**. In **ornemalin** "tree-yellow"; see **laurelindórenan lindelorendor...** (*LotR2:III ch. 4; cf. Letters:308*), also as final element in **malinornë** "yellow-tree, mallorn" (q.v.) Masc. name **Ornendil** "Tree-friend" (*Appendix A*), compound **Ornelië** "tree-

folk" (Quenya name of the *Galadhrim*, the tree-people of Lórien) (*TI*:239).

**ornemalin** *adj.* "bearing yellow flowers" (*PE17:80*); this is Entish-style Quenya. See **laurelindórenan lindelorendor**...

**oro** (1) *noun* "mount, mountain" (*PE17:64*), cf. Quenya **oro** *noun* "hill" (*LT1:256*; rather **ambo** in LotR-style Quenya, though **#oro** "mountain, hill" appears in **Orocarni** and **orofarnë**, q.v. [*PE17:83*], also with the meaning "high" in **oromar**, q.v.) Cf. **oro-** element "up, aloft" (*PE17:64*).

**oro-** (2) *vb.* "rise" (*LT1:256*; Tolkien's later Quenya has **orta-**, but cf. **oro** #1)

**Orocarni** *noun* "the Red Mountains", place-name: literally rather **\*"Mountain-Reds"**: a plural form of **carnë** "red" with the element **oro-** "mountain" or "high" prefixed (*Silm*)

**orofarnë** *noun* occurring in LotR2:III ch. 4, variously translated "mountain-dwelling" (*Letters*:224) and "mountain ash" (*PE17:83*)

**oromandin** *noun* "wood-spirits" (*MC*:215; this is "Qenya")

**oromar** (**oromard-**) *noun* "high (lofty) dwelling, 'hall'" (*PM17:63-64*), pl **oromardi** "high halls" or "high mansions" in *Namárië* (cf. *RGEO*:66, *PE17:64*), referring to the mansions of Manwë and Varda upon Mt. Taniquetil. See **mar** #1. Distinguish **oromardi** *noun* "mountain-dwellers" (*PE16:96*), pl. of **\*oromar(d-**).

**Oromë** *noun* name of a Vala, adopted and adapted from Valarin. Observes Pengolodh, "the Eldar now take the name to singify 'horn-blowing' or 'horn-blower', but to the Valar it had no such meaning" (*WJ*:400-401, cf. *SA:rom* and *ROM*, *TÁWAR* in *Etym*, *VT14:5*). Genitive **Oromëo** and possessive **Oroméva** in *WJ*:368. A deleted entry in the *Etymologies* cited the name as **Orómë** with a long middle vowel (*VT45:15*). **Oromendil**, masc. name **\*"Friend of Oromë"** (*UT*:210)

**Oromet** *noun* place-name of obscure meaning (*Silm*)

**oron** (**oront-**, as in pl. **oronti**) *noun* "mountain" (*ÓROT*; the root occurs in **orotinga**, q.v.)

**Oron Oiolossë** "Mount Everwhite" (*WJ*:403)

**oronyë**, pa.t. of **orya-**, q.v.

**oronta** *adj.* "steep" (*LT1:256*)

**orontë**, **oronto** *noun* "Sunrise" (*LT1:264*). Notice that in Tolkien's later Quenya, **orontë** is also the intransitive pa.t. ("rose") of the verb **orta-** "rise/raise" (q.v.)

**oroosta** *noun* "ascension" (*LT1:256*)

**orotinga** *noun* "mountain-top" (*VT47:28*). Cf.

**ingor**.

**orqui** ("q") pl. of **orco**, q.v. (*ÓROK*, *LT2:336*)

**orro** (also **horro**) "ugh, alas! ow!" (interjection "of horror, pain, disgust") (*VT45:17*)

**orró-**, **hró-** "uprising, sunrise, east" (*PE17:18*), element underlying words like the following, and also **hróna** (q.v.)

**orróna** *adj.* "eastern" (*PE17:18*)

**Orrostar** *place-name*, the "Eastlands" of Númenor (*UT*:165)

**orta-** *vb.* "rise", also transitive "raise, lift up", pa.t. **ortanë** (*Nam*, *RGEO*:67, *ORO*; misreading "ortani" in *Letters*:426). According to *PE17:63-64*, this pa.t. form **ortanë** is only transitive (**\*"raised"**), whereas the intransitive pa.t. (**\*"rose"**) is **orontë**. Cf. **orya-**.

**ortil** (**ortill-**, pl. **ortilli** given) *noun* "up-point", term used in children's play for "finger", the counterpart of **nútil**, q.v. (*VT47:10*)

**#ortirië** *noun* "patronage", isolated from **ortirielyanna** "to thy patronage" (*VT44:7*). A verbal stem **#ortir-** "over-watch" (look after, care for, protect) seems implied.

**orto** *noun* "mountain-top" (*ÓROT*), "mount, mountain" (*PE17:64*)

**orto-** *vb.* "raise" (*LT1:256*; in Tolkien's later Quenya **orta-**)

**orva** *noun* "apple" (*PE13:116*)

**orwa** *adj.* (2) "tall, high, lofty" (*PE17:112, 186*), also **orna**

**orya-** *vb.* "rise" (intransitive only, contrast **orta-**), pa.t. **oryyë** (*PE17:64*)

**os** (**ost-**) *noun* "house, cottage" (*LT2:336*; hardly valid in LotR-style Quenya – writers may use **coa** or **már**)

**osamnar**, *noun* a word for "diphthong" (actually plural "diphthongs", sg. **#osamna?**) which Tolkien in the late thirties (?) replaced by **ocamna**, q.v.

**ósanwë** *noun* "interchange of thought", "communication of thought", i.e. telepathy (*VT39:23, PE17:183, cf. MR:415*); **Ósanwë-centa** ("k") *noun* "Enquiry into the Communication of Thought" (*VT39:23 cf. MR:415*)

**ósë**, see **ó-**

**osellë** (**þ**) *noun* "sister, [female] associate" (*THEL/THELES, WÖ*). Cf. **otorno**.

**ossa** *noun* "wall and moat" (*LT2:336*)

**ossë** *noun* "terror" (*GOS/GOTH*). In the pre-classical Tengwar system presupposed in the *Etymologies*, **ossë** was also the name of a Tengwa similar to Roman *c*, which in a full-vowel mode apparently had the value **o**. (*VT45:15*; in the Sindarin "Mode of Beleriand", exemplified in the LotR itself, this letter has the value **a** instead. Elsewhere in the *Etymologies* itself, this symbol is called **Elwë** (q.v.) and is assigned the value **e**.)

**Ossë** *noun* name of a Maia, adopted and adapted from Valarin (*WJ*:400), though connected with the common noun **ossë** "terror" in *Etym* (*GOS/GOTH*)

**osta** (1) *fraction* "one seventh" (1/7). Also **otosta**, **otsat**. (*VT48:11*)

**osta** (2) *noun* "homestead" (*LT2:336*)

**ostar** *noun* "township" (*LT2:336*)

**ostimë** (pl. **ostimi** is attested) *noun* "blend", in linguistics a term for a kind of "strengthened" elements within a stem, where a single sound has been expanded into two different elements while maintaining a unitary effect and significance: such as *s-* being turned into *st-*, or *m* being strengthened to *mb*. (*VT39:9*)

**ostirion** *noun* "fort" (*TI*:423)

**osto** (1) *noun* "a strong or fortified building or place, strong place, fortress" (*MR:350, 471; WJ:414*); "city, town with wall round" (*OS, VT46:8*)

**osto** (2) *noun* "the gates of the Sun" (*LT1:264*; this "Qenya" word was probably obsoleted by # 1 above)

**Ostohor** *noun* masc. name, \*"City-lord" (*Appendix A*)

**oswë** *noun* "hip" (*QL:71*). If this "Qenya" word is used in Tolkien's later Quenya (and no other term for "hip" seems available), one would have to assume that the **s** represents older **þ** (or it would have become **z** > **r**).

**otoquë** cardinal "seventeen" (*VT48:21*)

**otornassë** *noun* "brotherhood" (*TOR*)

**otorno** *noun* "brother, sworn brother, [male] associate" (*TOR, WÖ*). Cf. **osellë**.

**otosta** *fraction* "one seventh" (1/7). Also **osta**, **otsat**. (*VT48:11*)

**otsëa** ordinal "seventh" (*VT42:25*). See **otso**.

**Otselen** *noun* "Seven Stars" (**otso** + **elen**), a name of the Great Bear (constellation) (*OT/OTOS/OTOK*)

**otsat** *fraction* "one seventh" (1/7). Also **otosta**, **osta** (*VT48:11*)

**otso** cardinal "seven" (*SA:sir, OT/OTOS/OTOK, VT48:6*); **otsëa** ordinal "seventh" (*VT42:25*)

**otsola** *noun* "week" (evidently referring to a week of seven days like our own, since **otso** = seven). (*GL:62*). Compare **enquië**, the Eldarin six-day week, and **lemnar**, a five-day week.

**ovëa** *adj.* "(con)similar, alike", also **vávëa**, q.v. (*PE17:189*)

**[ovesta]** *noun* "contract, compact, treaty" (*WED, WÖ*)

<P>

**pá, pa** (1) *prep.* "on" with reference to contact of surfaces, especially vertical surface (in the sense in which a picture hangs *on* a wall); also used = "touching, as regards, concerning" (*VT43:26*). Another variant gives **pá** (and **apa**) with the meaning "on (above but touching)". (2) Variants of **apa** "after" (*VT44:36*), which preposition is in one source also ascribed the first meaning here discussed. For Neo-Quenya purposes, **pá** and **pa** may be used for "on" or "concerning", whereas **apa** is used for "after" (see entries for **apa** #1 and #2), or **pa** may also be seen as a shorter form of **apa** "after", as in the phrase **yéni pa yéni** \*"years upon years" (*VT44:36*)

**paca** ("k") *noun* "paved floor, court" (*GL:63*)

**pahta** (1) *adj.* "closed, shut, private" (*VT39:23, VT41:6, PE17:171*)

**pahta** (2) *noun* "speech", i.e. language (*PE17:126*); accompanied by the intransitive verb **pakta** "speak, talk", which would be \***pahta-** in Quenya, of which the transitive equivalent is **quet-**, q.v. The intransitive verb "speak" is also given as **carpa-**, q.v.

**paimë** *noun* "punishment" (*QL:72*)

**paimeta-** "exact or inflict a penalty; punish" (*QL:72*)

**paimesta** "chastisement" (*QL:72*)

**paitya-** *vb.* "repay, requite" (*QL:72*)

**pal-** (1) *vb.* "shake", pa.t. **pallë** given (*PE16:143*).

**[pal-** (2) *vb.* "beat", also in an alternative (extended?) form **palap-**, *VT46:8*. See **palpa-**.]

**palan** *adv.*? "afar" (*PE17:86*). It is unclear if this word occurs by itself or is just a root-element appearing in compounds, with meaning "far, distant, wide, to a great extent" (*PAL*), "wide, over a wide space, to a distance" (*VT45:21*), "far and wide" in **palantír** (pl. **palantíri**) "Far-gazer", the magical far-seeing stones made by the Noldor in the First Age (*SA:palan, PAL, PE17:86*). For etymology, see Letters:427. The spelling "pálan-tír" in *PE17:86* may seem to indicate an unusual stress pattern with primary stress on the initial syllable and a secondary stress on the final one (normally a Quenya word of this shape would be stressed on *ant*); it is unclear if this source describes the Quenya accents or some older pattern. – Also **Palantir** masc. name, "Far-sighted" (*Appendix A, SA:palan, PAL, TIR*); assimilated **palar-** in **Palarran** "Far-Wanderer", name of a ship (**palan** + **ran**) (*UT:179*)

**palantíri** *noun* \*"Far-seer", used = "Seeing Stone" (pl. **palantíri** is attested); see **palan-**.

**[palap-**, see **palpa-**]

**palar** *noun* "flat field, 'wang', plain" (*the editors indicate that the last gloss may also be read as "place", but "plain" seems more likely in light of the other glosses, VT46:8*)

**Palarran** *ship-name* "Far-wanderer"; see **palan**

**palis** *noun* "sward, lawn" (*LT1:264*)

**palla** *adj.* "wide, expansive" (*PAL*)

**palmë** *noun* "surface" (*PAL*)

**palpa-** *vb.* "to beat, batter" (*PALAP*). The alternative form **pal-**, evidently with an extended form **palap-**, was struck out by Tolkien (*VT46:8*)

**palta** (1) *noun* "the flat of the hand, the hand held upwards or forwards, flat and tensed" (with fingers and thumb closed or spread) (*VT47:8, 9*)

**palta-** (2) *vb.* "feel with the hand, stroke" etc. (basic meaning: "pass the sensitive palm [**palta**] over a surface") (*VT47:9*)

**palu-** *vb.* "open wide, spread, expand, extend" (*PAL*)

**palúré** *noun* "surface, bosom, bosom of Earth" (= Old English *folde*) (*PAL*); cf. **Palúrien**.

**Palúrien** *noun*, surname of Yavanna (*PAL*)

**Palurin** *place-name* "the wide world" (*LT1:264*)

**palya-** *vb.* "open wide, spread, expand, extend" (*PAL*)

**pan** *adv.* "since" (in the sense of *because*) (*VT49:17, 18*). The word comes from a text that was later struck out; we cannot know whether Tolkien rejected the word as such.

**panda** *noun* "enclosure" (*PAD*)

**pano** (1) *noun* "piece of shaped wood" (*PAN*)

**pano** (2) *noun* "plan, arrangement" (*QL:72*)

**panta** *adj.* "open" (*PAT*)

**panta-** *vb.* "to unfurl, spread out, open" (*PAT*).

**pantië** *noun* "unfolding, opening, revealing" (abstract formation or gerund formed from **panta** "open", adjective and noun) (*QL:72*)

**panya-** *vb.* "fix, set" (*PAN*). The verb **napan-** (q.v.), "add" or literally "to-set", may argue the existence of a shorter stem **#pan-** as well.

**paptalasselindeën** *inflected noun* "like music of falling leaves" (*MC:216*; this is "Qenya")

**#par-** *vb.* "learn" (acquire information, not by experience or observation, but by communication, by the instruction, or by written accounts, of others). **Paranyë (apárien) parmanen**, "I am learning (have learnt) by means of a book" (*PE17:180*). – If may be that Tolkien at some point intended the root **par-** to mean "write", cf. **loiparë**.

**parca** (1) ("k") *adj.* "dry" (*PÁRAK*)

**parca** (2) ("k") *adj.* "naked", of persons (*PE17:86*)

**parma** *noun* "book", also name of tengwa #2 (*PAR*, *Appendix E*). In early "Qenya", the gloss was "skin, bark, parchment, book, writings" (*LT2:346*); Tolkien later revisited the idea that **parma** basically is a noun "peel" and refers to bark or skin (as primitive writing materials, *PE17:86*): "'peel', applied to bark or skin, hence 'book', 'bark (literally skinning, peeling off), parchment, book'; 'a book (or written document of some size)'" (*PE17:123*). In the meantime Tolkien had associated the word with a root *PAR* meaning "compose, put together" (*LR:380*); the word **loiparë** "mistake in writing" (q.v.) may also suggest that the root *PAR* at one point was to mean "write", so that a **parma** was a "written thing". – Instrumental form **parmanen** "with a book" or "by means of a book" (*PE17:91, 180*), **parmastanna** "on your book" (with the endings **-sta** dual "your", **-nna** allative) (*VT49:47*), **parmahentië** *noun* "book reading" (*PE17:77*). Other compounds: **parmalambë** *noun* "book-language" = *Q[u]jenya (PAR)*, **#parma-resta** *noun* "book-fair", attested with the endings **-lya** "thy" and the allative ending **-nna (parma-restalyanna** "upon your book-fair") (*VT49:38, 39*). **Parma** as the name of the tengwa letter for P occurs compounded in **parmatéma** *noun* "p-series", labials, the second column of the Tengwar system (*Appendix E*).

**parna** *adj.* "bare" (*PE17:86*), also with variant form **parnë** (*PE17:171*)

**passa** *adj.* "smooth, glabrous" (*PE17:171*)

**pasta-** *vb.* "to smooth, iron" (*PE17:171*)

**pasta** (2) *adj.* "smooth" (*PATH*), variant of **passa**

**pata-** *vb.* "walk" (*PE17:34*)

**#pataca** *noun* "consonant" (only pl. **patacar** ["k"] is attested) (*VT39:8*)

**páva** *noun* "mouth" (including tongue, lips and teeth). Apparently changed by Tolkien to **náva**, q.v. (*VT39:19*)

**pávátengwi, pávéar**, words Tolkien apparently changed to **návátengwi, návéar** (q.v.) (*VT39:19*)

**pé** *noun* "lip", dual **peu** "the two lips, the mouth-opening" (*VT39:9; VT47:12, 35*). In an earlier source, the *Etymologies*, **pé** was glossed "mouth" (*PEG*), whereas in *PE17:126* it is more specifically "the closed mouth".

**pëanta-** *vb.* "give instructions to" (*QL:72*)

**pel-** *vb.* "go round, revolve, return" (*PEL*), apparently also transitive "encircle" (mentioned in the *Silmarillion Appendix* as a meaning of the root), cf. also

"Qenya" **pele-** "surround, fence in, pen in" (pa.t. **pellë** given, *QL:73*)

**pelecco** ("k") *noun* "axe" (*LT2:346*)

**pelecta-** ("k") *vb.* "hew" (this "Qenya" word may be adapted to LotR-style Quenya as **\*pelehta-**) (*LT2:346*)

**\*pelehta-** see **pelecta-**

**Pelendur** *masc.name*, "Fence-servant"??? (*Appendix A*)

**peler** *noun* "fenced field" (Old English *tún*) (*PEL(ES)*)

**pella** "beyond", apparently a postposition rather than a preposition: **Andúnë pella** "beyond the West", **elenillor pella** "from beyond the stars" (*Nam, RGE0:66, Markirya*) In one version of the Quenya Lord's Prayer, Tolkien used **pell'** (evidently an elided form of **pella**) as a preposition, but this version was abandoned (*VT43:13*)

**pelo** *noun* "a boundary (fence)" (*PE17:92*)

**Pelóri** *place-name* "Fencing Heights", the mountains raised by the Valar to protect Aman (*SA:pel, WJ:403*)

**peltas (peltax-**, as in pl. **peltaxi** ["ks"]) *noun* "pivot" (*PEL, TAK*)

**#pempë** *noun* "lip" (attested only in pl. **pempi**, *PE17:126*); cf. **pé**.

[**pen prep.** "without, not having" (*PE17:171*).] Cf.

**ú #1.**

**pen-** *vb.* negative of **#sam-** "to have" (q.v.), used as a negative answer to inquiries on ownership: **penin** "no / I haven't" (*PE17:173*)

**penda** *adj.* "sloping down, inclined" (*PEN/ PÉNED*), "steeply inclined, sloping down" (*PE17:24*)

**penda-** *vb.* "slope, incline" (*PE17:171, 173*)

**pendë** *noun* "slope, downslope, declivity" (*PEN/ PÉNED*), "steep incline, hill side" (*PE17:24*)

**penga-** *vb.* "pout" (*VT39:11*)

**#penna** *noun* "vowel" (only pl. **pennar** is attested) (*VT39:16*)

**penquanta** ("peñ-") *adj.* "full to the brim, with mouth full" (*VT39:11*)

**pentë**, see **#pet-**

**penya** *adj.* "lacking, inadequate"; pl. **penyë** in

**penyë tengwi** "lacking signs", "inadequate signs"; in early Elvish analysis of Quenya the term for vowels with no preceding consonant, held (in many cases incorrectly) to have lost such a consonant (*VT39:6, 8*)

**Pereldar** *pl. noun* "Half-elven" (= Sindarin *Peredhil*) (*Letters:282*), in the *Etymologies* used of the Danas or Nandor (*PER*). Sg. **#Perelda**.

**peresta** *fraction* "one half" (1/2), also **perta** (*VT48:11*)

**#Perian** *noun* "Hobbit" (**#Periand-**), gen. pl. **Periandion** "of Hobbits" in the *Elaine* inscription. *VT49:40* gives the erroneous reading **Periondion**.

**perina** *adj.*? "divided in middle, halved" (*PER*)

The word is not glossed, but seems to connect with the verb **perya-** "halve". If the relationship is the same as between the verb **lerya-** "to free" and the adj. **lerina** "free", then **perina** is most likely an adjective "halved".

**perta** *fraction* "one half" (1/2), also **peresta** (*VT48:11*)

**perya-** *vb.* "divide in middle, halve" (*PER*)  
**#pet-** *vb.* "knock, strike" (cited as "**pete**", perhaps with a suffixed stem-vowel); pa.t. **pentë** given. (*QL:73*)

**peu** *dual noun* "the two lips, the mouth-opening" (*VT39:9*); the dual of **pé**, q.v.

**phin-** *noun* "a single hair, filament" (*PE17:17*); this is may be seen as an "element" rather than a regular word; the spelling **ph** rather than **f** is unusual for Quenya. See **fine**.

**phindelë** *noun* "mass of long hair" (*PE17:17*; the normal Quenya spelling should be **findelë**, cf. **findilë**)

**pia** *adj.* "little" (*PE17:115*); variants **picina** ("k"), **pincë** ("k"), **pitya**

**pí** *noun* "small insect, fly" (*VT47:35*)

**pica** (1) ("k") *noun* "small spot, dot" (*PIK*)

**píca-** (2) ("k") *vb.* "lessen, dwindle, waning";

participle **pícala** "waning" (with locative ending: **pícalassë**) in *Markirya*

**pícë** ("k") *prep.?* "upon" (???) (*MC:214*; this is "Qenya")

**picina**, see **pia**

**Picinaucor** ("k") *pl. noun* "Petty-dwarves" (sg. **#Picinauco**, cf. **nauco**). Also **Pitya-naucor** (*WJ:389*). A distinct term **nuxo** is listed in *PE17:45*.

**pië** *noun* "berry" (*PE16:143*)

**pilin** (**pilind-**, as in pl. **pilindi**) *noun* "arrow" (*PÍLIM*)

**pilinehtar** *noun* unidentified plant, some kind of rush, or rush in general (*J.R.R. Tolkien: Artist & Illustrator* p. 199, note 34)

**piliningevë** ??? (*Narqelion*)

**pilu** *noun* "thief, robber" (*QL:73*)

**pilwë** *noun* "robbery, theft" (*QL:73*)

\***pimpë** *noun* "tail". A possible adaptation of the word **pint**, **pimp-** from Tolkien's early "Qenya" (*QL:74*), if the word is to be used in the context of LotR-style Quenya.

**pinilya** *adj.* "small" (*MC:220*; this is "Qenya")

**pincë** ("k"), see **pia**

**pinquë** ("q") ??? (*Narqelion*)

**pior** ??? (*Narqelion*)

**pir-** "spin, turn" (*apparently intransitive*). Actually cited in the form **piri-**, perhaps with the connecting vowel of the aorist included. "Qenya" pa.t. **pirë**. (*QL:74*)

**pirnë**, variant of **pirindë**, q.v.

**pirë** *noun* "toe", dual **piru** (*PE16:96*). Compare **taltil**.

**pirindë** *noun* "a flower that opened and shut quickly with any change of light at [?some ?not] even a pansy closed" (*PE17:146*; reading uncertain and meaning obscure; read perhaps "...at [which] not even a pansy closed") Also **pirnë**.

**pirucendëa** *adj.* "on the points of her toes" (*PE16:96*); see **pirë**, **cendë**. In earlier "Qenya", the word had a wholly different meaning: *adj.* "whirling lightly" (*MC:215*). Compare **pirucenda** ("k") "pirouetting" in *QL:74*.

**pirya** *noun* "juice, syrup" (*PIS*)

**#pitya** *adj.* "little" in **Pityafinwë**, **Pitya-naucor**

**Pityafinwë** *masc. name* "Little Finwë"; he was called *Amrod* in Sindarin. Short Quenya name **Pityo** (*PM:353*)

**Pitya-naucor** *pl. noun* "Petty-dwarves" (sg. **#Pitya-nauco**, cf. **nauco**) Also **Picinaucor** (*WJ:389*)

**Pityo** see **Pityafinwë**

**piucca** *noun* "blackberry" (*PE16:143*)

**piuta** *vb.?* and *noun?* "spit" (*PIW*)

**po, pó** *prep.* "before, in front of" (of spatial relationships) "after" (of time), also **opo** or **pono**, **poto-** (*VT49:12, 32, VT44:36*; evidently a variant of **apa**)

**poa** *noun* "beard" (*GL:63*). Rather **fanga** in Tolkien's later Quenya

**poica** ("k") *adj.* "clean, pure" (*POY*)

**poita-** *vb.* "cleanse", pa.t. **poinë** (*QL:75, VT48:13*)

**pol-** (1) *vb.* "can" = have physical power and ability, as in **polin quetë** "I can speak (because mouth and tongue are free)". Cf. **ista-**, **lerta-** as verbs "can" with somewhat different shades of meaning. (*VT41:6, PE17:181*)

**pol** (2) *adj.* "large, big (strong)". Since this would be the sole example of a monosyllabic Quenya adjective, it may be that Tolkien is here citing the root *POL* rather than a complete word. Cf. **polda**.

**polca** ("k") *noun* "pig" (*QL:75*)

**polda** *adj.* "big" (*PE17:115*), "strong, burly" (*POL/POLOD*)

**poldorë** *noun?* (not glossed, derived from **polda** "strong, burly": possibly "strength" as an abstract) (*POL/POLOD*)

**Poldor, Poldomo** *noun* "breaker up of the hard / tough", **Poldor-** "land-breaker?", variant forms of **Poldórëa**, q.v., introduced at a time when Tolkien did not want the root *POL* to refer to strength or mightiness (*PE17:181*), cf. **polda** from an earlier source.

**Poldórëa** *adj.* "Valiant"; as title of Tulkas replaced by **Astaldo** (*POL/POLOD, MR:146, 149. In GL:64, poldórëa* is glossed "mighty", in *QL:75, "muscular".)*

[**polë** (stem **poli-**) *noun* "meal, grist" (*PE17:115, 181*), a word Tolkien decided to replace by **mulë**; perhaps **polë** was a variant of **porë**.]

**pono**, see **po, pó**

**póna** *adv.* "forward" (*VT49:12*), also **ompa**

**pontë** (**ponti-**) *noun* "back, rear" (*QL:75*)

**porë** (stem \***pori-**, given the primitive form  $\text{ṽpori}$ ) *noun* "flour, meal" (*POR*). See **polë**.

**porocë** ("k") *noun* "hen; barn fowl" (*PE16:132*)

**pota-**, see **po, pó**

**potai** *adv.* "therefore". Tolkien seems uncertain whether to use this form or **etta** (*VT49:12*). Cf. also **epetai**.

**puhta** *noun* "coitus" (*PE13:163, gloss specified to refer to "one act"; a more general word for "sex" could perhaps be derived by adding an abstract or generalizing ending like -lë*)

**punta** *noun* "stopped consonant" (*PUT, see PUS; according to VT46:33, this does not refer to a "stop" or plosive consonant, but to a letter with a subscript dot*)

indicating that it is not followed by a vowel. Compare **putta**.)

**púrëa** *adj.* "smeared, discoloured" (*Markirya*)

**pusta** (1) *noun* "stop", in punctuation full stop (PUS). Compare **putta**.

**pusta-** (2) *vb.* "to stop, put a stop to"; also intr. "cease, stop" (PUS)

**pustanë** *participle?* "blowing" (MC:213; this is "Qenya")

**putta** *noun* "stop" (in punctuation) (PUT; see PUS). According to VT46:10, a dot under a letter is intended, possibly indicating that the consonant is not followed by a vowel; cf. VT46:33 and see VT49:38, 40 regarding an actual example of such punctuation in a Tengwar sample.

<Q>

**quácë** ("k") *noun* "frog"; this replaced **coacë** ("koake"), a form rejected by Tolkien (VT47:36)

**quáco** ("q") *noun* "crow" (WJ:395; Etym also has **corco**, q.v.)

**quain** cardinal "ten" (also **quëan**); **quainëa** ordinal "tenth" (VT48:6, 20; VT42:25). **Quain** or **quëan** replaced the form **cainen** in Tolkien's conception.

**quainë** ("q") *adj.?* or *participle?* "wailing (pl.)" (MC:213; this is "Qenya")

**quaicán**, cardinal "fourteen" (but **\*canaquë** may be preferred) (VT48:21)

**quaillepen**, cardinal "fifteen" (but **lepenquë** may be preferred) (VT48:21)

**quainel**, cardinal "thirteen" (but **yunquentë** may be preferred) (VT48:21)

**quainquë**, cardinal "sixteen" (but **enenquë** may be preferred) (VT48:21)

**\*quaista**, reconstructed/updated fraction "one tenth"; see **caista**.

**qual-** *vb.* "to die", pa.t. **quallë** (PE16:143)

**qualin** ("q") *adj.* "dead" (KWAL, LT1:264)

**qualmë** ("q") *noun* "agony, death" (KWAL, LT1:264)

**qualumë** ("q") *participle?* "heaving" (MC:214; this is "Qenya")

**quama-** ("q") *verb* "vomit; be sick" (QL:76). The "Qenya" past tense was "qáme" (**quámë**); read perhaps **\*quamnë** or **\*quamanë** if the verb is to be adapted to Tolkien's later Quenya.

**quámë** ("q") *noun* "sickness" (KWAM), "sickness, nausea" (QL:76)

**quámëa** ("q") *adj.* "sick" (evidently = nauseous, cf. **quámë** and the verb **quama-**) (QL:76)

**quanda** ("q") *adj.*: **i quanda** "all the, the whole" (apparently to be followed by a noun). The article **i** should perhaps not be included when the following noun is already determined by being a proper name (**\*quanda Endor** "the whole [of] Middle-earth") or a pronominal suffix (**\*quanda hroanya**, "my whole body"), though we cannot be certain. (QL:70)

**quanta** (1) ("q") *adj.* "full" (KWAT, *Narqelion*, VT39:8, VT43:28), "filled, full" (PE17:68); the gloss "filled" would suggest that **quanta** can be regarded as a passive

participle of **quat-** (q.v.) In these phrases: **quanta sarmë** "full writing", writing with separate letters for vowels (VT39:8); **#quanta tengwë** "full sign" (only pl. **quantë tengwi** is attested), in early Elvish analysis of Quenya the term for a consonant + a vowel (then analyzed as a kind of unitary phoneme rather than two phonemes); hence a stem like *mata-* "eat" was analyzed as two *quantë tengwi*, namely *ma + ta*. (VT39:5)

**quanta-** (2) *vb.* "fill" (PE17:68), cf. **enquantuva** "will refill" in *Namárië*. This verb seems to spring from a secondary use of the adjective **quanta** "full" as a verbal stem, whereas the synonym **quat-** (q.v.) is the original primary verb representing the basic root KWAT.

**Quantarië** *noun* "Day of Completion, Oldyear's Day" (PM:127) (= the **quantien** of the *Etymologies*)

**quanta emma**, **quantemma** *noun* "'facsimile', a complete detailed visual reproduction (by any means) of a visible thing" (PE17:179), literally "full picture", cf. **emma**, q.v.

**quantien** ("q") *noun* "last day of year" (YEN) or "full year" (VT46:23). The latter gloss also turns up in PM: **quantien** "full year" = **yén**, a period of 144 solar years (PM:126; pl. **quantiëni**, PM:127). Since the latter meaning comes from drafts for the LotR Appendices that did not make it into the published LotR, it is difficult to tell whether it is canonical.

**quapta-** *vb.* "exchange" (QL:76)

**quaré** (also **quár**) *noun* "fist" (SA:celeb, KWAR; in the *Etymologies*, Tolkien first wrote **quár** pl. **quari**, and **quár** is also found in PM:318 and VT47:8, in the latter case changed from **quaré**, VT47:22. As usual, the spelling of the *Etym* forms shows **q** instead of **qu**.) According to PM:318 and VT47:8, the "chief use [of this word] was in reference to the tightly closed hand as in using an implement or a craft-tool rather than to the 'fist' as used in punching".

**quat-** *vb.* (WJ:392), future **#quantuva** "shall fill" (**enquantuva** "shall refill") (*Nam*, RGEO:67) Irrespective of the prefix **en-** "re", the form **enquatuva** (VT48:11) displays the expected future tense of **quat-**. The *Namárië* form **enquantuva** seems to include a nasal infix as well, which is possibly an optional feature of the future tense. On the other hand, PE17:68 cites the verb as **quanta-** rather than **quat-**, and then the future-tense form **quantuva** is straightforward.

**quëa** *noun* "vegetable", apparently with variant **ceula** (latter word is not clearly defined). (PE17:159).

**quëan** cardinal "ten", also **quain** (VT48:6, 12, 20). **Quain** or **quëan** replaced the form **cainen** in Tolkien's conception.

**#quel-** ("q") *vb.* "to fail" (wane, wither, fade; compare the nouns **quelië** "waning", **quellë** "fading"), only attested in the future tense (**queluva** in FS).

**quelet** ("q") (**quelets-**, as in pl. **queletsi**) *noun* "corpse" (KWEL; *Markirya* also has **loico**)

**quelië** *noun* "waning" in *Narquelië*, q.v.

**quellë** *noun* "fading", in the calendar of Imladris a precisely defined period of 54 days, but also used without any exact definition, for the latter part of autumn and the beginning of winter (*Appendix D*)

**quén** (**quen-**, as in pl. **queni**; as final element in compounds **-quen**) *noun* "one, (some)body, person, individual, man or woman", pl. **queni** = "persons", "(some) people", "they" with the most general meaning (as in "they [= people in general] say that..."). The element is combined with noun and adjective stems in old compounds to denote habitual *occupations* or *functions*, or to describe those having some notable (permanent) *quality*; examples include **roquen**, **ciryaquen**, **arquen**, q.v. Also in **aiquen** "whoever", **ilquen** "everybody" (*WJ*: 361 cf. 360, 372).

**quendë** *noun* "Elf", the little-used analogical sg. of **Quendi**, q.v. (*KWEN(ED)*, *WJ*:361)

**Quendelië** ("q") *noun* \*"the People of the Elves" (*KWEN(ED)*)

**Quendendil** (also contracted **Quendil**; pl. **Quendili** in *WJ*:410) *masc. name* "Elf-friend" (*WJ*:410)

**Quenderin** *adj.* "Quendian, belonging to the Elves as a whole" (a learned word) (*WJ*:407). The phrase **quenderinwë coar** "Elvish bodies" (*PE17:175*) presupposes a longer form \***quenderinwa**, here attested in the pl.

**Quendi** *noun* "Elves" as a race (analogical sg. **quendë**, not much used) (*WJ*:361; *SA:quen-/quet-*, *WJ*: 372, *KWEN(ED)*, spelt "qende, Qendi" in *Etym*). Gen. pl. **Quendion** (*PM*:395)

**quendi** *noun* "Elvish woman", pl. **quendir** given (*MR*:229; changed by Tolkien from **quendë** pl. **quender**); the sg. **quendi** must not be confused with the pl. **Quendi**, see above. Compare *masc. quendu*.

**Quendingoldo** *masc. name*, apparently compound of **Quendi** "Elves" and **-ngoldo** "Noldo", Sindarin *Pengolodh*, a loremaster of Gondolin. (*PM*:401, 404-405, *VT48:5*) Shorter form **Quengoldo** (*PM*:404, *VT48:14*)

**quendu** *noun* \*"Elvish man", pl. **quendur** given (*MR*:229; changed by Tolkien from **quendo** pl. **quendor**). Compare fem. **quendi**.

**Quendya** original form of the word **Quenya**, preserved in the Vanyarin dialect (**Quenya** is the Noldorin form) (*WJ*:361, 371)

**quent** ("q") *noun* "word" (*LT2:348*; in Tolkien's later *Quenya quetta*)

**quenta** ("q") *noun* "tale" (*KWET*), "narrative, story" (*VT39:16*); **Quenta Silmarillion** "the Story/Tale of the Silmarils". Also translated "account" as in **Valaquenta** "Account of the Valar".

**quentalë** ("q") *noun* "account, history" (*KWET*), "narration, History" as abstract, but the word may also be used with a particular reference, as in **quentalë Noldoron** or **quentalë Noldorinwa** "the history of the Noldor", referring to the real events rather than an account of them: "that part of [universal] History which concerned the Noldor". (*VT39:16*; in this source the spelling really is "quentale" rather than "qentale")

**quentaro** ("q") *noun* "narrator" (*KWET*)

**quentasta** *noun* \*"historical account", "any particular arrangement (by some author) of a series of records or evidences into a given historical account" (not History as such, which is **quentalë**). (*VT39:16*, *VT48:19*).

May include the "group suffix" **-asta**.

**quentelë** ("q") *noun* "sentence" (*LT2:348*)

**quenya** *noun* (original *adj.*) "speech" (*PM*:399); the language-name **Quenya** is said to mean properly "language, speech" (*WJ*:393); cf. the phrase **coirëa quenya** "living speech" (*PM*:399). However, **Quenya** (archaic **Quendya**, still so in Vanyarin) is also interpreted "Elvish" (*Letters*:176), sc. the adjective corresponding to **Quendi** (*WJ*:374), but it was no longer used as a general adjective. **Quenya lambë** "Quenya tongue" (*WJ*:407). The command **queta Quenya!** "speak Quenya!" was used in the sense of "speak precisely and intelligibly, put into actual words" (instead of using hand signs or looks); the word **Quenya** is here used adverbially (*PE17:138*). The variant **queta quenyā** (*PE17:137*) appears to use the distinct accusative (formed by lengthening a final vowel) known from "Book Quenya".

**#quer-** *vb.* "turn" (transitive), attested as *pa.t.* **quernë** (*VT49:18-20*). Compare *kuere* (*kwere*) as one variant of a stem meaning "turn" (*PE14:65*). English intransitive "to turn" requires a reflexive pronoun in Quenya: **mo quernë immo** \*"one turned oneself" (*VT49:6*), in idiomatic English simply "one turned". Passive participle **#querna** "turned", isolated from **nuquerna** (q.v.) \*"under-turned" = reversed, turned upside down. Also in **númenquerna** \*"turned westward" (*VT49:18*), **nanquernë** \*"turned back", pl. form of \***nanquerna** (*VT49:17-18, 20*)

**#queren** *noun* "pivot" (*PE17:65*), only cited as a stem-form **querend-**. (Cf. **peltas**.) It is unclear whether Tolkien rejected this word or not.

**querma** *noun* "spinning wheel, turn-table" (*QL*: 82, *PE17:65*). It is unclear whether Tolkien rejected this word or not.

**quessë** *noun* "feather", also name of *tengwa* #4 (*Appendix E*, *WJ*:417, *KWES*, *VT45:24*); **súriquessë** "wind feather" (referring to a "tuft of radiating grass" in a drawing by Tolkien) (*J.R.R. Tolkien: Artist & Illustrator*, p. 197)

**quesset** ("q") *noun* "pillow"; probably \***quessecc-** since the Sindarin (or "Noldorin") cognate *pesseg* points to a primitive form \***kwessek-** (compare **filit**, **filic-**) (*KWES*)

**quessetéma** *noun* "qu-series", velarized series: fourth column of the Tengwar system (*Appendix E*)

**quet-** *vb.* "say, speak" (*SA:quen-/quet-*, *LT2:348*), sg. aorist **quetë** in *VT41:11* and *VT49:19* (spelt "qete" in the latter source), not to be confused with the infinitival aorist stem in the example **polin quetë** "I can speak" (*VT41:6*); pl. aorist **quetir** in *VT49:10-11*, present tense **quéta** in *VT41:13*, *pa.t.* **quentë** in *PM*:401, 404, apparent gerund **quetië** in *VT49:28* (by Tolkien translated as "words", but more literally evidently \*"speaking"). Imperative in the command **queta Quenya!** "speak Quenya!" (*PE17:138*), see **Quenya** regarding the meaning of this phrase. The verb is translated "tell" in the sentence **órenya quetë nin** "my heart tells me" (*VT41:15*). Cf. also **#maquet-**

**quetil** ("q") *noun* "tongue, language" (*KWET*)

**quetta** *noun* "word" (SA:quen-/quet-, GL:28), pl. **quettar** (WJ:391). An **quetta** "a word more" (phrase used = "to add to what has been said") (PE17:91)

**qui** *conj.* "if" (VT49:19)

**quië** *adv.* "whenever". Also **quiquië**. (VT49:23, 35)

**quildë** *noun* "hush, rest, quiet" (GL:23)

**quilë** *noun* "hue, colour" (QL:77)

**quilta** *noun* "girdle, belt" (QL:78); the same source also lists a verb **qilti-** (*sic*) "gird, encircle"; one could perhaps read \***quilta-** if this verb were to be adapted to Tolkien's later Quenya.

**químari** ("q") *noun* in pl. "phantoms" (MC:213; in LotR-style Quenya rather **fairi**, sg. **fairë**)

**quimellë** *noun* "lady" (GL:45)

**quín, quínë** *noun* "crest, ridge" (PE17:24, 173)

**quinna** *adj.* "crested" (PE17:24, 173)

**quindë** *pa.t.* of **quir-**, q.v.

**quinga** ("q") *noun* "bow" (for shooting) (KWIG, LT1:256)

**quingi** ("q") *noun* "twang, of strings, harp" (LT1:256; rather **tingë, tango** in LotR-style Quenya)

**quiquië** *adv.* "whenever". Also **quië**. (VT49:23, 35, 36)

**quín, quínë** *noun* "crest, ridge" (PE17:24)

**quinna** *adj.* "crested" (PE17:24)

**#quir-** *vb.* "stir" or make spin (actually cited as **quiri-**, perhaps with the connecting vowel of the aorist included); *pa.t.* **quindë** (QL:77)

**quorin** ("q") *adj.* "drowned, choked" (LT1:264)

Some think this is not a valid form in LotR-style Quenya, since **quo-** may not be a possible combination in this later version of the High-Elven language.

**quoro-** ("q") *vb.* "choke, suffocate" (LT1:264; *verbal stems ending in -o are not known from Tolkien's later Quenya*). See **quorin**.

<R>

-r nominative plural ending regularly used on nouns ending in -a, -i, -ië, -o, -u, e.g. **Ainur, Valar, tier**. Occasionally it is added also to nouns ending in -ë (that normally take the ending -I in the pl.). This seems to regularly happen in the case of nouns in -lë (see **#fintalë, mallë, tyellë**), sometimes also otherwise (see **Ingwë, wendë, essë** #1). This plural ending was ("it is said") first used by the Noldor (PM:402).

-r plural ending used on verbs with a plural subject (VT49:48, 50, 51), e.g. **lantar** "fall" in **Namárië** (with the plural subject **lassi** "leaves"), or **unduláver** as the pl. form of **undulávë** "licked down, covered" (PE17:72). The ending is sometimes missing where we might expect it; for instance, the verb **tarnë** "stood" has multiple subjects and yet does not appear as \***tarnar** in PE17:71.

**rá** (1) [changed by Tolkien from **hrá**], *prep.* "on behalf of", followed by dative: **rá men** or contracted **rámen** "for us, on our behalf" (VT43:27, 28, 33). As these examples indicate, independent dative pronouns may be (but do not have to be) directly suffixed to **rá**. Nouns would presumably not be suffixed like this, e.g. \***rá Eldan**

"for an Elf, on behalf of an Elf".

**rá** (2) *noun* "lion", stem **#ráv-** as in the pl. **rávi** (RAW). Compare **rau**.

**rá** (3) *noun* "arm" (LT2:335, there spelt **râ**; probably obsoleted by # 2 (and # 1) above. In Tolkien's later Quenya, "arm" is **ranco**)

**rac-** ("k") *vb.* "break", past participle **rácina** ("rákina") "broken" in **Markirya**

**#racina** *adj.* "stripped, deprived"; this adj. is only attested in the pl. (**racinë** ["k"]). Compare **rácina** under **rac-** above. Cf. **#racina tengwë** (only pl. **racinë tengwi** ("k") is attested) "stripped sign", "deprived sign"; in early Elvish analysis of Quenya the term for a consonant with no following vowel; the vowel was held to have disappeared or been omitted (VT39:6)

**ráca** ("k") *noun* "wolf" (DARÁK). Another word for "wolf" is **narmo**.

**racta-** ("k") *vb.* "stretch out, reach" (LT2:335; read \***rahta-** if the word is to be adapted to LotR-style Quenya)

\***rahta-** see **racta-**

**raica** ("k") *adj.* "crooked, bent, wrong" (RÁYAK, VT39:7), pl. **raicar** in LR:47 (read perhaps \***raicë** in LotR-style Quenya)

**raima** *noun* "net" (VT42:12)

**raimë** *noun* "network, lace" (VT42:28). – In the *Etymologies* as printed in LR, a word **raimë** "hunt, hunting" is also cited in the entry **ROY**<sup>1</sup>, but this is a misreading for **roimë** in Tolkien's manuscript (VT46:12)

**raina** (1) *adj.* "nettled, enlaced" (VT42:11)

**raina** (2) *adj.* "smiling, gracious, sweet-faced" (VT44:35, PE17:182). Cf. **raita** #3.

**rainë** *noun* "peace" (VT44:34-35)

**raita-** (1) *vb.* "make network or lace" (also **rëa-**) (VT42:12)

**raita-** (2) *vb.* "catch in a net" (VT42:12)

**raita-** (3) *vb.* "smile", *pa.t.* **rëantë** (PE17:182)

[**raiwe** *noun* "lace" (VT42:12)]

**ráma** *noun* "wing", pl. **rámar** (RAM, Nam, RGEO: 66, LT2:335); **Markirya** has both nominative pl. **rámar** "wings" and instrumental pl. **rámainen** "with wings" (translated "on wings" by Tolkien); **rámali** "wings" in MC:213 would be a partitive pl. in LotR-style Quenya. Variant **rámë** in the names **Eärrámë, Alquarámë**, q.v.

**rama-** *vb.* "to shout" (LT1:259)

**rámalócë** ("k") *noun* "winged dragon" (LOK)

**rámavoitë** *adj.* "having wings" (LT2:335, *Narqelion*)

**ramba** *noun* "wall" (RAM, SA, VT46:10)

**rambë** *noun* "a shout" (LT1:259)

**rámen**, see **rá**

**ran** (**ram-**) *noun* "noise" (LT1:259, QL:79)

**Rána** place-name "the Wayward, the Wanderer", a name of the moon (MR:198, MC:221, *Silm*); genitive **Ráno** in the phrase **Ráno tië** "the path of the Moon" (VT47:11). See also **ceuran-**, **ránasta**. According to one late source, **Rána** is not properly the Moon itself but is rather the "name of the spirit (Máya) that was said to abide in the Moon as its guardian" (VT42:13). The *Etymologies* gives **Rana** with a short vowel (RAN). In the



pre-classical Tengwar system there presupposed, **Rana** was also the name of tengwa #25 (VT45:10), which letter Tolkien would later call **Rómen** instead.

**ránasta** *noun* "lunar month" (**Rána** + **asta**, q.v.) (VT48:11)

**ranco** ("k") *noun* "arm", stem \***rancu-** given the primitive form **ranku**, hence also pl. **ranqui** ("q") (RAK)

**randa** *noun* "cycle, age" (100 Valian Years) (RAD)

**ránë** *noun* "straying, wandering" (RAN)

**ránen** *adj.* "errant" (RAN; may be a misreading for \***ránëa**)

**ranga** (pl. **rangar** is attested) *noun* "yard, full pace". This Númenórean linear measure was "slightly longer than our yard, approximately 38 inches [= 96.5 cm]". (UT:285, 461)

**rangwë** *noun* "fathom" (RAK)

**ranqui** ("q") pl. of **ranco** (RAK)

**#ranta** *noun* "part". Pl. **rantali** attested. (PE14:117)

**ranya-** (1) *vb.* "to stray" (RAN), (2) **ranya** *noun* "erratic wandering" (VT42:13), (3) **ranya**, also **aranya**, *adj.* "free". Another gloss was not certainly legible, but the editors suggest "uncontrolling" (VT46:10)

**Rása** *noun* "the Sea" (LT2:347; rather **ëar** in Tolkien's later Quenya)

**rasco**, see **rassë**

**rassë**, also **rasco**, *noun* "horn" (especially on living animal, but also applied to mountains) (RAS/VT46:10, PM:69)

**#rasta** cardinal "twelve" (isolated from **yurasta** "24", two times 12; cf. the stem **RĀSAT** "twelve" listed in the Etymologies). See **yunquë**. (PE14:17)

**ráta-** *vb.* "excel, surpass" (PE17:147)

**rato** *adv.* "soon" (Arct)

**rau** (pl. **rávi**) *noun* "lion" (LT1:260; the pl. of this "Qenya" form is valid in Tolkien's later Quenya as well, but the sg. he changed to **rá**, q.v.)

**rauca** ("k") *noun* "demon" (PE17:48). Variant of **rauco**, q.v.

**rauco** ("k") *noun* "a powerful, hostile, and terrible creature", "very terrible creature", especially in the compound **Valarauco** *noun* "Demon of Might" (WJ:415, VT39:10, cf. SA:raukor. In the Etymologies, stem **RUK**, the gloss is "demon".) Longer variant **arauco**. The plural form **Valaraucar** "Balrogs" seems to contain the variant **rauca**.

**raumo** *noun* "(noise of a) storm" (Markirya)

**raust** *noun* "hunting, preying" (LT1:260; in LotR-style Quenya rather **roimë** [misreading "raime" in LR:384]. Normally, LotR-style Quenya does not permit final consonant clusters.)

**rauta** *noun* "metal" [meaning changed by Tolkien from "copper"]. The word **tinco**, q.v., occurs with the same gloss in the LotR itself. (RAUTĀ)

**rauta-** *vb.* "to hunt" (LT1:260; in Tolkien's later Quenya rather **roita-**)

?**ravanda** *noun*?, a form cited by Tolkien to elucidate the Noldorin word **rhofan** "wilderness"; it is not clear whether **ravanda** is meant as a Quenya cognate or

just as an etymological (Old Noldorin?) form (VT46:10)

**ráva** (1) *adj.* "free, unfettered, uncontrolled, lawless" (PE17:78), "wild, untamed" (RAB). In PE17:78, the gloss "wild" is given to the variant **hráva** instead.

**ráva** (2) *noun* "bank" (especially of a river) (RAMBĀ)

**rávë** *noun* "roaring noise" (Markirya)

**rávëa** *adj.* "roaring" (Markirya)

**ravennë** *noun* "she-lion" (LT1:260)

**raxa** *noun* "a drag of any large, flat vehicle on wheels or rollers for hauling stone or other weighty material" (PE17:28)

**#raxë** *noun* "danger" (pl. ablative **raxellor**, VT44:9); Tolkien also considered the form **#raxalë** (pl. ablative **raxalellor**) (*ibid.*)

[**re**, possibly a 3rd person singular emphatic pronoun, struck out by Tolkien (VT49:49)]

**ré** *noun* "day" (of the sun), a full 24-hour cycle (Appendix D) composed of **aurë** (day, daylight) and **lómë** "night" (VT49:45). Short **-rë** in compounds like **Ringarë** (q.v.). Allative **réna** (VT49:45).

**rëa-** *vb.* "make network; make lace" (VT42:12)

**rehtië** *noun* "rescue, saving" (seemingly the gerund of a verb \***rehta-** "rescue, save"; the underlying root **REK** is defined as "recover, get out/away, save from ruin/peril/loss") (PE17:38)

**#rem-** *vb.* "snare"; cited in the form **remi-**, apparently including the connecting vowel of the aorist tense (as in \***remi** "I snare"). (VT42:12)

**remba-** *vb.* "net, entrap" (VT42:12)

**rembë** *noun* "mesh" (Appendix E, in a footnote), "hunter's or fisher's net" (VT42:29)

**rembina** *adj.* "entangled" (VT42:12); **aldarembina** pl. **aldarembinë** "tree-tangled", Quenya equivalent of Sindarin **galadhremmin** (PE17:26)

**remma** *noun* "snare" (VT42:12)

**rempa** *adj.* "crooked, hooked" (REP)

**réna** *noun* "edge, border, margin" (REG)

**rendë** pa.t. of **#rer-**, q.v. (RED)

**#rer-** *vb.* "to sow" (1st pers. aorist **rerin** "I sow"), pa.t. **rendë** (RED)

**resta** *noun* "sown field, acre" (VT46:11 cf. RED-).

The word **parma-restalyanna**, probably meaning "(up)on your book-fair", seems to use **#resta** in the sense of "fair" (as held in a field?) Carl F. Hostetter however suggests that **#resta** "fair" may be related to **ré** "day" (VT49:39-40); if so this word is wholly distinct from **resta** "sown field".

**ría** *noun* "wreath" (PM:347)

**#ric-** ("k") (1) *vb.* "try, put forth effort, strive, endeavour" (PE17:93, 94, 167), imperative **á ricë** "try!", pl. **á ricir** "let them try", **á rice am(a)ricië** "try harder!" (or more idiomatically **á carë (sí) ancarië**, lit. "do (now) with more doing!")

**#ric-** (2) *vb.* "twist", perfect **iricië** "has twisted" (VT39:9)

**rië** *noun* "crown" (RIG; VT46:11 indicates that the vowel **í** should be long)

**rië** *noun* "garland", also apparently **riendë** (PE17:182).

**riel** (\***riell-**) *noun* "garlanded maiden" (SA:kal-), full form **riellë** *noun* "a maiden crowned with a festival garland" (PM:347). In **Altariel**, **Altariellë**. Compare **rië**.

**riendë**, see **rië**

**rihta-** *vb.* "jerk, give quick twist or move, twitch" (RIK(H))

**rillë** *noun* "brilliance" (both the word and the gloss are uncertain, VT46:11)

**rilma** *noun* "glittering light" (RIL)

**riya** *adj.?* *noun?* "glittering" (RIL; in the printed *Etymologies* the word is also glossed "brilliance", but according to VT46:11 this gloss does not properly apply to this word)

**rima** *noun* "edge, hem, border" (RĪ)

**rimba** *adj.* "frequent, numerous" (RIM)

**rimbë** *noun* "crowd, host, great number" (RIM, SA:rim, Letters:282)

**rimpa** *adj.?* *noun?* "rushing, flying" (RIP; the word is more likely an adjective)

**rin** *noun* "dew" (LT1:265; rather **rossë** in LotR-style Quenya)

**rina** *adj.* "crowned" (RIG), also used as a suffix "garlanded, crowned" (PE17:182)

**rinca** *noun* "twitch, jerk, trick, sudden move" (VT46:11 cf. RIK(H))

**rinçë** ("k") (stem \***rinç-**, given the primitive form *ṛrinki*) *noun* "flourish, quick stroke" (RIK(H); the *Etymologies* as printed in LR reads "quick shake", but according to VT46:11 the correct reading is "quick stroke")

**rinda** *adj.* "circular" (RIN)

**rindë** *noun* "circle" (RIN)

**ringa** *adj.* "cold" (*Markirya*); the *Etymologies* gives **ringë** (RINGI), but it seems that **ringa** is to be preferred (cf. **Ringarë** below). **Yá hrivë tenë, ringa ná** "when winter comes, it is cold" (VT49:23). According to VT46:11, Tolkien originally used the form **ringa** in Etym as well; later he would restore it. - In early "Qenya", **ringa** is glossed "damp, cold, chilly" (LT1:265)

**Ringarë** *noun*, the twelfth and last month of the year, "December" (*Appendix D*, SA:ring); the word seems to mean "Cold-day".

**ringë** *adj.* "cold", also **ringa** (which form is to be preferred; cf. **Ringarë** in LotR). In the *Etymologies* as printed in LR, **ringë** is also given as a noun "cold pool or lake (in mountains)", but according to VT46:11 this noun should read **ringwë**. (RINGI)

**Ringil** *noun*, name of one of the great Lamps (pillared on ice), apparently contains **ringë** (RINGI). The name was later abandoned, as Tolkien decided to call the great Lamps **Illuin** and **Ormal**.

**ringwë** (1) *noun* "cold pool or lake (in mountains)" (VT46:11). The misreading **ringë** appears in Etym as printed in LR, entry RINGI.

**ringwë** (2) *noun* "rime, frost" (LT1:265)

\***risil** (**þ**) *noun* "ring" (on the ground) in **Rithil-Anamo**, q.v.

**rissë** *noun?* The word is not clearly glossed but apparently means "cut" or "cleft" (ravine), the cognate of the final element of *Imladris*, Sindarin name of Rivendell. (PE17:87)

**rista-** (1) *vb.* "cut" (RIS), "cleave" (PE17:87)

**rista** (2) *noun* "cut" (RIS), cf. #1 above.

**Rithil-Anamo** place name "Ring of Doom", translation of the foreign word **Máhanaxar** that was adopted and adapted from Valarin (WJ:401). Compare **Anamo**, q.v. Presumably \***Risil-Anamo** in Exilic Quenya, since the digraph **th** of **rithil** must represent the spirant **þ** (expressed by the letter **súlë**, older **thúlë**, in Tengwar writing).

-**ro** pronominal ending "he", in **antaváro**, q.v. In Tolkien's later Quenya, the ending **-s** covers both "he", "she" and "it".

**roa** *noun* "dog" (VT47:35). Also **huo**.

[**rocca**] *noun* "wheel" (VT46:12)

**rocco** ("k") *noun* "horse" (ROK, SA:roch; Letters:382; cf. 282 where the spelling really is **rocco**, not **rokko**). In Letters:382 the word is defined as "swift horse for riding". VT46:12 refers to an alternative form of the entry ROK that was inserted into the *Etymologies*; here **rocco**, which Tolkien revised from **ronco** ("k"), was similarly glossed "swift horse". **Nésë nórima rocco** ("k") "he was a horse strong/swift at running" (VT49:29)

#**rocindi** *noun* "debtors" (attested in the pl. in the allative case and with a pronominal ending attached: **rocindillomman** "from our debtors") (VT43:20-21). Variant #**rucindi** (similarly isolated from **rucindillomman**). These forms seem to have been ephemeral; Tolkien came up with them while attempting to translate the Lord's Prayer into Quenya, but the final version uses another construction.

#**rohta** *noun* "debt, trespass" (attested in the pl.: **rohtar**, and with a pronominal suffix: **rohtammar** "our trespasses") (VT43:19) Variant #**ruhta**. #**Rohtalië**, #**ruhtalië** "trespass-people" = those who trespass (attested in the ablative: **rohtaliello**, **ruhtaliello** "from [our] debtors" (VT43:21)

**roimë** *noun* "hunt, hunting" (the spelling "raime" in the entry ROY<sup>1</sup> in the *Etymologies* as printed in LR is a misreading, VT46:12)

**roina** *adj.* "ruddy" (ROY<sup>2</sup>)

**roita-** *vb.* "pursue" (ROY<sup>1</sup>)

**róma** (1) *noun* "horn" (WJ:368 - this refers to a "horn" as an instrument rather than as part of an animal; see **rassë**, **tarca**)

**róma** (2) *noun* "loud sound, trumpet-sound" (ROM). In the pre-classical Tengwar system presupposed in the *Etymologies*, **róma** was also the name of tengwa #30, which letter Tolkien would later call **silmë nuquerna** instead.

**róma** (3) *noun* "shoulder" (LT2:335; evidently obsoleted by # 1 and # 2 above.)

**romba** *noun* "horn, trumpet" (ROM)

**Rómë** *noun* "east", variant of **Rómen** (PE17:59). Possessive **romeva** (read **rómeva?**), genitive **rómeó** (*Ibid.*)

**rómen, Rómen** *noun* "east" (*RŌ, MEN, SA:men*), "uprising, sunrise, east" (*SA:rómen*); also name of tengwa #25 (*Appendix E*). Possessive form **rómenwa** (*PE17:59*). Variant **hrómen**, *PE17:18*. **Rómenna**, a place in the eastern part of Númenor, is simply the allative "eastward" (*SA:rómen*), cf. also **rómenna** in *LR:47, 56*. Ablative **Rómello** "from the East" or "[to one] from the East", hence Tolkien's translation "to those from the East" in his rendering of *Namárië* (*Nam, RGEO:67, PE17:59; Romello with a short o in VT49:32*). Masc. name **Rómendacil** "East-victor" (*Appendix A; cf. Letters:425*). Masc. name **Rómestámo, Róme(n)star** "East-helper" (*PM:384, 391; probably ?Rómenstar must always become Rómestar, but Tolkien cited the form as Róme(n)star to indicate the connection with rómen "east"*)

**rómenya** *adj.* "eastern" (*RŌ*)

**róna** *adj.?* "east" (*RŌ*). Compare **hróna**.

[**ronco**], see **rocco**

**ronda** *adj.* "solid, firm" (*PE17:183*)

**rondo** *noun* "a vaulted or arched roof, as seen from below" (and usually not visible from outside); "a (large) hall or chamber so roofed", "vaulted hall" (*WJ:414; VT39:9; in the Etymologies, stem ROD, the gloss is simply "cave" or "roof"; see VT46:12 for the latter gloss*). Cf. \***Elerondo**.

**ronta** *adj.?* *noun?* "hollow" (also **rotwa**) (*LT2:347*). In Tolkien's later *Quenya*, the preferred words for "hollow" are **unqua** *adj.* and **unquë** *noun.*

**ronya** *noun* "chaser", hound of chase" (*ROY<sup>1</sup>*)

**roquen** *noun* "horseman [but the *Quenya* word does not show gender], rider, knight" (*WJ:372, UT:282*)

**rossë** *noun* "fine rain, dew" (*ROS<sup>1</sup>, PM:371*)

**rosta** *noun* "ascent" (*LT1:267*)

**róta** *noun* "tube" (*LT2:347*)

**rotelë** *noun* "cave" (*LT2:347*)

**rotsë** *noun* "pipe" (*LT2:347*); pl. **rotser** (?) in *Narqelion?* (Cf. *QL:xiv*)

**rotto** *noun* "a small grot or tunnel" (*PM:365*), "cave, tunnel" (*VT46:12*)

**rotwa** *adj.?* *noun?* "hollow" (also **ronta**) (*LT2:347*). In Tolkien's later *Quenya*, the preferred words for "hollow" are **unqua** *adj.* and **unquë** *noun.*

**Rú** *noun* "Drûg", **Rúatan** pl. **Rúatani** "Drúedain" (*UT:385*)

**#ruc-** (1) ("k") *vb.* "feel fear or horror" (1st pers. aorist **rucin** "I feel fear or horror"); the verb is said to be constructed with "from" (sc. the ablative case, or prepositions like **ho** or **va**?) of the object feared. (*WJ:415*) Hence e.g. \***rucin i ulundollo** (or, \***rucin ho/va i ulundo**) for "I fear the monster"?

**#ruc-** (2) *vb.* "fly (to)", in the phrase **ortírielyanna rucimmë**, "to thy patronage we fly" (*VT44:7*). If this is really the same verb as **ruc-** #1 above, it would indicate that **ruc-** combined with the allative case implies *flying in horror* to some refuge (denoted by the allative noun).

**rúcarë** *noun* "evil-doing". Variant of **hrúcarë**. (*PE17:170*)

**rúcima** ("k") *adj.* "terrible" (*WJ:415*)

**rúcina** ("k") *adj.* (or *passive participle?*) "confused, shattered, disordered, ruined" in *Markirya* (the first version of this poem had "red skies", *MC:215*, changed to "ruined skies" in the final version; see *MC:220*, note 8)

**#rucindi**, see **rocindi**

**ruhta-** (1) *vb.* "terrify" (*WJ:415*)

**ruhta** (2), see **rohta**

**ruimen** *noun* "fireplace, hearth" (*PE17:183*)

**ruina** *adj.* "blazing, fiery" (*PE17:183*). Cf. **ruinë**.

**ruinë** *noun* "a fire, a blaze" (*PE17:183*). Compare

**nárë**.

**ruivë**, also **aparuivë**, *noun* "wild fire – fire as conflagration" (*PE17:183*)

**rúma-** *vb.* "shift, move, heave (of large and heavy things)"; participle **rúmala** in *Markirya*; this was changed to **rúma**, evidently the naked verbal stem used as participle

**Rúmil** *masc. name*, genitive **Rúmilo** (*WJ:398*)

**rúna-** *vb.* "[to] free" (*VT43:23*). Compare **eterúna-**, **etrúna-**, q.v. It is not quite clear whether **rúna** by itself is an adjective or a verb; the gloss "free" makes room for both interpretations. If **#runando** "redeemer" (q.v.) is formed from this noun, it would cover "to redeem" as well.

**#runando** *noun* "redeemer", isolated from

**Mardorunando** *masc. name* "Redeemer of the world" (*VT44:17*)

**runda** (1) *adj.* "smooth, polished" (*PE17:89*)

**runda** (2) *noun* "rough piece of wood" (*RUD*)

**rúnya** *noun* "red flame" (*SA:ruin; PM:366 gives*

**runya**)

**runya** *noun* "slot, footprint" (*RUN; according to PM:366 runya also means "red flame", but SA:ruin has rúnya for this meaning*)

**rusca** (1), also **ruxa**, *adj.* "wroth" (*PE17:188*)

[**rusca**] (2) *adj.* "red-brown" (*VT41:10*)

**rusco** (stem **ruscu-**, pl. **rusqui**) *noun* "fox" (*PM:353, VT41:10*)

**ruscuitë** *adj.* "foxy" (*VT41:10*)

**rúsë** (b) *noun* "wrath" (*PE17:188*)

**rúsëa** (b) *adj.* "wrathful" (*PE17:188*)

**rusa** *adj.* "red-haired" (*VT41:10*)

**Russandol** *masc. name* "Copper-top", a nickname (**epessë**) of Maitimo/Nelyafinwë (= Maedhros) (*PM:354*)

**russë** (1) *noun* "(a head or pelt of) red hair" (*VT41:10*)

**russë** (2) *noun* "corruscation, †sword-blade" (*RUS*)

**rusta** *adj.?* "broken" (*MC:214; this is "Qenya"*)

**ruste** *adj.?* or *participle?* "crumbling" (*MC:214; this is "Qenya"*)

**rúvina** *adj.* (or *passive participle*) "burst". A verb

**#ruv-** "to burst" may be extrapolated; the root is given as **RUVU** "burst asunder" (*QL:81*)

**ruxa** (1) *adj.* "wroth" (*PE17:188*). Also **rusca**.

**#ruxa-** (2) *vb.* "crumble"; verbal stem only attested as a participle **ruخال** "crumbling" in the *Markirya*

poem, elided from \***ruxala** (since the next word begins in an **a**).

**-rya** 3rd person sg. pronominal ending "his, her" and probably "its" (VT49:16, 38, 48, *Nam*, *RGEO*:67), attested in **coiviera** "his/her life", **máryat** "her hands", **ómaryo** "of her voice" (genitive of **ómarya** "her voice"), **súmaryassë** "in her bosom" (locative of **súmarya** "her bosom"); for the meaning "his" cf. **coarya** "his house" (WJ:369). The ending is descended from primitive  $\alpha$ -*sjā* via **-zya** (VT49:17) and therefore connects with the 3rd person ending **-s** "he, she, it". – In colloquial Quenya the ending **-rya** could be used for "their" rather than "his/her", because it was felt to be related to the plural ending **-r**, e.g. **símaryassen** "in their [not his/her] imaginations" (VT49:16, 17). See **-ya** #4.

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**-s** (1) 3rd person sg. pronominal ending "he/him, she/her, it" (VT49:48, 51), occurring in **caris** "he/she/it does" (VT49:16, PE17:129), **caitas** "it lies" (PE17:65), **tentanes** "it pointed" (VT49:26), **tulis** "(s)he comes" (VT49:19), **eques** (q.v.), **anes** (see **ná** #1), also (in object position) in **cannelyes**, **caritas**, **caritalya(s)**, **melinyes**, **tiruvantes**, and **utúvienyes**, q.v. (Tolkien mentions **-s** as an "objective" ending for the 3rd person sg. in PE17:110.) The longer form **-së** (perhaps with personal meaning "he, she" only) is said to be "rare" (VT49:51); cf. **násë** "he is", **nésë** "he was" (see **ná** #1). In **nésë** the ending is suggested to be shortened from **-sse** (VT49:28), an ending that may also be attested in the untranslated verbal form **tankassen** (PE17:76), where it is perhaps followed by a second pronominal ending **-n** "me". According to PE17:129, the 3rd person sg. ending at one stage appeared as **-ze** "when pronominal affixes followed" (Tolkien citing the form **carize-**, e.g. apparently **\*carizet** for "he makes them"); normally **z** would later become **r**, but it actually became (historically: reverted to) **s** by analogy with the short form **caris** as well as the independent pronoun **se**. Exilic Quenya would then evidently have (e.g.) **\*cariset** for "he made them", with a rare example of intervocalic **s** that is not derived from older **p**.

**-s** (2) ending for the mysterious case sometimes called "respective", actually probably a shorter variant of the locative in **-ssë**. Pl. **-is**, dual **-tes**, partitive pl. **-lis**.

**sa** pron. "it", 3rd person sg, corresponding to the ending **-s** (VT49:30). Used of inanimate things or abstracts (VT49:37; plants are considered animate; see **se**). For **sa** as object, cf. the sentence **ecë nin carë sa** "I can do it" (VT49:34). Stressed **sá** (VT49:51). **Ósa** "with it" (VT43:36). Also compare the reflexive pronoun **insa** "itself", q.v. – In one text, **sa** is also defined as "that" (VT49:18); apparently Tolkien also at one point considered giving **sa** a plural significance, so that it meant "they, them" of inanimate things, the counterpart of "personal" **té** (VT49:51).

**sa-rincë** ("k"), apparently the name of the "hook" that may be attached to a tengwa letter to indicate a following **s** (VT46:11). If so, **sa** may be a name of S (as a sound).

**sá** noun "fire" (LT1:265; "Qenya" spelling **sā**. Rather **nárë** in LotR-style Quenya.)

**saca-** ("k") (1) vb. "pursue, look for, search" (QL:81; pa.t. **sáčë**.)

**saca-** (**p**) ("k") (2) vb. "draw, pull" (VT43:23; this word must come from older **\*paca-** because it is said to be related to **sahta-**, older **bahta-**, "induce", q.v.)

**saccantë** ("k") vb. "rent" (past tense of an otherwise unattested verb **#saccata-** "rend"?) (SD:246)

**Sahóra** "the South" (LT1:248, 255; rather **Hyarmen** in LotR-style Quenya)

**#sahta-** (**p**) vb. "induce", apparently primarily in negative sense: "tempt". Compare the gerund or abstract noun **sahtië** (**p**) "pressure or force (to do something against one's will or conscience)" (VT43:22-23; compare **úsahtië**.)

**#saila** adj. "wise" (isolated from **alasaila** [q.v.] "unwise" in a late source)

**saira** adj. "wise" (SAY, VT46:12; a later source has the alternative formation **#saila** as above)

**sairina** adj.? "magic" (evidently adj. rather than noun) (GL:72)

**sairon** noun "wizard" (SAY); according to LT2:337 and GL:29, **Sairon** is also the Quenya (or Qenya) name of Dairon (Daeron).

**saiwa** adj. "hot" (LT1:248, 255, 265); rather **lauca** in Tolkien's later Quenya

**salma** noun "lyre" (LT1:265)

**Salmar** masc. name; etymology unclear - cf. **salma?** (*Silm*)

**salmë** noun "harp-playing" (LT1:265; rather **nandelë** in Tolkien's later Quenya)

**salpa-** (1) vb. "lick up, sup, sip" (SÁLAP), "take a sup of" (LT1:266)

**salpa** (2) noun "bowl" (LT1:266), also **#salpë** isolated from **tanyasalpë** "Bowl of Fire" –LT1:292

**salquë** ("q") noun "grass" (SALÁK-(WĒ) )

**#sam-** vb. "have" (cited as **samin**, 1st person sg. aorist), pa.t. **sámë** (PE17:173)

**sáma** noun "mind" (pl. **sámar** and dual **samat** [sic, read **\*sámat?**] are given) (VT39:23, VT41:5, VT49:33, PE17:183)

**sambë** (**p**) noun "room, chamber" (STAB)

**samin** (**samind-**) noun "silk" (QL:81)

**saminda**, **saminwa** adj. "silken" (QL:81)

**samna** (**p**) noun "wooden post" (STAB)

**samnar** noun "diphthongs" (sg. **#samna** "diphthong"?) (SAM; in one text probably dating to late 1930s, Tolkien rejects "**osamnar**" as the word for "diphthong", introducing the form **ocamna** to replace it. See VT44:13-14.)

**samno** (**p**) noun "carpenter, wright, builder" (STAB)

**#sámo** (**p**) noun "helper", tentatively isolated from **Rómestámo** "East-helper", q.v. When initial, **st-** would normally simplify as **s-**, for archaic **p-**.

**sampa** noun "spade" (QL:82, PE16:145); cf. the verb **sapa-** "dig"

**san** (1) adv. "then" (MC:216; also twice in *Narqelion*), a "Qenya" term apparently replaced by **tá** in

Tolkien's later conception. In his later Quenya, **san** would be the dative form of **sa** "it", hence "for it; to it".

**san** (2) *adv.* ephemeral word for "so" (**ya(n)...san** "as...so"; **san na** "thus be" = let it be so, "amen"); this form was apparently quickly abandoned by Tolkien (VT43:16, 24, VT49:18)

**sana** (1) *demonstrative* "that very thing (already referred to)" (PE16:97). **Sana wendë** "that maiden" (PE16:96 cf. 90)

**sana** (2) *noun* "day (24 hours)" (LT1:250; the later word **ré** is to be preferred to this early "Qenya" form)

**sanar** *noun* "mind" (literally "thinker" or "reflector", suggesting an underlying verb **#sana-** "to think, to reflect") (VT41:13)

**Sanavaldo** *noun* "the Almighty" (SD:401).

Compare **iluvála**.

**sanca** (p) ("k") *noun?* (or *adj.*, or *both?*) "cleft, split" (STAK)

**sancë** ("k") *adj.* "hateful" (LT2:341)

**Sancossi** ("k") *pl. noun* "the Goblins" (LT2:341)

**sanda** (p) (1) *adj.* "firm, true, abiding" (STAN)

**[sanda, sandë]** (p) (2) *noun* "name" (VT46:16)

**sandastan** *noun* "shield-barrier", a battle-formation (UT:282; probably with stem **sandastam-** since the final element is derived from a stem **stama-** "bar, exclude". Compare **talán** with stem **talám-** from the root **TALAM**.)

**sánë** (p) *noun* "pine" (PE17:81), stem **sáni-** (? – the primitive form is given as **\*thāni**, which would normally give Quenya **sánë/sáni-**, but the Quenya noun is also cited as **sáne-** as if **e** persists before an ending).

**sanga** (p) *noun* "crowd, press, throng" (STAG, SA:thang, LT2:342; *pl.* **sangar** (?) twice in *Narqelion*). In **Sangahyando** (p) *masc. name* "Throng-cleaver", name of a man in Gondor (SA:thang; a footnote in *Letters*:425 explains that "throng" here means a closely formed body of enemy soldiers. In the *Etymologies*, stems **STAG**, **SYAD**, **sangahyando** is said to be a swordname, and **LT2:342** likewise defines the word as a name of *Turambar's sword*: "cleaver of throngs, Throng-cleaver".)

**#sangië** (evidently **p**, cf. **sanga** above) *noun* "necessity" (evidently in the sense of "tribulation, pressure"; compare **sanga**, of which **#sangië** is an abstract formation). Isolated from **sangiessemman** "in our necessities" (VT44:8)

**sanganë** *vb.*? "gather" (MC:214; this is "Qenya")

**sangwa** *noun* "poison" (SAG)

**sanomë** *adv.* "there" (PE17:71). Cf. **sinomë**, **tanomë**.

**sanwë** *noun* "thought, an act of thinking" (VT39:23, 30; VT41:5, 13, PE17:183)

**sanwecenda** ("k") *noun* "thought-inspection, thought-reading" (VT41:5, PE17:183)

**sanwë-latya** *noun* "thought-opening", direct, telepathic thought-transfer (VT39:23)

**sanwë-menta** *noun* "thought-sending, mental message" ((VT41:5, PE17:183)

**sanya** (p) (1) *adj.* "regular, law-abiding, normal" (STAN); variant **vorosanya** with a prefixed element meaning "ever" (VT46:16)

**[sanya]** (p) (2) *noun* ?"name" (reading of gloss uncertain, VT46:16)

**[sanya]** (p) (3) *noun* "truth, fact" (VT46:16)

**sanyë** (p) *noun* "rule, law" (STAN)

**sap-** or **sapa-** *vb.* "dig", *pa.t.* **sampë** (PE16:145, QL:82); cf. **sampa**, and **sapsanta** below.

**sapsanta** *noun in allative*: "grave-into" (MC:221; this is "Qenya"; notice old allative in **-nta**, later dual allative only)

**sar** (**sard-**, as in *pl.* **sardi**) *noun* "(small) stone" (SAR). In **Ellessar**, *q.v.* Since Tolkien let this name have a stem in **-sarn-** (genitive **Ele[s]sarno**, VT49:28), he may seem to have changed the stem-form of **sar** from **sard-** to **sarn-**.

**sára** (1) *adj.* "bitter" (SAG)

**sára** (2) *adj.* "fiery" (LT1:248; this "Qenya" word may have been obsoleted by # 1 above)

**sara** (p) *noun* "stiff dry grass, bent" (STAR)

**sarat** (*pl.* **sarati** given) *noun* "letter", any individual significant mark, used of the letters of **Rúmil** after the invention of **Fëanor's tengwar** (WJ:396). Cf. **sarmë**.

**sarco** ("k") *noun* "flesh" (LT2:347; Tolkien's later Quenya has **hrávë**)

**sarcuva** ("k") *adj.* "corporeal, bodily" (LT2:347; hardly a valid word in Tolkien's later Quenya, since it connects with **sarco** above)

**sarda** *adj.* "hard" (VT39:17); *pl.* **sardë** "hards" may be used in the same sense as **sarda tengwi**, *q.v.* (As an independent form we would rather expect a nominal *pl.* **sardar**.)

**#sarda tengwë** *noun* "hard sound", a term for "consonant", but not used of semi-vowels (*y, w*) and continuants (*l, r, m, n*, *noun*). (Only *pl.* **sarda tengwi** [ř] is attested; we would rather expect **#sardë tengwi** with the *pl.* form of the adjective.) **Sarda tengwi** are also simply called **sardë** "hards", see **sarda**. (VT39:17)

**sarmë** *noun* "writing" (VT39:8). Cf. **sarat**.

**sarna** *adj.* "of stone" (SAR)

**sarnë** *noun* "stony place" (SAR; in the *Etymologies* as printed in *LR*, the gloss reads "strong place", but according to **VT46:12** the proper reading is "stony place")

**sarnië** (**sarniyë**) *noun* "shingle, pebble-bank" (UT:463, VT42:11)

**sarno** *noun* "table" (QL:82)

**sarquá** ("q") *adj.* "fleshy" (LT2:347) Compare **sarco**, **sarcuva**.

**Sarquindi** ("q") *pl. noun* "Cannibal-ogres" (LT2:347)

**sarta** *adj.* "steadfast, trusty, loyal" (PE17:183)

**sarto** *noun* "trusty follower, loyal companion (member of 'comitatus' of a lord, or prince)", also **satár** (PE17:183)

**#sat-** *vb.* "set aside, appropriate to a special purpose or owner" (VT42:20). Cited in the form **"sati-**"; the final **-i** may be simply the connecting vowel of the aorist (as in **\*satin** "I set aside"). This verb "was in Quenya applied to time as well as space" (VT42:20)

**satar** *noun* "trusty follower, loyal companion (member of 'comitatus' of a lord, or prince)", often in form **sarto** (PE17:183)

**satto**, "Qenya" numeral "two" (in Tolkien's later Quenya *atta*) (VT49:54)

**satya** *adj.* "private, separate, not common, excluded" (VT42:20)

**sau-** *prefix* denoting doing something very badly, as in **saucarë**, q.v. (PE17:183)

**saucarë** *noun* "doing or making a thing very badly" (PE17:183).

**saucarya** *adj.* "evil-doing" (PE17:68). Cf. **saucarë**.

[**sauna**] (**p**) *noun* "wooden post", changed by Tolkien to **samna** (VT46:15)

**saura** (**p**) *adj.* "foul, evil-smelling, putrid" (THUS), "foul, vile" (PE17:183). This adjective underlies the name **Sauro**, **Sauron** (q.v.) Alternatively explained to mean "cruel" (PE17:184); a deleted gloss defined the word as "bad, unhealthy, ill, wretched" (PE17:172). Tolkien did not consistently hold that the initial **s** represents older **p**; sometimes he derived **saura** (and so implicitly **Sauron**) from stems with original **s-**.

**Sauro** (**p**) (1), usually in longer form **Sauron** (**p**), masc. name "the Abhorred", name of a Maia, the second Dark Lord (said to be the name by which he was "afterwards called", MR:147; according to PE17:183, his original name was **Mairon**, q.v.). Earlier **Thauron** (SA:*thaur*, THUS), archaic \***Öaurond-** (Letters:380, where the initial Greek letter represents *th*). The stem of **Sauron** would then be \***Saurond-**. – Another form of the name is **Súro**.

[**sauro**] (2) (**p**) *noun* "carpenter, wright, builder", changed by Tolkien to **samno** (VT46:15)

**sav-** *vb.* "believe (that statements, reports, traditions, etc. are) true, accept as fact" (VT49:27; the *first person aorist savin* is given). Not used with a person as object (in the sense of believing that this person tells the truth); with a noun, name or corresponding pronoun as object, **sav-** implies "I believe that he/she/it really exists/existed": **Savin Elessar** "I believe that Elessar really existed" (VT49:27). To "believe in" someone meaning "believe that (s)he tells the truth" can be paraphrased as (for instance) **savin Elesarno quetië** "I believe in Elessar's words" (lit. speaking). (VT49:28)

**sáva** *noun* "juice" (SAB)

**Sáya**, name of the fire-fay (GL:66)

**se** (1) *pron.* "he, she, it" also object "him, her, it", 3rd person sg. Used "of living things including plants" (VT49:37; the corresponding inanimate pronoun is **sa**). The pronoun comes directly from **se** as the original stem-form (VT49:50). Stressed form **sé**, VT49:51, attested in object position in **melin sé** "I love him" (VT49:21). **Ösë** "\*"with him/her", VT43:29; see **ó-**. Long dative/allative **sena** "[to/for] him" or "at him", VT49:14, allative **senna** "\*"to him/her" (VT49:45, 46). Compare the reflexive pronoun **insë** "\*"himself, herself".

**se** (2), also long **sé**, preposition "at, in" (VT43:30; compare the "locative prefix" **se-** possibly occurring in an early "Qenya" text, VT27:25)

**selda** *adj.?* *noun?* (meaning not clear, related to **seldë** "child" (meaning changed by Tolkien from "daughter") and **seldo** "\*"boy". Thus **selda** may be an adjective "\*"childlike", since **-a** is a frequent adjectival ending. Alternatively, as suggested in VT46:13, **selda** may be a neuter noun "child", corresponding to masc. **seldo** "\*"boy" and fem. **seldë** "\*"girl" (before Tolkien changed the meaning of the latter to "child"). (SEL-D, cf. VT46:22-23)

**seldë** *noun* "child" (meaning changed by Tolkien from "daughter"; in his later texts the Quenya word for "child" is rather **hína**, and the final status of **seldë** is uncertain. See also **tindómerel**.) (SEL-D, VT46:13, 22-23) In one late source, Tolkien reverts to the meaning "daughter", but this may have been replaced by **anel**, q.v.

**seldo** *noun* (meaning not quite clear, likely the masculine form of **seldë** "child", hence "\*"boy") (SEL-D, VT46:13, 22-23)

**seler** (**p**) (**sell-**, as in pl. **seli**) *noun* "sister" (THEL/THELES). In a later source, the word **nésa** (q.v.) appears instead, leaving the conceptual status of **seler** uncertain.

**seli** (**p**) pl. of **seler** (THEL/THELES)

\***selma** (**p**) *noun* "a fixed idea, will" (WJ:319; only the archaic/Vanyarin form **pelma** [*thelma*] is given)

[**selyë** *noun* "daughter", used in children's play for "fourth finger" or "fourth toe" (VT47:10, 15, VT48:4) It is unclear whether it was the word **selyë** "daughter" itself that was rejected, or just its use as a play-name of a digit. Compare **yeldë**, **yendë**.]

**sen-** *vb.* "let loose, free, let go" (VT43:18)

#**sén** *collective* (?) *noun* "children", isolated from

**Erusén** "the children of God" (RGEO:74, VT49:35). The word would seem to be a collective, since it has no plural ending.

**sena** *dative/allative pronoun* "to him [/her/it]", "at him [/her/it]"; see **se**. (VT49:14)

**senda** *adj.* "resting, at peace" (SED)

\***sendë**, see **ser-**

**senna** (1), see **se** #1

**senna** (**p**, cf. older form **thenna**) *adj.* "short" (PE17:185). This is a later (TLT) variant of **sinta**.

**senwa**, also **senya**, *adj.* "usual" (VT49:22, 35). Notice that \***senya** may conceivably also function as a genitive pronoun "his, her", derived from \***sen** as the dative form of **se** #1 (compare **ninya**, **menya**).

-**ser** *noun* "friend" (SER)

**ser-** *vb.* "rest" (1st pers. aorist **serin** "I rest"); pa.t. probably \***sendë** since the R of **ser-** was originally D (cf. stem **SED**; compare **rer-** pa.t. **rendë** from **RED** concerning the past tense)

**sercë** ("k") *noun* "blood" (SA:sereg, PE17:184; the Etymologies gives **yár** as the Quenya word for "blood")

**sérë** *noun* "rest, repose, peace" (SED, VT44:35); see under **úyë** concerning the sentence **úyë sérë indo-ninya simen** in *Fíriel's Song*

**Serindë** (**p**) fem. name; "Broideress" (*Silm*) or "Needlewoman" (PM:333). Original form **Therindë**, q.v.

**sermë** *noun* "friend" (fem.) (SER)

**sermo** *noun* "friend" (evidently masc., since **sermë** is stated to be fem.) (*SER*)

**seron** *noun* "friend" (*SER*)

**sesta-** *vb.* "to liken, compare" (*QL:82*)

[**setta**, **setya** *adj.* "first" (possibly also "primary", but Tolkien's gloss was not certainly legible) (*VT46:13*)]

**si** *adv.* "here" (*VT49:33*; *this may be a root or "element" rather than a Quenya word; see sissë, sinomë*)

**sí** *adv.* "now" (*Nam, RGeo:67, LR:47, SD:310, VT43:34, VT49:18, PE17:94*), **sin** (*SI, LR:47*) or **sín** (*SD:247, 310*) before vowels. Compare the distribution of *alan* in English, though in his Quenya version of Hail Mary, Tolkien used **sí** also before a vowel (**sí ar** "now and", *VT43:28*). **Si**, a short (or incompletely annotated) form of **sí** (*VT43:26, 34*). – In Fíriel's Song, **sí** is translated "here".

**siar**, **siarë** *adv.* "this day", a form Tolkien apparently abandoned in favour of **sira**, q.v. (*VT43:18*)

**sicil** ("k") *noun* "dagger, knife" (*SIK*)

**sië** *adv.* "thus" (*VT43:24, VT49:18*)

**sil-** *vb.* "shine" (white), present tense **síla** "shines, is shining" (*FG*); aorist **silë**, pl. **silir** (*RS:324*), frequentative **sisíla-** (*Markirya* comments), future tense **siluva** (*VT49:38*), dual **siluvat** (*VT49:44, 45*)

**#sil-cal-** ("k") *vb.* "to shine" (silver and gold) < "Quenya" **sílankálan** "they shine (silver and gold)" (*VT27:20, 27*); cf. **sil-**, **cal-**, q.v.

**sisicala-** ("k") *vb.* "to shine continuously (silver and gold)" ("Quenya" inflected form **sisilkalan**) (*VT27:20, 26, 27*)

**silda-ránar** *noun in locative* "in gleaming-moon" (locative -r) (*MC:213*; *this is "Quenya"; cf. sildë*)

**sildai** ??? (*Narqelion*)

**sildë** *adj.?* "gleaming" (?) (*MC:214*; *this is "Quenya"; cf. silda-ránar*)

**silima** *noun* the substance the Silmarils were made of, invented by Fëanor (*SA:sil*)

Silindo "Jupiter" (*LT1:265*; *this planet is called Alcarinquë in Tolkien's later Quenya*)

**#sillumë** *noun* "this hour", ablative **sillumello** "from this hour" (*VT44:35*). Compare **silumë**.

**silma** *adj.* "silver, shining white" (*SIL*), "crystal (white)" (*PE17:23*)

**Silmarien** (*sometimes "-riën"*) fem. name, apparently incorporates **sil(i)ma** (*Appendix A*) and the feminine ending **-ien**, or **-rien** as a variant of **-riel** (garlanded maiden) as in **Altariel** (Galadriel).

**Silmaril** (**Silmarill-**, as in pl. **Silmarilli**), *noun*, name of the shining jewels made by Fëanor; full sg. form **Silmarillë** (*SA:sil, SIL, RIL, MIR*). Translated "radiance of pure light" in *Letters:148*. Gen. pl. **Silmarillion**, as in (**Quenta**) **Silmarillion** "(the Story) of the Silmarils".

**silmë** *noun* "starlight", also name of tengwa #29 (*Appendix E*), though in the pre-classical Tengwar system presupposed in the *Etymologies*, the name **silmë** instead applied to tengwa #3 (*VT46:13*). **Silmë nuquerna** "s reversed", name of tengwa #30, similar to normal **silmë** but turned upside down (*Appendix E*). In the *Etymologies*, stem *SIL*, **silmë** is defined as the "light of Silpion" (Telperion), and also a poetic word for "silver".

**Silmeráno** *noun in genitive*, "of silver moon" (*MC:220*; *this is "Quenya"*)

**Silmerossë**, a name of Silpion (Telperion) (*ROS<sup>1</sup>, SIL*)

**silo** *adv.* "hence" (from here), also **sio** (*VT49:18*). The words seem to incorporate **-lo**, a shorter version of the ablative ending **-llo**, and **-o**, the genitive ending that may also be used in an ablative sense. Compare **talo**, **tó** "thence".

**Silpion**, a name of the Elder of the Two Trees of Valinor (Telperion, the White Tree). (*Silm, SIL, SÍLIP, BAL, ROS<sup>1</sup>, LR:385*) In the pre-classical Tengwar system presupposed in the *Etymologies*, the name **Silpion** is also applied to tengwa #29, which letter Tolkien would later call **silmë** instead.

**silquelosseën** ("q") *noun* "blossom-white hair" (*MC:216*; *this is "Quenya", but compare lossë*)

**silumë** *adv.* "at this time" (*VT49:11, 18*). Compare **talumë**, **#sillumë**.

**síma** *noun* "mind, imagination" (*VT49:16*); variant **isima**. Also attested with endings: **símaryassen** "in their imaginations" (with the ending **-rya** used = "their" rather than "his/her", according to colloquial useage) (*VT49:16*)

**simen** *adv.* "hither" (*VT49:33*), **símen** "here" (*FS*; cf. **sinomë** in *EO*). Compare **tamen**.

**simpa** *noun* "pipe, flute" (*LT1:266*)

**simpetalla** ??? (*Narqelion*)

**simpetar** *noun* "piper" (*LT1:266*)

**simpina** *noun* "pipe, flute" (*LT1:266*)

**simpisë** *noun?* "piping" (*LT1:266*)

**sin** (1) a word either meaning "thus" (adverb) or "this" (as an independent word in the sentence, not modifying another word like **sina** does). Attested in the sentence **sin quentë Quendingoldo Elendilenna**, either "this Pengolodh said to Elendil" or "thus spoke Pengolodh to Elendil" (*PM:401*). Patrick Wynne argues that **sin** is an adverb "thus" derived from the stem *si-* "this (by me)" (*VT49:18*)

**sin** (2) *adv.*, a form of **sí** "now" (q.v.) often occurring before vowels; also **sín** (*SI*). However, **sí** itself (q.v.) may also appear before a vowel.

**sina** demonstrative "this" (*following* its noun in our sole example: **vanda sina** "this oath"). (*CO, VT49:18*; *in the latter source, sina is called an adjective*). This word would, like Sindarin *hen*, be derived from primitive *\*sīnā* (*VT49:34*). Cf. **sin** #1.

**sina** *passive participle* "known, certain, ascertained" (*PE17:68*), connecting with **ista-** and **sintë**. Also **sinwa**.

**sincahonda** *adj.* "flint-hearted" (*LotR3:VI ch. 6*). Hence noun **#sinca** "flint-[stone]"?

**sinda** (**b**) *adj.* "grey" (*PE17:72*); nominal pl. **Sindar** used = "Grey-elves", lit. "Grey ones"; see *WJ:375*. Gen. pl. **Sindaron** in *WJ:369*. With general meaning "grey" also in **Sindacollo** > **Singollo** "Grey-cloak, Thingol" (*SA:thin(d), PE17:72*; see also **sindë**, **Sindicollo**); †**sindanórië** "grey land", ablative **sindanóriello** "from/out of a grey country" (*Nam*); the reference is to a "mythical region of shadows lying at outer feet of the Mountains of Valinor" (*PE17:72*).

However, other sources give **sindë** (q.v.) as the Quenya word for "grey"; perhaps **sinda** came to mean primarily "Grey-elf" as a noun. Derived adjective **Sindarin** "Grey-elven", normally used as a noun to refer to the Grey-elven language. (Appendix F)

**sindarinwa** (p) *adj.* "Grey-elven" in the phrase **hwesta sindarinwa** "Grey-elven *hw*" (Appendix E); it may really be "Sindarin" (as a noun) with the possessive ending **-va**, **-wa** appended, hence literally "*hw* of [the] Sindarin [language]"

**sindë** (p) *adj.* "grey, pale or silvery grey" (the Vanyarin dialect preserves the older form **pindë**) (WJ:384, THIN; in SA:thin(d) the form given is **sinda**, cf. also **sindanóriello** "from a grey country" in Namárië. **Sindë** and **sinda** are apparently variants of the same word.) Stem **sindi-**, given the primitive form  $\ast$ thindi; cf. **Sindicollo** (q.v.)

**sindië** (p) *noun* "greyness", **sindië-nóre**  $\ast$ "land of greyness", also (more literally corresponding to the English translation) **nóre sindiëo** (PE17:72), other names of **sindanórië**, see **sinda**.

**sinen** *adv.* "in this way; so" (VT49:18)

**Sindel** (p) (**Sindeld-**, as in pl. **Sindeldi**) *noun* "Grey-elf" = **Sinda** pl. **Sindar**, but less common (WJ:384)

**sindi** *noun* "river" (LT1:265; rather **sirë** in LotR-style Quenya)

**Sindicollo** (p) *noun* "Grey-cloak", title of Elwë (Elu). Sindarin *Thingol*. (WJ:410, MR:217). (**Sindi-** in this name is a compound form of **sindë**, q.v.) Original form **Thindicollo** (WJ:333). The *Silmarillion* appendix (SA:thin(d)) gives **Sindacollo**.

**Sindo** (p) *masc. name*, Elwe's brother (THIN)

**singë** *noun* "salt" (QL:83)

**singwa** *adj.* "salt" (salty) (QL:83)

**Singollo** (p) contraction of **Sindicollo**, q.v. (*Silm*)

**sinomë** *compound noun* "this place" (EO), used as *adverb* (or uninflected locative) = "in this place" = "here" (VT49:18). Variant **sínomë** (VT44:36). Cf. **sanomë**, **tanomë**.

**sinqui** ("q") ??? (*Narqelion*)

**sinquitálar** ("q") ??? (*Narqelion*)

**sinta** (p) (1) *adj.* "short" (STINTĀ). Cf. **senna** #2.

**sinta-** (p) (2) *vb.* "fade", pa.t. **sintanë** (THIN)

**sintamo** *noun* "smith" (PE17:107-108), cf. more usual variant **tamo**, q.v.

**sintë** *pa.t. vb.* "knew", irregular pa.t. of **ista-** (besides **isintë**) (IS, VT48:25)

**sinwa** *passive participle* "known, certain, ascertained" (PE17:68), connecting with **ista-** and **sintë**. Also **sina**.

**sinya** *adj.* "new" (SI)

**sinyë** (p) *noun* "evening" (THIN)

**sio** *adv.* "hence" (from here), also **siló** (VT49:18)

**sir-** (1) *vb.* "flow" (SIR)

**sir** (2), also **sira**, *adv.* "hither" (primitive  $\ast$ sida,  $\ast$ sida) (VT49:18)

**sír** *noun* "river", shorter form of **sirë** (PE17:65, VT49:17)

**síra** *compound noun* "this day", used =  $\ast$ "today" as *adverb* (VT43:18)

**sírë** *noun* "river" (SIR, VT46:13), "stream" (LT1:265). Also short form **sír**, q.v. Compare **#sirya**.

**siril** *noun* "rivulet" (SIR)

**sirilla** *participle*  $\ast$ "flowing", "Qenya" participle of **siri-** "flow" (*Narqelion*, cf. QL:xiv)

**sírima** *adj.* "liquid, flowing" (LT1:265)

**Siriondil** *masc. name*,  $\ast$ "Sirion-friend" (Appendix

A)

**sirpë** *noun* "stem, stalk" (QL:84)

**#sirya** *noun* "river", attested in the dual form **siryat** (VT47:11). Compare **sirë**.

**sís** *adv.* "here" (VT49:18, 23), also **sissë**

**sisíla-** is said to be the "frequentative" form of **sil-** (MC:223); the participle **sisílala** in *Markirya* is simply translated "shining".

**sissë** *adv.* "here" (VT49:18), also **sís**

**Sistar** ??? (VT45:12; the word is not clearly defined)

$\ast$ **sistë** ( $\ast$ **sisti-**) may be a possible phonological updating of the "Qenya" noun **sist** (**sisty-**) "ulcer". *Adj.* **sistina** "ulcerated" (QL:86)

**sitë** *adj.* "of this sort" (VT49:18)

**siulë** *noun* "incitement" (SIW)

**sívë** (1) *prep.* "as", apparently **ve** of similar meaning with the prefix **sí-** "this, here, now"; **sívë** therefore makes a comparison with something close, whereas **tambë** (q.v.) refers to something remote. **Sívë...tambë** "as...so" (VT43:17). Elided **sív'** in VT43:12, since the next word begins in the vowel **e-**.

**sívë** (2) *noun* "peace" (VT44:35)

**sívë** (3) *noun* "knowing, knowledge" (PE17:68; probably never meant to coexist with #1 and #2 above, so **istyá** may be preferred)

**soa** ("söa") *noun* "filth" (PE17:186)

**soica** ("k") *adj.* "thirsty" (VT39:11)

**solmë** *noun* "wave" (LT1:266)

**Solonel** (**Soloneld-**) *noun*, a name of the Teleri (here in the sg, pl. **Soloneldi**). Note that this form is influenced by Telerin; pure Quenya has **Solonyeldi**, sg. **#Solonyel**. (PHAL/PHĀLAS, NYEL, SOL)

**sól**, also **solma** or **solos**, *noun* variant words apparently for "helmet", cf. **castol**, q.v. (PE17:188)

**solma**, see **sól**

**solor** *noun* "surf" (SOL); **solor**, **solossë** *noun* "surf, surge" (LT1:266)

**solos**, see **sól**

**solossë** *noun* "surf, surge" (LT1:266); also **solor**

**sóma** *noun* "state, condition" (QL:85)

[**sonda** *adj.* "dear, fond" (VT46:15)]

[**sondo** *noun* "friend" (VT46:15)]

**songa** *noun* "mouth", in the sense of "interior cavity behind the teeth, containing tongue" (PE17:126)

**sor**, **sornë** *noun* "eagle" (LT1:266); rather **sonon** in LotR-style Quenya

**sóra** *adj.* "long, trailing" (LT2:344)

**sorna** (p) *adj.* "steadfast" (PE17:113)

**sornion** *noun* "eyrie" (LT1:266)



**sorno** (**p**) *noun* "eagle" (archaic **thorno**) (*Letters: 427*). Also **sonon**. Early "Qenya" has **sor**, **sornë** (*LT1:266*)

**sonon** (or **sornë**) (**p**) *noun* "eagle", before an ending **sorn-** as in pl. **sorni**, "gen.sg....*sornen*"; in LotR-style Quenya this would be the dative singular instead (*THOR/THORON*). SD:290 has the pl. **sononi** "eagles", changed to **sorni** as in the *Etymologies*. Early "Qenya" has the forms **sor**, **sornë** (*LT1:266*)

**Sorontar** (**p**) *masc. name* "King of Eagles", Sindarin *Thorondor*, name of a great Eagle (*SA:thoron, THOR/THORON, TĀ/TA3*)

**Soronto** (**p**?), *masc. name*, seems to incorporate **sonon** "eagle"; the ending **-to** is rare (occurs in **suhto**, q.v.), here apparently used to derive a masculine name.

**Soronúmë** (prob. **p**) (name of a constellation, apparently incorporating **sonon** "eagle") (*SA:thoron*)

**sovallë** *noun* "washing, bathing; purification" (*QL: 86*)

**sovo-** *vb.* "wash" (read perhaps **#sov-** if the verb is to be adapted to LotR-style Quenya, since Tolkien's later versions of the language do not seem to have **o-** stem verbs), pa.t. **sóvë** (*QL:86*)

**-ssë** (1) locative ending (compare the preposition **se**, **sé** "at", q.v.); in **Lóriendessë**, **lúmessë**, **máriessë** (q.v. for reference); pl. **-ssen** in **yassen**, **lúmissen**, **mahalmassen**, **simaryassen**, **tarmenissen**, q.v. The part. pl. (**-lissë** or **-lissen**) and dual (**-tsë**) locative endings are known from the Plotz letter only.

**-ssë** (2), 3rd person sg. reflexive ending, **melissë** "he loves himself", possibly also **quernessë** "he turned (himself)" (*VT49:20-21*). Compare **-ttë** #2. The ending **-ssë** seems prone to confusion with the locative ending; an alternative wording would be the analytical construction **\*melis immo** with a separate reflexive pronoun. Tolkien himself changed **quernessë** to **quernes immo** (*VT49:20-21*).

**-ssë** (3) possible longer form of the 3rd person ending **-s**; see **-s** #1. Such an ending probably could not coexist with **-ssë** #2 above. In one source, Tolkien first queried, then deleted this ending (*VT49:49*).

**-sta** (1) "you", dual 2nd person possessive pronominal ending: "of you two" (*VT49:45, 16*), cf. **-stë** (q.v.) Genitive **-sto** in **veryanwesto** "of your wedding" (*VT49:45*) and **tengwiesto** "of your reading" (*VT49:47*), allative **-stanna** in **parmastanna** "on your book" (*VT49:47*). An archaic ending of similar form could also be the *third* person dual "of the two of them" (but according to *VT49:51*, the corresponding subject ending was changed to **-ttë**, and then the ending for "their" would presumably become **\*-tta**)

**-sta** (2) ending occurring in the names of certain *lands* (*VT43:15*), e.g. the **Forostar** or "Northlands" of Númenor (*UT:165*)

**-stë** "you", 2nd person dual pronominal ending (*VT49:51, 53*), e.g. **caristë** "the two of you do" (*VT49:16*). Tolkien first wrote **carindë**, but changed the ending (*VT49:33*). The ending **-stë** is derived from earlier **-dde** (*VT49:46, 51*). An archaic ending of similar form could also be the *third* person dual, "the two of

them" (but see **-ttë** #1).

**sú** *noun* "sound of wind" (*VT47:12*), "noise of wind" (*LT1:266, "Qenya" spelling sū*)

**suc-** ("k") *vb.* "to drink" (1st pers. aorist **sucin** "I drink") (*SUK*)

**suctë** ("k") "resin, gum"; read **\*suhtë** if the word is to be used in LotR-style Quenya, since Tolkien decided that **ct** becomes **ht** in Quenya. (*QL:86*)

**\*suhtë**, see **suctë**

**suhto** *noun* "draught" (*SUK*)

**sulca** ("k") *noun* "root" (especially as edible) (*SÚLUK*)

**súlë** (**p**) *noun* "spirit, breath", also name of tengwa #9; originally **thúlë** (**púlë**), before the shift **th > s** that occurred shortly before the rebellion of the Noldor (*Appendix E, THŪ*). Its gloss, "blowing forth", was metaphorically used as "the emission of power (of will or desire) from a spirit" (*PE17:124*). If the element **súlë** appears in **Súlimë** and **Súlimo** (q.v.), the stem-form may seem to be **súli-**.

**súlimarya** ??? (*Narqelion*)

**Súlimë** *noun*, third month of the year, "March". The word apparently means "windy one" (*Appendix D; SA:sûl; not capitalized in the latter source*). Early "Qenya" has **súlimë** "wind" (*LT1:266*)

**Súlimo** (**p**) surname of Manwë (wind-god) (*THŪ, SA:sûl*). Compare **súlë** and perhaps **sú**.

**súlo** (stem **\*súlu-**, given the primitive form **ʷsuglu**; the pl. may be **\*súlwī**) *noun* "goblet" (*SUG; see SUK; apparently changed by Tolkien from súla, VT46:16*)

**sulp-** *vb.* "lick" (*LT1:266; rather lav- in Tolkien's later Quenya*)

**sulpa** *noun* "soup" (*LT1:266*)

**súma** *noun* "hollow cavity, bosom"; cf.

**súmaryassë** "in her bosom" (**súma-rya-ssë** "bosom-her-in") in *Markirya*

**sundo** (**p**) *noun* "base, root, root-word" (*SUD*), sc. a Quendian consonantal "base". According to *VT46:16*, Tolkien changed the root to *STUD*, thereby implying that **sundo** was originally **pundo** (compare Sindarin *thond* "root").

**sundóma** (**p**) *noun* "base-vowel" (**sundo + óma**), the determinant vowel of a "base" or root (Christopher Tolkien gives the example *KAT*, which stem has the *sundóma* A; the stem *TALAT* has the *sundóma* repeated; in derivative forms the *sundóma* might be placed before the first consonant; e.g. *ATALAT*) (*WJ:319*)

**sungwa** *noun* "drinking-vessel" (*SUK*)

**súrië** *noun* "wind", stem **súri-** because of primitive form **sūri-** (*PE17:62*), hence the instrumental form **súrinen** "in the wind" or more literally "by the wind" (*Nam, RGEO:66, Markirya, J.R.R. Tolkien: Artist & Illustrator p. 197*); **Súriön** *masc.name*, "Wind-son" (*Appendix A*). Early "Qenya" has **súru** (*MC:213, 216, 220*). See also **súriquessë**.

**#surië** (**p**), possibly a noun "seeking"; see **minasurië**.

**súriquessë** *noun* "wind feather" (referring to a "tuft of radiating grass" in a drawing by Tolkien) (*J.R.R. Tolkien: Artist & Illustrator*, p. 197)

**Súro** (**þ**) *masc. name*, alternative form of *Sauro(n)* (*THUS*)

**súru** *noun* "wind" (*MC:213, 216, 220; this is "Qenya"; Tolkien's later Quenya has súrë*)

**surya** *noun* "spirant consonant" (*SUS*)

**súya-** (**þ**) *vb.* "breathe" (*THU*)

**súyer** ??? (*Narqelion*)

<T>

**-t** (1) dual ending, on nouns denoting a pair of something: **attat** "2 fathers or neighbours" (*VT48:19; see atto*), **máryat** "her (pair of) hands" (*Nam*), **siryat** "two rivers" (*VT47:11*), **ciriat** "2 ships" (*Letters:427 – read ciryat as in the Plotz Letter?*), **maquat** "group of ten" (from **maqua**, meaning among other things "group of five") (*VT47:7*), **nápat** "thumb and index as a pair" (*VT48:5*), also compare **met** "us two" as the dual form of **me** "us" (*Nam, VT47:11*). Other dual endings known from the Plotz letter: genitive **-to**, possessive **-twa**, dative **-nt**, locative **-tsë**, allative **-nta**, ablative **-lto**, instrumental **-nten**, plus **-tes** as a possible short locative. It may be that these endings only apply to nouns that would have nominative dual forms in **-t**, and that nouns preferring the alternative dual ending **-u** would simply add the otherwise "singular" case endings to this vowel, e.g. \***Alduo** rather than ?**Alduto** as the genitive form of "Two Trees" (**Aldu**). – The ending **-t** is also used as a verbal inflection, corresponding to pl. **-r** (**elen atta siluvaŕ**, "two stars shall shine", *VT49:45*; the verb **carit** "do" would also be used with a dual subject, *VT49:16*; cf. also the endings listed in *VT49:48, 50*).

**-t** (2) "them", pronominal ending; seen in the word **laituvalmet** "we shall bless them" (**lait-uva-lme-t** "bless-shall-we-them"). According to *PE17:110*, this **-t** covers both sg. and dual. Also independent word **te** pl. and **tú** dual (possibly \***tu** when unstressed).

**-t** (3) reduced pronominal affix of the 2. person, "you" (sg.), the long form being **-tyë** (*both endings are listed in VT49:48*). See **heca** regarding the example **hecat** (*WJ:364*). However, in a later source, Tolkien denies that **-tyë** has any short form (*VT49:51, 57*). The status of the ending **-t** is therefore doubtful.

**ta** (1) *pron.* "that, it" (*TA*); compare **antaróta** "he gave it" (*FS*); see **anta-**. The forms **tar/tara/tanna** "thither", **talo/tó** "thence" and **tás/tassë** "there" are originally inflected forms of this pronoun: \***to** "that", \***from** "that" and \***in** "that" (place), respectively. Compare "there" as one gloss of **ta** (see #4).

**ta** (2) *adv.* "so, like that, also", e.g. **ta mára** "so good" (*VT49:12*)

**ta** (3) *pron.* "they, them", an "impersonal" 3rd person pl. stem, referring "only to 'abstracts' or to things (such as inanimates) not by the Eldar regarded as persons" (*VT43:20, cf. ta as an inanimate Common Eldarin plural pronoun, VT49:52*). Compare **te**, q.v. The word **ta** occurring in some versions of Tolkien's Quenya Lord's Prayer may exemplify this use of **ta** as an

"impersonal" plural pronoun: **emmë avatyarir ta** "we forgive them" (*VT43:8, 9*; this refers to trespasses, not the trespassers). However, since Tolkien also wanted **ta** to mean "that" (see #1 above), he may seem to be somewhat dissatisfied with **ta** "they, them", introducing variant forms like **tai** (*VT49:32*) to free up **ta** as a sg. pronoun. In one document, **tai** was in turn altered to **te** (*VT49:33*), which could suggest that the distinction between animate and inanimate "they, them" was abandoned and the form **te** (q.v.) could be used for both. In some documents, Tolkien seems to use **tar** as the plural form (*VT49:56 mentions this as an uncertain reading in a source where the word was struck out; compare ótar under ó-*).

**ta** (4) *conj.*, said to be a reduced form of **tá** "then", used "before each new item in a series or list"; "if as often in English the equivalent of *and* was omitted, and placed only before a final item [e.g. 'Tom, Dick, and Harriet']", this would in Quenya represent a discontinuity, and what followed after *ta* would be an addition of something overlooked or less important". (*PE17:70*) Hence the use of **arta** (*ar ta*, "and *ta*") for "et cetera"; in older language **ta ta** or just **ta**.

**ta** (5) *adv.* "there" (*VT49:33; this may be an Elvish root or "element" rather than a Quenya word; see tanomë; see however also tar, tara, tanna under ta #1*).

**tá** 1) *adv.* "then" (*VT49:11*). Cf. **ta** #4.

**tá** 2) *adj.* "high" (*LT1:264; there spelt tá. This is hardly a valid word in Tolkien's later Quenya, but cf. tára "lofty"*.)

**tac-** ("k") *vb.* "fasten" (the form **tacë** given in the *Etymologies* is translated "he fastens", evidently the 3rd person sg. aorist), pa.t. **tancë** (*TAK*)

**tai** (1) *pron.* "that which, what", "which fact" (*VT42:34, VT49:12, 20*). The word occurs in the sentence **alasaila ná lá carë tai mo navë mára**, translated "it is unwise not to do what one judges good". So **tai** = "what", but it means more literally "that which" (*VT49:12*), **ta + i** (cf. **ta** #1 and the use of **i** as a relative pronoun). In one note, Tolkien emended **tai** to **ita**, reversing the elements (*VT49:12*) and also eliminating the ambiguity involving the homophone **tai** #2, see below.

**tai** (2) *pron.* "they, them", 3rd person pl., used with reference to *inanimates* rather than persons or living things (*VT49:32, see ta #3 above*). Perhaps to avoid the clash with **tai** "that which", the pronoun **tai** "they, them" was altered to **te** in at least one manuscript (*VT49:33*), so that it would merge with the pronoun used of living beings and the distinction between animate and inanimate would be abandoned (see **te**).

**tai** (3) *adv.* "then", also **tá** (which form may be preferred because **tai** has other meanings as well) (*VT49:33*)

**tailë** *noun* "lengthening, extension" (*TAY*)

#**taima** *noun* "lengthening, extension" in **ómataima**, q.v.

**Taimavar** *masc. name* "Shepherd of the Sky", Orion (*LT1:268; Orion is called Telumehtar or Menelmacar in Tolkien's later Quenya*)

**Taimë, Taimië** *noun* "the sky" (LT1:268; rather *menel* in LotR-style Quenya)

**Taimondo**, also **Taimordo** *masc. name* "Orion" (LT1:268; Orion is rather called **Telumhtar** or **Menelmacar** in Tolkien's later Quenya)

**taina** (1) *adj.* "lengthened, extended" (TAY), "stretched, elongated" (VT39:7), also *noun* "extension" in the compound **ómataina**, q.v.

**#taina** (2) *noun* "sign", isolated from **Tainacolli** "Sign-bearer" –MR:385

**taita-** *vb.* "to prolong" (TAY)

**taitë** *adj.* "of that sort" (VT49:11), "such"

**tál** (**tal-**, as in "g.sg. *talen*"; in LotR-style Quenya this is rather the dative singular) *noun* "foot" (TAL, VT49:17). Also **tala** (VT49:42). Pl. **táli** "feet" (PE16:96); here Tolkien did not use **tal-** with a short **a** as the stem-form. VT43:16 mentions "an unpublished declension" of this word dating from ca. 1967; here the locative is said to appear as **talassë** and **talsë**. Cf. also **talya** "his foot"; see **-ya** #4. Early "Qenya" forms: **tala** "foot" (LT2:347) and dual **talwi** "the feet" (LT2:347); **tálin** "feet" (MC:216); instrumental **talainen**, **talalinen** (MC:213, 216, 220; this is "Qenya")

**talaitë** *adj.* "footed" (VT49:42); cf. **attalaitë**

**talán** (**talam-**, e.g. pl. **talami**) *noun* "floor, base, ground" (TALAM)

**talantië** *vb.* "he is fallen" (FS; see **-ië** #2 concerning the doubtful authority of this stative verb ending in LotR-style Quenya)

**talas** *noun* "sole" (LT2:347; Tolkien's later Quenya has **tallunë**)

**talat-** *vb.* a stem used for "slipping, sliding, falling down" (Letters:347), cf. **atalta-**, **talta-** and **talantië**

**#talca** ("k") *noun* "post, mark" isolated from **lantalca** "boundary post or mark" (VT42:28)

**tallunë** *noun* "sole of foot", stem probably **talluni-** given primitive form **talrunya** (TALAM, RUN)

**talma** *noun* "base, foundation, root" (TALAM);

**Talmar Ambaren** (place-name, "Foundations of the World" - this is pre-classical "Qenya" with genitive in **-en** instead of **-o** as in LotR-style Quenya) (TALAM). Allative **talmanna** in the phrase **telmello talmanna** "from hood to base, top to bottom" (VT46:18; notice misreading "telmanna" in the Etymologies as printed in LR, entry TEL-, TELU-)

**talo** *adv.* "thence". Also **tó**. Basically these are simple ablative/genitive forms of **ta** (#1) "that"; compare **siló**, **sio**. (VT49:11)

**talumë** *adv.* "at this time" meaning "at the time we are thinking of speaking of", not referring to the present (which is **silumë** = "at this time" in the narrower sense). (VT49:11)

**talta** *adj.* "sloping, tilted, leaning"; also "incline" as *noun* (TALÁT)

**talta-** *vb.* "slip, slide down, collapse, slope" (TALÁT); reduplicated stem in the participle **talta-taltala** in *Markirya*, simply translated "falling" in MC:215. Strong intransitive conjugation: present **talta**, aorist **talt-** [derived from *talati* > *tal'ti*, hence presumably **\*talti-** with endings and **\*taltë** without any], past **talantë**, perfect

**ataltië**. Weak transitive conjugation: present **taltëa**, aorist **talta**, past **taltanë**. This is said to be the conjugation type of a certain class of verbs, namely "√TALAT stems" (PE17:186).

**taltil** (**taltill-**, pl. **taltilli** given) *noun* "toe" (VT47:10)

**taltol** *noun* "big toe" (VT47:10); also **tolbo**

**tam-** *vb.* "to tap" (1st pers. aorist **tamin** "I tap"), pa.t. **tamnë** (TAM)

**tama** *noun* "that matter" (VT49:11)

**t a m a n** *noun* "a thing made by handicraft" (PE17:107)

**tamba-** *vb.* "to knock, keep on knocking" (TAM)

**tambaro** *noun* "woodpecker" (TAM)

**tambë** *prep.* (1) "so" or "as" (referring to something remote; contrast **sívë**). **Sívë...tambë** "as...so" (VT43:17).

**tambë** (2) *noun* "copper" (LT1:250; this is "Qenya"; see **urus** for a later word for "copper")

**tambina** *adj.* "of copper" (LT1:250; rather

**\*urustina** in later Quenya, see **urus**, **urust-**)

**tamen** *adv.* "thither" (VT49:33). Compare **simen**.

**tamin** (**taminn-**) *noun* "forge" (LT1:250, cf. QL: 88)

**tamma** *noun* "tool" (PE17:108)

**t a m n a** *adj.* "artificial" or *noun* "artifact" (PE17:108)

**tamo** *noun* "smith" (PE17:108), more usual (esp. among the Noldor) than the variant **sintamo**, q.v. Cf. **tano**.

**tampa** *noun* "stopper" (TAP)

**tampë** *noun* "copper" (LT1:268; in LotR-style Quenya **tampë** is [also?] the past tense of **tap-** "stop, block")

**tampë** pa.t. of **tap-**, q.v. (TAP)

**tampo** *noun* "well" (QL:93)

**tana** (1) demonstrative "that" (said to be "anaphoric") (TA). According to VT49:11, **tana** is the adjective corresponding to **ta**, "that" as a pronoun.

**tana-** (2) *vb.* "to show, indicate" (MR:350, 385, 471) (cf. the demonstrative **tana** "that")

**tána** (meaning unclear, probably *adj.* "high, lofty, noble") (TÁ/TA3). Compare **tára**.

**tanca** ("k") *adj.* "firm, fixed, sure" (TAK)

**tancë** ("k") pa.t. of **tac-**, q.v. (TAK)

**tancil** ("k") *noun* "pin, brooch" (TAK)

**Tancol** ("k") *noun* "Signifer", "the significant star" = Venus (MR:385). The literal meaning is apparently "sign-bearer", cf. **tanna** #1 and **#col-**

**tande** *adv.* "thither" (MC:215; this is "Qenya")

**tanen**, **tánen** *adv.* "in that way", "therefore" (VT49:11). Basically the instrumental form of **ta** (#1) "that".

**tango** *noun* "twang" (TING/TANG)

**tangwa** *noun* "hasp, clasp" (TAK)

**taniquelassë** *noun* name of tree (UT:167), perhaps **Tanique(til)** + **lassë** "leaf"

**Tanique(til)** (**Tanique(tild-)**), place-name: the highest of the mountains of Valinor, upon which were the mansions of Manwë and Varda. Properly, this name refers

to the topmost peak only, the whole mountain being called **Oiolossë** (*SA:til*). The *Etymologies* has **Taniquetil**, **Taniquetildë** ("q") (**Ta-niçe-til**) ("g.sg." **Taniquetilden**, in LotR-style Quenya this is the dative singular) "High White Horn" (*NIK-W, TIL, TA/TA3, OY*). Variant **Taniquetil** with a long *í*, translated "high-snow-peak" (*PE17:26, 168*).

**tanna** (1) *noun* "sign, token" (*MR:385, PE17:186*), also **tanwa** (*PE17:186*)

**tanna** (2) *pron. in allative* "thither" (*VT14:5, PE16:96; evidently to be understood as the allative of ta #2: "to that [place]"*). Compare locative **tassë**.

**tano** *noun* "craftsman, smith" (*TAN*), cf. final element **-tan** in **calmatan** "lampwright" (*PE17:123*), **Ciryatan** "ship-builder" (*Appendix A*).

**tanomë** *adv.* "in the place (referred to)" (*VT49:11*). **Cé tulis, tanomë nauvan** "if (s)he comes, I will be there" (*VT49:19*). Compare **sanomë, sinomë**.

**tanta** (1) *noun* "harp", also as verb **tanta-** "to play a harp" (*VT41:10*)

**tanta** (2) (*prob. adj.*) "double" (*TATA*)

**tantila** *noun* "harp" (*VT41:10*)

**tanwa** *noun* "sign, token" (Tolkien marked this word with a query, but it is not clearly rejected). Also **tanna** (#1). (*PE17:186*)

**tanwë** *noun* "craft, thing made, device, construction" (*TAN*)

**tanya** demonstrative "that" (*MC:215; this is "Qenya", perhaps corresponding to later tana*)

**tap-** *vb.* "stop, block" (the form **tapë** given in the *Etymologies* is translated "he stops, blocks", evidently the 3rd person sg. aorist. In Etym as printed in LR, **a** was misprinted as **á**, *VT46:17*). Pa.t. **tampë** (*TAP*)

**tapta** *adj.* "impeded" (*VT39:17*); the nominal pl. **taptar** is used as a noun to express "consonants" (= **tapta tengwi**, q.v.)

**#tapta tengwë** phrase only attested in the pl.: **tapta tengwi** ("ñ") "impeded elements", a term for consonants. (*In the pl. we would rather expect \*taptë tengwi with the pl. form of the adjective.*) Also simply **tapta** pl. **taptar** (*VT39:17*)

**tar** (1) *adv.* or technically *pron. with old allative ending*: "thither" (*TA*). This is **ta** #1 with the same allative ending **-r** (from primitive **-da**) as in **mir** "into". According to *VT49:11*, **tar** may also appear in the logner form **tara**.

**tar** (2) *prep.* "beyond" (*FS*)

**#tar-** (3) *vb.* "stand", attested in the past tense: **tarnë** (*PE17:71*)

**-tar** or **tar-**, element meaning "king" or "queen" in compounds and names (*TĀ/TA3*), e.g. **Valatar**; compare the independent nouns **tár, tári**. Prefix **Tar-** especially in the names of the Kings and Queens of Númenor (e.g. **Tar-Amandil**); see their individual names (like **Amandil** in this case), cf. also **Tar-Mairon** "King Excellent", title used by Sauron (*PE17:183*). Also in **Tareldar** "High-elves"; see also **Tarmenel**.

**tár** *noun* "king" (only used of the legitimate kings of whole tribes); the pl. **tári** "kings" must not be confused with the sg. **tári** "queen" (*TĀ/TA3*). Prefix **tar-**, compare **-tar** above. The normal Quenya word for "king" is **aran**,

but compare **Tarumbar**.

**tara** *adv.* "thither"; see **tar** #1.

**tára** (1) *adj.* "lofty". (*SA:tar, LT1:264, TĀ/TA3 (AYAK, TĀWAR), VT45:6*), "tall, high" (*WJ:417*). Compare **antara**. Adverb **táro** in an early "Qenya" text (*VT27:20, 26*). The adj. **tára** is not to be confused with the continuative form of the verb **#tar-** "stand".

**tára** (2) ?"wise". (From tentative notes trying to explain **Daur** [unlenited \***Taur**] as Sindarin name of Frodo; the more normal word for "wise" seems to be **saila/saira**.)

**taracu-** ("k") *noun* "ox" (*LT2:347, GL:69*). Tolkien apparently invented the word **mundo** for his later form of Quenya.

**taran** (1) *noun* "king", possibly ephemeral variant of **aran**, q.v. (*PE17:186*)

**taran** (2), also **tarambo**, *noun* "buffet" (= a blow, a bang) (*LT2:337, QL:89*)

**Tarannon** masc. name; ?"High-gift"? Or, if **-annon** is a Sindarin-influenced form of **andon** "great gate" rather than a masculinized form of **anna** "gift", "Lord of the Gate"??? (*Appendix A*)

**taras** *noun*, Quenya equivalent of Sindarin **barad** "a great towering building, (fort, city, castle) tower" (*PE17:22*), also **tarminas**. **Barad-dûr** (Dark Tower) = Quenya **Taras Lúna** (or **Lúnaturco**, q.v.)

**tarassë** ??? (*Narqelion*)

**tarca** ("k") *noun* "horn" (*TARÁK*)

**tarcalion** = **Tar-Calion**, masc. name, Quenya name of Ar-Pharazôn (*LR:47, SD:246*); see **Calion**

**Tar-culu** ("k"), name listed in the *Etymologies* but not elsewhere attested. The second element is apparently **culu** "gold" (a word Tolkien seems to have abandoned); Hostetter and Wynne suggest that this may be an alternative name of **Tar-Calion** (= *Ar-Pharazôn* "the Golden"); see *VT45:24*.

**Tarcil** ("k") (**#Tarcild-**, as in pl. **Tarcildi**) masc. name, "high-Man", also used as a term for Númenórean (*Appendix A, TUR, KHIL, VT46:17, PE17:101; the latter source provides the gloss "Great Man of Numenor"; tarcil(di) = "high-men = Elf-friends of Númenor"*). Cf. the variant **tarhildi**, q.v.

**tárë** *adv.*? "in that day", not translated in its first occurrence in *Fíriel's Song*

**Tareldar** pl. *noun* "High-elves" (*MR:349*), sg. **#Tarelda**

**tarhildi**, pl. *noun* "High-men, the Noble followers" (*PE17:18*), referring to the Dúnedain. Sg. perhaps **#tarhil** (with stem **#tarhild-**), cf. **tarcil**.

**tári** *noun* "queen", used especially of Varda (*TĀ/TA3, LT1:264*), etymologically "she that is high" (*SA:tar*). Dative **tárin** in the *Elaine* inscription (*VT49:40*), genitive **táριο** in *Namárië*. **Elentári** "Starqueen", a title of Varda. (*Nam, RGeo:67*). **Tarinya** "my queen" (*UT:179; sic, not \*tárinya*). **Táris** or **tárisë** "queenship" (*PE17:155*)

**tárië** *noun* "height", allative **tárienna** "to [the] height" (*LotR3:VI ch. 4, translated in Letters:308*)

**Táriorion** *noun*, alternative name of **Valanya**, the last day of the Eldarin six-day week, dedicated to the Powers (Valar) (*Appendix D*)

**táris** (\***táris**-), **tarissë** *noun* "queenship" (PE17:155)

**tarma** *noun* "pillar" (SA:tar); **Tarmasundar** (**p**) "the Roots of the Pillar", the slopes of Mt. Meneltarma in Númenor (UT:166)

**#tarmen** *noun* "high place" (*pl. locative tarmenissen* in VT44:34)

**Tarmenel** place-name "High Heaven" (LotR1:II ch. 1, VT44:34, in the latter source also locative **tarmeneldë**), **Tar-menel** "the true firmament", as opposed to **Nur-menel** (q.v.) (MR:388)

**tarminas** *noun* "tower" etc. (Sindarin *barad*); see **taras** (PE17:22)

**tarna** *noun* "crossing, passage" (LT2:347)

[**Tarnumen**] place-name "High west" (???) (VT45:38)

**Tarondor** *masc. name*, "Lord of Ondor (Gondor)" (Appendix A)

**Tarostar** *masc. name*, "Lord of *ostar* [?]" (Appendix A)

**tarquendi** ("q") *noun* "High-elves" = Lindar (= the later *Vanyar*; Tolkien revised the names) Sg. **#tarquendë** (TĀ/TA3)

**tarquesta** ("q") *noun* "high-speech" (that is Lindarin [later *Vanyarin*, Tolkien revised the names], or Qenya [Quenya]) (TĀ/TA3)

**taru** *noun* "horn" (LT2:337, 347; Tolkien's later Quenya has **tarca**)

**tarucca** ("k") *adj.* "horned" (LT2:347)

**tarucco** ("k") *noun* "bull" (also **tarunco**) ("k") (LT2:347; Tolkien's later Quenya has **munco**)

**Taructarna** ("k") place-name "Oxford" (LT2:347; this "Qenya" word would have to become **Taruhtarna** in LotR-style Quenya)

\***Taruhtarna** see **Taructarna**

**Tarumbar** *noun*; apparently "King of the World" (possibly an ephemeral form): this would be **tár** "king" (q.v.) + **umbar** as a variant of **Ambar** "world".

**tarunco** ("k") *noun* "bull" (also **tarucco**) ("k") (LT2:347; Tolkien's later Quenya has **munco**)

**tarwa** *noun* "garden, enclosure" (QL:87)

**tarwë** *noun* "cross, Crucifix" (QL:89)

**tarwesta**- *vb.* "crucify" (QL:89)

**tarya** *adj.* "tough, stiff" (TĀRAG)

**taryo**, see **ataryo**

**tás** *adv.* "there" (VT49:11); also **tassë**, q.v.

**tasar**, **tasarë** (**p**) *noun* "willow-tree" (TĀTHAR). In **Tasarinan** "Willow-valley", **Nan-tasarion** "Valley of willows" (SA:tathar)

**tasarin** *noun* "willow" (LT2:346; in Tolkien's later Quenya **tasar**, **tasarë**)

**Tasarinan** (**p**) place-name "Willow-vale", also **Nan-Tasarion** (LotR2:III ch. 4)

**tassa** *noun* "index finger"; also **lepetas** (VT48:5, 14)

**tassë** *adv.* "there" (VT49:11), short form **tás**. These seem to be properly locative forms of **ta** "that, it", hence "in that [place]". Compare allative **tanna** "thither" and ablative **talo** "thence".

[**tastil** *noun* "index finger" (VT47:26)]

**táta** *noun* "hat" (GL:71)

**tatanya** "my father" or "my daddy" (UT:190)

**tatya** archaic ordinal "second". Nominal pl. **Tatyar** "Seconds, Second Ones", the original name of the Noldor as the Second Clan of the Elves (or rather the direct Quenya descendant of the original name, which was probably \**Tatjāi*). (WJ:380) Later, **tatya** as an ordinal was replaced by **attëa** (VT42:25).

**tatya**- *vb.* "to double" (TATA)

**tauca** ("k") "stiff, wooden" (PE17:115)

**taulë** *noun* "great tree" (LT1:267)

**tauno** *noun* "forest" (LT1:267; in Tolkien's later Quenya **taurë**)

**taura** *adj.* "mighty, masterful" (TUR, PE17:115), "very mighty, vast, of unmeasured might or size" (VT39:10). Cf. **túrëa**.

**taurë** *noun* "(great) wood, forest" (SA:taur, Letters:308, TĀWAR. VT39:7), pl. **tauri** in *Markirya*

**Taurë Huinéva** place-name "Forest of Shadow", Sindarin *Taur na Fuin* (PHUY, VT46:10)

**#taurëa** *adj.* "forested" in **Tumbaletaurëa**, see **Taureilómëa-tumbalemorna**...

**taurelasselindon** "like leaves of forests" (MC: 213, 220; this is a "Qenya" similitive form: **taure-lasselindon** "forest-leaves-like")

**Taureilómëa-tumbalemorna Tumbaletaurëa Lómëanor** "Forestmanysshadowed-deepvalleyblack Deepvalleyforested Gloomyland", Quenya elements agglutinated in Entish fashion; this supposedly means something like "there is a black shadow in the deep dales of the forest" (LotR2:III ch. 4; translated in Appendix F under "Ents"; cf. also Letters:308) Earlier (TLT) version in TI:415: **Tauretavárëa Tumbalemorna Tumbaletaurëa landatavárë**, perhaps "forest-wooden deepvalleyblack deepvalleyforested wide-wood."

**Tauremorna** place-name, "black forest" (LotR2:III ch. 4, translated in PE17:82). **Tauremornalómë** place-name, "Forest (of) Black Night" (LotR2:III ch. 4)

**tauretavárëa**, see **#tavárëa**

**taurina** *adj.* "of wood" (TĀWAR)

**t a u t a m o** *n o u n* "carpenter (carver)" (PE17:106-107)

**táva** *noun* "great tree" (PE17:115)

**tavar** (1) *noun* "wood" (TĀWAR)

**tavar** (2), pl. **tavarni**, *noun* "dale-sprites" (LT1:267; perhaps *obsoleted* by # 1 above)

**#tavárëa** ?*adj.* "wooden" (**tauretavárëa** = "forest-wooden"?) (TI:415). If so perhaps a near-synonym of **taurina**.

**Tavari** *pl. noun* (name of the "fays of the Woods" in early "Qenya"; see *The Book of Lost Tales* 1 p. 267) (TĀWAR)

**tavaril** *noun* "dryad, spirit of woods" (evidently fem.) (TĀWAR)

**tavaro**, **tavaron** *noun* "dryad, spirit of woods" (evidently masc.) (TĀWAR)

**tavas** *noun* "woodland" (LT1:267)

**taxë** ("ks") *noun* "nail" (TAK)

**te** *pron.* "they, them", 3rd person pl. (VT49:51, LotR3:VI ch. 4, translated in Letters:308). The pronoun **te**

represents an original stem-form (VT49:50). Dative **ten**, **tēna** or **tien** "for them, to them" (q.v.) Stressed **té** (VT49:51). **Ótë** \*"with them", q.v. VT43:20 connects **te** "them" with a discussion of Common Eldarin pronominal stems (ca. 1940s), where **te** is the "personal" 3rd person pl. stem, referring to persons rather than abstracts or inanimates (which are denoted by **ta** instead; see, however, the entry **ta** #3 regarding the problems with this form, and the hints that **te** may possibly be used with reference to inanimates as well). Also consider the reflexive pronoun **intë** \*"themselves", the final element of which is apparently this pronoun **te**; see also **tú** for the dual form.

**tëa** (1) *noun* "straight line, road" (TEÑ)

**tëa** (2) *vb.* "indicates" (evidently a present-tense stem) (VT39:6); past tense **tengë** (VT43:38)

**tec-** *vb.* "write" (Etym gives the form **tecë** "writes", evidently the 3rd person aorist) (TEK)

**tecco** ("k") *noun* "stroke of pen or brush (´) when not used as long mark" (TEK)

**tecil** ("k") *noun* "pen" (TEK, PM:318, VT47:8)

**tehta** *noun* "mark, sign" (TEK, VT39:17, Appendix E), especially diacritics denoting vowels in Fëanorian writing (pl. **tehtar** is attested); these diacritics are explicitly called **ómatehtar** "vowel-marks", q.v.

**tel** *noun* "roof" (LT1:268)

**telar** *noun* "brick" (PE13:153, PE16:138)

**telco** *noun* "stem" of a Tengwa symbol (Appendix E). The *Etymologies* gives **telco** ("k") pl. **telqui** ("q") "leg" (the pl. form is said to be analogical) (TÉLEK). It seems, then, that the word can refer to a "stem" or "leg" in general as well as the stem of a Tengwa. In the pre-classical Tengwar system presupposed in the *Etymologies*, **telco** is used to refer to a carrier symbol (VT46:18, 33)

**telcontar** *masc. name* "Strider" (MR:216). This word may suggest a verb **\*telconta-** "to stride".

**telda** (1) *adj.* "last, final" (WJ:407)

**telda** (2) *adj.* "having a roof" (LT1:268, LT2:348; this "Qenya" word is perhaps obsoleted by # 1 above)

**telë-** *vb.* "finish, end" (intransitive), also "be the last thing or person in a series or sequence of events" (WJ:411; **telë** may be taken as the 3rd person aorist of a stem **tel-**, though it may also be interpreted as an example of an E-stem verb, as suggested by the final hyphen)

**telella** *adj.* corresponding to **Telellë** (LT1:267)

**Telellë** *noun* "little elf" (also **Teler**); the **Telelli** are said to be "young Elves of all clans who dwelt in Kôr to perfect their arts of singing and poetry" (LT1:267; see **Teler**)

**Telellië** *noun* "Teler-folk" (TELES); this is **Teler** + **lië**

**Telemaitë** *masc. name*, \*"Silver-handed" (Appendix A)

**telemnä** *adj.* "of silver" (KYELEP/TELEP).

Possibly this (like **telpina** and perhaps **telepsa**) describes something actually made of the metal silver, whereas **telepta** (q.v.) only refers to silver colour.

**Telemnär** *masc.name*, "Silver-flame" (Appendix A; for **\*Telep-när**)

**telempë** *noun* "silver" (LT1:268; in Tolkien's later *Quenya* **telpë**, which is actually also found in early "Qenya")

**telep-** see **telpë**

**telepsa** *adj.* "of silver" (KYELEP/TELEP).

**telepta** *adj.* "silver" (as *adj.*: silvery) (LT2:347), used as noun in the phrase **mi telepta** of someone clad "in silver", where the context (involving other colour-words) shows that this *adj.* describes something of silver colour (PE17:71). Compare **telemnä**, **telepsa**, **telpina**.

**Teler** *noun* "sea-elf", pl. **Teleri**, general (partitive) pl. **Telelli**, the third tribe of the Eldar (TELES (MIS) ), also called *Lindar*. **Teleri** means "those at the end of the line, the hindmost", (WJ:382 cf. 371), derived from the stem **tel-** "finish, end, be last" (SA:tel-). The *Lindar* were so called because they lagged behind on the march from Cuiviënen. In early "Qenya", **Teler**, also **Telellë**, was defined "little elf" (LT1:267), but this is hardly a valid gloss in Tolkien's later *Quenya*.

**telerëa** *adj.* corresponding to **Teler** (LT1:267; perhaps rather **Telerin**, **telerinwa** in Tolkien's later *Quenya*)

**Telerin** *adj.* "Telerian" (TELES). Also **telerinwa**.

**telerinwa** *adj.* *Telerin* (paraphrased "of the Shores of Elfland" in MC:215, since the *Teleri* dwelt on the shores of the Blessed Realm.) (PE16:96, MC:216)

**Telimbectar** ("k") *noun*, name of constellation: "Orion", lit. "Swordsman of Heaven". Also **Telimectar** ("k"). (LT1:268; in Tolkien's later *Quenya* **Telumëhtar**, q.v. The combination **ct** is not found in LotR-style *Quenya*.)

**telimbo** *noun* "canopy, sky" (LT1:268)

**Telimectar** ("k") *noun*, name of constellation, "Orion", lit. "Swordsman of Heaven". Also **Telimbectar** ("k"). (LT1:268; in Tolkien's later *Quenya* **Telumëhtar**)

**tella** *adj.* "hindmost, last" (TELES)

**tellë** *noun* "rear" (TELES)

**telluma** *noun* "dome, copula", especially the "Dome of Varda" over Valinor, but also applied to the domes of the mansion of Manwë and Varda upon Taniquetil. Adopted from Valarin *delgümā* under the influence of pure *Quenya* **telumë** (WJ:399, 411). Pl. **tellumar** is attested (Nam, RGeo:66).

**telma** *noun* "a conclusion, anything used to finish off a work or affair", often applied to the last item in a structure, such as a coping-stone, or a topmost pinnacle (WJ:411). Notice that the form **telmanna** in the entry **TEL/TELU** in the *Etymologies* is a misreading for **talmanna** (VT46:18) and therefore not the same word as **telma**.

**telmë** *noun* "hood, covering" (apparently emended from **telma**, VT46:18); ablative in the phrase **telmello talmanna** "from hood to base, from crown to foot, top to bottom" (TEL/TELU; the form **telmello talmanna** occurring in the *Etymologies* as printed in LR is a typo, VT46:18)

**telpë** *noun* "silver" (in one example with generalized meaning "money", PE14:54), **telep-** in some compounds like **Teleporno**; assimilated **telem-** in **Telemnär** and the *adj.* **telemnä** (KYELEP/TELEP,

SA:celeb, LT1:255, 268; also **tyelpë**, **telep-**, UT:266). The true Quenya descendant of primitive *\*kyelepë* is **tyelpë**, but the Telerin form **telpë** was more common, "for the Teleri prized silver above gold, and their skill as silversmiths was esteemed even by the Noldor" (UT:266). In various names: **Telperion** the White Tree of Valinor; **Telperien** ("Telperiën"), fem. name including **telp-** "silver" (Appendix A); **Telperinquar** "Silver-fist, Celebrimbor" (SA:celeb - also **Tyelperinquar**); **Telporno**, **Teleporno** "Silver-high" = Sindarin *Celeborn* (Letters:347, UT:266). It seems that **Teleporno** is properly Telerin, Quenyarized as **Telporno**. – Compare adjectives **telemnä**, **telpinä**, **telepsä**, **telepta** (q.v.)

**telpinä** *adj.* "of silver" (KYELEP/TELEP).

Compare **telemnä**, **telepta**.

**telqui** ("q") *noun* (analogical) pl. of **telco** (TÉLEK)

**telta-** *vb.* "to canopy, overshadow, screen" (TEL/TELU)

**teltassë** *noun* "awning" (GL:70)

**Telufinwë** *noun* "Last Finwë", masc. name; he was called *Amras* in Sindarin. Short Quenya name **Telvo**. (PM:353)

**telumë** *noun* "dome, roof, canopy" (TEL/TELU, WJ:411 cf. 399; see also **telluma**); "firmament" (MC:214), inflected **telumen** in MC:221 (the latter is "Qenya").

**Telumëhtar** "warrior of the sky", older name of **Menelmacar** = Orion (Appendix E, TEL/TELU, WJ:411);

**Telumendil** "Sky-friend", name of a constellation (*Silm*)

**telya-** *vb.* "finish, wind up, conclude" (transitive) (WJ:411)

**téma** *noun* "row, series, line" (pl. **témar** attested) (TEÑ, Appendix E)

**ten** (1) *pron.* in dative "to them, for them" (VT49:14), also **tiën**, **téna**. See **te**.

**ten** (2) *conj.* "for", in *Fíriel's Song*; apparently replaced by **an** in LotR-style Quenya.

**[ten-** (3) *vb.* "go as far as", 1st person sg. aorist **tenin**, (**tenin coaryanna** "I arrive at [or come/get to] his house"), endingless aorist **tenë**, present tense **téna-** "is on point of arrival, is just coming to an end", past tense **tennë** "arrived, reached", in this tense usually with locative rather than allative: **tennen sí** "I arrive[d] here", perfect **etënië** "has just arrived", future **tenuva** "will arrive".] (VT49:23, 35, 36; Tolkien emended the initial consonant from **t** to **m** throughout)

**ten-** (4) *vb.* "hear", future tense **tenuva** (MC:213; in Tolkien's later Quenya, "hear" is **hlar-**)

**téna** (1) *adj.* "straight, right" (SD:310; see **téra**)

**téna** (2) *dative pron.* "to them", changed to **ten** in the source (VT49:14)

**tencilë** ("k") *noun* "writing system, spelling" (TEK)

**tengë** *pa.t. vb.* "indicated", *pa.t.* of **tëa** (VT39:6)

**tengwa** (pl. **tengwar** is attested) (1) *noun* "letter"

**Tengwa** (*ñ*) is defined as "any one visible sign representing (theoretically) any one audible *teñgwe*" (phoneme) (VT39:17). In non-technical usage **tengwa** was equivalent to "consonant", since only the consonants were full signs (WJ:396, TEK). In the *Etymologies*, **tengwa** was apparently emended from

**tengwë** (VT46:17).

**tengwa-** (2) *vb.* "to read written matter", called a "weak verb"; aorist **[teng]wa** "reads", present tense **[teng]wëa** "is reading", past tense **[teng]wane** "read", perfect **e[teng]wië** "has read", the latter without lengthening of the stem-vowel (not **\*\*etëngwië**) because there is a consonant cluster following (VT49:55). Gerund or "verbal noun" **tengwië**, also attested with a pronominal suffix + genitive: **tengwiesto** "of your (dual) reading" (VT49:47, 48, 52, 54)

**tengwanda** *noun* "alphabet" (TEK)

**tengwë** (pl. **tengwi** attested) *noun* "indication, sign, token", in linguistics used for *phonemes* (VT39:7, WJ:394); **hloníti tengwi** "phonetic signs" (WJ:395). The term **tengwë** was particularly associated with consonants (VT39:16). In the *Etymologies*, stem **TEK**, **tengwë** is glossed "writing"; this gloss would seem to be obsolete (for this meaning the word **sarmë** occurs in Tolkien's later material).

**tengwelë** *noun* "Language" (in all its aspects), a general word for the grouping and composing of *tengwi* (linguistic "signs", phonemes) into a linguistic system (VT39:16)

**tengwesta** ("ñ") *noun* "a system or code of signs", "Language", referring particularly to structure, including morphology and grammar (VT39:15). As a technical term for "language", this includes languages not made up of sounds (WJ:394), but usually it means "spoken language" when unqualified (WJ:395). In the *Etymologies*, **tengwesta** is glossed "grammar" (TEK).

**tengwestië** *noun* "Language" as abstract or phenomenon (WJ:394)

**#tengwië** *noun* "language" in the compound **mátengwië** "language of the hands" (VT47:9). Compare **tengwë**, **tengwesta**.

**tenna** *prep.* "until, up to, as far as" (CO), "unto" (VT44:35-36), "to the point", "right up to a point" (of time/place), "until", "to the object, up to, to (reach), as far as" (VT49:22, 23, 24, PE17:187), elided **tenn'** in the phrase **tenn' Ambar-metta** "unto the ending of the world" in EO, because the next word begins in a similar vowel; cf. **tennoio** "for ever" (**tenna** + **oio**, q.v.) The unelided form appears in PE17:105: **Tenna Ambar-metta**.

**tennë**, *pa.t.* of **tenya-**, q.v.

**tennoio** *adv.* "for ever" (CO); see **tenna**

**tenta-** *vb.* "point to, point out; indicate; direct toward, be directed toward" (VT49:22-24). Compare **hententa-**, **leptenta-**, q.v. When constructed with a direct object, the verb may mean "go forth towards". In our examples, **tenta** is constructed with an allative (**tentanë numenna** "pointed westward", VT49:23; this may be the normal construction when the meaning is "point"). *Pa.t.* **tentanë** is attested (also with ending **-s**: **tentanës** "it pointed", VT49:26); there is also an alternative strong *pa.t.* form **tenantë** (VT49:22-23). Other examples of such double past tense forms (e.g. **orta-**) would suggest that the form **tentanë** is transitive ("pointed to/out, directed towards, went forth towards"), while **tenantë** is intransitive

("was directed towards"). – Tolkien also considered the p.a.t. form **tentë**, but emended it.

†**tenya-** vb. "arrive" (*end* at [?specific] place; Tolkien's gloss was not certainly legible); p.a.t. **tennë** (VT49:24)

**ter** (1), also **terë**, *prep.* "through", "throughout" (*Notes on CO, UT:317, TER/TERES, Narqelion, VT44:33, 35, VT49:41, 42*). The preposition is used both with spatial and temporal reference: **ter i-aidar** "through the trees" (*Narqelion, cf. VT49:42*), **ter coivierya** "throughout his/her life", **ter yénion yéni** "through years of years" (VT49:42, VT44:33, 35)

**ter** (2), also **tér**, *prep.* (?) ephemeral word for "so" (see **ier**), abandoned by Tolkien in favour of **tambë** (VT43:17)

**téra** *adj.* "straight, right" (TEÑ, see TE3; LR:47; in one text Tolkien changed it to **téna**, SD:310)

**tercáno** *noun* "herald" (PM:362)

**tercen** ("terken") *noun* "insight", literally "through-sight" (MR:471); *adj.* **#tercenyá** (only pl. **tercenyë** attested) "of insight"; **essi tercenyë** "names of insight", names given to a child by its mother, indicating some dominant feature of its nature as perceived by her (MR:216)

**teren, terenë** *adj.* "slender" (TER/TERES)

**Terendul** *masc. name* "Slender-(and)-dark" (LR:59, TER/TERES, DUL, NDUL)

**teret** *noun* "auger, gimlet" (LT1:255)

**tereva** *adj.* "fine, acute" (TER/TERES), "piercing" (LT1:255; though glossed "fine, acute" in the Etymologies, the stem **TER** is defined as "pierce")

**terfantië** *noun* "temptation" (VT43:9, 22); Tolkien may have abandoned this form in favour of **úsahtië**, q.v.

**#terpellië** *noun* "temptation" (*allative terpellienna* attested, VT43:8, 9); Tolkien may have abandoned this form in favour of **úsahtië**, q.v.

**terhat-** vb. "break apart" (SKAT), past tense **terhantë** "broke" (LR:47/56)

**termar-** vb. "stand" meaning *last* (**ter-mar-** "through-abide"); future tense **termaruva** in CO.

**terra** *noun* "fine pierced hole" (VT46:18)

[**tet**, see **tú**]

**-tes** ending for dual "short locative" (the exact function of the case is uncertain) (Plotz)

**tevë-** vb. "to hate" (LT1:268; in Tolkien's later Quenya, **tevë** may be understood as the 3rd person aorist, unless this is to be an E-stem verb.)

**tévië** *noun* "hatred" (LT1:268; according to QL:90 the first vowel should be long)

**tevin** *adj.* "hated" (QL:90, not to be glossed "hatred" as in LT1:268)

†**Thauron** (**pauron**) *masc. name*, earlier form of **Sauron**, before the change **th** > **s** (SA:thaur, cf. Letters:380, which suggests a stem **θaurond-**; the initial Greek letter represents **th**). See **Sauro, Sauron**.

†**thelma** (**pelma**) see **\*selma**

†**thenna**, see **senna** #2

†**Therindë** (**berindë**) *fem. name*, "Needlewoman", original form of **Serindë**, before the shift **th** > **s** (PM:333)

†**thindë** (**pindë**) older form of **sindë**, q.v., preserved in Vanyarin (WJ:384, there spelt with the special letter **p**, not the digraph **th**)

†**Thindicollo** (**pindicollo**) *masc. name*, original form of **Sindicollo**, before the shift **th** > **s** (PM:337, there spelt with the special letter **p**, not the digraph **th**)

**tholon** *noun* "helmet", variant of **castol** (q.v.), though Tolkien might have mistakenly marked it as Quenya instead of Sindarin (PE17:186)

†**thorno** (**porno**) archaic/Vanyarin form of **sorno**, q.v. (Letters:427)

†**thosso** (**bossë**) *noun* "fear" in Old Quenya (PE17:87, there spelt with the letter **p**, not the digraph **th**)

†**thorya-** (**porya-**) vb. "dread, feel fear"; this is Old Quenya (PE17:87, there spelt with the letter **p**, not the digraph **th**)

†**thosta-** (**posta-**) vb. "put to fright, terrify"; this is Old Quenya (PE17:87 there spelt with the letter **p**, not the digraph **th**)

†**thülë** (**pülë**) archaic/Vanyarin form of **sülë**, q.v.  
**tië** *noun* "path, course, line, direction, way" (TE3, VT47:11); pl. **tier** in *Namárië* (Nam, RGEO:67); **tielyanna** "upon your path" (UT:22 cf. 51; **tie-lya-anna** "path-your-upon")

**tien** would seem to be a dative pronoun "for them". Whether this is somehow to be derived from the pronoun **te** "they, them", or whether it is the dative form of an otherwise unattested 3rd person pl. pronoun **\*tië**, remains unclear. (VT43:12, 21) **Ten** (q.v.) as the straightforward dative form of **te** is attested elsewhere.

**tier** is, besides the pl. form of **tië** "path" above, an ephemeral word for "so", abandoned by Tolkien in favour of **tambë** (VT43:17)

**tihta-** vb. "blink, peer", participle **tihtala** in an earlier variant of *Markirya*

**tildë** *noun* "spike, horn" (TIL; in the Etymologies as printed in LR, the first gloss is quoted as "point", but according to VT46:19, the proper reading is "spike")

**tillë** (pl. **tilli** given) *noun* "tip, point", used with reference to fingers and toes (VT47:10, 26); compare **ortil, nútil**, q.v.

**Tilion** *masc. name*, "the Horned", name of a Maia, steersman of the Moon (SA:til; according to the Etymologies, stem TIL, **Tilion** is a name of the "man in the Moon")

**timbarë** *noun* "forehead" (PE14:117)

**timpë** *noun* "fine rain" (LT1:268, *Narqelion*)

**timpinë** *noun* "spray" (LT1:268)

**timpinen** *noun* "a fluter" (LT1:268; hardly valid in Tolkien's later Quenya, where this would look like an instrumental form. Compare **simpetar**.)

**tin-** vb. "glint, spark, glitter" (3rd pers. aorist **tinë** "it glints") (TIN, PE17:69)

**tinco** *noun* "metal" (TINKŌ), also name of tengwa #1 (Appendix E, there spelt "tinco", but "tinko" in Etym); **tincotéma** *noun* "t-series", dental series, first column of the Tengwar system (Appendix E)

**tinda** (1) *adj.* "glinting, silver" (TIN)

**tinda** (2) *noun* "spike" (LT1:258; probably obsoleted by # 1 above)



**tindë** *noun* "glint" (*TIN*)

**tindómë** *noun* "starry twilight, starlit dusk" (*DOMO, TIN, SA:tin*), usually of the time near dawn, not near evening (*SA:tin*)

**tindómerel** (also capitalized **Tindómerel**) *fem.* name "daughter of twilight", a kenning (poetic name) of the nightingale; = Sindarin *Tinúviel*. (*TIN, SEL-D, SA:tin*; "**Tindómrl**" in mirrored Tengwar in *VT47:37* would seem to be an incomplete annotation of the same word). The form **Tindómiel** (*UT:210*) could well be an alternative Quenya equivalent of *Tinúviel*, and it is possibly to be preferred because the status of the ending **-rel** "daughter" is uncertain (it was to represent older **-zel, -sel** corresponding to the independent word **seldë**, but Tolkien changed the meaning of this word from "daughter" to "child", and since the word for "child" appears as **hína** in later texts, it may be that **seldë** and the corresponding ending **-rel** were dropped altogether).

**Tindómiel**, *fem.* name (*UT:210*), probably **\*"daughter of twilight"** (**tindómë** + **-iel**) and thus the equivalent of Sindarin *Tinúviel*. Compare **tindómerel**.

**tindon** *pa.t. vb?* "lay" (???) (*MC:220*; this is "Qenya")

**tinë** *participle?* "shining" (*MC:213*; this is "Qenya")

**tinga-** *vb.* (not glossed, evidently meaning **\*"to twang, make a twang"**) (*TING/TANG*)

**tingë** *noun* "twang" (*TING/TANG*)

**tingilindë** *noun* "a twinkling star" (*TIN, VT45:15*)

**tingilya** *noun* "a twinkling star" (*TIN*), also divided

**ting-ilya** (*VT45:15*)

**tinta-** *vb.* "kindle, cause to sparkle", cf. **Tintallë** (*TIN, SA:tin, MR:388*)

**Tintallë** *noun* "Kindler", a title of Varda who kindled the stars (*TIN, Nam, RGEO:67*). From **tinta-** "kindle, make to sparkle" (*MR:388*). According to *PE17:69*, the form "should be *Tintalde*", apparently because **-llë** was at the time the ending for plural "you" and **Tintallë** could be taken as meaning **\*"you kindle"** rather than as a noun "Kindler". However, Tolkien later changed the pronominal suffix, eliminating the clash of forms while leaving **Tintallë** correct (after the revision, it was **\*tintaldë** itself that would be the verb "you kindle").

**Tintanië** *noun* "Kindler" = Varda (*TIN*; **Tintánië** under *TAN*, which according to *VT46:17* Tolkien interpreted both as "Star-maker" and "Star-making")

**tintila-** *vb.* "twinkle", present (or maybe rather aorist) pl. **tintilar** (*Nam, RGEO:67*)

**tintina-** *vb.* "sparkle" (actually glossed "it sparkles") (*TIN*)

**tinwë** *noun* "spark" (gloss misquoted as "sparkle" in the *Etymologies* as printed in *LR*, see *VT46:19*), also "star"; pl. **tinwi** "sparks", properly used of the star-images on **Nur-menel** (q.v.). Cf. **nillë**. (*TIN, MR:388*) In early "Qenya", **tinwë** was simply glossed "star" (*LT1:269*, cf. *MC:214*). In one late source, the meaning of **tinwë** is given as "spark", and it is said that this word (like Sindarin *gil*) was used of the stars of heaven "in place of the older and more elevated *el, elen-* stem" (*VT42:11*).

**tinwelindon** *similative noun* "like stars" (*MC:213, MC:220*; this is a "Qenya" similative form in **-ndon** and with pl. in **-li**)

**Tinwerína** *adj.* used as *noun*: place-name "Star-crowned", variant of **Elerrína** as a name of Taniquetil (*RIG, PE17:182*)

**[Tinwerontar]** *noun* "star-queen, title of Varda" (*TIN, TÁ/TA3*)

**[Tinwetar]** *noun* "star-queen, Queen of Stars", title of Varda (*TIN, TÁ/TA3*)

**tir-** *vb.* "watch, watch over, guard, heed", 1st pers. aorist **tirin** "I watch", pa.t. **tirnë** (*TIR*), imperative **tira** (*VT47:31*) or **á tirë** (*PE17:94*), future tense **tiruva** "shall heed" in *Markirya* (also *MC:213, 214*); also in *CO* with pronominal endings: **tiruvantes** "they will guard it" (**tir-uva-nte-s** "guard-will-they-it"). The stem also occurs in **palantíri** (q.v.), **Tirion** place-name "Great Watchtower", a city of the Elves (*SA:tir*; in *MR:176* the translation is "Watchful City")

**tirin** *noun* "tall tower" (*LT1:258*; this is a verb "I watch" in the *Etymologies*, stem *TIR*.)

**tirion** *noun* "watch-tower, tower" (*TIR*); in early "Qenya" the gloss was "a mighty tower, a city on a hill" (*LT1:258*). **Tirion** "Great Watchtower", a city of the Elves in the Blessed Realm (*SA:tir*; in *MR:176* the translation is "Watchful City")

**tirios** *noun* (probably **\*tiriost-**) "a town with walls and towers" (*LT1:258*)

**tiris** (**tiriss-**), also **tirissë**, *noun* "watch, vigil" (*LT1:258, QL:93*)

**titta** *adj.* "little, tiny" (*TIT*)

**tiuca** *adj.* ("k") "thick, fat" (*TIW*)

**tiuco** *noun* ("k") "thigh" (*TIW*)

**tiuta-** *vb.* "comfort, console" (*QL:93*; as for an obsolete meaning of **tiuta-**, see **tiuya-**)

**tiutalë** *noun* "comfort, consolation, easement" (*QL:93*)

**tiuya-** *vb.* "swell, grow fat" (*TIW*; emended by Tolkien from **tiuta-**, *VT46:19*)

**tixë** ("ks") *noun* "dot, tiny mark, point" (*TIK*)

**-to** ending for dual genitive (*Plotz*)

**tó** 1) *noun* "wool" (*TOW*)

**tó** 2) *adv.* "thence" (for **\*tao**, the pronoun **ta** "that, it" with the genitive ending **-o**, here used in an ablative sense). Also **talo**, with **-lo** as a short form of the ablative ending **-llo**. (*VT49:29, 11*)

**toa** (1) ("töa") *noun* "wood" (*VT39:6*), "wood as material" (*PE17:115*)

**toa** (2) *adj.* "of wool, woollen" (*TOW*; in *GL:71* **toa** was glossed "wool", *noun* instead of adjective; but in Tolkien's later Quenya, the *noun* is **tó**)

**tocot** ("k") *noun* "cock" (*PE16:132*)

**toi** *pron.* "they" (*FS*; replaced by **te** in *LotR*-style Quenya?)

**toina** *adj.?* "wood – of material" (*PE17:115*). Since **-ina** is normally an adjectival ending, the word is best understood as meaning "(made) of wood".

**tol** *noun* "island, isle" (rising with sheer sides from the sea or from the river, *SA:tol, VT47:26*). In early "Qenya", the word was defined as "island, any rise

standing alone in water, plain of green, etc" (LT1:269). The stem is **toll-**; the *Etymologies* as published in LR gives the pl. **"tolle"** (TOL<sup>2</sup>), but this is a misreading for **tolli** (see VT46:19 and compare LT1:85). The primitive form of **tol** is variously cited as *ṽtolla* (VT47:26) and *ṽtollo* (TOL<sup>2</sup>).

**Tol Eressëa** place-name "Lonely Isle" (LONO, *Silm*), "Solitary Isle" (*Letters*:386), also spelt **Tol-Eressëa** (ERE), **Tol-eressëa** (TOL<sup>2</sup>)

**tolbo** *noun* "big toe" (VT47:10), "a stump, stub (as of a truncated arm or branch)" (VT47:28). Since it is elsewhere implied that the commonest form of Quenya shows **lv** for **lb**, the form **\*tolvo** may also be usual. Compare **tolmo**.

**toldëa** ordinal "eighth" (VT42:25), also **toltëa** (VT42:31). See **tolto**.

**toldo**, see **tolto**

**tólë** *noun* "centre" (LT1:269; the word **endë** is to be preferred in Tolkien's later Quenya)

**tollalinta** *noun* in allative "upon hills" (MC:214; this is "Qenya")

**tollanta** *noun* in allative "upon top(s?)" (MC:221; this is "Qenya")

**tollë** *noun* "a steep isle". Another meaning, "thumb", was apparently abandoned by Tolkien (VT47:13, 26)

**tollo**, variant of **tolyo**, q.v. (VT48:6, 16)

**tolma** *noun* "a protuberance contrived to serve a purpose, knob, short rounded handle", etc. (VT47:28)

**tolmen** *noun* "boss (of shield)" (LT1:269)

[**tolmo** *noun* "thumb", rejected by Tolkien in favour of **nápo** (VT48:15)]

**toloquë** ("kw") cardinal "eighteen" (VT48:21). If "tolokwe" is seen as a Common Eldarin form, it is possible that the Quenya word should be **\*tolquë** instead, but the editor assumes that "tolokwe" is merely an unusual spelling of Quenya **toloquë** (since "tolokwe" is listed together with forms that are definitely Quenya).

**tolos** *noun* "knob, lump" (LT1:269; this "Qenya" form would seem to be a precursor of Quenya **tolma**, q.v.)

**tolosta** *fraction* "one eighth" (1/8). Also **tolsat**, **tosta**. (VT48:11)

**tolpë** *noun* "thumb" (VT47:28, VT48:8), a form Tolkien may have rejected in favour of **nápo**, q.v.

**tolpo** *noun* "bowl" (PE16:142)

**tomba**, also **tompë**, *noun* "voice / vowel"; the stem **TOM** is used of sounds "briefer" than the corresponding stem **OM** (cf. **óma**). (PE17:138)

**tolsat** *fraction* "one eighth" (1/8). Also **tolosta**, **tosta**. (VT48:11)

**toltëa** ordinal "eighth" (VT42:31), also **toldëa** (VT42:25). See **tolto**.

[**toltil** *noun* "thumb" (VT47:26)]

**tolto** cardinal "eight" (TOL<sup>1</sup>-OTH/OT), variant **toldo** (VT48:6). Ordinal **toltëa** "eighth" (VT42:31), with variant **toldëa** (VT42:25) to go with **toldo**.

**tolu-** *vb.* "roll up" (QL:94)

**\*tolvo**, see **tolbo**

**tolyo** *noun* "sticker-up", "prominent one", term used in children's play for "middle finger" or "middle toe" (VT47:10, VT48:4). The form **tollo** in VT48:6, 16 would seem to be a variant.

**tombo** *noun* "gong" (LT1:269)

**tompë** (1) *pa.t.* of **top-** (**topë**), q.v. (TOP), (2) variant of **tomba**, q.v.

**top-** *vb.* "cover" (1st pers. aorist **topë** "covers"), *pa.t.* **tompë** (TOP). Variant **tup-**, q.v.

**tópa** *noun* "roof" (TOP)

**tópa-** *vb.* "roof" (TOP)

[**tóquet-** *vb.* "answer" (PE17:166)]

[**Tormen**] *noun* "north" (MEN; replaced by

**Formen**, q.v.)

**#torna** *adj.* "hard", as in **tornange** (q.v.), seemingly **-storna** after prefixes ending in a vowel, as in the comparative forms **aristorna**, **anastorna** (PE17:56; the forms are untranslated and may not necessarily be the same adjective "hard".)

**tornanga** *adj.* "iron hard" (the order of the elements is the opposite in Quenya). (PE17:56)

**orni** pl. of **toron** (TOR)

**toron** (**torn-** as in pl. **orni**) *noun* "brother" (TOR; a later source gives **háno**, **hanno** [q.v.] as the word for "brother", leaving the status of **toron** uncertain)

**torwa** ??? (Narqelion)

**tosta** *fraction* "one eighth" (1/8). Also **tolosta**, **tolsat** (VT48:11)

**-tsë**, dual locative ending (Plotz); see **-ssë**

**-ttë** (1) "they", dual 3rd person pronominal ending ("the two of them") (VT49:51), replacing (also within the *legendarium*) the older ending **-stë** (which was later used for the second person only). This older ending **-stë** corresponds to a possessive ending **-sta** "their" (VT49:16), but this was presumably likewise altered to **-tta** as the new ending for dual "their" = "of the two of them".

**-ttë** (2), 3rd person pl. reflexive ending, as in **melittë** "they love themselves" (VT49:21). This ending can hardly coexist with #1 above; an alternative wording would be the analytical construction **\*meliltë intë**. Compare **-ssë** #2.

**tú** *pron.* "they, them", 3rd person dual ("the two of them"), both "personal and neuter" (the pronoun can be used of persons and things alike). (VT49:51) Tolkien also considered **tet** for the same meaning, listing it alongside **tú** in one source (VT49:56), but this form was apparently abandoned.

**tuc-** ("k") *noun* "draw" (1st pers. aorist **tucin** "I draw") (TUK)

**tucalia** ("k") ??? (Narqelion)

**tuia-** *vb.* "sprout, spring" (Tolkien's gloss is actually "sprouts, springs", since **tuia** is also the 3rd pers. sg. present tense) (TUY)

**tuilë** *noun* "spring, spring-time", also used = "dayspring, early morn" (VT39:7, TUY), in the calendar of Imladris a precisely defined period of 54 days, but also used without any exact definition. Cf. **tuilëre**, q.v. (Appendix D) - In early "Qenya", the word **tuilë** is glossed "Spring", but it is said that it literally refers to a "budding",

also used collectively for "buds, new shoots, fresh green" (LT1:269). Cf. **tuima** in Tolkien's later Quenya.

**tuilérë** *noun* \*"Spring-day", a day outside the months in the Steward's Reckoning, inserted between **Súlimë** and **Víressë** (rough equivalents of March and April). In Tolkien's early "Qenya", **Tuilérë** was simply glossed "Spring" (LT1:269).

**tuilindo** *noun* "swallow", etymologically "spring-singer" (TUY, LIN<sup>2</sup>, LT1:269, LT2:338)

**tuima** *noun* "sprout, bud" (TUY)

**tul-** *vb.* "come" (WJ:368), 1st pers. aorist **tulin** "I come" (TUL), 3rd pers. sg. **tulis** "(s)he comes" (VT49:19), perfect **utúlië** "has come" (**utúlien** "I am come", EO), **utúlie'n aurë** "Day has come" (the function of the 'n is unclear; it may be a variant of the article "the", hence literally "the Day has come"). Past tense **túlë** "came" in LR:47 and SD:246, though an alternative form \***tullë** has also been theorized. **Túlë** in VT43:14 seems to be an abnormal aorist stem, later abandoned; **tula** in the same source would be an imperative. Prefixed future tense **entuluva** "shall come again" in the *Silmarillion*, future **tuuva** also in the phrase **aranielya na tuuva** "may thy kingdom come" (VT44:32/34), literally apparently \*"thy kingdom, be-it-that (it) will come". In early "Qenya" we have the perfects **tulielto** "they have come" (LT1:114, 270, VT49:57) and **tulier** "have come", pl., in the phrase **I-Eldar tulier** "the Eldar have come" (LT1:114, 270). Read probably \***utúlietë**, \***Eldar utúlier** in LotR-style Quenya.

**tulca** (1) ("k") *adj.* "firm, strong, immovable, steadfast" (TULUK)

**tulca** (2) ("k") *vb.* "fix, set up, establish" (LT1:270)

**tulca** (3) ("k") *adj.* "yellow". Adopted and adapted from Valarin; the normal Quenya word for "yellow" is rather **malina** (WJ:399)

**tulco** ("k") *noun* "support, prop". Given the primitive form *ṭulku*, the word would have the stem-form \***tulcu-** and the plural form \***tulqui**. (TULUK)

**Tulkas** (**Tulkass-**, as in dat.sg. **Tulkassen**) masc. name, used of a Vala, adopted and adapted from Valarin (WJ:399, TULUK)

**tulma** *noun* "bier" (LT1:270)

**tulta-** *vb.* "send for, fetch, summon" (TUL).

**Tultanelyes** \*"you summoned him", changed by Tolkien to **leltanelyes** \*"you sent him" (possibly **tulta-** was meant to have the meaning "send" here, but Tolkien decided to use another word) (VT47:22)

**tulu-** *vb.* "fetch, bring, bear; move, come" (LT1:270; compare **tulta-** in Tolkien's later Quenya)

**tulunca** ("k") *adj.* "steady, firm" (LT1:270; in Tolkien's later Quenya **tulca**)

**tulwë** *noun* "pillar, standard, pole" (LT1:270)

**tulya-** *vb.* "lead" (+ allative: lead into) (VT43:22)

**túma** *adj.*? "moving" (MC:214; this is "Qenya")

**tumba** *noun* "deep valley" (Letters:308; SA:tum and TUB gives **tumbo** "valley, deep valley"); apparently an extended form \***tumbalë** in **tumbalemorna** "deepvalleyblack" or (according to SA:tum) "black deep valley", also **tumbaletaurëa** "deepvalleyforested"; see

**Taurelilómëa-tumbalemorna...**

**tumbë** *noun* "trumpet" (LT1:269)

**tumbo** (stem \***tumbu-**, given the primitive form *ṭumbu*) *noun* "(deep) valley", under or among hills (TUB, SA:tum), "depth" (PE17:81). - In early "Qenya", the gloss was "dark vale" (LT1:269). See **tumba**.

**Tumbolatsin** *noun* (place-name, apparently incorporating **tumbo**) (LAT)

**tumna** *adj.* "lowly, deep, low" (TUB); early "Qenya" glosses: "deep, profound, dark or hidden" (LT1:269, 271)

**tumpo** (stem \***tumpu-**, given the primitive form *ṭumpu*) *noun* "hump" (TUMPU)

**Túna** (also **Tún**) place-name, used of the hill on which Tirion was built (*Silm*, TUN, KOR), derived from a stem (TUN) apparently meaning simply \*"hill, mound".

**tunda** *adj.* "tall" (TUN)

**tunda-** *vb.* "kindle" (LT1:270; rather **tinta-** or **narta-** in Tolkien's later Quenya)

**tundo** *noun* "hill, mound" (TUN)

**tunga** *adj.* "taut, tight" (of strings:) "resonant" (TUG)

**tuono** *noun* "muscle, sinew, vigour, physical strength" (TUG)

**#tup-** *vb.* "cover", isolated from **untúpa**, q.v. Variant **top-** in the *Etymologies*.

**tupsë** *noun* "thatch" (TUP)

**tur-** *vb.* "wield, control, govern" (1st pers. aorist **turin** "I wield" etc.), pa.t. **turnë** (TUR). The verb is elsewhere defined "master, conquer, win" (PE17:115), virtually the same meanings are elsewhere assigned to **туру-** #1, q.v.

**túr, tur** *noun* "king" (PE16:138, LT1:260); rather **aran** in LotR-style Quenya, but cf. the verb **tur-**. Also compare the final element **-tur, -ntur** "lord" in names like **Axantur, Falastur, Fëanturi, Vëantur** (q.v.)

**túra** *adj.* "big, great" (PE17:115), related to words for power and apparently referring to a more abstract greatness than words like **haura** "huge". Cf. **taura, túrëa**. Apparently initial element of **Túrosto**.

**Turambar** masc. name, "Master of Doom/Fate", name taken in pride by Túrin (*Appendix A, SA:tur, TUR, MBARAT, VT49:42*)

**Turcafinwë** masc. name, "strong, powerful (in body) Finwë", masc. name; he was called *Celegorm* in Sindarin. Short Quenya name **Turco**. (PM:352), compare **#turco** "chief" (q.v.)

**Turcil** ("k") *noun* "Númenórean" (TUR), stem **turcild-** as in pl. **turcildi** (LR:47, 56; SD:246). Variant of **Tarcil**; see VT46:17.

**#turco** (1) *noun* "chief" (isolated from **Turcomund** "chief bull", *Letters:423*). **Turco**, masc. name, see **Turcafinwë**.

**turco** ("k") (2) *noun* "tower". In **Lúnaturco**, Quenya name of Barad-dûr (Dark Tower). Tolkien changed the word **turco** from **turma** (PE17:22).

**túrë** *noun* "mastery, victory" (TUR), "strength, might" (QL:95), "power" (QL:96)

**turëa** *adj.* "mighty, masterful" (PE17:115), also **taura**.

**Túrin** masc. name, apparently meaning "victory-mood" (LR:395, s.v. *TUR*). The *Etymologies* gives **Turindo** as the Quenya form of this name; **Túrin** seems to be properly the Sindarin form, though it fits Quenya style well enough and Nienor used it in a Quenya sentence (near the end of ch. 21 of the *Silmarillion*). The name appears as **Turin** (with a short *u*) in the phrase **nahtana ló Turin**, "slain by Túrin" (VT49:24)

**#turinasta**, **#túrinasta** *noun* "kingdom" (**turinastalya**, **túrinastalya** "thy kingdom", VT43:15). These words for "kingdom" Tolkien perhaps abandoned in favour of **#aranië**, q.v.

**#turindië**, **#túrindië** *noun* "kingdom" (**turindielya**, **túrindielya** "thy kingdom", VT43:15). These words for "kingdom" Tolkien perhaps abandoned in favour of **#aranië**, q.v.

**Turindo** masc. name; see **Túrin** (*TUR*)

**turinqui** ("q") *noun* "queen" (LT1:260; apparently the fem. of **tur**. In Tolkien's later Quenya, "queen" is **tári**.)

**túrior** (**túriornd-**) *noun* "palace" (QL:95)

**turma** (1) *noun* "shield" (*TURÚM*).

[**turma**] (2) *noun* "tower". Tolkien changed this word to **turco** (#2), q.v. (PE17:22)

**turmen** *noun* "realm" (PE17:28). **Turmen**

**Follondiéva** "Realm of the North-harbourage", old name for Arnor, **Turmen Hallondiéva** "Realm of the South-harbourage", old name for Gondor (PE17:28)

**turnë** pa.t. of **tur-** (*TUR*)

**Turondo** masc. name "Lord of stone" (PE17:112); see **Turucáno**.

**Túrosto** place-name "Gabilgathol", a dwelling of the Dwarves (Sindarin *Belegost*; the names mean "Mickleburg", "Great Fortress"). Apparently **túra** + **osto**.

**turu-** (1) *vb.* "master, defeat, have victory over" (PE17:113, not clearly said to be Quenya, but the Q name **Turucundo** "Victory-prince" is listed immediately afterwards). Compare **tur-**; cf. also **\*turúna**.

**turu-** (2) *vb.* "kindle" (LT1:270; rather **tinta-** in *LotR*-style Quenya)

**turu** (3) *noun* "wood" (properly firewood, but used of wood in general) (LT1:270)

**Turucáno** ("k") masc. name "Turgon" (PM:344). The meaning is something like "powerful commander" (see **cáno**). Another version gives **Turondo** "lord of stone" as the Q name of Turgon(d). (PE17:115), with a wholly distinct final element.

[**Turumbar**] masc.name (MBARAT; changed by Tolkien to *Turambar*)

**turun**, see **#turúna**

**\*turúna** passive participle "mastered", only attested in the elided form **turún'** (UT:138, apparently incomplete spelling **turun** in *Silm* ch. 21). The form may be understood as the passive participle of the verb **turu-** "master, defeat, have victory over" (PE17:113), the sole available example of a U-stem verb appearing in such a participle form. Compare **-na** #4.

**turúva** *adj.* "wooden" (LT1:270); cf. **turu** #3.

**tussa** *noun* "bush" (*TUS*)

**tusturë** *noun* "tinder" (LT1:270)

**#tuv-** *vb.* "find", perfect **#utúvië** "has found" in Aragorn's exclamation when he found the sapling of the White Tree: **utúvienyes** "I have found it" (**utúvie-nye-s** "have found-I-it") (*LotR3:VI ch. 5*)

**tuvu-** *vb.* "receive" (GL:71; is this "Qenya" word related to **#tuv-** "find"?)

**-twa** 1) ending for dual possessive (*Plotz*)

**-twa** 2) an pronominal possessive ending mentioned in one chart of pronoun, apparently "their" referring to two persons (VT49:16); this may be an ending used in colloquial Quenya rather than formal language (it is listed together with the endings **-ya** "his, her" and **-rya** "their", that are explicitly said to belong to colloquial Quenya) (VT49:16-17)

**-tya**, pronominal ending, 2nd person sg. intimate/familiar "your, thy" (VT49:16, 38, 48); compare **-tyë**

**tyal-** *vb.* "play" (1st pers. aorist **tyalin** "I play") (*TYAL*)

**tyalangan** *noun* "harp-player" (*TYAL*)

**tyalië** *noun* "sport, play, game" (*TYAL*, LT1:260)

**tyar-** *vb.* "cause" (*KYAR*)

**tyaro** *noun* "doer, actor, agent" (*KAR*)

**tyasta-** *vb.* "put to the test", pa.t. **tyasantë** (QL:

49)

**tyav-** *vb.* "taste" (1st pers. aorist **tyavin** "I taste") (*KYAB*)

**tyávë** *noun* "taste" (pl. **#tyáver** attested only in the compound **lámatyáver**, see **lámatyávë**.) (MR:215, 216). It may be that the verb **tyav-** would also appear as **tyávë** in the past tense.

**tye** *pron.* "you, thou, thee", 2nd person intimate/familiar (LR:61, 70, *Arct*, VT49:36, 55), corresponding to formal/polite **lye**. According to VT49:51, **tye** was used as an endearment especially between lovers, and (grand)parents and children also used it to address one another ("to use the adult *lye* was more stern"). **Tyenya** "my *tye*", used = "dear kinsman" (VT49:51). The pronoun **tye** is derived from *kíe*, sc. an original stem *ki* with an added *-e* (VT49:50). Stressed **tyé**; dual **tyet** "the two of you" (VT49:51 – another note reproduced on the same page however states that **tye** has no dual form, and VT49:52 likewise states that the 2nd person familiar "never developed" dual or plural forms). Compare the reflexive pronoun **intyë** "yourself". Possibly related to the pronominal stem *KE* (2nd person sg.), if **tye** represents earlier *\*kye*.

**-tyë** pronominal ending "you, thou" (VT49:48, 51), 2nd person familiar/intimate: **carityë** "you do" (VT49:16; the corresponding formal/polite ending is **-l**, **-lyë**, cf. PE17:135 where Tolkien states that **hiruvalyë** "thou shalt find" from *Namárië* would be **hiruvatyë** if the polite pronoun were replaced by the familiar one). Compare the independent pronoun **tye**. In VT49:51, Tolkien denies that the ending **-tyë** has any short form (see, however, **-t** # 3). Cf. **natyë** "you are"; see **ná** #1. Compare **tye**, **-tya**.

**tyel** (1) *noun* "end", stem **tyeld-** as in the pl. form **tyeldi** (*FS*, *KYEL*; the pl. form **tyeldi** was misread as "tyelde" in the *Etymologies* as printed in LR; cf. VT45:25 for this correction). Cf. **tyelma**.

**tyel-** (2) *vb.* "end, cease" (KYEL)

**tyelca** ("k") *adj.* "swift, agile" (KYELEK), "hasty" (PM:353)

**Tylercormo** ("k") *masc. name* "hasty-riser", the *amillessë* or mother-name (never used in narrative) of **Turcafinwë** = Celegorm (PM:353)

[\*\***tyeldë**], see **tyel** (KYEL)

**tyelima** *adj.* "final" (KYEL)

**tyellë** *noun* "grade" (pl. **tyeller** is attested) (Appendix E), "grade, order; a step in a stairway, [or in a] ladder" (PE17:122, 157)

**tyelma** *noun* "ending" (FS, VT45:25)

**tyelpë** *noun* "silver" (KYELEP/TELEP), etymology also in Letters:426 and UT:266. **Tyelpë** is the true Quenya descendant of primitive *\*kyelepë*, but the Telerin form **telpë** was more common, "for the Teleri prized silver above gold, and their skill as silversmiths was esteemed even by the Noldor" (UT:266). In the *Etymologies*, **tyelpë** is also the name of Tengwa #1 with overposed dots, this symbol having the value **ty** (VT45:25). Cf. **tyelpetéma** as the name of the entire palatal series of the Tengwar system.

**Tyelperinquar** *masc. name*, "Silver-fist, Celebrimbor" (PM:318; also **Telperinqar**, *q.v.*)

**tyelpetéma** *noun* "palatal series" (Appendix E)

**Tyelperion** less common name of **Telperion** (UT:266).

**tyulma** *noun* "mast" (TYUL, SD:419). "Qenya" pl.

**tyulmin** "masts" in MC:216; read **\*tyulmar** in LotR-style Quenya.

**tyulussë** *noun* "poplar-tree" (TYUL)

**tyur** *noun* "cheese" (QL:50 cf. GL:28)

<U>

**#u-** *vb.* "not do, not be" (1st pers. aorist **uin** "I do not, am not"), pa.t. **úmë** (UGU/UMU). A late (ca. 1968) source gives the forms **uin**, **uin(yë)** "I am not", **uil(yë)** "you are not", **uis** "it is not", **uilmë** "we are not", **uir** "are not" and endingless **ui** "is not" (VT49:29, 36); these forms were however struck out. The example **uin carë** "I don't" (PE17:68) combines this negative verb with a following verb in the "simplest aorist infinitive". Compare **ua** in another late source. See also **ui**, which (despite its use as an interjection "no") seems to be the endingless 3rd person aorist.

**ú** (1) *adv.* and *prep.* "without, destitute of" (VT39:14). Usually followed by genitive: **ú calo** "without light" (*cala*). – In one source, **ú** is seemingly also used as a negative verb "was not" (VT49:13), but Tolkien revised the text in question.

**ú-** (2) prefix "not-, un-, in-", denying presence or possession of thing or quality (VT39:14, UGU/UMU/VT46:20, GÜ, LT1:272), or simply suggesting something bad or immoral (see **#úcar-**, **Úmaiar**). Tolkien at one point considered redefining **ú-** as an element signifying "bad, uneasy, hard"; the already-published form **únótima** would then mean "difficult/impossible to count" rather than simply "uncountable" (VT42:33). However, Tolkien's very last word on the matter seems to be that **ú-** was to remain a mere negative (VT44:4). Compare **úa**, *q.v.* According to

the *Etymologies*, the prefix **ú-** usually has a "bad sense", whereas according to early material **u-** (**uv-**, **um-**, **un-**) is a "mere negation" (UGU/UMU vs. VT42:32) According to a later source, **ú-** could be used as an uninflected verbal prefix, mainly in verse, but in a normal style the prefix was "verbalized" as **ua-**, *q.v.* (PE17:144). The stem **Ū**, as a negation, was accompanied by "pursed lips and shaking of the head" (PE17:145).

**ua-** *negative verb* "not do, not be". If a verb is to be negated, **ua** (coming before the verb) receives any pronominal endings (and presumably also any endings for plurality or duality, **-r** or **-t**), whereas the uninflected tense-stem of the verb follows: With the ending **-n** for "I", one can thus have constructions like **uan carë** "I do not" (aorist), **uan carnë** "I did not" (past), **uan cára** "I am not doing" (present), **uan caruva** "I shall not do" (future). The verb **ua-** can itself be fully conjugated: **#ua** aorist (or present?), **únë** (past), **úva** "future", **#uíë** (perfect) (the aorist and perfect are attested only with the ending **-n** "I"). In "archaic Quenya" these tense-forms could be combined with an uninflected aorist stem, e.g. future **\*úvan carë** = later Quenya **uan caruva**, "I shall not do". In later Quenya, only the forms **ua** (present or aorist) and "occasionally" the past tense form **#únë** were used in normal prose (**únen** "I did not, was not"). (PE17:144; compare FS for **úva** as a future-tense negative verb "will not")

**úa**, with 1st person suffix **úalyë**, imperative particle **á**, **a** combined with the negation **ú-** to express a prohibition (**úalyë mittanya me**, "do not thou lead us", VT43:9, 21-22). However, Tolkien apparently abandoned **úa** in favour of **ala**, **alalyë**, *q.v.* (later he also used the form **áva** for "don't"). Compare **ua**.

**Úamanyar** *noun* "those not of Aman" (sg. **Úamanya**, PE17:143), Elves who did not reach the Blessed Realm (but did leave Cuiviénen with the intention of going there) = **Heceldi** (WJ:371). Also **Úamanyar** and fuller **Úmaneldi**. (WJ:373). Also called **Lembi**, *q.v.*

**#úcar-** *vb.* "to sin, trespass; to do wrong" (pl. aorist **úcarer** in VT43:12, we would rather expect **\*úcarir**, a form seemingly indicated by an emendation in one variant of the text in question, VT43:21). The verb is **car-** "do" with the prefix **ú-**, here suggesting something morally bad ("do wrong") rather than simple negation.

**#úcarë** *noun* "debt, trespass" (**úcaremmar** "our debts, our trespasses", VT43:19). The related words **#úcar-** "to sin" and **#úcarindo** "sinner" would suggest that **#úcarë** can also be translated "sin". – One may question whether the simplex form is **#úcarë** or just **#úcar** (+ **-e-** as a mere connecting vowel before the pronominal ending in **úcaremmar**), but compare **lacarë**.

**#úcarindo** (pl. **úcarindor**, VT43:27) *noun* "sinner"; cf. **úcar-**. The form **úcarindor** occurring in an older variant of the text in question seems abnormal, since Quenya rarely has a long vowel in front of a consonant cluster (VT43:33)

**uë** *noun* "fleece" (LT1:249)

**úfantima** *adj.* "not concealable" (PE17:176), also **úfantuma** (PE17:180), cf. **fanta-**, *q.v.*

**úfanwa** *adj.* "not veiled or obscure, perspicuous" (PE17:176)

**úfanwëa** *adj.* "not veiled, unveiled" (PE17:180), possibly a variant or replacement **úfanwa**, q.v.

**ufárëa** *adj.* "not enough" (FS). Cf. **ú-** "un-" and **fárëa** "enough, sufficient" (read \***úfárëa**?)

**ui** *interjection* "no" (originally an endingless negative verb in the 3rd person aorist: "it is not [so]"; see #**u-**). Apparently this is the word for "no" used to deny that something is true (compare **vá**, which is rather used to reject orders, or to issue negative orders). (VT49:28) Compare **uito**.

#**uië**, the perfect tense of the negative verb **ua-**, q.v. Only attested with a 1st person sg. pronominal suffix (**uien**).

**uilë** *noun* "long trailing plant", especially "seaweed" (UY)

**uin** (1) see #**u-**.

**Uin** (2) *masc. name*, "the primeval whale" (LT1:263)

**Uinen** (**Uinend-**, as in dative **Uinenden**) *fem. name*, used of a Maia, spouse of Ossë (UY, NEN). Adopted and adapted from Valarin (WJ:404), though it is also said that it contains **-nen** "water" (SA:nen); the latter explanation may be folk etymology. In the *Etymologies*, the name is derived from the same stem (UY) as **uilë** "long trailing plant, especially seaweed".

**uito** *interjection* "it is not that" (emphatic word for "no"?) Compare **ui**, **náto** (VT49:28, 29)

**úxarin** *adj.* "unmarred" (PE17:150), this would be **úharin** in more standard spelling (and later pronunciation). In a more widely published source, the word for "unmarred" is **alahasta**, q.v.

**Úlairi** *pl. noun* "Nazgûl" (sg. \***Úlairë**? \***Úlair**?) Etymology obscure.

**Ulban** (**Ulband-**) *noun* "monster" (a name of Melko) (LT1:260)

**ulca** *adj.* "evil, bad, wicked, wrong" (QL:97, VT43:23-24, VT48:32, VT49:14; compounded in **henulca** "evileyed", SD:68); variant **olca**, q.v. Compare noun **ulco**. The *adj.* **ulca** may also itself be used as a noun "evil", as in the ablative form **ulcallo** "from evil" (VT43:8, 10) and the sentence **cé mo quetë ulca** "if one speaks evil" (VT49:19).

**ulco** (stem #**ulcu-**) *noun* "evil", pl. \***ulqui** (VT43:23-24; the stem-form is attested in the ablative case: **ulcullo** "from evil", VT43:12)

**úlëa** *adj.* "pouring, flooding, flowing" (ULU)

**ullë** *intr. pa.t.* of **ulya-**, q.v. (ULU). Cf. **ullier** "poured", a pl. past tense of **ulya-** "pour" occurring in LR:47; read probably \***uller** in Tolkien's later Quenya. In SD:247, **ullier** is translated "should flow".

**ullumë** *adv.*? a word occurring in *Fíriel's Song*, evidently meaning "not for ever". Cf. **ú-**, **lúmë** and **úlumë**.

**Ulmo** *masc. name*, used of the Vala of all waters (ULU), interpreted "the Pourer" by folk etymology, but the name was actually adopted and adapted from Valarin (WJ:400)

**ulmula** *participle* "mumbling" (MC:214; this is "Qenya")

**ulto-** *vb.* "pour" (intransitive?) (LT1:270; in Tolkien's later Quenya **ulya-** *pa.t.* **ullë**)

**ulu-** *vb.* "pour" (transitive?) (LT1:270; in Tolkien's later Quenya **ulya-** *pa.t.* **ulyanë**)

**ulumë** *adv.* "ever", at all times (in a series or period) (PE17:156). Cf. **ullumë**.

**ulumpë** *noun* "camel" (QL:97)

**Ulumúri** *pl. noun*, the great horns of Ulmo; etymology obscure (*Silm*)

**ulundë** *noun* "flood" (ULU)

**ulundo** *noun* "monster, deformed and hideous creature" (ÚLUG)

**ulya-** *vb.* "pour", *intr. pa.t.* **ullë**, *tr. uyanë* (ULU). Cf. **ullier** "poured", a pl. past tense of **ulya-** occurring in LR:47; read probably \***uller** in Tolkien's later Quenya. In SD:247, **ullier** is translated "should flow".

#**um-** *vb.* "not to do, not to be" (1st pers. aorist **umin** "I do not, am not"), past tense **úmë** (UGU/UMU). Another version of this negative verb had the form #**hum-**, q.v., but Tolkien rejected it.

**úma-** *vb.* "teem" (VT48:32)

**Úmaneldi** *noun* "Non-Aman Elves", Elves who never dwelt in Aman (= **Úmanyar**) (WJ:373). Sg. #**Úmanel**, #**Úmaneld-**.

**Úmanyar** *pl. noun* "those not of Aman", Eldar that did not reach Aman, sc. Sindar and Nandor (SA:mān). Sg. #**Úmanya**. Also **Uamanyar**.

[?umaqualë] ("q"), possibly a synonym of **anqualë/unqualë**, hence *noun* "agony, death" (VT45:24)

[**umba**, **umbacarin** *adj.* unknown meaning relating badness (PE17:172)]

**umbar** (**umbart-**, as in *dat.sg.* **umbarten**) *noun* "fate, doom" (MBARAT), also name of tengwa #6 (*Appendix E*). Cf. **Umbarto**. In the pre-classical Tengwar system presupposed in the *Etymologies*, **umbar** was the name of letter #18 (VT45:33), which tengwa Tolkien would later call **malta** instead – changing its Quenya value from **mb** to **m**. – In the word **Tarumbar** "King of the World" (q.v.), **umbar** appears to be a variant of **Ambar** (q.v.) instead.

**Umbardacil** *masc. name* (or title) "Umbar-victor" (*Appendix A*); the place-name **Umbar** is not Quenya and has no connection with **umbar** "fate".

**umbarta-** *vb.* "to define, decree, destine"; this form of the verb was used "in more lofty senses", otherwise **marta-** (PE17:104)

**Umbarto** *masc. name*, "Fated", mother-name (never used in narrative) of **Telufinwë** = Amras. The ominous name was altered to **Ambarto** by Fëanor. (PM:353-354)

**umba** *noun* "swarm" (VT48:32)

**umbas** (**b**) *noun* "shield" (VT45:33)

**umbo**, **umbon** *noun* "hill, lump, clump, mass" (PE17:93)

**úmë** (1) *vb. pa.t.* of **um-** (and **u-**?), q.v. (UGU/UMU)

**úmë** (2) "great collection or crowd of things of same sort" (a struck-out note gave the rejected gloss

"largeness" (VT48:32), "throng, great concourse of things without order" (PE17:115). Compare **úvë**.

-**úmë** (3) suffix "large" (of quantity)", as in **liyúmë** "host" (VT48:32)

**Úmaiar** pl. noun, Maiar (see **Maia**) who became evil and followed Melkor, like the Balrogs (MR:79). Sg. **#Úmaia**.

**úmëa** (1) adj. "abundant, swarming, teeming" (VT48:32), "large" (of throng) (PE17:115). Compare **úvëa**.

**úmëa** (2) adj. "evil" (UGU/UMU). Obsoleted by #1 above? Is this connected to **úmëai** in *Narqelion*, perhaps a "Qenya" plural form?

**umnë**, see **matumnë** under **mat-**

**umpano** noun "build" (read: building), alternative form of **ampano**, which form is probably to be preferred (VT45:36, compare PAN; VT46:8 records how Tolkien in one case altered **umpano** to **ampano**)

**un-** intensive prefix used before **qu**; the assimilated variant **um-** is said to occur before **p**, and "b" (the latter evidently = **v** developed from prehistoric **b**, but following **um-** its original quality would be preserved so that we would see **umb-**). This prefix is reportedly only used "in evil sense"; otherwise the intensive prefix is **an-** (and assimilated variants thereof). (VT45:5)

**úna** adj. "deprived of, destitute, forlorn" (VT39:14). The plural form **\*únë** is not to be confused with the pa.t. of the negative verb **ua**, q.v. – An unglossed word **úna**, cited in VT49:28, rather seems to be a negated form of **ná** "is".

**únat** noun "a thing impossible to be or to be done" (VT39:26) Cf. **ú-** and **nat**.

**unca-** ("k") vb. "hollow out" (UNUK)

**Undolaurë** masc. name "Glorund" (> Glaurung). Also **Laurundo**. (LT2:341)

**undómë** noun "twilight", usually of the time near evening, not near dawn (that is **tindómë**)

**undu** adv. (and prep.?) "down, under, beneath" (UNU, VT46:20); prefix **undu-** "down", in **undulávë** "down-licked" = covered. (Nam)

**undulav-** vb., literally "lick down" = cover (glossed "swallow" in PE17:72). **Lumbulë undulávë ilyë tier** "(heavy) shadow down-licked all paths", lyrical translation "all paths are drowned deep in shadow" (Nam). The pl. past tense would be **unduláver** (PE17:72).

**undumë** noun "abyss" (Markirya)

**#únë** vb., the pa.t. of **ua-**, q.v. Only attested with a 1st person sg. pronominal suffix: **únen**.

**Úner** noun "Noman" (UT:211)

**ungo** noun "cloud, dark shadow" (UÑG)

**Ungoliantë** fem. name "Ungoliant" (the Spider, ally of Morgoth); also **Ungweliantë** (UÑG, DYEL, SLIG)

**ungwalë** noun "torture" (ÑGWAL) Also **nwalmë** in Tolkien's later Quenya.

**ungwë** noun "spider's web", also name of tengwa #8 (Appendix E), or, in the pre-classical Tengwar system presupposed in the *Etymologies*, tengwa #20 – which letter Tolkien would later call **nwalmë** (VT46:20). The word as such was defined as "gloom" in the *Etymologies*

(UÑG), while in early "Qenya" it meant "spider" ("especially *Ungwë* the Gloomweaver" = Ungoliant) (LT1:271)

**Ungweliantë** fem. name, the Spider, ally of Morgoth (UÑG)

**unotë, unotëa** (read **\*únotë, \*únotëa**?) adj. "not counted, uncounted" (VT39:14)

**únótima** adj. "not possible to count, countless" (VT39:14), pl. **únótimë** (translated "numberless") attested (**ú-nót-imë** "not-count-able") (Nam, RGEO:66, Appendix E). Cf. unnegated **nótima**, q.v.

**unqua** ("q") adj. "hollow" (UNUK)

**unqualë** ("q") noun "agony, death" (KWAL, VT45:36). See **anqualë**. In the pre-classical Tengwar system presupposed in the *Etymologies*, **unqualë** was the name of letter #8 (VT45:18), which tengwa Tolkien would later call **ungwë** instead – changing its Quenya value from **nqu** to **ngw**.

**unquë** noun "hole, hollow" (VT46:20, UNUK), also name of tengwa #16 (Appendix E; there spelt unque, while the *Etymologies* has unqe)

**untúpa** vb. "down-roofs" = covers (perhaps for **\*undutúpa-**, cf. **undu-**). Present tense of **untup-** with lengthening of the stem vowel and the suffix **-a** (cf. **síla** "shines" from **sil-**)

**unuhuinë** prep + noun "under-shadow" (LR:47); see **huinë**.

**unutixë** ("ks") noun dot or point placed below the line of writing (TIK). In the *Etymologies* as printed in LR, the initial element **unu-** was misread as **nun-** (VT46:19). The variant **unutexë** ("ks") was rejected by Tolkien (VT46:20)

**únyárima** adj. "impossible to recount" (because all the facts are not known, or the tale is too long) (WJ:370)

[**uo** adv. "together" (PE17:191)]

**úpa** adj. "dumb" (i.e. unable to speak) (PE17:126)

**úpahtëa** adj. "speechless" (synonym of **úpa**, q.v.) (PE17:126)

**úquétima** adj. "unspeakable", sc. impossible to say, put into words; also "unpronounceable" (WJ:370)

**úr** noun "fire" (UR) *This stem was struck out in Etym, but a word that must be derived from it occurs in LotR, so it seems that Tolkien restored it. Early "Qenya" also has Úr, noun "the Sun" (also Úri, Úrinci ("k"), Urwen) (LT1:271). Cf. Úri.*

**Ur-anar** noun, word occurring in *Fíriel's Song*, translated "the red sun"; actually the prefixed element **úr-** must have to do with the element **ur-** "heat, be hot" mentioned in the *Silmarillion* Appendix. Also compare **Úr** as an early Qenya word for "the Sun".

**úra** (1) adj. "evil, nasty" (VT43:24, VT48:32)

**úra** (2) adj. "large" (UR), probably obsoleted by #1 above

**urcárima, urcarnë** adj. "hard to make / do". (PE17:154). Cf. **urucarín**.

**urco** ("k"), stem **\*urcu-** and pl. **urqui**, noun: an old word used in the lore of the Blessed Realm for

anything that caused fear to the Elves during the March; by the Exiled Noldor the word was recognized as the cognate of Sindarin *orch* and used to mean "Orc". The Sindarin-influenced form **orco** was also used. (*WJ:390*)

**urda** *adj.* "hard, difficult, arduous" (*PE17:154*)

**urdu** *noun* "death" (*LT2:342*; rather **nuru** in Tolkien's later *Quenya*)

**úrë** *noun* "heat", also name of tengwa #36 (*Appendix E*)

**úri** *noun* "sun" (*MC:214, 221*; this is "*Qenya*"); genitive **úrio** "sun's" (*MC:216*)

**Úrimë** (in some editions **Urimë**, but this seems to be an error; cf. **úrë** "heat") *noun*, name of the eighth month of the year, "August" (*Appendix D, SA:ur-, UT:302*)

**úrin** *adj.* "blazing hot" (*LT1:271*)

**Úrin** (**Urind-**, as in "g.sg. *Úrinden*", in LotR-style *Quenya* this is dat.sg.) *noun*, a name of the Sun (*UR, PE17:148*; this stem was struck out in *Etym*, but several words that must be derived from it occur in LotR, so it seems that Tolkien restored it.)

**Úrion** (Q?) *noun*, a title of Fionwë (= later Eönwë); see the LR index. (*UR*; this stem was struck out in *Etym*, but several words that must be derived from it occur in LotR, so it seems that Tolkien restored it.)

**urna** *noun* "oven" (*LT1:271*)

**úro** *noun* "evil" (*VT43:24*); Tolkien may have abandoned this form in favour of **ulco**, q.v.

\***urta-**, see **usta-**

**ur(u)-** *prefix* denoting difficulty (*PE17:154, 172*), cf. **urcáríma**, **urucarin**

**urnótíma** *adj.* perhaps \*"difficult to count" (*PE17:172*)

**uru** *noun* "fire" (*LT1:271*)

**urucarin** *adj.* "made with difficulty" (*PE17:154*)

**uruitë** *adj.* "fiery" (*UR*; this stem was struck out in *Etym*, but several words that must be derived from it occur in LotR, so it seems that Tolkien restored it.)

**urulóčë** ("k") *noun* "fire-dragon" (*LOK*), pl.

**Urulóci** ("k") (*SA:ur-*). In the *Silmarillion*, the word **Urulóci** is both singular (as when Glaurung is called "the first of the Urulóki", *Silm:138*) and plural (as when Glaurung is called "the Urulóki", *Silm:255*).

**Urundil** *masc.* name, "copper-lover" (*PM:365*); this may suggest **#urun** as one word for "copper", unless this is the ending **-ndil** "friend, lover" suffixed to **#uru-** as a reduced form of **urus**, q.v.

**urus** (**urust-**) *noun* "copper" (*VT41:10*)

**úruva** *adj.* "fiery" (from *UR*; this stem was struck out in *Etym*, but several words that must be derived from it occur in LotR, so it seems that Tolkien restored it. The word **úruva** also occurred in early "*Qenya*"; in *LT1:271* it is glossed "like fire".)

**uruvoitë** *adj.* "fiery" (*LT1:271*)

**urwa** *adj.* "on fire" (*LT1:271*)

**urya** - *vb.* "be hot" (*PE17:148*), "burn" (intransitive) (*LT1:271*)

**ursa** (**p**) *noun* "rage" (*PE17:188*)

**ursa-** (**p**) *vb.* "to rage" (*PE17:188*)

**us-** (**p**) *prefix* denoting something bad; cf. **uscarë**

**#us-** *vb.* "escape" (given in the form **usin** "he escapes" in *LT1:251*; this would have to mean "I escape" if the word is to be adopted to Tolkien's later *Quenya*). Cf. **uswë**.

**úsahtië** (**p**) *noun* "inducement to do wrong" (*VT43:23*); allative **úsahtienna** attested (the alternative form **úsahtienna** with a long **í** must be erroneous, as pointed out by the editors [*ibid.*]). Compare **sahta-**, **sahtië**.

**uscarë** (**p**) *noun* "doing wrong" (*PE17:151*). Also **uxarë**. Cf. **úcarë**.

**úsië** *adv.* "on the contrary" (*VT49:8, 35*). Cf. **lasi**.

**úsir** *adv.* "on the contrary", a form Tolkien may have abandoned in favor of **úsië** (*VT49:18*)

**usquë** ("q") *noun* "reek" (*USUK*). In the pre-classical Tengwar system presupposed in the *Etymologies*, **usquë** was also the name of tengwa #16, which at this conceptual stage had the value **sq** (*VT46:20*). Later, Tolkien would call this letter **unquë**, with the value **nqu**.

**usta** - *vb.* "burn" (transitive) (*LT1:271, QL:98*).

This form reflects the stem *USU* listed in early material; however, since Tolkien seems to have changed it to *UR* later, we should perhaps read \***urta-** for **usta-**.

**uswë** *noun* "issue, escape" (*LT1:251*)

**Uswevandë** *noun* "way of escape" (*LT2:336*)

**utúlien** see **tul-** (*EO*)

**Utumno** (stem \***Utumnu-**), place-name, the first great stronghold of Melkor in the North (*SA:tum, TUB*). The etymology apparently has something to do with "very deep" or "very hidden"; the phrase "Utumno the Deep-hidden" in *MR:67* may include a rough translation of the name. This later source derives the name from a root meaning "cover over, hide", whereas in *Etym* it was derived from the root *TUB* having to do with low-lying things. Whether the primitive form is **Utubnu** as in *Etym* (*TUB*) or **Utupnu** as in *MR:69*, the stem-form would be \***Utumnu-**.

**utúvienyes**, see \***tuv-**

**úva** (1) *vb.* "will not", future tense of a negative verb (present/aorist tense **úyë?**) in *Fíriel's Song*. Compare **#úva** as the future tense of the negative verb **ua-** (q.v.) in a later source (*PE17:144*, where the verb is cited with a 1st person sg. ending: **úvan**).

**úva** (2) *vb.* "impend, be imminent" – "nearly always in a bad sense: 'threaten (to come) '", as in **hrivé úva véna** "winter is drawing near to us" (*VT49:14*)

**-uva** future tense ending. In **avuva**, **caluva**, **cenuva**, **hiruva**, (**en**)**quantuva**, (**en**)**tuluva**, **laituvalmet**, **lauva**, **maruvan**, **termaruva**, **tiruvantes**. A final **-a** drops out before the ending **-uva** is added: **quanta-** "fill", future tense **quantuva** (*PE17:68*). A verbal stem in **-av-** may be contracted when **-uva** follows, as when **avuva** is stated to have become **auva** (*VT49:13*). Origin/etymology of the ending **-uva**, see *VT48:32*. In *VT49:30*, the future tense of the verb "to be" is given as **uva**, apparently the future-tense "ending" appearing independently, but several other sources rather give **nauva** for "will be" (see **ná** #1).



**úvana** *adj.* "unmarred" (PE17:150), rejected meaning "monstrous" (PE17:149). The word for "unmarred" is **alahasta** (q.v.) a better-published source.

**úvanë** *prep.* + *noun* "without beauty", *adj.* **úvanëa** (VT39:14)

**úvanima** *noun* "not fair, ugly" (VT39:14). Negated form of **vanima**.

**úvanimo** *noun* "monster (creature of Melko[r])" (BAN, LT1:272); pl. **úvanimor** "monsters" is attested (UGU/UMU, (GŪ)). According to VT45:7, 16 Tolkien did not capitalize the word **úvanimo**, though it was so printed in the entries BAN and GŪ in the Etymologies as printed in LR. The (pl.) form **húvanimor** was abandoned along with **hú** rather than **ú-** as a negative prefix, VT45:17.

**úvë** *noun* "abundance, great quantity" (UB). Compare **úmë** #2.

**úvëa** *adj.* "abundant, in very great number, very large" (UB). Compare **úmëa**.

**úvië** *noun* "considering a matter (with a view to decision)" (VT48:32)

**uxarë** *noun* "doing wrong" (PE17:151). Also **uscarë**. Cf. **úcarë**.

**úyë** *vb.*, a form occurring in *Fíriel's Song* (cf. VT46:22), apparently **ye** "is" with the negative prefix **ú-**, hence "is not" (**úyë sérë indo-ninya símen**, translated "my hearth resteth not here", literally evidently "[there] is not rest [for] my heart here")

<V>

**va** *prep.* "from" (VT43:20; prefixed in the form **var-** in **var-úra** "from evil", VT43:24). In VT49:24, **va**, **au** and **o** are quoted as variants of the stem **awa** "away from".

**vá** exclamation "I will not!" or "Do not!", interjection accompanied by a "jerk back of head" (PE17:145). It was inflected only in the 1st person sing. and 1st person pl. exclusive: **ván**, **ványë** "I won't!", **vammë** "we won't" (WJ:371, PE17:143; read **\*valmë** in *Second Edition Quenya*, after Tolkien revised the pronominal suffixes in the sixties).

**-va** possessive ending, presumably related to the preposition **va** "from". In **Eldaliéva**, **Ingoldova**, **miruvóreva**, **Oroméva**, **rómeva**, **Valinóreva** (q.v. for references), **Follondiéva**, **Hyallondiéva** (see under **turmen** for references). Following a consonant, the ending instead appears as **-wa** (**andamacilwa** "of the long sword", PE17:147, **rómenwa** "of the East", PE17:59). Pl. **-vë** when governing a plural word (from archaic **-vai**) (WJ:407), but it seems that **-va** was used throughout in late Exilic Quenya (cf. **miruvóreva** governing the plural word **yuldar** in *Namárië*). Pl. **-iva** (**-ivë**), dual **\*-twa**, partitive pl. **-líva**.

**vacco** ("k") *noun* "jacket, cloak" (GL:21, QL:100)

**vaháya** *adj.* "far away" (LR:47, SD:310). Also spelt **vahaiya** (SD:247)

**vahta-** *vb.* "to soil, stain" (WA3)

**vaia** < **waia** (also **vaiya** < **waiya**) *noun* "envelope", especially of the Outer Sea or Air enfolding the world within the Ilurambar or world-walls (WAY). Cf. **váya**.

**vailë** *noun* "wind" (PE17:189)

**vailima** *adj.* "windy" (PE17:189)

**Vaiaro** *masc. name*, a name of Ulmo, lord of Vaiya (WAY)

**vaima** *noun* "wrap, robe" (QL:100, LT1:271)

**vaina** (1) *adj.* "clad" (LT1:272)

**vaina** (2) *adj.*, the "late" pronunciation of **waina** "blonde, fair of hair" (PE17:154)

**vainë** *noun* "sheath" (LT1:271)

**vainolë** *noun* "quiver" (= case for holding arrows) (LT1:271)

**Vairë** (1) *fem. name* "the Weaver", name of a Valië, spouse of Mandos (*Silm*, WEY). The name is translated "Ever-weaving" in VT39:10, and it is implied that the archaic form was **\*Wairë** rather than **\*Weirë**, the reconstruction given in the *Etymologies* (entry WEY). Tolkien considered changing the name to **Vërë** (PE17:33) One source glosses the literal meaning as "weaving" rather than "weaver" (PE17:191).

**vairë** (2) *adj.* ?"wavy" (according to the editor, the gloss is almost illegible, but further notes may be taken as saying that the word describes wavy locks rather than wavy fluids). (PE17:34)

**vaiwë** *noun* "wind" (PE17:189)

**vaita-** *vb.* "to enfold" (VT46:21), "to wrap" (LT1:271). Older (MET) form **waita-**.

**vaiwa** *noun* "wind" (WĀWAWA/WAIWA)

**vaiya** < **waiya** (also **vaia**, **waia**) *noun* "envelope", especially of the Outer Sea or Air enfolding the world within the Ilurambar or world-walls (WAY, capitalized **Vaiya** under GEY; the latter entry was struck out). In a "Qenya" text in MC:214, **vaiya** is simply translated "sky". In the pre-classical Tengwar system presupposed in the *Etymologies*, **vaiya** (/ **waiya**) was also the name of a tengwa letter that does not appear in Tolkien's later table, but which was apparently intended to have the value **w** > **v**, like the letter **wilya** > **vilya** in the later, canonical system (VT46:21). According to Arden R. Smith, the form of the pre-classical letter is a variant of #21, which letter Tolkien would later call **vala** (VT46:32).

**Vala** (1) *noun* "Power, God, angelic power", pl. **Valar** or **Vali** (BAL, Appendix E, LT2:348). The Valar are a group of immensely powerful spirits guarding the world on behalf of its Creator; they are sometimes called Gods (as when **Valacirca**, q.v., is translated "Sickle of the Gods"), but this is strictly wrong according to Christian terminology: the Valar were created beings. The noun **vala** is also the name of tengwa #22 (Appendix E). Genitive plural **Valion** "of the Valar" (FS, MR:18); this form shows the pl. **Vali**, (irregular) alternative to **Valar** (the straightforward gen. pl. **Valaron** is also attested, PE17:175). Pl. allative **valannar** "to/on the Valar" (LR:47, 56; SD:246). Feminine form **Valië** (*Silm*), in Tolkien's earlier material also **Valdë**; his early writings also list **Valon** or **Valmo** (q.v.) as specifically masc. forms. The gender-specific forms are not obligatory; thus in PE17:22 Varda is called a Vala (not a Valië), likewise Yavanna in PE17:93. – **Vala** is properly or originally a verb "has power" (sc. over the matter of *Eä*, the universe), also used as a noun "a Power" (WJ:403). The verb **vala-** "rule,

order", exclusively used with reference to the Valar, is only attested in the sentences **á vala Manwë!** "may Manwë order it!" and **Valar valuvar** "the will of the Valar will be done" (*WJ:404*). However, Tolkien did not originally intend the word **Valar** to signify "powers"; in his early conception it apparently meant "the happy ones", cf. **valto**, **vald-** (*LT2:348*). – For various compounds including the word **Vala(r)**, see below.

**vala-** (2) *vb.* "to rule", only with reference to the Valar (see **Vala**). Future tense **valuva** is attested (*WJ:404*)

**Valacar** masc. name, \*"Vala-helmet"??? (*Appendix A*)

**Valacirca** *noun* "Sickle of the Gods", a name of the Great Bear (Big Dipper) constellation (*SA:val-*, *MR:388*, *KIRIK*, *OT/OTOS/OTOK*)

**Valandil** masc. name, "God-friend, \*Vala-friend" (*Appendix A*, *UT:210*, translated in *LR:60*)

**Valandur** masc. name, \*"Vala-servant" (*Appendix A*)

**valaina** *adj.* "of or belonging to the Valar, divine" (*BAL*)

**Valandor** place-name "the land of the Valar", confused with and replaced by **Valinóre** "the people of the Valar", short form **Valinor** (*SA:dór*, *Silm*)

**Valanya** *noun* last day of the Eldarin six-day week, dedicated to the Valar (*Appendix D*). Etymology, see Letters:427. Also called **Táron**.

**Valaquenta** *noun* "Account of the Valar" (*SA:val-*). See **quenta**.

**Valarauco** ("k") *noun* "Demon of Might" (*here vala-* assumes its basic meaning "power, might"), Sindarin *balrog* (*WJ:415*). Pl. **Valaraucar** (sic, not **-or**) "Balrogs", apparently containing **rauca** (q.v.) as an alternative form of **rauco** "demon" (*SA:val-*, *SA:rauco*). Earlier forms from the "Qenya Lexicon" are **Valcaraucë**, **Malcaraucë** (q.v.), apparently abandoned in LotR-style Quenya.

**#Valariandë** place-name "Beleriand" (genitive in the phrase **Nyarna Valarianden** "the annals of Beleriand" in *LR:202*; Tolkien later changed the genitive ending from **-n** to **-o**; hence read \***Nyarna Valariandëo**) In the essay *Quendi and Eldar*, **Heceldamar** turns up as another Quenya term for Beleriand.

**Valarin** *adj.* "Valian", of or relating to the *Valar*, as *noun* = **Lambë Valarinwa** "Valarin tongue" (*WJ:397*). It may be that **Valarinwa** is the normal form of the *adjective* "Valian" in Quenya.

**Valarindi** *pl. noun* "offspring of the Valar, their children begotten in Arda" (sg. **#Valarindë**). (*MR:49*). Compare **indi**.

**Valaróma** *noun* "Vala-horn", Oromë's horn (*Silm*, *MR:7*)

**valassë** *noun* "divinity" (or rather \*"valahood"; the word should probably not be used with reference to the divinity of Eru). (*BAL*)

**Valatar** (**Valatár-** as in "gen.sg. *Valatáren*", in Tolkien's later Quenya this is a dative singular instead) *noun* "Vala-king", applied to the nine chief (male) Valar: Manwe, Ulmo, Aule, Mandos, Lorien, Tulkas, Ossë,

Orome, and Melko[r]. *Note: This list, set down in the Etymologies, differs from the scenario of the published Silmarillion; Ossë is not a Vala in Tolkien's later conception.* (*BAL*, *VT46:17*). Compare **Valatári**.

**Valatári** *noun* "Vala-queen" (*BAL*; *this entry of the Etymologies states that Vala has no feminine form except this compound, but Silm gives Valië as a feminine form*). The word **Valatári** is apparently also the unchanged plural form, so used in this quote: "The *Valatári* were Varda, Yavanna, Nienna, Vana, Vaire, Este, Nessa, Uinen" (*BAL*; Tolkien later reclassified Uinen as a Maia, not a Valatári/Valië). Notice that the plural form of **Valatar** would apparently also be \***Valatári**.

**valcanë** ("k") *adj.* "vague" (*MC:213*; *this is "Qenya"*)

**Valcaraucë** ("k") *noun* "balrog", also **Malcaraucë** (*LT1:250*; *in Tolkien's later Quenya valarauco*)

**vald-** *noun* "blessedness, happiness" (*LT1:272* – *a final vowel would seem to be required*). See **valin** regarding the dubious conceptual validity of this and related words.

**valda** *adj.* "worth, worthy, dear" (*GL:23*)

**Valdë** *noun* "female Vala" (also **Valis**) (*LT1:272*, *in Tolkien's later Quenya Valië, Valatári*)

**valdëa** *adj.* "of moment, important" (*QL:102*)

**Valië** *noun* female Vala; pl. **Valier** attested (*Silm*)

**Valimar** place-name "Vali-home" (Vali = Valar), the city of the Valar in Valinor, also in shorter form **Valmar**. Cf. the *Silmarillion*: "the city of Valimar where all is glad" (*Valaquenta*); "in the midst of the plain beyond the mountains they [the Valar] built their city, Valmar of many bells" (chapter 1). In *Namárië*, the word Valimar is used = **Valinor**, since Valimar was its chief city (*Nam*, *RGEO:67*)

**valimo** *adj.* "happy" (*LT1:272*; *adjectives apparently cannot end in -o in LotR-style Quenya*). See **valin**.

**valin** *adj.* "happy" (*LT1:272*). This word, as well as **valimo** and **vald-**, connect with Tolkien's early concept of **Valar** meaning "happy ones", but since it was later reinterpreted as "the Powers", the conceptual validity of these terms for "happy" is doubtful.

**Valinor** place-name "the land (or people) of the Valar", \*"Vali-land" (Vali = Valar), land of the Gods in the West (*BAL*, *NDOR*); cf. **Valandor**. Full form **Valinóre** (*BAL*; **Vali-nóre** under *NDOR*). Said to be "the true Eldarin name of *Aman*", the latter name being explained as a borrowing from Valarin in some versions of the linguistic scenario (*VT49:26*). In the early "Qenya Lexicon", **Valinor**, **Valinóre** is glossed "Asgard", the name of the city of the gods in Norse mythology (*LT1:272*). It seems that in such more restricted use, Valinor is not the entire Blessed Realm but rather the specific region beyond the Pelóri where (most of) the Valar dwelt, with Val(i)mar as the chief city. Thus it is said of Eärendil that he "went into Valinor and to the halls of Valimar" only *after* he had already left his ship and ventured as far as Tirion (*Silmarillion*, chapter 24). – Possessive **Valinóreva** in **Nurtalë Valinóreva**, the "Hiding of Valinor", the possessive case here assuming the function of object genitive (*Silm*).

**Valis** *noun* "female Vala" (also **Valdë**) (LT1:272; in Tolkien's later Quenya **Valië**)

**Valmar** alternative form of **Valimar**, q.v. (*Silm*)

**Valmo** *noun* "male Vala" (also **Valon**) (LT1:272; these forms may or may not be valid in Tolkien's later Quenya)

**Valon** *noun* "male Vala" (also **Valmo**) (LT1:272; these forms may or may not be valid in Tolkien's later Quenya)

**Valsi** = **Valis**? (LT1:272)

**-valta** *suffix* "-less", also **-viltë** (evidently endings used to derive adjectives like "lifeless") (GL:23) The ending **-lóra** appears with the same meaning in Tolkien's later Quenya.

**valto** *noun* "luck" (LT1:272)

**valya** *adj.* "having (divine) authority or power" (BAL; this word is of course etymologically connected to the **Valar** and should not be used with reference to the divinity of Eru.)

**ván** *noun* "goose"; pl. **váni** given (WA-N). Older **wán**.

**Vána** fem. name, a Valië, the wife of Oromë (*Silm*, WJ:383); the *Etymologies* gives **Vana** with no long vowel (BAN). The apparent meaning is "beautiful (one)", since she was "the most perfectly 'beautiful' in form and feature...representing the natural unmarred perfection of form in living things" (PE17:150).

**Vanar** or **Vani** *pl. noun*, = **Valar** (LT1:272)

**vand-** *noun* "way, path" (LT1:264; a final vowel would seem to be required, but in Tolkien's later Quenya, the words **tië** or **mallë** are to be preferred)

**vanda** (1) *noun* "oath, pledge, solemn promise" (CO)

[**vanda**] (2) *noun* "prison, Hell" (cf. **Angavanda**). (VT45:6; this word was apparently rejected in favour of **mando**)

**vandl** *noun* "staff" (LT1:264) (No word can end in **-dl** in Tolkien's later Quenya; the word may be adapted as **\*vandil**. Compare **findl**, **findil**.)

**vanë** *adj.* "fair" (LT1:272; in Tolkien's later Quenya rather **vanya**)

**vänë** past tense of **auta-**, q.v. (WJ:366)

**vanessë** *noun* "beauty" (LT1:272, PE17:56). Also **vanië**.

**vanga** *noun* "beard" (LT2:344, GL:21; in Tolkien's later Quenya **fanga**)

**vangwë** *noun* "blow" (PE17:34), i.e. a blast of wind

**vanië** *noun* "beauty" (PE17:56), apparently formed from **vanya** #1. Synonym **vanessë**.

**vánië** *vb.*, an augmentless perfect of **auta-** (q.v.) that may occur in verse; regular form **avánië** (WJ:366)

**vanima** *adj.* "beautiful, fair" (BAN, VT39:14) (glossed "proper, right, fair" in early "Qenya", LT1:272, though a later source says the word is used "only of living things, especially Elves and Men", PE17:150); nominal pl. **vanimar** "beautiful ones", partitive pl. genitive **vanimálion**, translated "of beautiful children", but literally meaning "of [some] beautiful ones" (LotR3:VI ch. 6, translated in Letters:308). **Arwen vanimalda** "Beautiful

Arwen", literally "Arwen your beauty" (see **-Ida** for reference; changed to **Arwen vanimelda** in the second edition of LotR; see **vanimelda**).

**vanimalda** *adj.* with suffix "your beautiful"; **Arwen vanimalda** "Arwen your beauty = beautiful Arwen" (WJ:369, cf. PE17:55). The ending for sg. "your" normally appears as **-lya** rather than **-Ida** (which according to late sources is rather the ending for plural "your", here inappropriate). Originally Tolkien seems to have intended **vanimalda** as an inflected form of **vanima** "beautiful", the ending **-Ida** expressing comparative, superlative or simply "exceedingly" (PE17:56: **vanimalda** = "exceeding fair"). However, since this ending was later revised out of existence, Tolkien reinterpreted the word. The Second Edition of LotR changes one letter to arrive at the reading **vanimelda**, q.v. for Tolkien's new explanation.

**vanimelda** *adj.*, said to be "the highest word of praise for beauty", with two interpretations that were apparently considered equally valid and simultaneously true: "beautiful and beloved" (**vanima** + **melda**, with haplology), i.e. "movingly lovely", but also "elven-fair" (fair as an Elf) (**vanima** + **elda**). The word was also used as the second name of **Arwen**. (PE17:56, Second Edition LotR1:II ch. 16).

**Vanimeldë** fem. name (Appendix A), apparently a feminized form of the adj. **vanimelda**, q.v.

**Vanimo** (pl. **Vanimor** given), *noun* "the beautiful", children of the Valar (BAN), or "fair folk" = (men and) elves (UGU/UMU, VT45:17). Negated **úvanimor** = "monsters".

**vannë** *pa.t.* of **vanya-** (WAN)

**vanta-** (1) *vb.* "to walk" (BAT)

**vanta** (2) *noun* "walk" (BAT)

**vanwa** *adj.* "gone, lost, no longer to be had, vanished, departed, dead, past, past and over, gone on the road, over" (WJ:366, Nam, RGEO:67, WAN, LT1:264; older **wanwa**, PE17:143). The word was "not applied to dead persons except those who would *not* return, either because of a special doom (as [in the case of] Men) or because of a special will of their own (as *Felagund* or *Míriel*) or a special ban of Mandos (as *Feanor*)" (PE17:143). Also see **avanwa**.

**vanwië** *noun* "the past, past time" (WAN)

**vanya** (1) *adj.* "fair" (FS), "beautiful" (BAN), a word referring to beauty that is "due to lack of fault, or blemish" (PE17:150), hence **Arda Vanya** as an alternative to **Arda Alahasta** for "Arda Unmarred" (*ibid.*, compare MR:254). Nominal pl. **Vanyar** "the Fair", the first clan of the Eldar; the original meaning of this stem was "pale, light-coloured, not brown or dark" (WJ:382, 383, stem given as WAN), "properly = white complexion and blonde hair" (PE17:154, stem given as GWAN); stems BAN vs. WAN discussed, see PE17:150.

**vanya-** (2) *vb.* "go, depart, disappear", *pa.t.* **vannë** (WAN). The verb **auta-** may have replaced this word in Tolkien's later conception.

**váquet-** *vb.* (1st pers. aorist **váquetin** and 1st pers. past tense **váquenten** are given) "to say no" (not denying that something is true, but denying to do or to

allow something: "to say I will not/do not"; "to refuse", "to forbid" (*WJ:370, 371*)

**var** (1) *conj.* "or" (*QL:100*). In Tolkien's later Quenya, the word **hya** appears for "or". A phrase involving a double **var...var** may mean "either...or" in one early (untranslated) text, according to Christopher Gilson's interpretation (*PE15:32, 39*)

**var-** (2), see **va**

**vára** *adj.* "soiled, dirty" (*WA3*)

**varanda** *adj.* "sublime" (*PE17:23*), related to the name **Varda**.

**vard-** *vb.* "rule, govern" (*LT1:273*; *hardly valid in Tolkien's later Quenya*)

**Varda** *fem. name* "the Sublime", name of a Valië, spouse of Manwë, the Queen of the Valar, called *Elbereth* in Sindarin (*BARATH, BARÁD, WJ:402*; *in Letters:282 Varda is translated the "Lofty"*). As a general adjective "sublime", †**varda** could still occur as a poetic word in verse (*PE17:23*), but normal prose would apparently rather use the related word **varanda** (q.v.) Genitive **Vardo** (for \**Vardao*). (*Nam, RGEO:66*). **Vardamir** *masc. name*, \*"*Varda-jewel*" (*Appendix A, UT:210*); **vardarianna** ?"*Varda-gift*", name of a tree (*but the ri element is obscure*) (*UT:167*)

**vardar** *noun* "king" (*LT1:273*; *rather aran in LotR-style Quenya*)

**Vardilmë**, *fem. name* (*UT:210*), perhaps \*"*Varda-friend*; one devoted to Varda" (if so this would be a contraction of \***Vardandilmë**, with **-(n)dilmë** as the feminine form of **-ndil** "friend")

**Vardo Meoita** *noun* "Prince of Cats" (*LT2:348*; **vardo** "*prince*" is *hardly a valid word in Tolkien's later Quenya*; *cf. vard-, vardar. Later Quenya has cundu for "prince."*)

**varna** *adj.* "safe, protected, secure" (*BAR*)

**varnassë** *noun* "security" (*BAR*)

**varnë** (1) *adj.* "brown, swart, dark brown", stem-form **varni-** (*BARÁN*)

[**varnë**] (2) *noun* "protection" (*BAR*)

**varni** *noun* "queen" (*LT1:273*; *rather tári in Tolkien's later Quenya*)

[**varilë**] *noun* "protection" (*VT45:7*)

**varya-** *vb.* "to protect" (*BAR*)

**Vása** *noun* "the Consumer", a name of the Sun (*MR:130, Silm*)

**vasar** (**p**) *noun* "veil" (*VT42:10, the word was "not in daily use", VT42:9*). Older form **wapar**.

**vasarya-** (**p**) *vb.* "to veil" (*VT42:10*)

**váva** *vb.?* "blow" (the wording used in the source is unclear, but *wā-ya* is said to mean "blow", and after discussing Sindarin forms Tolkien instructs himself to "alter Quenya", introducing a new primitive form *ṽwā-wā* with **váva-** as the Quenya outcome. Possibly this still means "blow" as a verb referring to wind.) –*PE17:34*

**vávëa** *adj.* "(con)similar, alike", also **ovéa**, q.v. (*PE17:189*)

**váya** *noun* "sea" (considered as "waters, motion"). The wording of the source indicates that Tolkien only tentatively considered such a word (*PE17:33*)

**ve** (1) *prep.* "as, like" (*Nam, RGEO:66, Markirya, MC:213, 214, VT27:20, 27, VT49:22*); in *Narqelion* **ve** may mean either "in" or "as". **Ve firimor quetir** "as mortals say" (*VT49:10*), **ve senwa** (or **senya**) "as usual" (*VT49:10*). Followed by genitive, **ve** apparently expresses "after the manner of": **ve quenderinwë coaron** ("k") "after the manner of bodies of Elven-kind" (*PE17:174*). Tolkien variously derived Quenya **ve** from older *wē, bē* or *vai* (*VT49:10, 32, PE17:189*)

**ve** (2) *pron.* "we", 1st person pl. inclusive (corresponding to exclusive **me**), derived from an original stem-form **we** (*VT49:50, PE17:130*). Variant **vi**, q.v. Stressed **wé**, later **vé** (*VT49:51*). Dative (\***wéna** >) **véna**, *VT49:14*. Dual **wet**, later \***vet** "the two of us" (inclusive; cf. exclusive **met**) (*VT49:51*). Also compare the dative form **ngwin** or **ngwen** (q.v.), but this would apparently be \***wen** > \***ven** according to Tolkien's later ideas.

**-vë**, (3) apparently an ending used to derive adverbs from adjectives (see **andavë** under **anda** and **oiavë** under **oia**). May be related to the preposition **ve** "as, like".

**vëa** (1) *adj.* "seeming, apparent" (*PE17:189*)

**vëa** (2) *adj.* "adult, manly, vigorous" (*WEG*)

**vëa** (3) *noun* "sea" (*MC:213, 214, 216*; *possibly obsoleted by #1 and #2 above, though some argue that the initial element of the late names Vëantur and Vëandur [q.v.] could be vëa #3 rather than #2 (it can hardly be #1). In any case, the normal word for "sea" in LotR-style Quenya seems to be ëar.*) Inflected **vëan** "sea" (*MC:220*), **vëar** "in sea" (a "*Qenya*" locative in *-r*, *MC:213*), **vëassë** "on sea" (*MC:220*). Cf. also **vëaciryo**.

**vëa** (4) *noun* "wind" (*PE17:189*)

**vëaciryo** ("k") *noun* in genitive "of sea-ship", genitive of \***vëacirya** ("k") (*MC:216*; *this is "Qenya"*; see **vëa** #2)

**Vëandur**, *masc. name* (*PM:191*), either \*"*Vigorous servant*" or \*"*Sea-servant*" (= mariner; compare **ëarendur**, etymologically very similar if the Qenya form **vëa** "sea" was maintained in later Quenya). See **vëa** #1 and 2 and compare **Vëantur**.

**vëaner** *noun* "(adult) man" (*WEG*)

**Vëantur**, *masc. name* (*UT:171*), either \*"*Vigorous lord*" or \*"*Sea-lord*" (see **vëa** #1 and 2; those who prefer the translation \*"*Sea-lord*" see this name as evidence that Tolkien maintained the Qenya noun **vëa** "sea" in later Quenya). Compare **Vëandur**.

**vëassë** *noun* "vigour" (*WEG*)

[**vecca** *adj.* "active", ancient form (*PE17:190*)]

**vehtë** *noun* "life" - not *Life* in general or as a principle, but (a *period* of) *individual activity*, thus also "the place where a person, people &c. lived and had their business, i.e. *habitat, haunt*" (*PE17:189*)

**vehtequentalë** *noun* "biography" (*PE17:189*)

#**vel-** see **vëla** #2

**vëla** (1) *adv.* \*"*alike*" (*VT49:10*)

**vëla** (2) *vb.* "see" (*Arct*); present/continuative tense of a verbal stem #**vel-**? The context of the sentence where it occurs ("till I see you next") suggests that this is "see" in the sense of "meet".

**velca** ("k") *noun* "flame" (LT1:260; *nár, nárë* would be the normal word in Tolkien's later Quenya)

**velicë** ("k") *adj.* "great" (LT1:254; probably not valid in Tolkien's later Quenya; in the context of the Etymologies it would have to be derived from **BEL**, but it is stated that this stem was "not found in Q". Perhaps Tolkien rejected **velicë** because it was too similar to the Russian word that clearly inspired it.)

**v'emattë** ??? May be the preposition **ve** + an otherwise unknown word **emattë**. (*Narqelion*)

**véna** *pron.* "for us", (long) dative form of **ve** # 2, q.v.

**vendë** < **wendë** *noun* "maiden" (*WEN/WENED*, VT45:16), "virgin" (in Tolkien's translations of Catholic prayers where the reference is to Mary; see VT44:10, 18). The form **Véndë** in VT44:10 seems abnormal; normally Quenya does not have a long vowel in front of a consonant cluster.

**venë** *noun* "small boat, vessel, dish" (LT1:254)

**véne** < **wéne** *noun* "virginity" (*WEN/WENED*); in one source **véne** also appears with the concrete meaning "virgin" (VT44:10), but this is normally **vendë**, **wendë** instead.

**\*vénëa** *adj.* "maidenly, virginal" (VT44:10; the source has **véne' alcarë** "virginal glory", the first word possibly representing an adjective **\*vénëa** the final vowel of which has been elided since the next word begins in the same vowel.)

**venessë** *noun* "virginity" (*WEN/WENED*)

**venië** *noun?* "shape, cut" (LT1:254)

**venno** *noun* "husband" (cited as **\*verno** in the Etymologies as printed in LR, entry BES, but according to VT45:7, this is a misreading of Tolkien's manuscript). In a later source, the word for "husband" is given as **veru**, q.v.

**venta** *noun* "chin" (QL:101)

**venwë** *noun?* "shape, cut" (LT1:254)

**†vëo** *noun* "man" (*WEG*; etymologically connected to **vëa** "manly, vigorous"; the more neutral word for "man" is **nér**. According to VT46:21, Tolkien indicated that **vëo** is an archaic or poetic word.) Tolkien at a later point defined the word as "living creature" (PE17:189). Cf. variant **wëo**, q.v.

**véra** (< Old Quenya **wéra**) *noun* "personal, private, own" (PM:340)

**verca** ("k") *adj.* "wild" (*BERÉK*)

**vérë** (1) *noun* "bond, troth, compact, oath" (*WED*)

**Vérë** (2) *fem. name*, tentative replacement form for the name **Vairë**, apparently never introduced in any narratives (PE17:33)

**veri** *noun* "wife" (VT49:45)

**verië** *noun* "boldness" (*BER*)

**\*\*verno** *noun* "husband", misreading for **venno**, q.v. (*BES*)

**verta-** *vb.* "to give in marriage" (give a person in marriage to another); also "to take as husband or wife (to oneself)" (VT49:45)

**veru** (1) *noun* "husband" (VT49:45). An earlier source gives the word for "husband" as **venno**.

**veru** (2) *dual noun* "husband and wife, married pair" (*BES*). Obsolete by #1 above? (Notice that the

word **veru** "married pair" comes from the same source that has **venno** rather than **veru** as the word for "husband".)

**verya-** (1) *vb.* "to dare"; also *adj.* **verya** "bold" (*BER*, VT45:7)

**verya** (2) *vb.* "to marry (of husband and wife), be joined to" (intransitive; the spouse to be is mentioned in the allative case: **veryanen senna** "I married him/her"; compare English "get married to someone"). (VT49:45, 46)

**veryanwë** "wedding"; **veryanwesto** "of your (dual) wedding" (VT49:44, 45)

**vessë** *noun* "wife" (*BES*). A later source gives the word for "wife" as **veri**.

**vesta** *noun* "matrimony" (*BES*, VT49:46)

**vesta-** *vb.* "to wed" (*BES*, VT49:46). (*Under WED*, the verb **vesta-** was defined as "swear to do something", but this was struck out.)

**vestalë** *noun* "wedding" (*BES*, VT49:46) (*under WED* the word was defined as "oath", but this was struck out)

**\*vet**, see **ve** #2

**vi** *pron.* "we", 1st person inclusive (PE17:130), variant of **ve** #2.

**vië** *noun* "manhood, vigour" (*WEG*)

**vil-** *vb.* "to fly" (The forms given are the 1st pers. aorist **vilin** "I fly" and the pa.t. **villë**. Tolkien replaced **wilin** with **wil-**, pa.t. presumably **\*wille**, but this may not render **vil-** obsolete; rather, Tolkien simply decided to cite the verb in its Old Quenya form, before the merger of **w-** with **v-** that occurred in Exilic Quenya.) (*WIL*)

[**vilda**], see **vilwa**

**vilë** *noun* "gentle breeze" (LT1:273)

**vilin** *adj.* "airy, breezy" (LT1:273). Not to be confused with **vilin** "I fly", see **vil-**.

**vilissë** *noun* "spirit" (GL:23)

**-viltë** adjectival ending "-less", also **-valta** (evidently endings used to derive adjectives like "lifeless") (GL:23). Rather **-lóra** in Tolkien's later Quenya.

[**vilwa** < **wilwa**] *noun* "air, lower air" (distinct from the 'upper' air of the stars, or the 'outer') (*WIL*; in one place **vilwa** was not struck out, VT46:21) According to VT46:21, Tolkien considered **vilda** < **wilda** as a replacement form, but rejected it.

**vilya** *noun* "air, sky", also name of *tengwa* #24. Older **wilya**. (*Appendix E*). Early "Qenya" has **Vilya** (changed from **Vilna**) "lower air" (LT1:273); also **vilya** "air" (MC:215)

**\*vinca**, see **winca**

**Vincarna** *compounded passive participle* "new-made, renewed" (MR:408)

[**vinda-** *vb.* "fade"; pa.t. **vindanë** given (VT46:21). Compare **vinta-**.]

[**vindë** *noun* "blue-grey, pale blue or grey"; older **windë**. (*WIN/WIND*, VT45:16, 46:21) The stem-form would have been **vindi-**, given the primitive form **\*windi**.]

**\*vinë** (**viní-**), see **winë**

**vinë** *noun* "youth" (probably as abstract) (VT47:26, PE17:191)

**Vingelot, Vingilot, Vingilótë** ship-name; "Foam-flower", name of Eärendil's ship (*SA:wing, Silm*)

\***vinima**, see **winima**

\***vinimo**, see **winimo**

[**vinta-**, *vb.* "fade", *pa.t.* **vintë, vintanë** given. (*WIN/WIND*) Compare **vinda-**.]

**vinya** (1) *adj.* "young" (*VT46:22, VT47:26, PE17:191*) or "new" (cf. compounds **Vinyamar, Vinyarië** below; cf. also **winya** "new, fresh, young" in a deleted entry in the *Etymologies*, *VT45:16*; there the word was first written as **vinya**.) **Vinya** "the Young", original name of the isle of Númenor among its own people (*SD:332*).

**vinya** (2) < **windya** *adj.* "pale blue" (*WIN/WIND*) (*It is uncertain whether Tolkien rejected this word or not; in any case, vinya is only attested with the meaning "young, new" in his later Quenya.*)

**Vinyamar** place-name "New Dwelling" (*Silm*)

\***vinyamo**, see **winyamo**

**Vinyarië** *noun* "Newyear's Day" (*PM:127*)

[**vinyë** *noun* "evening" (*VT46:21*)]

**Víressë** *noun*, fourth month of the year, "April" (*Appendix D*). The Quenya name is apparently related to words for youth and freshness; compare **vírië, virya**.

**vírië** *noun* "youth" (as abstract) (*VT46:22*)

**virin** *noun* "a magic glassy substance of great lucency used in fashioning the Moon. Used of things of great and pure transparency." (*LT2:339*)

**virya** (1) *adj.* "fresh" (*VT46:22*)

**virya-** (2) *vb.* "change, alter(nate)" (*intransitive*), *pa.t.* **virnë/virinyë**, cf. transitive **vista-**, *q.v.* (*PE17:189, 191*)

**vista** (1) *noun* "air as substance" (*WIS (WIL)*)

**vista-** (2) *vb.* "change" (*transitive*), *pa.t.* **vistanë**, cf. *intransitive* **virya-**, *q.v.* (*PE17:189, 191*)

**vó** (*actually spelt vō*), also **vondo**, *noun* "son" (*LT2:336; in Tolkien's later Quenya yondo*)

**vor, voro** *adv.* "ever" (*BOR, LT1:250, 273 [only voro in the Etymologies]; also in Nargelion*)

**vora, vorë** *adv.* "always"; see **voró**

**vorë** *noun?* "lasting" (as *noun?* i.e. "lasting quality?") Compare the derived *adj.* **vórea**. (*VT45:7*)

**vórëa** *noun* "continuous, enduring, lasting" (*VT45:7*)

**vorima** *adj.* "continual, repeated" (*BOR*), early "Qenya" gloss "everlasting" (*LT1:250*)

**vórima** (more or less identical to **vorima** above?) *adj.* "steadfast in allegiance, in keeping oath or promise, faithful"; genitive **vórimo** in a variant of *CO*; see *UT:317*. In *VT45:7*, **vórima** is glossed "continuous, enduring, repeated".

**voró, voró-** *adv.* "ever, continually" (*BOR, Nargelion*) Compare **vor**. (Focusing on the gloss "continually", post-Tolkien writers have sometimes used **voró** for "still, yet".) The variants **vora, vorë** were used for "always" in drafts for a Quenya version of the *Sub Tuum Praesidium*, but Tolkien eventually replaced such forms with the unrelated word **illumë** (*VT44:9*). Compare **vorë, vórëa**.

**vorongandelë** *noun* "harping on one tune", continual repetition. In the *Etymologies* as printed in *LR*,

this word is misprinted as "vorogandale"; see *VT45:7*. (*BOR*)

**voronda** *adj.* "steadfast in allegiance, in keeping oath or promise, faithful", used as a title of **Elendil Voronda** "Elendil the Faithful"; genitive **Vorondo** in *CO*. Only glossed "faithful" in *LT1:250*.

**Vorondil** *masc.name*, "Faithful friend" (*Appendix A*)

**voronwa** *adj.* "enduring, long-lasting" (*BOR*)

**voronwë** *noun* "steadfastness, loyalty, faithfulness" (*CO*), also as *masc. name* **Voronwë** "the Faithful" (*PM:340, BORÓN, LT1:250*)

**voronwië** *noun* "endurance, lasting quality" (*BOR*)

**vorosanya** (**p**) *adj.* "regular, law-abiding, normal" (*VT46:16*); also just **sanya** (**p**). The prefix **voró-** means "ever" or "continually".

<W>

*Note: In Exilic Quenya, initial w- turned into v-, as Tolkien indicated in a number of the words here recorded.*

**-wa**, variant of the possessive ending **-va** (as in **andamacilwa**, *PE17:147*), used following a consonant.

**wá** (*actually spelt wā*) *noun* "wind" (*LT1:266*). Cf.

**wáya-**

**wai** (what the primitive element *wei* "wind, weave" became in Quenya; therefore confused with the stem *WAY* "enfold") (*WEY*)

**waia** > **vaia** *noun* "envelope", especially of the Outer Sea or Air enfolding the world within the Ilurambar or world-walls (*WAY*) (also **vaiya, waiya**)

**wailë** *noun* "wind", later form **vailë**, *q.v.* (*PE17:189*)

**waina** *adj.* "blonde, fair of hair"; the "late" form **vaina** is given (*PE17:154*)

**waita** > **vaita** *noun* "to enfold" (*VT46:21*)

**waiwa** *noun* "wind" (*WÁ/WAWA/WAIWA*)

**waiya** > **vaiya** (also **vaia, waia**) *noun* "envelope", especially of the Outer Sea or Air enfolding the world within the Ilurambar or world-walls (*WAY*)

**walda** *adj.* "excited, wild" (*PE17:154*)

**walmë** *noun* "excitement, emotion" (*PE17:154, 189*)

**walta-** *vb.* "to excite, rouse, stir up" (*PE17:154*)

**walwistë** *noun* "change of mind" (*PE17:189*)

**walya-** *vb.* "be excited (moved)" (*PE17:154*)

**wán** > **ván** *noun* "goose" (*WA-N*).

**wanwa** *noun* "great gale" (*LT1:266*)

**wanwavoitë** *noun* "windy" (*LT1:266*)

**wapar** older form of **vasar**, *q.v.* (*VT42:9*)

**wáya-** "blow" (*PE17:34, cf. wanwa*), perhaps altered to **váva** (*q.v.*; the wording of the source is unclear)

**we, wé**, see **ve #2**

**-wë** a suffix occurring in many personal names, generally but not exclusively masculine (**Elenwë** is the sole certain example of a fem. name with this ending); it is derived from a stem simply meaning "person" (*PM:340, WJ:399*). In *Etym*, **-wë** is simply defined as an element

that is frequent in masculine names, and it is there derived from a stem (*WEG*) having to do with "(manly) vigour".

**wén** *noun* "greenness, youth, freshness" (*GWEN*), blended with **wendë** "maid"

**wen** *noun* "maid, girl" (\***wend-**), in early "Qenya" also **wendi** (Tolkien's later Quenya form **wendë** occurs in *MC:215* and in *Etym*, stems *GWEN*, *WEN/WENED*). (*LT1:271*, 273)

**-wen** "maiden" as suffix, a frequent ending in feminine names like **Eärwen** "Sea-maiden" (*SA:wen*). Early "Qenya" also has **-wen**, feminine patronymic "daughter of" (*LT1:271*, 273), but the patronymic ending seems to be **-iel** "daughter" in Tolkien's later Quenya.

**wenci** ("k") *noun*, apparently a diminutive form of the stem *wēn*- "woman, maiden". It is possible that this is meant to be Common Eldarin rather than Quenya; if so the Quenya form would be \***wencë** (compare **nercë** "little man") (*VT48:18*)

**wendë** *noun* "maid" (*GWEN*), **wendë** > **wendë** "maiden" (*WEN/WENED*, *VT45:16*, *VT47:17*). **Sana wendë** "that maiden" (*PE16:96* cf. 90). According to *VT47:17*, this word for "maiden" is "applied to all stages up to the fully adult (until marriage)". Early "Qenya" also had **wendi** "maid, girl" (*LT1:271*); this may look like a plural form in Tolkien's later Quenya. On the other hand, *VT48:18* lists a word **wendi** "young or small woman, girl". It is unclear whether this is Quenya or a Common Eldarin form, but probably the former: *PE17:191* displays the word for "maiden" as *wendē*, so the Quenya stem form is probably \***wende-** rather than **wendi-**, the stem-form that would result from Common Eldarin \**wendi*). In his Quenya translation of the *Sub Tuum Praesidium*, Tolkien used **Wendë/Vendë** to translate "virgin" with reference to the Virgin Mary. Here the plural genitive **Wenderon** appears in the phrase **Wendë mi Wenderon** "Virgin of Virgins"; we might have expected \***Wendion** instead (*VT44:18*). If the pl. form of **wendë** is \***wender** rather than **wendi**, as the gen.pl. **wenderon** suggests, this may be to avoid confusion with the sg. **wendi** "girl".

**wendelë** *noun* "maidenhood" (*LT1:271*, *PE17:191*)

**wendi** *noun* "maid, girl" (*LT1:271*), "young or small woman, girl" (*VT48:18*); see **wendë**

**wënë** > **véne** *noun* "virginity" (*WEN/WENED*)

**wentë** *noun* "brook" (*GL:46*)

**wenya** *adj.* "green, yellow-green, fresh" (*GWEN*), apparently "fair, beautiful" ("probably originally "fresh, fair, unblemished especially of beauty of youth") in a later deleted note (*PE17:191*).

**wëo** *noun* "living creature", variant of **vëo**, q.v. (*PE17:189*)

**wéra**, Old Quenya form of **véra**, q.v.

**were-** *vb.* "weave" (cited as a derivative of the root *WER* "twine, weave" and maybe a primitive form rather than a Quenya word). (*PE17:33*)

**wet**, see **we** #2

**wil-** *vb.* "fly" (1st pers. aorist **wilin** "I fly"; changed from **vilin** pa.t. **villë**, which would be the forms used in

later Exilic Quenya. The older pa.t. would be **willë**.) (*WIL*). The early "Qenya" lexicon has **wili-** "sail, float, fly" (*LT1:273*)

[**wilda**], see **wilwa**

**wilin** *noun* "bird" (*LT1:273*; if this "Qenya" word is to be used in LotR-style Quenya, it must not be confused with the 1st pers. aorist of the verb **wil-**.)

**wilma** *noun* "air, lower air" (distinct from the 'upper' air of the stars, or the 'outer') (*WIL*)

**wilwa** *adj.* "vague, fluttering to and fro" (*Markirya*). A similar word in the *Etymologies* was struck out: [**wilwa** > **vilwa**] "air, lower air" (distinct from the 'upper' air of the stars, or the 'outer') (*WIL*) According to *VT46:21*, Tolkien considered **wilda** > **vilda** as a replacement form, but rejected it.

**wilwarin** (**wilwarind-**, as in pl. **wilwarindi**) *noun* "butterfly" (*Markirya*, *WIL*, *LT1:273*); **Wilwarin** name of a constellation, tentatively identified as Cassiopeia (*Silm*). "Qenya" adjective **wilwarindeën** "like butterflies" (*MC:216*); see **wilwarindëa** for Quenya form. "Qenya" similitive form **wilwarindon** "as a butterfly" (*MC:213*, 220); Tolkien later abandoned the ending **-ndon** (*PE17:58*)

**wilwarindëa** *adj.* "like a *wilwarin* or butterfly", pl. **wilwarindië** (*PE16:96*)

**wilya** see **vilya**

**winca** *noun* "corner, nook" (*QL:104*, there written '**winka**'). Read \***vinca** if this early "Qenya" form is to be adapted to LotR-style Third Age Quenya.

**wincë**, short form of **winicë**, q.v.

**winda** *noun* "woof" (*LT1:254*)

[**windë** > **vindë** *adj.* "pale blue" (*VT45:16*)]

**windelë** *noun* "loom" (*LT1:254*)

**windya** > **vinya** *adj.* "pale blue" (*WIN/WIND*) (*It is uncertain whether Tolkien rejected this word or not; in any case, vinya means "new" in his later versions of Quenya.*)

**winë** (stem \***wini-**, given the primitive form *ᵛwini*) *noun* "baby, child not yet fully grown", "little-one", also used in children's play for "little finger" or "little toe" (*VT46:10*, 26, *VT48:6*, 16). Synonyms **win(i)cë**, **winimo**. In Exilic Quenya, this word would appear as \***vinë**; compare the related word **winya** > **vinya** "young, new".

**winga** *noun* "foam, spray" (*Markirya*). Also **wingë**.

**wingë** *noun* "foam, crest of wave, crest" (*WIG*); "foam, spindrift" (*LT1:273*). In the pre-classical Tengwar system presupposed in the *Etymologies*, **wingë** was also the name of tengwa #24, which letter Tolkien would later call **wilya** > **vilya** instead. - Also **winga** (so in *Markirya*).

**Wingelot**, **Wingelótë** ship-name, "foam-flower", name of Earendel's [*sic*] boat (*WIG*, *LOT(H)*)

**wingil** (**wingild-**, as in pl. **Wingildi**) *noun* "nymph" (*WIG*, *LT1:273*, *PE16:19*); "Qenya" pl. **wingildin** "foam-fays, foam-maidens" (*MC:216*)

**wingilot** *noun* "foamflower, Earendel's boat" (*LT1:273*; in Tolkien's later Quenya **Wingelot**, **Wingelóte**)

**winicë** (also **wincë**), *noun* "baby", used in children's play for "little finger" or "little toe" (VT48:6). Synonyms **winë**, **winimo**. In Exilic Quenya, this word would appear as \***winicë**, \***wincë**; compare the related word **winya** > **vinya** "young, new". Since the diminutive ending **-icë** descends from **-iki** (VT48:16), **winicë** may have the stem-form **winici-**.

**winima** *adj.* "childish" (VT47:26). In Exilic Quenya, this word would appear as \***winima**; compare the related word **winya** > **vinya** "young, new".

**winimo** *noun* "baby", "little-one", used in children's play for "little finger" or "little toe" (VT47:10, VT48:6, 16). Synonyms **winë**, **win(i)cë**. In Exilic Quenya, this word would appear as \***winimo**; compare the related word **winya** > **vinya** "young, new".

**winta-** *vb.* "scatter, blow about" (both transitive and intransitive) (PM:376)

**wintil** *noun* "glint" (LT1:261)

**winya** (1) *adj.* "new, fresh, young" (VT45:16; though the entry including this form was struck out in the Etymologies, **vinya** "new" is a valid word in Tolkien's later Quenya, and it is meant to represent older **winya**. Compare **winyamo**, q.v.)

[**winya** (2), see **vinya** #2 (WIN/WIND)]

**winyamo** *noun* "youngster" (VT47:26). In Exilic Quenya, this word would appear as \***winyamo**; compare the related word **winya** > **vinya** "young, new".

**Wirilómë** *fem. name*; a name of the great Spider (Ungoliant) (LT1:254)

**wirñë** *noun?* "change" (PE17:191)

**wistë** *noun* "weft" (LT1:254)

<X>

**-xë** ("ks") reflexive pronominal ending, presumably meaning "oneself, myself, themselves" etc.; plural **-xer**, dual **-xet** (VT49:48). Presumably it can be used in constructions like \***i nér tirnexë** "the man watched himself" (\***tirnesexë** "he watched himself"), plural \***i neri tirnexer** "the men watched themselves" (\***tirneltexer** "they watched themselves"), dual e.g. \***i ontaru tirnexet** "the parents watched themselves" (\***tirnettexet** "they [dual] watched themselves").

<Y>

**yá** (1) *adv.?* "formerly", also *postposition* (?) "ago" (YA). The form **yá** also appears as a variant of the relative pronoun **ya**, q.v.

**yá** (2) *conj.* "when" in the sentence **yá hrivë tenë, ringa ná** "when winter comes, it is cold" (VT49:23). Compare **irë** #2.

**ya** (1) relative pronoun "which, what" (attested in VT43:28, 34 and in the *Arctic* sentence), with locative suffix in *Namárië*: see #**yassë**. According to VT47:21, **ya** is impersonal, "which" rather than "who(m)" (compare the personal form **ye**). The dative form **yan** (q.v.) is however used for "to whom" (rather than "to which") in one text, indicating that Tolkien did not always distinguish between personal and impersonal forms. In the phrase **lúmessë ya** [variant: **yá firuvammë**, \*"in [the] hour that we shall

die", the relative pronoun is not explicitly marked for case and is evidently understood to share the case of the preceding noun (hence not \***lúmessë yassë**... "in [the] hour in which"...) (VT43:27-28) Presumably, **ya** has the plural form \***yar** (e.g. \***i nati yar hirnen** "the things that/which I found").

**ya** (2) or **yan**, *prep.* "as" (VT43:16, probably abandoned in favour of **sivë**)

**-ya** (3) suffix of endearment, attested in **Anardilya** as an intimate form of the name **Anardil** (UT:174, 418), possibly also occurring in **atya** "dad", **emya** "mum" (q.v.) The forms **ataryo** "daddy" and **amilyë** "mummy" (q.v.) may contain gender-specific variants **-yo** masc. and **-yë** fem.

**-ya** (4) pronominal suffix "his" (and probably also "her, its"), said to be used in "colloquial Quenya" (which had redefined the "correct" ending for this meaning, **-rya**, to mean "their" because it was associated with the plural ending **-r**). Hence e.g. **campaya** ("k") "his hand", **yulmaya** "his cup" (VT49:17) instead of formally "correct" forms in **-rya**. The ending **-ya** was actually ancient, primitive **≡-jā** being used for "all numbers" in the 3rd person, predating elaborated forms like **-rya**. It is said that **-ya** "remained in Quenya" in the case of "old nouns with consonantal stems", Tolkien listing **tál** "foot", **cas** "head", **nér** "man", **sir** "river" and **macil** "sword" as examples. He refers to "the continued existence of such forms as **talya** 'his foot'", that could apparently be used even in "correct" Quenya (VT49:17). In PE17:130, the forms **talya** "his foot" and **macilya** ("k") "his (or their) sword" are mentioned.

**-ya** (5) adjectival ending, as in the word **Quenya** "Elvish" itself; when added to a verbal stem it may derive a kind of short active participle, as in **melumatya** "honey-eating" (**mat-** "eat"), **saucarya** "evil-doing" (**car-** "do"). (PE17:68)

**yaht-** see **yat** (YAK)

**yaima** *noun* "implement" (GL:37)

**yaimë** *noun* "wailing", from which is derived the adjective **yaimëa** "wailing", pl. **yaimië** in *Markirya*

**yaimëa** *adj.* "wailing", pl. **yaimië** in *Markirya*

**yaisa** *noun* "steel" (GL:37)

**yaiwë** *noun* "mocking, scorn" (YAY)

**yal-** *vb.* "summon". In **enyalië** "to recall" (Notes on CO, UT:317)

**yallumë** *adv.?* "at last" (FS)

**yalmë** *noun* "clamour" (ÑGAL/ÑGALAM)

**yaltë** *noun* "bridge" (GL:37); rather **yanta** in Tolkien's later Quenya

**yalúmë** *noun* "former times" (but the Quenya word is singular) (YA)

**yalúmëa** *adj.* "olden" (YA)

**yalúmëssë** *noun in locative* "once upon a time" (locative form of **yalúmë**) (YA)

**yam-** or **yama-** *vb.* "shout" (PE16:134, **yamin**, \*"*I shout*", QL:105), pa.t. **yámë** (QL:105)

**yámë** *adj.?* "yawning" (MC:214; cf. the stem YAG in the Etymologies). Not to be confused with the past tense of **yam-**.



**yan** *relative pronoun in dative* "for/to which" or "for/to whom" (PE16:90, 92, 96). Used for "to whom" in the poem *Nieninque*; according to the system described elsewhere, which distinguishes personal **ye** "who" from impersonal **ya** "which", "to whom" would be \***yen** instead. – A wholly distinct **ya(n)** seems to appear as an ephemeral word for "as" in one version of the Quenya Lord's Prayer; see **ya** #2 (VT43:16, VT49:18)

**yána** (1) *adj.* "vast, huge; wide" (PE17:99, 115); also **yanda**, q.v.

**yána** (2) *noun* "holy place, fane, sanctuary" (YAN). Compare **ainas** in a post-LotR source.

**yana** *demonstrative* "that" (the former) (YA)

**yanda** *adj.* "wide" (PE17:115); variant of **yána** #1, q.v.

**yando** *adv.* "also" (QL:104)

**yanga-** *vb.* "to yawn" (YAG)

**yanta** *noun* "bridge", also name of tengwa #35 (Appendix E); in the *Etymologies*, **yanta** is defined as "yoke" (YAT)

**yantya-** *vb.* "add, augment" (PE15:68)

**yanwë** *noun* "bridge, joining, isthmus" (YAT, "joining", VT49:45, 46), changed by Tolkien from **yanwa** (VT46:22, VT49:34)

**yar** *inflected relative pronoun* "to whom" (MC: 215; this may be "Qenya", but on the other hand both the relative pronoun **ya** and an allative ending **-r** are still valid in Tolkien's later Quenya, cf. **mir** "into". Later versions of the text in question however use **yan** [q.v.], with the common dative ending **-n**.) Likely, **yar** could also be the plural form of the relative pronoun **ya**, q.v.

**yár** (**yar-**, as in dat.sg. **yaen**) *noun* "blood" (YAR; the *Silmarillion* appendix gives **sercë** instead. According to VT46:22, Tolkien introduced **yór** as a replacement form in the *Etymologies* itself.)

**yára** *adj.* "ancient, belonging to or descending from former times" (YA); evidently it can also simply mean "old", since Tolkien used the intensive/superlative form **#anyára** to describe Elaine Griffiths as his "oldest" or "very old" friend in a book dedication (see **an-**).

**yárë** *noun* "former days" (YA)

**yárëa** *adj.* "olden" (YA)

**yáressë** *noun in locative* "once upon a time" (locative form of **yárë**) (YA)

**yarra-** *noun* "growl, snarl" (stem used as participle in *Markirya*, translated "snarling")

**yarú** *noun* "gloom, blight" (GL:37)

**#yassë** (1) *relative pronoun in locative* "in which", pl. **yassen** referring back to a plural noun (relative pronoun **ya** + locative ending) (Nam, RGEO:66)

**yassë** (2) *adv.* "once upon a time" (YA); writers may rather use **yalúmessë** or **yáressë** of similar meaning to avoid confusion with # 1 above.

**yat** (**yaht-**) *noun* "neck" (YAK)

**yatta** *noun* "narrow neck, isthmus" (YAK). In the pre-classical Tengwar system presupposed in the *Etymologies*, **yatta** was also the name of tengwa #35, which letter Tolkien would later call **yanta** instead.

**yaulë** *noun* "cat" (PE16:132). Compare **mëoi**.

**yav-** *vb.* "bear fruit" (LT1:273, given in the form **yavin** and glossed "bears fruit"; this would have to mean "I bear fruit" in Tolkien's later Quenya: 1st pers. sg. aorist)

**yáva, yava** see **yávë**

**yávan** *noun* "harvest, autumn" (LT1:273; in LotR-style Quenya **yávië**)

**Yavanna**, fem. name: *Yav-anna*, "Fruit-gift" (PE17:93) or "Fruit-giver", name of a Valië, spouse of Aulë. (YAB, ANA<sup>1</sup>; cf. **yávë**)

**yavannamirë** *noun* "Yavanna-jewel", name of a tree with globed and scarlet fruits (UT:167)

**Yavannië** *noun*, name of the ninth month of the year, "September" (Appendix D, SA:yávë)

**Yavannildi** *pl. noun* "Followers of Yavanna" (sg. **#Yavannildë?**), Elvish women who knew and kept the secret of the making of *coimas* (lembas) (PM:404). Apparently **Yavanna** + **hildi**.

**yávë** *noun* "fruit" (YAB), cf. **Yavanna**. Early "Qenya" has **yáva** (LT1:273); the form **yava** turns up even in later material (VT43:31)

**yávië** *noun* "autumn" (SA:yávë); "autumn, harvest", in the calendar of Imladris a precisely defined period of 54 days, but also used without any exact definition (Appendix D). Noun **yáviérë** "Autumn-day", a day outside the months in the Steward's Reckoning, inserted between **Yavannië** and **Narquelië** (September and October) (Appendix D)

**Yávien** *fem. name*, apparently **yávë** "fruit" + the feminine ending **-ien**.

**yávë** *noun* "ravine, cleft, gulf" (YAG; according to VT46:22, the last gloss should perhaps be read as "gully" instead)

**yaxë** *noun* "milch cow", also **yaxi** "cow" (in Tolkien's later Quenya, the latter would probably be a plural) (GL:36)

**ye** (1) singular personal relative pronoun "who", maybe also object "whom" (plural form **i**). Compare the impersonal form **ya**. Also attested in the genitive and the ablative cases: **yëo** and **yello**, both translated "from whom" (though the former would also mean "whose, of whom"). (VT47:21)

**ye** (2) *copula* "is" (FS, VT46:22); both earlier and later sources rather point to **ná** (q.v.) as the copula "is", so **ye** may have been an experiment Tolkien later abandoned. Future tense **yéva**, q.v.

[**ye** (3), also **yé**, *prep.* "as" (VT43:16, struck out; in the text in question Tolkien finally settled on **sívë**, q.v.)]

**-yë** (4) *conj.* "and" as a suffix added to the second of a pair, as **Menel Cemenyë** "Heaven and Earth" (VT47:30, 31, VT49:25). Other "pairs" are mentioned as examples but not actually translated into Quenya by Tolkien: Sun and Moon (**\*Anar Isilyë**), Land and Sea (**\*Nór Eäryë**), fire and water (**\*nárë nenyë**, or **\*úr nenyë**).

**yé** (1) *interjection* "lo!" (VT47:31), also occurring in Aragorn's exclamation when he found the sapling of the White Tree. (Compare **yéta-**.) Also in the ejaculation **yé mána** (**ma**) = "what a blessing" or "what a good thing!" (VT49:41). The more literal meaning would seem to be "behold the blessing!"

**yé** (2) *conj.*? "what is more", also **yëa** (VT47:31)

[**yé** (3) = **ye** #3, q.v.]

**yëa** *conj.*? "what is more", also **yé** (#2) (VT47:31)

[**yelca** *noun*? "sword" - Tolkien's gloss is not certainly legible, and the word was struck out anyway. (VT45:11)]

[**yelda**] *adj.* "friendly, dear as friend" (YEL, struck out)

**yeldë** *noun* "daughter" (YEL) This word was struck out in Etym, but it may have been restored together with the ending **-iel**, q.v.

**Yelin** *noun* "winter" (LT1:260; LotR-style Quenya has **hrivë**, and **Yelin** was probably obsoleted together with the adjective **yelwa** "cold", that appears with a different meaning in the Etymologies).

**yello** (1) *relative pronoun in ablative*: "from whom"; see **ye** #1.

**yello** (2) *noun* "call, shout of triumph" (GYEL); changed from **ello**.

\*\***yelma**, see **yelmë**.

**yelmë** (1) *noun* "loathing". In the Etymologies as printed in LR, entry DYEL, the word appears as \*\***yelma**, but according to VT45:11 this is a misreading of Tolkien's manuscript. According to VT46:22, **yelmë** briefly appeared as a word for "daughter" (?)

[**yelmë**] (2) *noun* (not glossed; the etymology may suggest \*\*"friendship") (YEL, struck out)

**yelta**- *vb.* "to loathe, abhor" (DYEL, VT45:11)

**yelwa** (1) *adj.* "loathsome" (DYEL; according to VT45:11, Tolkien changed this word from **yelva**.)

**yelwa** (2) *adj.* "cold" (LT1:260 - this "Qenya" word is apparently obsoleted by # 1 above. In LotR-style Quenya, the regular term for "cold" seems to be **ringa**.)

**yén** *noun*, Elvish "long year" of 144 solar years, 52,596 days (Nam, Appendix D, E; RGEO:66. Tolkien earlier defined **yén** as 100 solar years; see PM:126. In the Etymologies, stem YEN, it seems to mean simply "year", but in the LotR Appendices the word for "year" instead appears as **loa** or **coranar**, q.v.) **Yénonótië** \*\*"reckoning of years" (MR:51). Pl. **yéni** in Nam and Etym, entry YEN – though the plural form is misread as "yen-" in the printed version of the Etymologies, cf. VT46:23. **Yéni pa yéni** \*\*"years upon years" (VT44:36). Pl. genitive **yénion** in **yénion yéni** "ages of ages" (VT44:36)

**yen**, **yendë** *noun* "daughter" (YÓ/YON). This word replaced another form, but this form may have been restored; see **yeldë**. In VT45:16, **yendë** is said to refer to a female "agent", a word changed by Tolkien from **yendi**, but Tolkien deleted all of this.

[**yendi**] *noun* "agent" (fem.; masc. [**hendo**]). The word **yendi** Tolkien changed to **yendë** before deleting all of this (VT45:16)

**yenya** *noun* (or *adv.*?) "last year" (YA)

**yëo** *relative pronoun in genitive* "from whom" (could also mean \*\*"of whom"); see **ye** # 1.

**yérë** *noun* \*\*"sexual desire" (VT46:23; the word is not really glossed, but looks like an abstract formation from the stem YER "feel sexual desire")

**yerna** *adj.* "old, worn" (GYER)

**yerya**- *vb.* "to wear (out)", also intr. "get old" (GYER)

**yesta**- (1) *vb.* "desire" (YES, VT46:23; the latter source indicates that Tolkien did write **yesta**- with a final hyphen, indicating that this is "desire" as a verbal stem, not as a noun).

**yesta** (2) *noun* "beginning" (PE17:120). Also attested in the compound **yestarë** (see below), but cf. **esta** #2.

**yestarë** *noun* \*\*"beginning-day", the first day of the year (**loa**), immediately before the season of **tuilë** (Appendix D, PE17:120)

**Yésus** *masc.* name "Jesus" (Tolkien's Quenya spelling would seem to be based on the Latin pronunciation of the name) (VT43:31)

**yéta**- *vb.* "look at" (LT1:262) Compare **yé** #1.

**yéva** *vb.* "will be" (also "there will be"), apparently the future tense of **ye** (#2). Once translated "is" (**irë ilqua yéva nóti**na, "when all is counted"), but this event belongs to the future; hence literally \*\*"when all will be counted" (FS; VT46:22). In Tolkien's later Quenya, **yéva** was apparently replaced by **nauva**.

**yo** *conj.* "and", "often used between two items (of any part of speech) that were by nature or custom clearly associated, like the names of spouses (**Manwë yo Varda**), or "sword and sheath" (**\*macil yo vainë**), "bow and arrows" (**\*quina yo pilindi**), or groups like "Elves and Men" (**Eldar yo Fírimor** – but contrast **eldain a fírimoin** [dative forms] in FS, where Tolkien joins the words with **a**, seemingly simply a variant of the common conjunction **ar**). – In one source, **yo** is apparently a preposition "with" (**yo hildinyar** = \*\*"with my heirs", SD: 56).

**yó** ("yô"), **yond**- see **yondo**. The genitive form of the relative pronoun **ya** "which" would likely also appear as **yó** "of which, from which" (for **ya**-o, cf. **tó** "thence" from **ta**-o).

**yomenië** *noun* "meeting, gathering" (of three or more coming from different directions) (WJ:407)

**Yón** (1) *noun* "Son" (VT44:12, 17, referring to Jesus. Tolkien rewrote the text in question. Normally the Quenya word for "son" appears as **yondo**, which also refers to Jesus in one text.)

**yón** (2), variant of **yondë**, q.v. Defined as "a region, any (fairly extensive) region between obstacles such as rivers or mountains" (PE17:43)

**yonda** *adj.* "wide, roomy, extensive" (PE17:43), also (as alternative form of **yonna**) glossed "enclosed", with the latter meaning perhaps intended as the passive participle of the verb **yor**-

**yondë** *noun* "any fairly extensive region with well-marked natural bonds (as mountains or rivers)", occurring as a suffix **-yondë**, **-yon/-iondë**, **-ion** in regional names. (PE17:43). Note: **†yondë** may also be an (archaic/poetic) past tense of the verb **yor**-, q.v.

**yondo** *noun* "son" (YÓ/YON, VT43:37); cf. **yonya** and the patronymic ending **-ion**. Early "Qenya" has **yô**, **yond**-, **yondo** "son" (LT2:342). According to LT2:344, these are poetic words, but **yondo** seems to be the normal word for "son" in LotR-style Quenya. **Yón**

appears in VT44, 17, but Tolkien rewrote the text in question. In LT2:344, **yondo** is said to mean "male descendant, usually (great) grandson", but in Tolkien's later Quenya, **yondo** means "son", and the word is so glossed in LT2:342. Dative **yondon** in VT43:36 (here the "son" in question is Jesus). See also **yonya**. – At one point, Tolkien rejected the word **yondo** as "very unsuitable" (for the intended meaning?), but no obvious replacement appeared in his writings (PE17:43), unless the (ephemeral?) form **anon** (q.v.) is regarded as such. In one source, **yondo** is also defined as "boy" (PE17:190).

**yonna** *adj.* (or *passive participle*) "enclosed", see **yor-**. (PE17:43)

**yonwa** *noun* "fence, border, boundary" (PE17:43)

**yonya** *noun with pronominal ending* "my son" (evidently short for **\*yondonya**; the form **yonya** may be used as a form of address only) (LR:61)

**yonyo** *noun* "son, big boy". In one version, **yonyo** was also a term used in children's play for "middle finger" or "middle toe", but Tolkien may have dropped this notion, deciding to use **hanno** "brother" as the alternative play-name (VT47:10, 15, VT48:4)

**yor-** *vb.* "enclose, set bounds to/about" (PE17:43). Past tense **yórë**, **†yondë**, perfect **oiórië** (PE17:43). The forms **yonda**, **yonna** "enclosed" may be regarded as the passive participle of this verb.

**yór** *noun* "blood"; see **yár** (VT46:22)

**yu-** or **yú-** prefix "twi-" or "both" (VT45:13, VT46:23, VT48:20; see **yualë**, **yúcalë**, **yurasta** below). According to PE14:84, **yú** can function independently as the adverb "twice".

**yualë** *noun* "twilight" (KAL). Also **yúcalë**. Cf. **yúyal**.

**yúcalë** ("k") *noun* "twilight" (KAL, VT45:13). Also **yualë**.

**yúla** *noun* "ember, smouldering wood" (YUL)

**yulda** *noun* "draught, something drunk, a drink, the amount drunk", pl. **yuldar** (*Nam*, PE17:63, 68, RGEO:66). See **-da** regarding etymology.

**yulma** (1) *noun* "cup" (*Nam*, RGEO:67), "drinking-vessel" (WJ:416, PE17:180). The plural form **yulmar** is attested (VT48:11). **Yulmaya** ("k") colloquial Quenya for "his cup" (the formally correct form being **\*yulmarya**) (VT49:17)

**yulma** (2) *noun* "brand" (YUL). May have been obsoleted by # 1 above.

**yulmë** (1) *noun* "drinking, carousal" (WJ:416)

**yulmë** (2) *noun* "red [?heat]" (the gloss was illegible) (YUL)

**yulu-** *vb.* "carry" (GL:38; rather **#col-** in LotR-style Quenya)

**yuncë** ("k") cardinal "twelve", before it was altered to **yunquë** under the influence of **minquë** "eleven" (according to VT48:7, 8). The form **yuncë** is asterisked by Tolkien. Compare **encë** under **enquë**.

**yunquë** ("q") cardinal "twelve" (VT47:41, VT48:4, 6, 9; VT49:57; also compare the stem **yunuk(w)-** cited in VT42:24, 31). This word appears already in an early source (PE14:82). Some sources point to **#rasta**, q.v., as another word for "twelve". However, available post-LotR

sources indicate that Tolkien intended **yunquë** as the regular Quenya word for "twelve".

**yunquenta** cardinal "thirteen" (12 and one more) (VT47:15), variant **yunquentë** (VT47:40), compare **entë** #1.

**yunquesta** *fraction* "one twelfth" (1/12) (VT48:11)

**yur-** *vb.* "run" (quoted in form **jurin**, translated "runs", but within Tolkien's later framework it looks like a 1st person aorist "I run") -QL:106 (cf. entry YUR in Etym)

**yurasta** cardinal "24" (two times **#rasta** "twelve") (PE14:17)

**yúyal** *noun* "twilight" (PE17:169); cf. **yualë**, **yúcalë**, q.v.

**yúyo** *noun? adv.?* "both" (YŪ, VT48:10). Used adjectivally in **yúyo má** "both hands"; notice that the noun following **yúyo** receives no plural or dual marker.

<Z>

**-zya**, archaic form of the pronominal ending **-rya** "his, her, its", q.v. (VT49:17)



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English ~ Quenya  
Dictionary



## Quettaparma Quenyanna

† = poetic or archaic word (e.g. †él "star", **elen** being the ordinary word) or a poetic or archaic meaning of an ordinary word (e.g. **russë** "corruscation, †swordblade"), \* = unattested form, \*\* = wrong form, # = word that is only attested in a compound or in an inflected form (e.g. **#apa**, **#Apanóna**; see AFTER below), TLT = Tolkien's lifetime (by some called "Real Time", as opposed to:) MET = Middle-Earth Time (or rather Arda Time, since Quenya originated in the Blessed Realm), LotR = *The Lord of the Rings* (HarperCollinsPublishers, one-volume edition of 1991), Silm = *The Silmarillion* (HarperCollinsPublishers 1994), MC = *The Monsters and the Critics and other Essays*, MR = *Morgoth's Ring*, LR = *The Lost Road*, Etym = *The Etymologies* (in LR:347-400), FS = *Fíriel's Song* (in LR:72), RGEO = *The Road Goes Ever On* (Second Edition), TI = *The Treason of Isengard*, WJ = *The War of the Jewels*, PM = *The Peoples of Middle-earth*, Letters = *The Letters of J. R. R. Tolkien*, LT1 = *The Book of Lost Tales 1*, LT2 = *The Book of Lost Tales 2*, Nam = *Namárië* (in LotR:398), Arct = "Arctic" sentence (in *The Father Christmas Letters*), GL = *Gnomish Lexicon* (in *Parma Eldalamberon* [PE] #11 – references are selective), QL = *Qenya Lexicon* (in *Parma Eldalamberon* #12 – references are again selective), VT = *Vinyar Tengwar* (PE and VT being journals publishing Tolkien material edited by C. Gilson, C.F. Hostetter, A.R. Smith, W. Welden and P. Wynne; please refer to the individual journals here referenced to determine which editors are involved in any given case), vb = verb, adj = adjective, interj = interjection, pa.t. = past tense, fut = future tense, perf = perfect tense, freq = frequentative form, inf = infinitive, gen = genitive, pl = plural form, sg = singular form. The spelling used in this wordlist is regularized (c for k except in a few names, x for ks, long vowels marked with accents rather than macrons or circumflexes; the diaeresis is used as in LotR). When s in a word represents earlier þ (*th* as in "thing") and it should be spelt with the letter **súlë** instead of **silmë** in Tengwar writing (though Tolkien himself sometimes ignored or forgot this), this is indicated by (þ) immediately following the word in question (e.g. **sandaþ**, **sanyaþ**; see ABIDE, ABIDING below).

Wordlist last updated December 17, 2008

### <A>

A, AN (*indefinite article*) – no Quenya equivalent. **Elen** "star" may thus also be translated "a star" (LotR:94), **Elda** "Elf" is also the equivalent of "an Elf" (Letters:281). Sometimes Tolkien inserts "a" before a gloss to indicate that a noun rather than a verb is intended: **rista** "a cut" (RIS), **vanta** "a walk" (BAT). The word **laurë** Tolkien translated as "(a) golden light", indicating that "a" has no equivalent in Quenya (VT49:47). The absence of the definite article **i** "the" usually indicates that the noun is indefinite (though there are exceptions – see THE).

ABANDON **hehta-** (*pa.t. hehtanë is given*) (put aside, leave out, exclude, forsake) –WJ:365

ABHOR **feuya-**, **yelta-** (loathe); THE ABHORRED **Sauron (þ)** –PHEW/VT46:9, Silm:418, VT45:11

ABIDE **mar-** (be settled of fixed) (*fut. #maruva is attested: maruvan "I will abide"*); ABIDE BY **himya-** (cleave to, stick to, adhere); ABIDING **sanda (þ)** (firm, true); LAW-ABIDING **sanya (þ)** (regular, normal) (variant **vorosanya** with a prefixed element meaning "ever"). –UT:317/LotR:1003, KHIM/VT45:22, STAN/VT46:16

ABLE, BE; see BE ABLE

ABOVE: According to VT44:26, Tolkien in one text glosses **apa** as "above but touching", but **apa** is normally taken as the preposition "after" instead. For "above", the preposition **or** "over" may be used.

ABUNDANCE **úvë**; ABUNDANT **úvëa** (in a very great number), **úmëa** (swarming, teaming – but elsewhere a similar word is defined as "evil", so **úvëa** may be preferred), **alya** (rich, blessed, prosperous) –UB, VT48:32, GALA

ABUSE (*vb, evidently meaning to abuse verbally*) **naitya-** (put to shame) –QL:65

ABYSS **undumë** –MC:222 cf. 215

ACCOMODATE **camta-** (*sic; the cluster mt seems unusual for Quenya, and while the source does not explicitly say that this word is Quenya, it is difficult to understand what other language could be intended*) (to [make] fit, suit, adapt) –VT44:14

ACCOUNT (*noun*) **quentalë** (history), **lúmequenta** (chronological account, history); HISTORICAL ACCOUNT **quentasta** (*any particular arrangement, by some author, of a series of records or evidences into a given historical account – not History as such, which is quentalë*) –KWET, LU, VT39:16

ACCURSED **húna** (cursed). –PE17:149

ACRE **resta** (sown field) –VT46:11 cf. RED

ACROSS **arta** (athwart) (*Note: arta also means "fort, fortress"; the word olla may be a better word for "across" in Tolkien's later forms of Quenya; see OVER*) –LT2:335

ACT OF WILL **nirmë** –VT39:30

ACTOR **tyaro** (agent, doer) –KYAR

ACTUAL **anwa** (real, true), **nanwa** (existing, true) –ANA, VT49:30

ACUTE **tereva** (fine, piercing); ACUTE, ACUTENESS **laicë** (*In the printed Etymologies, a similar word is also the adjective "keen, sharp, acute", but according to VT45:25, this is a misreading; the final vowel of the adjective should be -a, not -ë. However, the conceptual validity of the adjective laica, and therefore also the corresponding noun laicë, is questionable; see PIERCING.*) –TER, LAIK

ADAPT **camta-** (*sic; the cluster mt seems unusual for Quenya; while the source does not explicitly say that this word is Quenya, it is difficult to understand what other language could be intended*) (to [make] fit, suit, accomodate) –VT44:14

ADD **napan-**, **yantya-** (augment) –PE17:146, 15:68

ADHERE **himya-** (abide by, cleave to, stick to) –VT45:22, cf. KHIM

ADHERING **himba** (sticking) –KHIM

ADMIRAL **ciryatur** (*only attested as the personal name Ciryatur of an admiral, but the word means "ship-ruler"*) –UT:239

ADORN **netya-** (trim). (*Note: netya is also an adj. "pretty, dainty."*) SMALL THING OF PERSONAL ADORNMENT **netil** –VT47:33

ADULT (*adj*) **vëa** (manly, vigorous); ADULT MAN **vëaner**; ADULT MALE **nér** (**ner-**, as in. pl **neri**) (man) –WEG, DER

ADÚNAKHOR **Herunúmen** –UT:222, Silm:322

AEGNOR **Aicanáro** (*so in Silm:435 and PM:345; MR:323 has Aicanár*) (Sharp Flame, Fell Fire)

AFFECT **#ap-** (*given as aorist stem apë*) (to concern, to touch one) –VT44:26

AFFECTIONATE **méla** (loving) –VT39:10

AFFLICTED – be afflicted: **moia-** (labour). The participle \***moiala** may then be used to translate "afflicted" as an adjective, describing one who is "labouring" or toiling as a thrall. –VT43:31

AFTER **apa** (also attested in compounds like **Apanónar**, see below), **#ep-** (used in compounds when the second part of the compound begins with a vowel, only attested in **epessë** "after-name" – see NICKNAME.) This **ep-** is a shorter form of **epë**, which means "before" of spatial relationships but "after" of time (since the Eldar imagined time coming *after* their present as being *before* them, VT49:12); **apa** and **epë** may be seen as variants of the same word. Other variant forms of **apa** "after" include **opo** and **pó/po** (VT44:36, VT49:12). According to VT44:26, the preposition **apa** may also appear as **pa**, **pá** (cf. **yéni pa yéni** "years after years" in VT44:35), but **pa/pá** is in other manuscripts defined as "touching, as regards, concerning". THE AFTER-BORN **Apanónar** (sg **#Apanóna**) (i.e., an Elvish name of Men, according to WJ:387 "a word of lore, not used in daily speech") –*Silm*:122/WJ:387, UT:266

AGAIN **ata**; AGAIN (prefix) **en-**, (prefix) **at-**, **ata-** (back-, re-) (AT[ATJ])

AGAINST: According to VT44:26, Tolkien in some documents glosses **apa** or **pá** as "touching, against", but **apa** is normally the preposition "after" instead (see AFTER). The allative case in **-nna** is normally sufficient to express motion towards or against something. Possibly this ending can also take on the meaning of "against" with connotations of enmity and confrontation, as when the pl. allative **valannar** is used in the phrase "made war on/against the Valar" (LR:47).

AGE **randa** (cycle) (as in "the Third Age"; not the age of a person); AGES OF AGES **yénion yéni** –RAD, VT44:36

AGENT **tyaro** (actor, doer) –KAR

AGILE **tyelca** (swift) –KYELEK

AGO **yá**; LONG AGO **andanéya**, **anda né** (once upon a time) –YA, VT49:31

AGONY **qualmë** (death), **unqualë** (death; according to VT45:24, Tolkien changed this word to **anqualë**) –KWAL, VT45:5, 24, 36

AH (*interj.*) **ai** (alas) **Ai! laurië lantar lassí** Ah! golden fall the leaves (Nam)

AIR **vista** (= air as substance); **vilya** older [MET] **wilya** (sky); **vilma** (lower air) (*perhaps changed to vista*, but **vilma** was not struck out in Etym); **lindë** (tune, song, singing); PUFF OF AIR **hwesta** (breeze, breath); UPPER AIRS AND CLOUDS **fanyarë** (skies), AIRY **vilin** (breezy) –WIS, WIL/LT1:273, LIN, SWES/LotR:1157, MC:223, LT1:273

ALAS (*interj.*) **ai** (ah) (*Etym* also gives a word **nai**, but this clashes with **nai** "be it that" in Namárië.); also **orro** or **horro** as an "exclamation of horror, pain, disgust: ugh, alas! ow!" –Nam/RGEO:66, NAY, VT45:17

ALIKE **véla** –VT49:10

ALIVE **cuina**; BEING ALIVE (noun not adj) **cuilë** (life) (LT1:257 gives **coina**, **coirëa**; see LIVING) –KUY

ALL **illi** (as independent noun), also **ilya** (all of a particular group of things, the whole, each, every) (*Note*:

*ilya* normally appears as **ilyë** before a plural noun: **ilyë tier** "abill paths"); ALLNESS, THE ALL **ilúvë** (the whole). According to early material, ALL THE... (followed by some noun) is rendered by **i quanda**, e.g. \***i quanda cemen** "all the earth; the whole earth". ALL THAT IS WANTED **fárë**, **farmë** (plenitude, sufficiency) –VT47:30, VT39:20, VT44:9, IL, Nam cf. RGEO:67, *Silm*:433/WJ:402, QL:70, PHAR/VT46:9

ALLOW **lav-** (yield, grant); NOT ALLOW TO CONTINUE **nuhta-** (stunt, prevent from coming to completion, stop short) –DAB, WJ:413

ALONE (see also LONELY, SOLE) **er** (one, alone, only, but, still), **eressë** (singly, only, also as noun: solitude) –ERE, LT1:269

ALPHABET **tengwanda** –TEK

ALSO **yando** –QL:104

ALTHOUGH (or "notwithstanding") – Christopher Gilson argues that the word **ómu** occurring in an untranslated "Qenya" text could have this meaning (PE15:32, 37). If this interpretation is regarded as too uncertain, the idea expressed by phrases involving "(a)lthough" may be rephrased using **ananta** "and yet" (e.g. "although the house is small, we love it" > \***i coa pitya ná**, **ananta melilmes** = "the house is small, and yet we love it").

ALWAYS **illumë** (earlier variants of the relevant text also have **vora** and **vorë**, forms Tolkien may or may not have abandoned) –VT44:9

ALTOGETHER **aqua** (fully, completely, wholly) –WJ:392

\*AMANIAN (only translated "of Aman" by Tolkien) **amanya** (which can also mean "blessed", VT49:41). Cf. also **Umanyar**, **Ūmanyar**, **Alamanyar** "those not of Aman" (*the Elves who started on the march from Cuiviënen but did not reach Aman; contrast the Avamanyar, another name of the Avari.*) –WJ:411, 373, 370, MR:163

AMBIDEXTROUS **ataformaitë** (pl. **ataformaiti** is attested) –VT49:10

AMEN (Hebrew: "truly, certainly, may it be so") **násië** (another form, **násan**, was apparently abandoned by Tolkien) –VT43:24, 35

AMLOTH \***Ambalotsë** (Tolkien asterisked the word because it was not "attested", only a possible Quenya form of **Amloth**. See "UPRISING-FLOWER".) –WJ:318

AMONG **imica**, **mici**; see also BETWEEN. –VT43:30

AMRAS **Telufinwë** (meaning "Last Finwë", not the equivalent in sense to his Sindarin name. The short form of his name was **Telvo** "Last One". His mother-name [q.v.] was **Ambarussa**, but this name was not used in narrative.) –PM:353

AMROD **Pityafinwë** (meaning "Little Finwë", not the equivalent in sense to his Sindarin name. The short form of his name was **Pityo** "Little One". His mother-name [q.v.] was **Ambarto**, or **Umbarto**, but these names were not used in narrative.) –PM:353

AN see A

ANCIENT **yára** (old, belonging to or descending from former times) –YA

AND **ar**. In the phrase **eldain a fírimoin** "to Elves and Men" (FS), **ar** is seemingly reduced to **a** before **f**, but



contrast **ar formenna** \**"and northwards"* in VT49:26. (In *Sauron Defeated* p. ii, the word **o** is translated "and", but LotR, *Silm* and *Etym* all agree that the Quenya word for "and" is **ar**. A longer variant **arë** is mentioned in VT43:31.) A suffix meaning "and", **-yë**, occurs in the phrase **Menel Cemenyë** "heaven and earth" (VT47:11); this suffix is "normally used of pairs usually associated as Sun, Moon [\***Anar Isilyë**]; Heaven, Earth [**Menel Cemenyë**], Land, Sea [\***Nór Eäryë**], fire, water [\***úr nenyë**]" (VT47:31). AND YET **a-nanta/ananta** (but yet) –AR/Nam/FS, VT43:31, NDAN; the etymology of **ar** is discussed in VT47:31

ANGBAND **Angamando** (Iron-gaol) (so in MR:350 and *Silm*:428; *Etym* has **Angamanda**, or in deleted material **Angavanda**). –MR:350, *Silm*:428, MBAD, VT45:6

ANGELIC POWER **Vala** (pl. **Valar** or **Vali**, gen. pl. **Valion** is attested in *Firiel's Song*); ANGELIC SPIRIT **Ainu**, f. **Aini** (holy one, god) –LotR:1157/BAL/FS, AYAN, LT1:248

ANGELN (island in the Danish peninsula) **Eriollo** –LT1:252

ANGER, ANGRY, see WRATH, WRATHFUL

ANGROD **Angaráto** –*Silm*:428

ANIMAL #**celva** (only pl. **celvar** is attested, translated "animals, living things that move" in *Silm* appendix and WJ:341); **laman** (pl. **lamni** or **lamani**) ("usually only applied to four-footed beasts, and never to reptiles and birds"); MALE ANIMAL **hanu** (male) –*Silm*:52/53, 405:3AN, WJ:416

ANNOUNCEMENT **canwa** (order) –PM:362

ANOTHER **enta** (one more). (Note: a homophone means "that yonder"). See also OTHER. –VT47:15

ANYBODY – if anybody: **aiquen** (whoever); ANYONE **mo** (but this is also used as an impersonal pronoun "one") –WJ:372, VT49:32

APPLE **orva** –PE13:116

APPROPRIATE (to a special purpose or owner) #**sat-** (set aside). The verb #**sat-** is cited in the form "**sati-**", evidently including the connecting vowel of the aorist, as in \***satin** "I appropriate". –VT42:20

APRIL **Víressë** –LotR:1144/1146

AR-ADÛNAKHOR **Tar-Herunúmen** –UT:222, *Silm*:322

AR-BELZAGAR **Tar-Calmacil** –UT:222

AR-GIMILZÛR **Tar-Telemnar** –UT:223

AR-INZILADÛN **Tar-Palantir** –UT:223, *Silm*:324

AR-PHARAZÛN **Tar-Calion** (and, as an experimental form, **Tar-culu?**) –UT:224, *Silm*:324, VT45:24

AR-SAKALTHÛR **Tar-Falassion** –UT:223

AR-ZIMRAPHEL **Tar-Míriel** –UT:224, *Silm*:324

AR-ZIMRATHÛN **Tar-Hostamir** –UT:222

ARCH **cú** (crescent). –KU3

ARCTURUS (a star) **Morwinyon** (said to mean "the glint at dusk" or "glint in the dark") –LT1:260

ARE see BE

ARGON **Aracáno** –PM:345

ARM **ranco** (stem \***rancu-**, pl. **ranqui**) (LT2:335 gives **râ** [there spelt **râ**], but this is apparently rendered obsolete by a later word in Tolkien's conception: In *Etym*, **râ** is glossed "lion".) TRUNCATED ARM, see STUB, STUMP. –RAK

ARMY **hossë** (band, troop) –LT2:340

ARNOR **Arnanor**, **Arnanórë** ("royal land") –*Letters*:428

ARRANGEMENT **pano** (plan). Note: the word also means "piece of shaped wood". –QL:72

ARRIVE: The verb **ten-** is used for this meaning in one source (present tense **téna** "is on point of arrival, is just coming to the end"). Other attested forms are **tenë** (aorist; 1st person **tenin**), pa.t. **tennë** "arrived, reached" ("usually used with locative not allative": **tennen sí** "I arrive[d] here"), perfect **etënië**, future **tenuva** "will arrive". Tolkien subsequently changed **ten-** to **men-**, but the latter is elsewhere ascribed the meaning "go". –VT49:23-24

ARROW **pilin** (**pilind-**, as in the pl. **pilindi**) –PÍLIM

ART **Carmë** (making, production); BLACK ARTS **núlë** (sorcery). (The word is spelt "**ñúle**" in the source, reflecting the older pronunciation; in *Tengwar* spelling the initial nasal should therefore be represented by the letter **Noldo**). –UT:396, PE17:125

ARTIFICIAL CAVE **hróta** (dwelling underground, rockhewn hall) –PM:365

AS (prep) **ve** (like). The longer variant **sivë** appears to introduce a comparison with something that is *near* to the point or thought of the speaker, whereas **tambë** introduces a comparison with something *remote*, as in Tolkien's translation of one line from the Lord's Prayer: **cemendë tambë Erumandë** "on earth as in heaven" ("heaven" being remote – we may theorize that "in heaven as [here] on earth" would translate as \***Erumandë sivë cemendë**, since "earth" would represent the position of the speaker). NOTE: a homophone **sivë** means "peace". The word **yan**, related to the relative **ya** "which", is also defined "as" in one text (VT49:18). AS REGARDS **pa**, **pá** (concerning, touching). AS USUAL **ve senwa** (also **ve senya**, but see USUAL). –Nam/RGEO:66, 67, VT43:12, 38, VT44:26, VT49:22

ASCENT **rosta**, ASCENSION **orostra** –LT1:267, 256

ASGARD **Valinor**, **Valinórë** (Tolkien actually uses this gloss of **Valinor**, as *Asgard* is the City of the Gods in Norse mythology) –LT1:272

ASIDE – *stand aside!* **heca!** – also with pronominal affixes: sg **hecat**, pl **hecal** "you stay aside!" (be gone!) LEAVING ASIDE **hequa** (not counting, excluding, except) –WJ:364, 365

\*ASK #**maquet-** (only pa.t. **maquentë** is attested. The word is not translated, but undoubtedly means "asked": "**Mana i-coimas in-Eldaron?**" **maquentë Elendil** [PM:403]. The question itself is translated "What is the coimas of the Eldar?", so the rest must be "Elendil asked". Furthermore, **maquentë** is transparently **quentë** "said" with the interrogative element **ma** [PM:357] prefixed.) ASK FOR – see DEMAND.

ASLEEP **lorna** –LOS

ASSEMBLE (transitive) **comya-** (gather), **hosta-** (gather, collect) –PE17:158, MC:223

ASSOCIATE (noun) **otorno** (sworn brother) **osellë** (p) (sworn sister) –TOR, THEL

ASTRONOMER **meneldil** –*Letters*:386

AT **sé**, **se** (the form with a long vowel may be preferred since **se** is apparently also a 3rd person pronoun) (in).

The locative case may also express "at", e.g. **lúmissen** "at the times". –VT43:30, 34, VT49:47

ATHELAS (a healing plant) **asëa**; see KINGSFOIL. –PE148

ATHWART **arta** (across) (Note: **arta** also means "fort, fortress"); GO ATHWART **tara-** (cross) –LT2:335, 347

AUGER **teret** (gimlet) –LT1:255

AUGMENT (vb.) **yantya-** (add) –PE15:68

AUGUST **Urimë** (so in LotR; UT has **Úrimë**) –LotR:1144, UT:302/470

AUTHORITY **Máhan** (pl **Máhani** is given, but seems perfectly regular). Tolkien once stated that **Valar** should strictly be translated "the Authorities" (MR:350), but **Vala** obviously cannot be used to translate "authority" in general; it was used only of the Valar themselves (WJ:404). Cf. also adj. **valya** "having (divine) authority or power". **Máhani** was adopted from Valarin and originally probably referred to the Valar themselves. We are not told whether **Máhan** could or should be applied to a non-divine authority (at least it should not be capitalized if so used). Note: **Máhan** means "Supreme One" rather than "authority" as an abstract. –MR:350, BAL, WJ:399/402

AUTUMN **yávië** (harvest – in the Calendar of Imladris, **yávië** was a precisely defined period of 54 days, but the word was also used without any exact definition), **lasselanta** ("leaf-fall", used of the beginning of winter or as a synonym of **quellë**; see FADING. Also spelt **lasse-lanta** with a hyphen), **narquelion** ("fire-fading" – this word from *Fíriel's Song* and Etym seems to correspond to **narquelië** in LotR, but the latter is the name of the month corresponding to our October.) LT1:273 has **yávan** "autumn, harvest", but this word may be obsolete by **yávië**. –LotR:1142, 1144, 1145/Silm:439/LT1:254, DAT, FS, NAR/KWAL, Letters:382

AVENGE **ahtar-** or **accar-** (do back, react; requite) –PE17:166

AVENUE OF TREES **aldëon** –LT1:249

AWAKE **coiva-** (so in LT1:257; read \***cuiva-** in Tolkien's later Quenya? Cf. the following:) AWAKENING (noun) **cuivië** (obsoleting **coivië** in LT1:257), **cuivë**; AWAKENING (adj) **cuivëa** –KUY/Silm:429

AWKWARD **hranga** (hard; stiff, difficult). Note: **hranga** is also a verb "thwart". –PE17:154, 185

AWAY **oa**, **oar** (viewed from the point of view of the thing, person, or place left). **Oar** is used of movement only, as in "I went away". See also GO AWAY. –WJ:366 cf. 361, VT39:6.

AWNING **teltassë** –GL:70

AXE **pelecco** –LT2:346

## <B>

BABE **lapsë**; BABY **winë** (stem \***wini-**; Exilic Quenya \***vinë**, \***viní-**), in another source defined as "child not yet fully grown". Also **winimo** (Exilic \***vinimo**) or **winicë**, **wincë** (Exilic \***vinicë**, \***vincë**). These terms were also used in children's play for "little finger" or "little toe". –LAP, VT47:10, 26, VT48:7

BACK (noun) **pontë** (**ponti-**) (rear) (QL:75) LT2:338 mentions a Gnomish word **alm**, said to mean "the broad of the back from shoulder to shoulder, back, shoulders". It

is stated that the "Qenya" cognate of this Gnomish word occurs in the name **Aikaldamor** – i.e., **#aldamo** or **#aldamor**? (**Aldama** appears as a word for "shoulder" in PE13:109, cf. 137.) But this is hardly a valid word in LotR-style Quenya.

BACK- (prefix) **at-**, **ata-** (re-, again-), also see BACKWARDS. Cf. also DO BACK **ahtar-** or **accar-** (react, requite, avenge); these forms represent older **atkar-**. THOSE WHO GO BACK **Nandor** (*Elves that left the March from Cuiviënen*) AT BACK OF PLACE, see BEHIND. –AT(AT), PE17:166, WJ:384

BACKWARDS **nan-** (prefix), as in \***nanquerna** "turned back" –NDAN, VT49:20

BAD **olca** (wicked) (VT43:24). Compare **ulca** "evil". The Gnomish **fëg** is glossed "bad" in GL:34, and this is equated with Q **faica**, glossed "contemptible, mean" under SPAY in the Etymologies.

BAKE **masta-** –MBAS

BALE OUT **calpa-** (draw water, scoop out) –KALPA

BALL **coron** (stem **#corn-**, as in dat.sg. **cornen**) (globe) –KOR

BALROG **Valarauco** (pl. **Valaraucar**, possibly reflecting an alternative form \***Valarauca**) (so in the *Silmarillion* – in Etym the Quenya form of Sindarin balrog is **malarauco**, while LT1:250 gives **Malcaraucë**) –Silm:35/425/439, RUK

BAND **nossë** (army, troop) –LT2:340

BANK (esp. of river) **ráva** –RAMBÁ

BARK (noun) – Tolkien originally thought that **parma** "book" really meant "skin, bark; parchment", with "book, writings" as the secondary meaning. But in Etym **parma** is derived from a stem meaning "compose, put together", obsoleting the old etymology. –LT2:346, contrast PAR

BARN FOWL **porocë** (hen) –PE16:132

BASE **sundo** (**þ**) (root, root-word) (pl. **#sundar**, isolated from **Tarmasundar** in UT:166), **talan** (**talam-**) (floor, ground), **talma** (foundation, root); BASE-STRUCTURE **sundocarmë** (**þ**) –SUD (but VT46:16 indicates that Tolkien changed the root to **STUD**, hence implying that **sundo** was originally **bundo**), WJ:319, TALAM, TAL, LT:343

BATHING (noun) **sovallë** (washing, purification) –QL:86

BATTER **palpa-** (beat) –PALAP

BAY (small and landlocked) **hópa** (haven, harbour) –KHOP

BE: Quenya uses forms of **ná** as the copula used to join adjectives, nouns or pronouns "in statements (or wishes) asserting (or desiring) a thing to have certain quality, or to be the same as another" (VT49:28). It may also denote a position, as in **tanomë nauvan** "I will be there" (VT49:19). PE17:68 mentions **návë** "being" as a "general infinitive" form; the gloss would suggest that **návë** may also be regarded as a gerund. Present tense **ná** "is" (*Nam*), pl. **nar** or **nár** "are" (PE15:36, VT49:27, 30), dual **nát** (VT49:30). Also attested with various pronominal endings: **nányë/nanyë** "I am", **nalyë** or **natyë** "you (sg.) are" (polite and familiar, respectively), **nás** "it is", **násë** "(s)he is", **nalmë** "we are" (VT49:27, 30). Some forms listed in VT49:27 are perhaps intended as aorist forms (**nain** "I am", **naityë/nailyë** "you are"); VT49:30 however lists aorist forms with no intruding **i** (**nanyë** "I am", **nalyë**

\*"thou art", **ná** "is", **nassë** \*(s)he is", **nalmë** \*"we are", **nar** "are". Pa.t. **nánë** or **né** "was", pl. **náner/nér** and dual **nét** "were" (VT49:6, 10, 27, 30). According to VT49:31, **né** "was" cannot receive pronominal endings (though **nésë** "he was" is attested elsewhere, VT49:28-29), and such endings are rather added to the form **ane-**, e.g. **anen** "I was", **anel** "you were", **anes** "(s)he/it was" (VT49:28). Future tense **nauva** "will be" (VT42:34, VT49:19; alternative form **uva** only in VT49:30) Perfect **anaië** "has been" (VT49:27, first written as **anáyë**). The form **na** may be used as imperative (**na airë** "be holy", VT43:14, **alcar...na Erun** "glory...be to God", VT44:34); this imperative **na** is apparently incorporated in the word **nai** "be it that" (misleading translation "maybe" in LotR). This **nai** can be combined with a verb to express a hope that something will happen (*Nam*: **nai hiruvalyë Valimar**, "may you find Valimar") or if the verb is in the present rather than the future tense, that it is already happening (VT49:39: **nai Eru iye mánata** "God bless you" or \*"may God be blessing you"). According to PE17:58, imperative **na** is short for **á na** with the imperative particle included. – **Ná** "is" appears with a short vowel (**na**) in some sources, but writers should probably maintain the long vowel to avoid confusion with the imperative **na** (and with the wholly distinct preposition **na** "to"). The short form **na-** may however be usual before pronominal suffixes. By one interpretation, **na** with a short vowel represents the aorist (VT49:27). – The word **ëa** is variously translated "is", "exists", "it is", "let it be". It has a more absolute meaning than **ná**, with reference to *existence* rather than being a mere copula. It may also be used (with prepositional phrases) to denote a *position*: **i ëa han ëa** "[our Father] who *is* beyond [the universe of] Eä" (VT43:12-14), **i Eru i or ilyë mahalmar ëa** "the One who *is* above all thrones" (UT:305). The pa.t. of this verb is **engë**, VT43:38, perfect **engië** or rarely **éyë**, future **euva**, VT49:29. – Fíriel's Song contains a word **ye** "is" (compare VT46:22), but its status in LotR-style Quenya is uncertain. – NOT BE, NOT DO: Also attested is the *negative* copula **uin** and **umin** "I do not, am not" (1st pers. aorist), pa.t. **úmë**. According to VT49:29, forms like **ui** "it is not", **uin(yë)** "I am not", **uil(yë)** \*"you are not", \***uis** \*(s)he is not" and **uilmë** \*"we are not" are cited in a document dating from about 1968, though some of this was struck out. The monosyllable **ú** is used for "was not" in one text. The negation **lá** can be inflected for time "when *verb* is not expressed". Tense-forms given: (aorist) **lanyë** "I do not, am not"; the other forms are cited without pronominal suffixes: present **laia**, past **lánë**, perfect **alaië**, future **lauva**, imperative **ala**, **alá**. MAY IT BE SO, see AMEN. –VT49:27-34, *Nam/RGEO*:67, VT43:34/*An Introduction to Elvish*:5, VT42:34, *Silm*: 21/391, *FS*, *UGU/UMU*, VT49:13

BE ABLE (and the English present tense *can*) is expressed by various verbs: **pol-** (to be physically able), **lerta-** (be free to do, there being no restraint, physical or other), **ista-** (know how to; pa.t. **sintë**), hence e.g. **polin quietë** "I can speak" (because mouth and tongue are free), **lertan quietë** "I can/may speak" (because I am free to do so, there being no obstacle of promise, secrecy, or

duty), **istan quietë** "I can/know how to speak" (I have learnt language). Where the absence of a *physical* restraint is considered, the verb **lerta-** can be used in much the same sense as **pol-** (VT41:6). Another way of expressing "can" involves the verb **ec-**, and what would be the subject in English appears in the dative case instead: **Ecë nin carë sa**, "I can do it" (it is possible for me to do it), **ecuva nin carë sa** "I may do that" (in the future). –VT49:20, 34

BE GONE! **heca!** – also with pronominal affixes: sg **hecat**, pl **hecal** "you be gone!" (stand aside!) –WJ:364

BEACH **falas** (**falass-**), **falassë** (shore, line of surf), **falas, hresta** (*ablative hrestallo is attested*), **fára** (shore). –LT1:253, *Silm*:431, *PHAL/LT2*:339, *MC*:221/222/223, VT46:15

BEAR (*vb*) **#col-** (*verb stem isolated from #colindo* "bearer". Cf. **mel-** "to love", **melindo** "lover"). **#Col-** can also be translated \*"wear" [of clothes], cf. the past participle **colla** "borne, worn". BEAR FRUIT **yavin** (*which must mean \*"I bear fruit", stem #yav-*. Tolkien often employs the 1st person aorist when mentioning a verb in his wordlists.) –LotR:989, cf. *Letters*:308 and *MEL*, MR: 385, LT1:273

BEAR (*noun*) **morco** –MORÓK

BEARD **fanga** (*obsoleting vanga in GL:21; GL:34 has fangë* "long beard", whereas GL:63 gives **poa**. Neo-Quenya writers should use **fanga**.) –SPANAG

BEARER **#colindo** (*only attested in the pl compound cormacolindor* "Ring-bearers") –LotR:989, cf. *Letters*: 308

BEAST (*wild beast*) **hravan** –PE17:78

BEAT **palpa-** (batter) –PALAP

BEAUTIFUL **vanya** (*Note: a homophone verb means "disappear"*), **linda** (beautiful/fair of sound, VT45:27), **calwa, vanima** (fair, proper, right) (*nominal pl vanimar "beautiful ones" and partitive plural genitive vanimálion are attested*). According to MR:49, **Maiar** means "the Beautiful", but in Quenya this is the name of an order of spirits and cannot be used as a general adjective. BEAUTY **vanessë**, WITHOUT BEAUTY **úvanë**, adj. **úvanëa** –BAN, SLIN, LT1:254, LotR:1017 cf. *Letters*:308, LT1:272, MR:49, VT39:14

BECAUSE, see SINCE

BED **caima**; BEDCHAMBER **caimasan** (**Þ**) (**#caimasamb-**, as in pl. **caimasambi**); BEDRIDDEN **caila** (lying in bed, ?sickness), **caimassëa** (sick); LYING IN BED (*noun*) **caila** (bedridden, ?sickness) –KAY/VT45:19, STAB

BEE **nier** (honey-bee), **nion** –GL:60

BEECH **feren, fernë** (*pl. ferni in both cases*) (LT2:343 gives **neldor** "beech", but this early word may be obsolete in LotR-style Quenya.) –PHER

BEECHEN **ferinya** –PHÉREN

BEFORE (*prep.*) **epë** (VT44:38, VT49:12), used of spatial relationships. Of *time* the word means "after" (cf. the gloss in VT42:32), since the Eldar imagined future time (time that comes *after* the present) as being "before" them (see AFTER). BEFORE of *time* may instead be expressed by **nó** (VT49:32), e.g. \***cennelmet nó té cenner mé** "we saw them before they saw us". For

"before" as an independent adverb (= "formerly"), it may be best to use **yá** "formerly" or derive an adverb **\*noavë** from the adj. **noa** (see FORMER). BEFORE, IN FRONT OF (of spatial relationships) **opo**, **pó** (VT49:12)

BEGET **nosta-** (glossed "give birth" in earlier sources), **onta-** (pa.t. **ónë** or **ontanë**) (create); BEGETTER **#nostar** (see note below), also **ontar** with gender-specific forms **ontaro** (m.), **ontarë** or **ontari** (f.) (parent). (In LotR, the form **nostari** "begetters, parents" occurs; sg **#nostar**. **Nostari** was changed from **ontari** in Tolkien's first draft [see SD:73], so he may have scrapped **ontaro**, **ontarë** in favour of **#nostar** [or m. **\*nostaro**, f. **\*nostarë**???) Did he also reject the verb **onta-** in favour of **nosta-**?) –SD:73, VT44:7, ONO, LotR:1017 cf. Letters:308

BEGINNING **yesta** (In the Etymologies there also appeared the word **esse**, derived from a stem **ESE**, **ESET** that was marked with a query by Tolkien because **esse** also means "name". The later word **yesta** would suggest that he changed the stem in question to **\*YES**, **\*YESET**.) –PE17:120, ESE/ESET

BEGOTTEN – see **FIRST-BEGOTTEN**.

BEHALF – on behalf of: **rá**, followed by dative, as in the example **rá men** "on behalf of us, for us". Dative pronouns may be directly suffixed to **rá**: "for us" or "on behalf of us" is also attested in the one-word form **rámen**. (Note: **rá** is also a noun "lion".) –VT43:27, 28, 33

BEHIND **ca**, **cata**, **cana** (also glossed "at back of place") –VT43:20

BEHOLD **cen-** (see) (future tense **cenuva** is attested) –MC:222

BEING **ëala** (spirit). **Pl. ëalar** is attested. **Eälar** are spirits whose natural state it is to exist without a physical body, e.g. **Balrogs**. –MR:165

BEING ALIVE (noun) **cuilë** –KUY

BELEGOST **Túrosto** (Mickleburg) –WJ:389

BELERIAND **Hecelmar**, **Heceldamar** (lit. **\*"home of the Eglath"**, q.v.) This is said to be the name for **Beleriand** used "in the language of the loremasters of Aman". The cognate of Sindarin "Beleriand" is **#Valariandë**; only the form **Valarianden** is attested (a genitive formation from an earlier "Qenya" variant; in LotR-style **Quenya** it would be a dative). The latter may be the name used in **Exilic Quenya**. **Beleriand** was also called **Ingolondë** "Land of the Gnomes [Noldor]". –WJ:365, LR:202, ÑGOLOD

BELIEVE **sav-**. This verb is used = "believe (that statements, reports, traditions, etc. are) true, accept as fact" (VT49:27; the first person aorist **savin** is given). Not used with a person as object (in the sense of believing that this person tells the truth); with a noun, name or pronoun as object, **sav-** implies "I believe that he/she/it really exists/existed". To "believe in" someone meaning "believe that (s)he tells the truth" can be paraphrased as (for instance) **savin Elesarno quetië** "I believe in **Elessar's** words" (lit. speaking). –VT49:27-28

BELL **nyellë** –NYEL

BELLIED **#cumba** (isolated from **saucumb** "foulbellied"). This adjective may point to **\*cumbo** or something similar as the likely word for "belly". –SD:68, 72

BELOVED **melda** (dear, sweet). Cf. **nessamelda**, **\*"beloved of Nessa"**, a fragrant evergreen tree brought to **Númenor** by the **Eldar**. –MEL, UT:456

BELT **quilta** (girdle) –QL:78

BELZAGAR **Calmacil** –UT:222

BEND **#cúna-** (derived from the adj. **cúna** "bent"; see MC:223. In **menel acúna** "the heavens bending" the word is used intransitively.) –MC:222/223 cf. 215

BENEATH **undu** (down, under) –UNU

BENEFICIAL **asëa** (**þ**) (helpful, kindly) (so according to a late note where the word is derived from **\*ATHAYA**). Also (as noun) used as the name of the healing plant called in Sindarin **athelas**.

BENT **cúna** (curved; **cúna** is also used as a verbal stem, see **BEND**), **raica** (crooked, wrong), **cauca** (crooked, humped), **sara** (**þ**) (stiff dry grass) –MC:223, RAYAK, LT1:257, STAR

BERRY **piucca** –GL:64 (glossed "blackberry" in LT2:347)

BERYL, possibly **elessar**, **\*elessarn-** (see **ELF-STONE**)

BESIDE **ara**, also **ar-** as prefix. With different pronominal suffixes in VT49:25: (**anni** >) **arni** **\*"beside me"**, **astyë** **\*"beside you"** (intimate sg.), **allë** **\*"beside you"** (intimate sg.), **arsë** **\*"beside him/her"**, (**anwë** >) **armë** **\*"beside us"** (exclusive), **arwë** **\*"beside us"** (inclusive), (**astë**) > **ardë** **\*"beside you"** (pl.), (**astë**) > **artë** **\*"beside them"**, (**anwet** >) **armet** **\*"beside us"** (dual exclusive). –AR, VT49:25

BETWEEN 1) **imbi** (dual **imbë**). This is "between" referring to a gap, space, barrier, or anything intervening between two other things, like or unlike one another. The pluralized form **imbi** implies "among" of several things (**ancalima imbi eleni** "brightest among stars"); "in the sense 'among' before plurals [**imbë**] is usually pluralized > **imbi** even when a plural noun follows". As pointed out by Patrick Wynne, **imbi** may also be used in the sense of "between" before two singular nouns connected by "and" (as in the example **imbi Menel Cemenyë** "between heaven and earth"), whereas **imbë** is used before dual forms, as in the examples **imbë siryat** "between two rivers", **imbë met** "between us". Elided **imb'** is attested in the phrase **imb' illi** "among all". The form **imbit** is said to be a "dualized form" expressing "between two things" when "these are not named" (VT47:30), apparently implying that **imbit** by itself means **\*"between the two"**, with no noun following. 2) **enel** (used for "between" = "at the central position in a row, list, series, etc. but also applied to the case of three persons" [VT47:11]. This preposition refers to the position of a thing between others of the same kind). 3) **mitta-** (does the final hyphen suggest that the latter form is used as prefix, somewhat like **\*"inter-"**?) –Nam/RGEO:67, VT47:11, 30; VT43:30

BEYOND **pella** (a postposition in **Quenya**: **Andúnë pella** "beyond the West", **elenillor pella** "from beyond the stars"). Genuine prepositions meaning "beyond" are **han**, **ava** (outside) –Nam, MC:222, VT43:14, VT45:6

BIER **tulma** –LT1:270

BIG **hoa** (large), **túra** (great) (PE17:115). See GREAT, HUGE. Other combinations: BIG BOY see BOY; BIG TOE see TOE; BIG DIPPER see SICKLE OF THE VALAR

BIND (see *TIE*); in more abstract sense: **avalerya-** (make fast, restrain, deprive of liberty) –VT41:5, 6  
 BIPED **#attalya** (Only pl **Attalyar** is attested. The word was used of the Petty-dwarves, q.v.) –WJ:389

BIRD **aiwë**, **filit** (pl **filici**) (Note: both **aiwë** and **filit** are stated to mean "small bird", not "bird" in general), **ambalë**, **ammalë** (= yellow bird), **lindo** (= "singer", singing bird). LT1:273 also has **wilin**; this may or may not be a valid word in LotR-style Quenya. –AIWË, PHILIK, SMAL, LIN

BIRTH, BIRTHDAY **nosta**; GIVE BIRTH **nosta-** (but in later sources, **nosta-** is glossed "beget", q.v.) –LT1:272

BITE (vb) **nac-** (but in late material, the same verb is said to mean "hew, cut"), BITE (noun) **nahta** (note: a homophone means "eighteen", though it is not the regular word in decimal counting: neither word must be confused with the verb **nahta-** "slay".) –NAK, VT49:24

BITTER **sára** –SAG

BLACK **morë** (stem **mori-**, as in compounds like **Moriquendi**), **morna**, **morqua**; BLACKNESS **mórë** (darkness, night); BLACKHANDED **morimaitë**, BLACKBERRY **piucca** (only glossed "berry" in GL:64); BLACK FOE **Moringotto** (the oldest [MET] form was **Moriñgotho**) (Morgoth). BLACK ARTS **núlë** (sorcery). (The word is spelt "ñúle" in the source, reflecting the older pronunciation; in Tengwar spelling the initial nasal should therefore be represented by the letter **Noldo**). –MOR, LT1:260, LotR:1015/SD:68, 72, LT2:347, MR:194, PE17:125

BLADE **hyanda** (share), (sword blade:) **†russë** (corruscation) –LT2:342, RUS

BLAZE (noun:) **ruinë** ("a fire, a blaze"), (verb:) **urya-** (The stem this verb is derived from was struck out in *Etym*. However, several words that must be derived from the same stem occur in LotR, indicating that Tolkien restored it.) BLAZING HOT **úrin** (**Úrin** also being a name of the Sun) –PE17:183, UR, LT1:271

BLEND (noun) **ostimë** (pl. **ostimi** is attested). This term refers to a kind of "strengthened" elements within a stem, where a single sound has been expanded into two different elements while maintaining a unitary effect and significance; such as *s-* being turned into *st-*, or *m* being strengthened to *mb*. However, this may be the meaning of the word in linguistic terminology only; it may be permissible to use it for "blend" in more general senses as well. –VT39:9

BLESS **manya-** ("sc. either to afford grace or help or to wish it", VT49:41), **laita-** (praise) (*Imperative a laita and future #laituva are attested, the latter with pronominal endings: laituvalmet, "we shall praise [or bless] them".*) The continuative form **mánata** ("is blessing") does according to Carl F. Hostetter imply an aorist stem **\*manta** (VT49:52). The passive participle **aistana** "blessed" (see below) argues the existence of a verbal stem **#aista-** "to bless", but this verb seems etymologically connected to **airë** "holy" and should probably only be used with reference to more or less "divine" persons (**aistana** refers to the Virgin Mary in the source), who are "blessed" in the sense of having their holiness recognized and respected.

BLESSED **alya**, **almárëa** (prosperous, rich, abundant), **herenya** (wealthy, fortunate, rich), **manaquenta** or **manquenta**, also **aman** ("blessed, free from evil" – **Aman** was "chiefly used as the name of the land where the Valar dwelt" [WJ:399], and as an adjective "blessed" the word may add an adjectival ending: **amanya**, VT49:41). **Aman** is the apparent Quenya equivalent of "the Blessed Realm" (allative **Amanna** is attested, VT49:26). The word **calambar**, apparently literally "light-fated", also seems to mean "blessed" (VT49:41). Cf. also BLESSED BEING **Manwë** (name of the King of the Valar). **Alya**, **almárëa**, and **herenya** are adjectives that may also have worldly connotations, apparently often used with reference to one who is "blessed" with material possessions or simply has good luck; on the other hand, the forms derived from the root **man-** primarily describe something free from evil: Cf. **mána** "blessed" in Fíriel's Song (referring to the Valar) and the alternative form **manna** in VT43:19 [cf. VT45:32] (in VT45 referring to the Virgin Mary; the form **mána** may be preferred for clarity, since **manna** is apparently also the question-word "whither?", "where to?") The forms **manaquenta** or **manquenta** also include the **man-** root, but it is combined with a derivative (passive participle?) of the verbal stem **quet-** "say, speak", these forms seemingly referring to someone who is "blessed" in the sense that people speak well of this person (a third form from the same source, **manque**, is possibly incomplete: read **manquenta**?) (VT44:10-11) The most purely "spiritual" term is possibly the word **aistana**, used for "blessed" in Tolkien's translation of the Hail Mary, where this word refers to the Virgin (VT43:27-28, 30). **Aistana** is apparently not an independent adjective (like **alya**, **mána** etc.), but rather the passive participle of a verb **#aista-** "bless"; see above concerning its precise application. BLESSEDNESS **vald-** (so in LT1:272; nom. sg. must be either **\*val** or **\*valdë**) (happiness; but since this word comes from early material where it was intended to be related to *Valar* "Happy/Blessed Ones", its conceptual validity may be doubted because Tolkien later reinterpreted *Valar* as "the Powers" and dropped the earlier etymology). BLESSING (a boon, a good or fortunate thing), see **BOON**. "BLESSINGS", BLESSEDNESS, BLISS **almië**, **almarë**; FINAL BLISS **manar**, **mandë** (doom, final end, fate, fortune) –LotR:989 cf *Letters*:308; GAL, KHER, *Letters*:283, LT1:272, MAN/MANAD, VT43:19, 27-28, 30

BLIGHT **yaru** (gloom) –GL:37

BLINK **tihta-** (peer) –MC:223

BLOCK **#tap-** (stop). (Cited in the form **tapë**, 3 pers sg aorist; misreading "tápe" with a long vowel in the *Etymologies* as printed in LR: see VT46:17). The pa.t. **tampë** is given. –TAP/VT46:17

BLOOD **sercë** (so according to *Silm* appendix; *Etym* has **yár [yar-J]**) –*Silm*:437, YAR

BLOSSOM (white) **lossë**, ("of flowers in bunches or clusters") **\*lohtë** (emended from the actual reading **loktë** because Tolkien later decided that **kt** became **ht** in Quenya.) –LOT, LT1:258

BLOT **motto** –MBOH

BLUE **luinë** (pl. **luini** in Nam; for "blue" Etym and LT1:262 have **lúnë**; both **luinë** and **lúnë** would be expected to have stem-forms in *-i-* given the primitive form *luini, lugni*), **ninwa**, **ulban** (adopted from Valarin; only used in Vanyarin Quenya), PALE BLUE **helwa**, BLUIISH \***luinincë** (given in archaic form *luininki*, so the Quenya word would have the stem-form **luininci-**) – VT48:24, Nam/LT2:340, LT1:262, LUG, WJ:399, 3EL, VT48:18, 23

BOAT **luntë**; SMALL BOAT **venë** (vessel, dish) –LUT, LT1:254

BODY **hroa** (pl. **hroar** is attested. In MR:330, Tolkien notes that **hroa** is "roughly but not exactly equivalent to 'body'" [as opposed to "soul"]. **Hroa** is also used = "physical matter"), DEAD BODY **loico** (corpse); BODILY **sarcuva** (corporeal – this is "Quenya"); BODY-IMPULSE **hroafelmë** (impulses provided by the body, e.g. physical fear, hunger, thirst, sexual desire) –MR:216, 219; VT39:30/VT47:35, MC:223, LT2:347, VT41:19 cf. 13

BOLD **verya**, **canya**; BOLDNESS **verië** –BER, KAN

BOLSTER **nirwa** (cushion) –NID

BOND **nútë** (knot), **vére** (troth, compact, oath). –NUT, WED

BONE **axo** (pl **axor** is attested) –MC:222, 223

BOOK **parma** (writings), also attested with suffixes: **parmastanna** "upon [-**anna**] your [-**sta**, dual] book". BOOK LANGUAGE (=Quenya) **parmalambë**; \*BOOK-FAIR #**parma-resta** (attested with suffixes: **parma-restalyanna** \*) "upon your book-fair"; see FAIR #2 for further discussion). –PAR/UT:219, 460, LT2:346, VT49:39, 47

BOON: The word **mána** is said to mean "any good or fortunate thing, a boon or 'blessing', a grace, being esp. used of some thing/person/event that helps or amends an evil or difficulty". Hence the exclamation **yé mána** (**ma**) = "what a blessing, what a good thing!" (VT49:41)

BORDER **réna** (edge, margin); **ríma** (edge, hem) –REG, RĪ

BORN #**nóna** (isolated from **Apanónar**, the "Afterborn") –Silm:122/381

BORNE **colla** (pa.p. of **col-** "bear") (worn). Also used as a noun = "vestment, cloak". –MR:385

BOSOM **palúre** (surface, bosom of earth), **súma** (hollow cavity) –PAL, MC:223

BOSS OF SHIELD **tolmen** (isolated round hill) –LT1:269

BOTH **yúyo** (also prefix **yú-** "twi-"). **Yúyo** is followed by a "singular" or uninflected noun, as in **yúyo má** "both hand(s)" –YŪ, VT46:23, VT49:10

BOUND **nauta** (obliged) –NUT

BOTTLE **olpë** –QL:69

BOW (vb) **luhta-** (Note: a homophone means "enchant"), #**caw-** (cited in source as **cawin** "I bow", 1st pers. aorist; in Tolkien's later conception it would be difficult to account for **w** in this position, and we should perhaps read \***cav-** with pa.t. \***canwë**); BOW (noun) **quina**, **cú** (also = crescent Moon), **lúva**, **cúnë** (crescent); RAINBOW **helyanwë** ("sky-bridge"), **Ilweran**, **Ilweranta** (LT2:348 has **iluquina** "sky-bow", but this word was obsolete when Tolkien changed the meaning of **ilu** from "sky" to "universe".) BOWLEGGED **quingatelco** (So it is translated, but this must really be a

noun: "bow-leg" [**quina** + **telco**]. No Quenya adjectives end in *-o*, unless this is the only one. Read \***quingatelca** for "bow-legged"? Cf. one of the other words from the same source, **sincahonda**, changed from **sincahondo** in an earlier draft – but at that time Tolkien had already omitted **quingatelco** and hence did not change its ending: See SD:72.) –VT47:35, LT1:257, SD 68, 72, KWIG, KU3, LT1:256, LotR:1154, LT1:271

BOWELS, see ENTRAILS

BOWL **tolpo**, **salpa**, #**salpë** (isolated from **tanyasalpë** "Bowl of Fire"), **fion** (goblet – but this word reappears with the unrelated meaning "hawk" in later material) –PE16:142, LT1:292, 253

BOX **colca** –QL:37

BOY: the word **seldo**, though not clearly glossed by Tolkien, appears to be the masculine form of a word for "child". BIG BOY **yonyo** (son; this term is also used for "middle finger" or "middle toe" in children's play). –SEL-D-, VT46:13, VT47:10, 15

BRANCH \***olva** (PM:340 actually gives **olba**, a form that can only occur in the variant of Quenya that uses **lb** for **lv**). Etym has **olwa**, but probably this should also be \***olva** according to the phonology Tolkien used later (notice that the **w** of the Etym form is to be derived from older **b**, since the root is **GÓLOB**; later Tolkien apparently presupposed that older **lb** becomes either **lv** or is preserved as **lb** in Quenya). TRUNCATED BRANCH, see STUB, STUMP. –PM:340, **GÓLOB**

BRAND **yulma** (Note: a homophone means "cup".) –YUL cf. Nam

BREAD **massa** (**masta**; LIFE-BREAD (= *lembas*) **coimas** (either \***coimass-** or **coimast-**, cf. **massa**, **masta** "bread"), BREAD-GIVER (fem.) **massánië** (title of the "Lady" or the highest among the elven-women of any people, she having the right to keep or give away *lembas* bread). –VT43:18, MBAS, Silm:406/429, PM:404

BREAK (vb) **rac-** (past participle **rácina** "broken" is attested); BREAK APART **terhat-** (pa.t. **terhantë**); BREAK ASUNDER **hat-** (pa.t. **hantë**) – but in earlier material, **hat-** meant "fling", and Tolkien may have restored that meaning (see FLING). Since the status of **hat-** "break asunder" is uncertain, the alternative form #**ascat-** (pa.t. **ascantë**) apparently from the same root may be preferred. –MC:223, SKAT, SD:310

BREAST (chest) **ambos** (**ambost-**). –PE16:82

BREASTPLATE **ambassë** (hauberk) –QL:30

BREATH (noun) **hwesta** (breeze, puff of air), **foa** (puff of breath), **súlë** (**þ**) (spirit) (earlier [MET] form **thúlë** = **þúlë**). BREATHE (vb) **súya-** (**þ**); BREATH **Súlimo** (**þ**) (a title of Manwë; this is the literal meaning according to Silm: 420); BREATH FORTH see EXPIRE. –SWES, VT47:35, 36, THŪ/LotR:1157

BREEZE **hwesta** (breath, puff of air), GENTLE BREEZE **vilë**; BREEZY **vilin** (airy) –SWES, LotR:1157, LT1:273

BRICK **telar** –PM13:153

BRIDE **indis** (wife) (This word may obsolete **akairis** in LT1:252.) The stem-form of **indis** "bride" is somewhat obscure; according to VT45:37 the stem could be **indiss-** (pl. **indissi** given), but the alternative form pl. form **inderi** shows a curious shift from **i** to **e** as well as the more

regular change from **s** (via **z**) to **r** between vowels. **Indiss-** may be preferred by writers. –*NDIS/UT:8, VT45:37*

BRIDEGROOM **ender** –*NDER* (cf. *VT45:11 for etymology*)

BRIDGE **yanwë** (joining, isthmus), **yanta** (yoke) –*YAT, LotR:1157*

BRILLIANCE **alcar**, **alcarë** (splendour, radiance), **calassë** (clarity), **?rillë** (*reading of manuscript uncertain, see VT46:11*), BRILLIANT **alcarinqua** (glorious) –*AKLA-R-/RGeo:73/UT:317/WJ:369/Silm:427, GL:39*

BROAD – *LT2:338 gives a word aica "broad, vast", but this is probably obsoleted by aica "sharp, fell, terrible, dire" in later writings.*

BROAD SWORD **lango** (*also = prow of ship*), BROAD-BLADED SWORD **ecet** (short stabbing sword) –*LAG, UT:284/432*

BROKEN **rácina** –*MC:223*

BROOCH **tancil** (pin) –*TAK*

BROOD **luvu-** (lower) –*LT1:259*

BROOK **nellë** (*GL:46 has wentë*) –*NEN*

BROTHER **háno**, colloquial **hanno** (in children's play, **hanno** is also used = middle finger). A different word for "brother" occurs in the Etymologies: **toron** (pl. **torni**) (= *natural brother*); cf. **otorno** "sworn brother, associate". BROTHERHOOD **onóro** (*of bloodkinship*), **otornassë** (*the latter is evidently the "brotherhood" of otornor, sworn brothers*) –*VT47:12, 14, TOR, NŌ*

BROWN **varnë** (stem **varni-**) (swart, dark brown) –*BARÁN*

BUD **tuima** (sprout); BUDDING see *SPRING-TIME*. –*TUY, LT1:269*

BUFFET **aran**, **tarambo** –*LT2:337*

BUILD #**car-** (*cited as carin "I make, build", 1st pers. aorist – according to FS and SD:246 the past tense is cárë, but Etym has carnë; writers should probably use the latter form, not to be confused with the adjective carnë "red". The passive participle #carna \*\*"built, made" is attested in Vincarna \*\*"newly-made" in MR:305.*)

BUILDING **car** (**card-**) (house), **ampano** (= especially building of wood, wooden hall; **umpano** in *VT45:36* seems to be a variant form), **ataquë** (construction). BUILDER **samno** (**þ**) (carpenter, wright) –*KAR, PAN, VT45:36, TAK, STAB*

BULL **tarucco**, **tarunco** (see *OX*) –*LT2:347*

BUNCH **loxë** (cluster). Note: a homophone means "hair". (*QL:55*). BUNCHES (of flowers), see *BLOSSOM*.

BURDEN **cólo** (*VT39:10*)

BURDENSOME **lumna** (lying heavy, oppressive, ominous). Combined with the superlative prefix **an-**, this word should appear as **\*andumna** because *d* was the initial sound of the original root. –*DUB*

BURLY **polda** (strong) –*POL*

BURN **usta-** (*transitive, e.g. \*Fëanáro usta i ciryar "Fëanor burns the ships"*), **urya-** (*intransitive, e.g. \*i ciryar uryar "the ships burn/are burning"*). The form **usta-** reflects the stem *USU* occurring in early material (*QL:98*), but since Tolkien changed the relevant stem to *UR* later, we should perhaps read **\*urta-** for **usta-**. –*LT1:271, QL:98, cf. the original entry UR "be hot" in Etym*

BURST (*passive participle*) **rúvina**. A verb **#ruv-** "to burst" may be extrapolated; the root is given as *RUVU* "burst asunder" –*QL:81*

BUSH **tussa** –*TUS*

BUT: A string of different words for the conjunction "but" are attested. In the *Etymologies*, the word for "but" is **ná** or **nán**. In *Fíriel's Song*, the short variant **nan** appears. One text (*VT49:15*) uses **apa** for "but", but elsewhere, this is a preposition "after". In Tolkien's drafts for a Quenya version of the Lord's Prayer, he was experimenting with many words for "but": **anat**, **onë**, **ono** (*VT43:23*; **ono** occurs also in another text in *VT44:5/9*, and shorter **nó** is attested in *VT41:13*), but in the final version of the Lord's Prayer, he used **mal**. We cannot know how many of these alternatives Tolkien would have considered conceptually valid and which were just experimental. For the purpose of writing in Quenya, the variant **ná** is probably best avoided since it can be confused with the copula "is"; likewise, **nán** (and **nan?**) may also mean "I am" (**ná**, **na-** + the pronominal ending **-n** "I"). The Lord's Prayer variants are less ambiguous, and **mal** (the word used in the final version) is perhaps the best alternative so far published. BUT meaning "only" (as in "I am but a boy") may be rendered by **er** (only, one, alone, still). BUT YET **a-nanta**, **ananta** (and yet) –*NDAN, LT1:269, FS, VT41:13, VT43:23*

BUTTERFLY **wilwarin** (**wilwarind-**) –*WIL/MC:222, 223/LT1:273*

BUTTOCKS **hacca** (hams) –*GL:47*

BY as a prep. introducing the agent in a passive construction may be rendered by **ló** (**nahtana ló Turin** "slain by Túrin", *VT42:24*) or by the instrumental case (**turún' ambartanen** "by doom mastered", *UT:138*). BY meaning "near; next to" may be rendered by **ara** "beside" (**\*coa ara ëar**, "a house by the sea"). BY THIS MEANS, see *SO*.

–*BY-mas* (*final element in place-names, see –TON*) –*LT1:250*

## <C>

CALACIRIAN **Calaciryán** (*prob. \*Calaciryand-*), full form **Calaciryandë** (*i.e., "the region of Eldamar...in and near the entrance to the ravine [of Calaciryá], where the Light was brighter and the land more beautiful"*) –*RGeo:70 cf. LotR:252*

CALL (*noun*) **yello** (shout, cry of triumph) –*GYEL, VT45:16*

CAMEL **ulumpë** –*QL:97*

CAN (*vb.*), see *BE ABLE*

CANDLE **lícuma** (taper) –*MC:223*

CANOPY (*vb*) **telta-** (overshadow, screen), CANOPY (*noun*) **telimbo** (sky) –*TEL, LT1:268*

CANNIBAL-OGRES **Sarquindi** (sg **#Sarquindë?**) –*LT2:347*

CAPE **mun-do** (nose, snout), stem **\*mundu-** given the primitive form *mbundu*. (*Note: mundo also means "ox", and as such the word may not have a distinct stem-form.*) CAPE (OF LAND) **nortil** (stem **\*nortill-**), said to be "only used of the ends of promontories or other seaward

projections that were relatively sharp and spike-like". – MBUD, VT47:28

CAPTAIN **hesto** –VT45:22

CARANTHIR **Morifinwë**, short form **Moryo** (not equivalent in sense to his Sindarin name, which is the cognate of his "mother-name" [q.v.] **Carnistir.**) –PM:353

CARCANET **firinga** (necklace) –LT2:346/GL:36

CAROUSAL **yulmë** (drinking) (Note: a homophone means "smouldering heat") –WJ:416

CARPENTER **samno** (P) (wright, builder) –STAB

?CARPET **farma** (reading of gloss uncertain; another, even more difficult gloss begins in "st-" and may possibly read "string" or "stray") –VT46:15

CARRIER (the sign used to "carry" short vowel-symbols in the Tengwar system) **anar** (the word for "sun", which would require an initial vowel-carrier in the Tengwar mode used for Quenya) –VT45:6

CARRY – GL:38 has **yulu-**, but in WJ:416 the same stem (there spelt **JULU**) is said to mean "drink", indicating that **yulu-** "carry" had probably been abandoned in Tolkien's later Quenya. Use rather #**col-**; see BEAR.

CART **norollë** –GL:31

?CASSIOPEIA **Wilwarin** (the identification of this constellation is not certain. **Wilwarin** means "butterfly".) –Silm:426

CASTLE OF CUSTODY – this is mentioned as the approximate meaning of **Mandos** (stem **Mandost-**) –MR:350

CAT **yaulë**; an earlier source also lists the word **mëoi**, but this word looks strange within the context of LotR-style Quenya (it would be sole singular form in **-oi**) –PE16:132, LT2:348

CATCH (noun) **atsa** (hook, claw) –GAT

CAUSE (vb) **tyar-**; CAUSE (noun "reason") **casta** –KYAR, QL:43

CAVE **felya**, **rondo**, **rotelë**, **rotto** (small grot, tunnel), ARTIFICIAL CAVE **hróta** (dwelling underground, rockhewn hall) –PHÉLEG, ROD, LT2:347, PM:365, VT46:12

CAVITY (hollow) **súma** (bosom) –MC:223

CEASE **hauta-** (take a rest, stop), **pusta-** (stop, put a stop to), **tyel-** (end) –KHAW, PUS, KYEL

CELEBORN **Telporno** (Letters:425) or **Teleporno** (UT:266). (The latter is stated to be the Telerin form, while **Telporno** must be the form used in Noldorin Quenya. Cf. **Altáriel** vs. **Alatáriel**; see GALADRIEL.)

CELEBRIMBOR (= "Silver-fist") **Telperinquar** (possibly **\*Telperinquár-**. Cf. **quárë** "fist"). –Silm:429

CELEBRINDAL ("Silver-foot", Idril's epithet) **Talylemna** ("Taltelemna" in the printed Etymologies is a misreading, see VT45:25) Tolkien apparently abandoned the form **Taltelepsa**. –KYELEP

CELEGORM **Turcafinwë**, short form **Turco** (not equivalent in sense to his Sindarin name, which is a cognate of his mother-name [q.v.] **Tyalcormo** "hasty-riser"; the latter name was "never used in narrative".) –PM:352, 353

CELOS **Celussë** (see UT:426)

CENTRE **endë** (core, middle). (The form **endë** is probably to be preferred to **entë** in one late source.) Early

material also has **tólë**. –NÉD, ÉNED, VT41:16, LT1:269

CENTURY **haranyë** (or perhaps it means the last day of a century – Tolkien's wording is not clear. The latter interpretation may be more likely.) –LotR:1142

CHAIN (noun) **limil**. Also proper name **Angainor** (= "The Great Chain" with which Morgoth was twice bound; LT1:249 has the form **Angaino**) –QL:54, Silm:59

CHAIR **hamma** –VT45:20

CHAMBER **sambë** (P) (**-san**, **-samb-** in compounds; cf. BEDCHAMBER) (room) –STAB

CHAMPION **aráto** (eminent man) –Silm:428

CHANCE (vb.) **marta-** (more or less = "to happen"; see HAPPEN) –QL:63

CHANGE (vb) (transitive:) **vista-**, (intransitive:) **#ahya-** (only pa.t. **ahyanë** is attested) –PE17:191, PM:395

CHANNEL **celma** –KEL

CHANT #**lir-** (cited in source as **lirin** "I chant", 1st pers. aorist) (sing) –LIR<sup>1</sup>

CHARACTER (settled character) **indómë** ("also used of the 'will' of Erú [God]", VT43:16). For "character" = letter, see LETTER.

CHASTISEMENT **paimesta** –QL:72

CHEESE **tyur** (**tyurd-**) (QL:50; **tyuru-** in GL:28 is actually a verb "to 'turn' milk"; cf. QL:50.)

CHERRY **pio** (this word was also applied to plums).

CHERRY TREE **aipio** (also used = "plum tree"???) –LT2:347, GL:18

CHIEF (adj) **héra** (principal); CHIEF (noun) **#turco** (isolated from **Turcomund** "chief of bulls, \*chief bull"; this may not be pure Quenya, but **Turco** appears as a the short name of **Turcafinwë**, Celegorm's Quenya name – though that is translated "strong, powerful (in body)" rather than referring to more "political" power) –KHER, Letters:423, PM:352

CHIEFTAIN (or CHIEF, VT45:17) **haran** (stem **harn-**, as in pl **harni**) (in Etym also = king, but in LotR and other texts the Quenya word for "king" is **aran** pl. **arani** – see KING), **cáno**, **cánu** (see COMMANDER) (ruler, governor, commander) –3AR, UT:400

CHILD **hina**, also vocative **hina** with a short vowel, used when addressing a (young) child. Pl. **híni** rather than ? **hínar**; see CHILDREN OF ILÚVATAR below. CHILD NOT YET FULLY GROWN, see BABY. "Child" as the last element in compounds: **-hin** (**-hín-**, pl. **-híni**), e.g. CHILDREN OF ERU **Eruhíni** from sg. **#Eruhin**; CHILDREN OF ILÚVATAR **Híni Ilúvataro**; MY CHILD **hinya** (short for **hinanya**, used as a vocative only). (For "child", Etym also has **seldë**; Tolkien changed the meaning from "daughter". Possibly, **seldë** is meant to have the meaning "female child", hence "girl". **Selda** was apparently introduced as a gender-neutral word for "child".) The word **onna**, elsewhere defined as "creature" and etymologically meaning "something" begotten, is used for "child" in one late text (**onnalya/onnalda** "your [sg. and pl.] child", VT49:41). –WJ:403, Silm:387/432, VT44:35, SEL-D-/VT46:13, VT49:41

CHILDISH **winima** (read **\*vinima** in Exilic Quenya) –VT47:26



CHILL **ninquë** (stem \***ninqui-**) (pallid, white); BE CHILL (of weather) **nicu-** (be cold) –WJ:417 cf. NIK-W-CHILLY **ringa** (damp, cold) –LT1:265  
CHIN **venta** –QL:101

CHOKER **quoro-** (suffocate), CHOKED **quorin** (drowned). Verbs in –**o** seem not to occur in later Quenya; read \***quor-?** It has also been questioned whether the combination **quo-** is still possible in Tolkien's later Quenya. –LT1:264

CHOOSING **#cilmë** (isolated from **Essecilmë** "name-choosing", q.v.) –MR:214

CHRIST **Hristo** (variant **Hristo** with a long vowel, though long vowels in front of consonant clusters do not normally occur in Quenya). Another form, apparently an attempt at translating this title rather than merely adapting to Quenya phonology the word "Christ", was **Elpino** of uncertain etymology. However, Tolkien may have abandoned this form. –VT44:15-16, 18

CHRONOLOGICAL ACCOUNT **lúmequentá** (history). The un glossed term **lumenyárë** appears to mean "chronological story". –LU, NAR<sup>2</sup>

CIRCLE **rindë**; CIRCULAR **rinda**; CIRCULAR ENCLOSURE ("especially on a hill-top") **corin** –RIN, KOR/LT1:257

CITY **osto** (town with wall round) –OS

CLAD **vaina** –LT1:272

CLAMOUR **yalmë** –ÑGYAL (see ÑGAL)

CLAN **nossë** (family, "house") –NŌ

CLARITY **calassë** (brilliance) –GL:39

CLASP **tangwa** (hasp) –TAK

CLAW **atsa** (hook, catch), **nappa**, **namma** (talon), **#racca** (isolated from **raccalepta**, see below); CLAW-FINGERED **raccalepta** –GAT, VT47:20, SD:68, 72

CLEAN **poica** –POY

CLEARED (of land) **latin**, **latina** (free, open) –LAT

CLEAVE **#hyar-** (cited in source as **hyarin** "I cleave", 1st pers. aorist), pa.t. probably \***hyandë** given the form of the root. CLEAVER **#hyando** in **Sangahyando** (♯) "Throng-cleaver, Cleaver of throngs" –SYAD, LT2:342, LotR:1085 cf. Letters:425

CLEAVE TO **himya-** (abide by, stick to, adhere) –KHIM, VT45:22

CLEFT **yáwë** (ravine, gulf/gully); **sanca** (♯) (split), **hyatsë** (gash), **ciris** (probably **ciriss-**) (crack), **falqua** (mountain pass, ravine), **cilya** (gorge, pass between hills) (so in Etym, but **ciryá** in the name **Calaciryá** "Pass of Light" [gen. **Calaciryó** in **Namárië**] – though this clashes with **ciryá** "ship". An early version of **Namárië** actually had **Calacilyó**, not **Calaciryó**; see An Introduction to Elvish p. 5.) –YAG/VT46:22, STAK, SYAD, RGEO:70/WJ:403, LT2:337, 341, KIL

CLEVER **finca** (said to mean clever "in petty ways") –PE17:119

CLIFF **ollo** (seaward precipice) (The alternative form **oldó** may be archaic Quenya.) –LT1:252

CLOAK **colla** (vestment, actually a past participle "borne, worn" used as a noun). GREY-CLOAK **Sindacollo**, **Singollo** (so in *Silm*:421; MR:217 has **Sindicollo**. Note that **colla** has become **#collo** because –**o** is a masculine ending.) (Thingol). Verb "to cloak":

**fanta-** (to veil, mantle) –MR:385, VT43:22

CLOSE **holta-** (shut); CLOSED **pahta** (NOT CLOSED – see OPEN) –PE17:98, VT39:23

CLOTH **lannë** (tissue) –LAN

CLOUD **fanya** (white cloud; pl. **fanyar** is attested), **lumbo** (pl **lumbor** is attested. In LT1:259, it is stated that this word applies to a "dark lowering cloud"), **ungo** (dark shadow). (In ancient times the Elves probably also used the word **fana** [in Etym **fána**] for "cloud" or "veil", but in Quenya it came to denote the visible bodies in which the Valar manifested themselves to incarnates. When **fana** no longer meant "cloud", this meaning was evidently transferred to the derivative **fanya**, originally probably meaning "white" or as noun "white thing".) UPPER AIRS AND CLOUDS **fanyarë** (skies) –SPAN/VT46:15, MC:222, UÑG, Nam, RGEO:67, SYAD, RGEO:74, MC:223

CLUSTER **loxë** (bunch). Note: a homophone means "hair". (QL:55). CLUSTERS (of flowers) see BLOSSOM.

COAT **vacco** (jacket) –GL:21

COBWEB **linë** –SLIG

COCK **tocot** –PE14:132

CODE OF SIGNS **tengwesta** (system of signs, grammar); GESTURE-CODE **hwerme** –WJ:394 cf. TEK, WJ:395

COITUS **puhta** (specified to be "one act"; a more general word for "sex" could perhaps be derived by adding an abstract or generalizing ending like –**lë**) –PE13:163

COLD (adj) **ringa** (so in MC:222 and LT1:265; Etym has **ringë**, stem \***ringi-**), (damp, chilly), **yelwa** (but this is glossed "loathsome" elsewhere). IT IS COLD **Ringa ná** (VT49:23). COLD (noun?) **niquë**, also **vb niquë-** "it is cold, it freezes"; COLD POOL OR LAKE (in mountains) **ringwë** (in the Etymologies as printed in LR, this word is cited as "ringe", but according to VT46:11, **ringwë** is the proper reading), BE COLD, CHILL (of weather) **nicu-** –MC:222, RINGI/VT46:11, LT1:260, WJ:417

COLLAPSE (vb) **talta-** (slip, slide down), COLLAPSE (noun) **atalantë** (downfall) –MC:223

COLLECT **hosta-** (gather, assemble); COLLECTION OF LEAVES **olassië** (foliage). GREAT COLLECTION OR CROWD OF THINGS OF THE SAME SORT **úmë** (not to be confused with the pa.t. of the negative verb "not be, not do"). –KHOTH/MC:223, Letters:282, VT48:32

COLOUR **quilë** (hue) –QL:77

COME **#tul-** (cited in source as **tulin** "I come", 1st pers. aorist); perfect **#utúlië** and future **#tuluva** are attested (the latter with the prefix **entuluva** "shall come again". **Tulin** may obsolete **tulu-** in LT1:270). COME AWAY **hótuli-** ("so as to leave a place or group and join another in the thought or place of the speaker") –TUL, LotR:1003, *Silm*:229, WJ:368

COMFORT (verb) **tiuta-** (console), COMFORT (noun) **tiutalë** (comfort, consolation, easement) –QL:93

COMMAND (verb) \***can-** (so when used of persons; when used with things as object, this verb means demand) –PM:361-362 (where the stem KAN is mentioned; the Quenya verb is not directly cited as such, but seems implied by Tolkien's discussion of how this

stem was used in Quenya.) For "command" as a noun, see ORDER.

COMMANDER **cáno** ("usually as the title of a lesser chief, especially one acting as the deputy of one higher in rank", *PM:345*) (governor, chieftain) –*PM:345, VT45:19*

COMMANDMENT **axan** (law, rule, as primarily proceeding from Eru). Pl. **axani** is attested. –*WJ:399, VT39:30, 23*

COMMERSE **mancalë** –*MBAKH*

COMMUNICATION **centa** (as in **Ósanwë-centa**, *Communication of Thought*. In other contexts, **centa** must be translated "enquiry" or "essay") –*MR:415, VT39:23*

COMPACT (noun) **vére** (troth, oath, bond) –*WED*

COMPARE **sesta-** (liken) –*QL:82*

COMPEL **mauya-**; BE COMPELLED TO DO SOMETHING **horya-** (have an impulse, set vigorously out to do); COMPULSION **mausta** –*MBAW, VT45:22*

COMPLAINT **nur** (growl) –*LT1:263*

COMPLETELY **aqua** (fully, altogether, wholly) –*WJ:392*

CONCEAL **halya-** (veil, screen from light). In early "Qenya" there is also the word **fur-** (read perhaps \***hur-**), also translated "to lie". –*SKAL, LT2:340*

CONCEALED **furin** or **hurin** (hidden). According to Tolkien's post-LotR ideas, the form in **hu-** would be preferred in late Quenya. –*LT2:340*

CONCEPTION (= *idea*, cf. *VT46:6*) **noa** (pl. **nówi**), **nó** (**nów-**). Not to be confused with **noa** = "former" or "yesterday". –*NOWO*

CONCERN **#ap-** (given as aorist stem **apë**) (to affect, to touch one). CONCERNING **pa**, **pá** (as regards, touching) –*VT44:26*

CONCH **hyalma** (shell, horn of Ulmo) –*SYAL*

CONCLUDE **telya-** (transitive) (wind up, finish); CONCLUSION **telma** (further defined as "anything used to finish off a work or an affair") –*WJ:411*

CONDITION **sóma** (state). See STATE. –*QL:85*

CONFUSED **rúcina** (shattered, disordered) –*MC:223*

CONSEQUENTLY **epetai** –*VT49:11, 12*

CONSIDERING A MATTER (with a view to decision) **úvië** –*VT48:32*

CONSOLATION (noun) **tiutalë** (comfort, easement) –*QL:93*

CONSOLE **tiuta-** (comfort) –*QL:93*

CONSONANT **#pataca** (only pl. **patacar** is attested), **#lambetengwë** (literally "tongue-sign"; only pl. **lambetengwi** is attested; this refers to consonants as *tengwi* or phonemes), also **náva-tengwë** ("ñava-") (literally "mouth-sign"; only pl. **náva-tengwi** is attested; the shorter form **#návëa** pl. **návëar** was also used, but Fëanor replaced these terms with **#pataca**). Yet another term for "consonant" was **#tapta tengwë** "impeded element". (Only pl. **tapta tengwi** is attested; we would rather expect \***taptë tengwi** with the pl. form of the adjective. The nominal pl. of the adjective, **taptar**, was used in the same sense as **tapta tengwi**.) Tolkien also notes: "Since...in the mode of spelling commonly used the full signs were consonantal, in ordinary non-technical use *tengwar* [sg *tengwa*, see LETTER] became equivalent to 'consonants'." Cf. also **surya** "spirant consonant" and **punta** "stopped consonant", i.e. a consonant sign with an

underposed dot to indicate that it is not followed by a vowel. –*VT39:8, VT39:16, 17, WJ:396, SUS, PUT* (see *PUS*), *VT46:10, 33*

CONSPICUOUS **minda** (prominent) –*MIN*

CONSTRUCTION **tanwë** (craft, thing made, construction, devise), **ataquë** (building) –*TAN, TAK*

CONTEMPTIBLE **faica** (mean) –*SPAY*

CONTINUAL **vórima** (changed from **vorima**) (enduring, repeated); CONTINUALLY **voró** (also **voró-** in compounds) –*BOR*

CONTINUOUS **vórëa** (enduring, repeated), also **vórima**; CONTINUOUS REPETITION **vorongandelë** ("vorogandele" in the published *Etymologies* is a misreading; see *VT45:7*) (harping on one tune) –*VT45:7, LIN<sup>1</sup>*

CONTINUANT – the term **#mussë tengwë** "soft element" (only attested in the pl.: **mussë tengwi**) covers vowels, semi-vowels (*y, w*) and continuants (*l, r, m, n*). –*VT39:17*

CONTRARY, ON THE **úsië** (*VT49:8, 17*), variant **úsir**, possibly abandoned by Tolkien (*VT49:18*); see also NO

CONTROL (verb) **#tur-** (cited in source as **turin**, "l...control", 1st pers. aorist) (pa.t. **turnë**) (wield, govern); IN CONTROL OF (possessing) **arwa** (followed by *gen*, e.g. \***i heru arwa i nerion** "the lord in control of the men") –*TUR, 3AR*

COOKED FOOD **apsa** (meat) –*AP*

COPING-STONE see *FINISH*.

COPPER **urus** (**urust-**), cf. POLISHED COPPER **calarus** (**calarust-**). In the *Etymologies*, the word **rauta** was originally defined "copper", but Tolkien changed the definition to "metal" in general. The earlier material has COPPER = **tambë**; OF COPPER **tambina**. Etym has COPPER-COLOURED **aira** (ruddy, red) –*VT41:10, RAUTĀ, LT1:250, 256, 268, GAY*

CORE **endë** (centre, middle). –*NÉD, ÉNED*

CORNER **winca** (nook) (*QL:104, there written 'winka*). Read \***vinca** if this early "Qenya" form is to be adapted to LotR-style Third Age Quenya.

CORNFLOWER **menelluin** (lit. "sky-blue") –*Pictures of J. R. R. Tolkien*

CORPOREAL **sarcuva** (bodily) –*LT2:347; this is "Qenya"*

CORPSE **quelet** (pl. **queletsi**), **loico** (dead body); CORPSE-CANDLE **loicolícuma** –*KWEL, MC:223*

CORRUSCATION **russë** (†swordblade) –*RUS*

COTTAGE – *LT2:336 has os(t) "house and cottage", but this word is probably obsolete – osto means "city" or "fortress" in Tolkien's later Quenya.*

COUNT – the stem **not-** can be isolated from the word for "countable", see below. It actually occurs in *Etym*, but is glossed "reckon" instead. COUNT UP **onot-** (cf. **not-** "reckon" – the perfect of both these verbs would presumably be \***onótië**), COUNTABLE **#nótima** (isolated from **únótimë** "countless, not-countable, numberless", sg. **únótima**). NOT COUNTING **hequa** (leaving aside, excluding, except) –*NOT, Nam, RGEO:67, VT39:14, WJ:364, 365*

COUNTLESS **únótima** (pl. **únótimë** is attested) (numberless, not-countable, uncountable) –VT39:14, Nam, RGEO:67

COUNTRY **nórë** (land, race, nation, native land, family), **#nórië** (only attested in a compound, in the ablative case: **sindanóriello**, "grey-country-from", "out of a grey country". –NŌ, Nam/RGEO:67

COURAGE **huorë** (only attested as a proper name: **Huorë**, lit. "heart-vigour") –KHŌ-N

COURSE **tië** (line, direction, way, path, road) –TE3, RGEO:67

COURT **paca** (paved floor) –GL:63

COVER **top-** (cited as aorist sg. **topë**) (pa.t. **tompë**), also **untúpa-** (lit. "down-roof") –TOP, Nam/RGEO:67

COVERING **telmë** (hood) –TEL

COW (milk cow) **yaxë**. (An alternative form **yaxi**, simply glossed "cow", looks like a plural in LotR-style Quenya, unless it is a feminine form like **tári** "queen" and **heri** "lady") –GL:36

CRACK **ciris** (probably **ciriss-**) (cleft) –LT2:335

CRAFT **tanwë** (thing made, device, construction); **curwë**. CRAFTSMAN **tano** (smith) –KUR

CREATE **onta** (pa.t. **ónë**, **ontanë**) –ONO

CREATURE **onna**; DEFORMED/HIDEOUS CREATURE **ulundo** (monster); VERY TERRIBLE CREATURE **rauco** –ONO, ÚLUG, VT39:10

CRESCENT **cú** (arch), **cúnë** (bow) –KU3, LT1:271

CREST (of wave) **wingë** (**wingi-**) (foam, spindrift). LT1:256 gives **ormë** "crest, summit", but in Tolkien's later Quenya **ormë** means "wrath, haste, violence, rushing". CRESTED WAVE, WAVE-CREST **falma** –WIG/LT1:273, PHAL, VT42:15

CROOKED **hwarin**; **raica** (bent, wrong), **rempa** (hooked), **cauca** (bent, humped) –SKWAR, RÁYAK/VT39:7, REP, LT1:260

CROSS (vb.) **langa-** vb. "go over, pass over" –PE17:65

CROSS (noun) **tarwë** (crucifix); CROSS (vb.) **lahta-** (pass over, surpass, excel) –QL:89, PE17:92

CROSSBAR **hwarma** –SKWAR

CROSSING **tarna** (passage, #ford) –LT2:347

CROW **quáco** (so in WJ:395; Etym has **corco**) –WJ:395/VT47:36, KORKA (see KARKA)

CROWD **sanga** (throng, press); **rimbë** (host). GREAT COLLECTION OR CROWD OF THINGS OF THE SAME SORT **úmë** (not to be confused with the pa.t. of the negative verb "not be, not do"). –STAG/Silm:438, RIM, VT48:32

CROWN **rië**; CROWNED **rína**; STAR-CROWNED, CROWNED WITH STARS (a name of *Taniquetil*) **Elerrína** (so in *Silm*; Etym has **Elerína**) –RIG/VT46:11 (VT confirming that the proper reading is **rië** with a long vowel, not "rie" as in the Etymologies as printed in LR), EL, *Silm*:42

CRUEL **nwalca** (Though spelt this way also in Etym, **nwalca** must be from older **\*ngwalca**, for the stem is **ÑGWAL**. In *Tengwar* spelling, the letter **nwalmé** (< older **ngwalmë**) should be used to transcribe the initial **nw** of **nwalca**.) –ÑGWAL

CRUCIFIX **tarwë** (cross); CRUCIFY **tarwesta-** –QL:89

CRUMB **mië** –PE13:150

CRUMBLE **#ruxa-** (only part. **ruxala** is attested) –MC:222 cf 215

CRY OF TRIUMPH (noun) **yello** (call, shout) –GYEL, VT45:16

CRYSTAL **maril** (glass – perhaps with stem **marill-**), CRYSTAL SUBSTANCE **silima** (a substance *Fëanor* alone knew how to make; the *Silmarils* were made of it. Etymologically, the word apparently means simply *"white-shining thing"*, or perhaps *"[substance] apt to shine white"*.) –VT46:13, RGEO:73, *Silm*:437

CUNNING – LT1:253 has **findë**, **finië**, but these words may not be valid in Tolkien's later Quenya (in Etym, **findë** means "tress, lock of hair").

CUP **yulma** (pl. **yulmar** is attested, VT21:6, 10; VT48:11). –Nam, RGEO:67

CUPOLA **coromindo** (dome), **telluma** (altered from earlier **telumë** under influence of a Valarin word; pl. **tellumar** is attested) –Nam/WJ:399/411, KOR, KOP

CURSE (vb.) **húta-**, pa.t. **huntë** or **huntanë**. CURSED **húna** (accursed). –PE17:149

CURUFIN **Curufinwë**, short form **Curvo**. (His "mother-name", never used in narrative, was **Atarincë**.) –PM:352, 353

CURUNÍR **Curumo** (Saruman) –UT:393, 401

CURVED **cúna** (bent; **cúna** is also used as a verbal stem, see **BEND**) –MC:223

CUSHION **nirwa** –NID

CUSTODY **mando** (safe keeping); CASTLE OF CUSTODY **Mandos** (**Mandost-**) –MR:350

CUT (vb) **rista-**; **venië** (infinitive? stem **#ven-**?) (shape), CUT (noun) **rista**, **venwë** (shape). The verb **nac-** is defined as "hew, cut" in late material (**nacin**, VT49:24), though in Etym, it was assigned the meaning "bite" instead (NAK). CUT OFF (and get rid of or lose a portion:) **#aucir-**, (so as to have or use a required portion:) **#hócir-** (Tolkien cited these verbs with what seems to be the ending **-i** of the aorist: **auciri-**, **hóciri-**). –RIS, LT1:254, WJ:365-366, 368

CYCLE **randa** (age) –RAD

## <D>

DAERON see DAIRON

DADDY (affectionate form of "father"): **atto**, **atya** (these words are also used in children's play for "thumb" or "big toe"). The form **tatanya** in UT:191 seems to mean *"my daddy"*. –ATA, VT47:10, 26, VT48:4; **atya** is a reduced form of **atanya** "my father".

DAGGER **sicil** (knife), **naica** –SIK, GL:37

DAILY **ilaurëa** (another form, **ilyarëa** [read **\*ilyárëa**?] and its archaic variant **ilyázëa**, was apparently abandoned by Tolkien) –VT43:18

DAINTY **netya** (pretty). (Note: **netya-** is also a verb "trim, adorn".) –VT47:33

DAIRON **Sairon** –GL:29 (called *Daeron* in the published *Silmarillion*)

DALE **nal**, **nallë** (dell); DALE-SPRITES **tavar** (pl. **tavarni**). In Tolkien's later Quenya, **tavar** means "wood" (as material). See, however, DRYAD. –LT1:261, LT1:267

DAMP **ringa** (chilly, cold) –LT1:265

DANCE (verb) **lilta-** –LILT

DANGER **#raxë** (pl. ablative **raxellor** attested). In another version of the text in question, Tolkien used **#raxalë** (pl. abl. **raxalellor**) instead. –VT44:9

DANGLE **linga-** (hang) –LING

DARE **verya-** (cf. BOLD) (see MARRY regarding a homophone) –BER

DARK (adj.) **morna** (gloomy, sombre, black), **nulla** (dusky, obscure), **lóna** (Note: a homophone means "island"), **lúrëa** (overcast), DARK OR HIDDEN **tumna** (low-lying, low, profound, deep). DARK (noun) **hui** (fog, murk, night); DARK, DARKNESS **mornië**, **mórë** (blackness, night) **mor**, **lúmë** (Note: **lúmë** also means "hour, time"), **lómë** (stem **lómi-**) (night, twilight, gloom), **huinë** (shadow, gloom). (See SLAYER for DARKNESS-SLAYER.) DARK ELVES **Moriquendi**, **Morimor** (**Lómëarni** in LT1:259 is hardly a valid word in LotR-style Quenya); DARK ONE (=Morgoth) **morion**; DARK WEATHER **lúrë**; DARK LOWERING CLOUD **lumbo** (pl. **lumbor** is attested); DARK VALE **tumbo** (stem **\*tumbu-**) (deep valley) –Letters:382, NDUL, DO3, LT1:259, LT1:271, LT1:253, MOR, LotR:488 cf. Letters:308, Silm:431, MC:222 cf. 215, WJ:361/Silm:388, Nam/RGEO:67, FS, LT1:259, 269

DAUGHTER **selyë**; also **yendë**, **yen**, –iel (suffix, e.g. **Uinéniel** "daughter of Uinen" [UT:182]; this suffix may obsolete the earlier [TLT] ending –wen, mentioned in LT1:271). The stem YEL, from which –iel must be derived, was removed from Etym. However, the UT example just mentioned is from a later text, indicating that Tolkien restored –iel. Perhaps **yeldë** was restored as the independent word for "daughter" at the same time and is to be preferred to **yendë**, **yen**. Distinguish –riel in **Altáriel** (Galadriel), which does not mean "daughter" and becomes –riell- before an ending. –VT47:10, YÖ, YEL, 182/469

DAWN **ára** (obsoleting **órë** in LT1:264; this word means "rising" or "heart" in LotR-style Quenya), **†amaurëa** (early day). See also TWILIGHT. –AR<sup>1</sup>, MC:223

DAY **aurë** (sunlight; Etym gives **arë**, **ari-** instead). The word **aurë** is defined as "a day (of light), a day of special meaning or festival"; allative **aurena** "upon the day" (VT49:45). Cf. also: **arya** (= 12 daylight hours; notice however that the word **arya** is assigned other meanings in late material), **rë** (= 24 hours, counted from sunset to sunset, allative **rënna** in VT49:45), **sana** (= also 24 hours, but this "Qenya" term clashes with a later demonstrative "that"), DAYTIME **arië**, EARLY DAY **†amaurëa** (dawn), DAYLIGHT: LT1:254 gives **calma**, but this word is defined "lamp" in LotR. LAST DAY OF YEAR **quantien**, FIRST DAY (meaning obscure, possibly first day of year) **minyén**. (In the entry YEN of the Etymologies as printed in LR, **minyén** is seemingly glossed both "first day" and "first year", but according to VT46:23, only "first day" is correct.) DAYSPRING **tuilë** –AR<sup>1</sup>/VT45:6, Silm:229/234/439, LotR:1141, LT1:250, MC:223, YEN

DEAD **firin** (= dead by natural cause), **qualin** (related to **qualmë** "agony, death" and probably has darker connotations than **firin**), **vanwa** (departed, lost, past,

gone, vanished, no longer to be had), **hessa** (withered). DEAD BODY **loico** (corpse) –KWAL, PHIR, MC:223, LT1:255, WJ:366

DEAL WITH **mahta-** (fight, handle, manage, wield, wield a weapon); pa.t. **mahtanë** is attested. –MAK/VT39:11, VT47:6, 18, 19, VT49:10

DEAR **melda** (beloved), **melin**, **moina** (familiar), **#melya** (isolated from **Melyanna** "dear gift", Melian's Quenya name), **valda** (worth, worthy). Cf. also the "suffix of endearment" –ya mentioned in UT:418: **Anardilya** "dear Anardil" (UT:174). DEAR KINSMAN (form of address) **tyenya** (literally "my thou", with **tye** as an intimate 2nd person pronoun reserved for relatives and close friends). –MEL, MOY, Silm:434, GL:23, VT49:51

DEATH **qualmë**, **unqualë** (agony; according to VT45:24, Tolkien changed this word to **anqualë**), **#firië**, **#effirië** (basically "expiration", attested with the ending –mmo in **firiemmo**, **effiriemmo** "of our death"), **nuru**, older **ñuru** (personalized **Nuru** = Mandos), **fairë** (natural death [as act]) (Note: **fairë** also means "radiance" and "phantom", and even [in LT1:250] "free"), **urdu** –KWAL/LT1:264, VT43:34, ÑGUR/VT46:4, PHIR, LT2:342

DEBT **#rohta** (attested in pl. form **rohtar**). Used in draft version of Tolkien's Quenya Lord's prayer, this word may refer to moral rather than financial "debt"; it may also cover "trespass". This is probably also true of variant words for "debt" occurring in other versions: **#lucassë**, **#lucië**, **#luhta** (all are attested with the ending –mmar to express "our debts/trespases"). –VT43:19

DEBTOR **#rocindo**, **#rucindo** (isolated from **rocindollomman**, **rucindollomman** "from our debtors"). Used in one of the draft versions of Tolkien's Quenya version of the Lord's Prayer, the "debtors" denoted by this word may be *sinner*s rather than simply people owing others money. Another version of the Prayer has **#lucando** or **#lucindo** as the word for "debtor" or "one who trespasses" (attested in the plural: **lucandor**, **lucindor**). –VT43:20

DECISION, see CONSIDERING A MATTER (with a view to decision)

DECIMAL SYSTEM (in counting) **maquanotië**. Another source gives a word for "decimal system" as **caistanótië**, incorporating **caista** "10th", but since Tolkien later decided that the initial sound of words having to do with "10" should be **qu-** rather than **c-**, we must apparently read **\*quaistanótië**. But **maquanótië** (a form requiring no changes) may be preferred. –VT47:10, VT48:11

DEED **carda** –PE17:51

DECLIVITY **pendë** (downslope, slope) –PEN

DEEP **núra**, **tumna** (low-lying, low, profound, dark or hidden). DEEP POOL **lón**, **lónë** (pl. **lóni** given) (river-[? feeding] well), DEEP VALLEY **tumbo** (dark vale); DEEP VALE **imbë** (dell) (Note: **imbë** is also one form of the preposition "between"); DEEP SHADOW **huinë** (gloom). –NÜ, TUB, VT48:28, VT45:18, VT41:8

DEFORMED CREATURE **ulundo** (hideous creature, monster) –ÜLUG

DELIVER (= \*save) **etelehta-** (the alternative verb **etrúna-**, **eterúna-** was possibly abandoned by Tolkien; see FREE [verb]). –VT43:23, VT44:9

DELL **imbë** (deep vale) (Note: *imbë* is also the preposition "between"), **nal**, **nallë** (dale) –VT45:18, LT1:261

DEMAND **can-** (so when used with things as object, in effect = ask for, otherwise command, order) –PM:361-362 (where only a stem KAN is mentioned)

DEMON **rauco** (pl. #**raucar**, isolated from **Valaraukar** (**Valaraukar**) "Balrogs". LT1:250 gives **araukë**; WJ:415 has **rauco** and **arauco**, defined as "a powerful, hostile, and terrible creature".) See also ORC. –RUK, Silm:436, WJ:415

DENTAL SERIES **tincotéma** (t-series) –LotR:1154

DENY **lala-** –LA (Note: a homophone means "laugh", but the past tense forms may differ. See LAUGH.)

DEPART #**av-** (cited in the form **avin** "he departs", read "I depart" in LotR-style Quenya), pa.t. **ambë**. Also **vanya-** (pa.t. **vannë**). (The latter verb Tolkien may have been abandoned in favour of **auta-**; see PASS.) **Lendë** pa.t. of **Ielya/Ienna** "go" is also glossed as "departed". DEPARTED (adj) **vanwa** (gone, vanished, lost, past, no longer to be had, dead) –QL:33, WAN, LED cf. VT45:27, WJ:366, Nam

DEPRIVE OF LIBERTY **avalerya-** (bind, make fast, restrain) –VT41:5, 6

DEPRIVED #**racina** (only pl. **racinë** is attested) (stripped); DEPRIVED OF **úna** (destitute, forlorn); DEPRIVED SIGN #**racina tengwë** (only pl. **racinë tengwi** is attested). Also translated "stripped sign", this was in early Elvish analysis of Quenya the term for a consonant with no following vowel; the vowel was held to have disappeared or been omitted. –VT39:16, 14

DESCENDANT **indyo** (grandchild) (**Indyo** looks like *Vanyarin Quenya*; the combination **ndy** became **ny** in *Noldorin Quenya*. The *Noldor* likely used the form **\*inyo**.) MALE DESCENDANT **yondo** (son) (In LT2:344, it is said that **yondo** usually meant "(great) grandson", but in LotR-style Quenya it simply means "son".) –ÑGYO(N)

DESERT **erumë** (cf. **Eruman** a desert north-east of *Valinor*, though **Eruman** is used in an entirely different way elsewhere; see HEAVENS.) –ERE

DESERTED **erda** (solitary) –LT1:269

DESIRE (vb) #**mer-** (cited in the form **merë**, evidently the 3rd person aorist; pa.t. given as **mernë**) (want, wish). The stem YES yields a word **yesta-** "desire" (which may however be confused with **yesta** "beginning"). DESIRE (noun) **írë**, **náma** (= "a desire" or "a judgement"), **námië** (= "a (single) desire" or "a (single) judgement"), **milmë** (greed). (Note: **írë** also means "when".) See SEXUAL DESIRE for a term that possibly has this meaning. DESIREABLE **írima** (loveable), DESIRER **Irmo** (name of a *Vala*). DESIRING TO START **mína** (eager to go), also verb DESIRE TO GO IN SOME DIRECTION **mína-** (to wish to go to a place, make for it, have some end in view). –MER, ID, VT41:13, MIL-IK, YES/VT46:23, WJ:403, VT39:11

DESPISE #**nattir-** –VT44:8

DESTINE **martya-**; DESTINY **maranwë** –MBARAT

DESTITUTE **úna** (deprived of, forlorn); DESTITUTE OF **ú** (usually followed by genitive: **ú calo** "destitute of light [cala]") (without). –VT39:14

DETERMINANT VOWEL **sundóma** (lit. *\*"base-vowel, root-vowel"*. Christopher Tolkien notes: "Very briefly indeed, the Quendian consonantal base or *sundo* was characterized by a 'determinant vowel' or *sundóma*: thus the *sundo* KAT has a medial *sundóma* 'A', and TALAT has the *sundóma* repeated. In derivative forms the *sundóma* might be placed before the first consonant, e.g. ATALAT.") –WJ:319

DEVICE **tanwë** (craft, thing made, construction); SKILLFUL [?DEVICE – Tolkien's handwriting was illegible] **curo** (**curu-**) –TAN, VT41:10

DEVISE **auta-** (originate, invent) –GAWA

DEW **rossë** (fine rain, spray), **rin**. DEWY **nítë** (stem **\*niti-**) (moist) –ROS/Letters:282, LT1:265, NEI

DEXTER **forya** (right), DEXTEROUS **formaitë** (right-handed) –VT46:10, PHOR

DIACRITIC **tehta** (mark [in writing], sign) (In LotR:1155, the word is applied to the supralinear vowel-marks of *Fëanorian* writing, and pl. **tehtar** is attested.) –TEK, LotR:1155

DIALECT – Tolkien notes that the word **lambë** "tongue" was originally "nearer to our 'dialect' than to 'language', but later when the Eldar became aware of other tongues, not intelligible without study, *lambe* naturally became applied to the separate languages of any people or region" (WJ:394). Thus, **lambë** can hardly be used for "dialect" in *Exilic Quenya*. Cf. also VT39:15, where **lambë** is said to mean "the language or dialect of a particular or people".

DICTUM **eques** (pl. **equessi**) (proverbial dictum, quotation, saying) –WJ:392

DIE **fir-** (fade) –MC:223, VT43:34

DIFFICULT **hranga** (hard; stiff, awkward). Note: **hranga-** is also a verb "thwart". –PE17:154, 185

DIG **sapa-** or **sap-**, pa.t. **sampë** –PE16:145

DIGIT: For a common term for "finger" and "toe", see TIP.

DIPHTHONG **ocamna**; in the source providing this word Tolkien rejected his earlier form **osamnar** (pl.); compare the *Etymologies* form #**samna** (only pl **samnar** is attested. Distinct in *Tengwar* spelling from **samna** "wooden post", that is spelt with initial **súlë** instead of **silmë**). Another word for "diphthong" is given as **ohlon** (pl. **ohloni** is attested); the latter term was used of vocalic diphthongs and "consonantal diphthongs" (like *mb*) alike. –VT44:13, 14, SAM, VT39:9, VT48:29

DIM TO SEE **néca** (vague, faint) (PI **nécë** is attested) –MC:223, 222

DIMNESS **mordo** (shadow, obscurity, stain, smear) –VT45:35, MOR

DIRECT TOWARD (or "be directed toward") **tenta**, pa.t. **tentanë** (perhaps in the sense "directed toward", transitive, attested in the phrase **tentanë numenna** "pointed westward"), also **tenantë** (perhaps in the sense "was directed toward", intransitive). Used transitively, the verb can also mean "go forth towards" (with the thing approached as direct object). –VT49:23

DIRE **aica** (fell, terrible, sharp) –PM:347

DIRECTION **tië** (course, line, pathway, road); DESIRE TO GO IN SOME DIRECTION **mína-** (to wish to go to a

place, make for it, have some end in view). – *TE3/RGEO: 67, VT39:11*

DIRTY **vára** (soiled) –*WA3*

DISAPPEAR **vanya-** (pa.t. **vannë**. *Note: a homophone of vanya means "beautiful"*) (go, depart) –*WAN*

DISCOLOURED **púreä** (smeared) –*MC:223*

DISEMBODIED SPIRIT see SPIRIT

DISGUST – *feel disgust at feuya-* (abhor). –*PHEW/VT46:9*

DISGUSTING, cf. LOATHSOME

DISH **venë** (small boat, vessel) –*LT1:254*

DISORDERED **rúcina** (confused, shattered) –*MC:223*

DISPLAY (verb) **apanta-** (pa.t. **apantanë, apantë**) (reveal), (noun) **apantië** –*QL:34*

DISTRIBUTE IN EVEN PORTIONS **etsat-, estat-** (*cited without a final hyphen in the source, but this would seem to be a verb, and presumably Quenya*). –*VT48:11*

DIVIDE IN MIDDLE **perya-** (halve) (*After perya-, a word perina is mentioned; it is undefined but must be the corresponding past participle: \*"divided in middle, halved"*). –*PER*

DIVINE **valaina** (= "of or belonging to the Valar", probably not to be used with reference to the One who is above them), **Eruva** (adj. referring to the divinity of Eru himself), DIVINITY **valassë** –*BAL, VT44:18*

DIVISION **asta** (part, especially one of other equal parts; **asta** is often used = "month" as a division of the year). –*VT48:11*

DO #**car-** (make, build; see MAKE for various attested forms of this verb); NOT DO #**um-** (*cited in the form umin "I do not", 1st pers. aorist; also short uin*) (pa.t. **úmë**, not to be confused with a noun meaning "collection, crowd"). This verb is also used = "not be", see BE concerning this and other verbs for "not do, not be". DO NOT! (*imperative*) **vá!** (*also = I will not*); DON'T **áva, avá, alalyë** (*the last form incorporates the ending -lyë "thou", hence "do not thou [do something]"*). DON'T DO IT! **áva carë!** SET VIGOROUSLY OUT TO DO **horya-** (be compelled to do something, have an impulse) DO BACK **ahtar-** or **accar-** (react; requite, avenge) –*KAR, UGU/UMU, WJ: 371, VT44:8, VT45:22, PE17:166*

DOER **tyaro** (actor, agent) –*KYAR*

DOG **huo, roa** –*KHUG, VT47:35*

DOME **telluma** (*pl. tellumar is attested*) (cupola), **coromindo** (cupola) –*Nam/WJ:399, KOR*

DON'T **áva, avá**; DON'T DO IT! **áva carë!** –*WJ:371*

DOOM **manar, mandë** (final end, fate, fortune, final bliss); **umbar-** (**umbart-**) (fate). See below concerning \***anan** in **Rithil-Anamo**. *In the story of Túrin Turambar, it seems that ambar means "doom": Turambar is said to mean "Master of Doom", and Nienor even uses the word in the instrumental case: ambartanen "by doom". Similarly, LT2:348 gives ambar "Fate". But in Etym, ambar means "earth", and LotR Appendix E confirms that "fate" is umbar. DOOM RING Máhanaxar (a foreign word in Quenya, adopted and adapted from Valarin, also translated as:) Rithil-Anamo "Ring of Doom", name of the place where judgement was passed in Valinor (hence Anamo as genitive "of Doom", nominative probably \***anan** with stem **anam-**, otherwise but less likely \***anama***

– this seems to be "doom" in the sense of judgement or juridical justice, since the root is **NAM** as in **nam-** "to judge"). –*MAN/MANAD, MBARAT/VT45:5, Silm:261, 269, LotR:1157, WJ:399, WJ:401*

DOOR, see GATE; \*DOOR OF NIGHT: the translation **Ando Lómen** is given in VT45:28 (citing a deleted entry in the *Etymologies*). Since Tolkien later decided that the genitive ending should be **-o** rather than **-n**, and moreover equipped **lóme** "night" with the stem-form **lómi-**, we should perhaps read \***Ando Lómio**.

DORIATH #**Lestanóre** (*only gen. Lestanóreo is attested*) –*WJ:369*

DORLÓMIN **Lóminóre** –*WJ:145*

DOT **pica** (small spot), **tixë** (tiny mark, point), **amatixë** (point over the line of writing; variant **amatexë** in VT46:19), **unutixë** (point under the line of writing; the initial element **unu-** was misread as "nun-" in the *Etymologies* as printed in LR, see VT46:19) –*PIK, TIK/VT46:19*

DOUBLE (*prob. adj*) **atwa, tanta**; DOUBLE (*vb*) **tatya-** (repeat). (*Note: tatya also means "second"*). –*AT(AT), TATA*

DOUGH **maxë** –*MASAG*

DOVE **cucua** –*KŪ* (*in the Etymologies as printed in LR, this noun is erroneously split into two words, "ku" and "kua" instead of "kukua"; see VT45:24*)

DOWN **undu** (under, beneath); DOWN-FALL **atalantë, atalantië** (collapse); DOWN-FALLEN **atalantëa** (*pl atalantië is attested*) (ruinous); DOWN BELOW (*adv.*) **nún** (underneath); "DOWN-LICK" (*i.e., cover completely*) #**undulav-** (*only pa.t. undulávë is attested*) –*UNU, NŪ, MC:222, 223/Letters:347, RGEO:67/Nam*

DOWNSLOPE **pendë** (slope, declivity) –*PEN/PÉNE*

DRAGON **lóce** (serpent, snake; "so do the Eldar name the worms of Melko[r]", LT2:85), **angulóce, fenumë**; WINGED DRAGON **rámalóce**; FIRE-DRAGON **urulóce** (*pl. Urułóci is attested in Silm:138, there capitalized; surprisingly, Urułóci is used as a singular form in Silm: 255*); SPARK-DRAGON **fëalóce**; FISH-DRAGON **lingwilóce** (sea-serpent) –*LOK; cf. ANGWA, LT2:341, RAM, UR, PHAY, LIW*

DRAKE (LT2:340) see DRAGON

DRAUGHT #**yulda** (*only pl. yuldar is attested*), **suhto** –*Nam, SUK*

DRAW #**tuc-** (*cited as tucin "I draw", 1st pers. aorist*), **saca-** (pull – *but a homophone means "search"*), DRAW WATER **calpa-** (bale out, scoop out); DRAWING #**halmë** (*isolated from Turuhalmë "Log-drawing", q.v.*); DRAW NEAR: see IMPEND concerning Tolkien's translation of "winter has drawn near". –*TUK, KALPA, VT43:23, LotR: 270*

DREAD (verb) **aista-** –*GAYAS*

DREAM (noun) **olor, olóre, lor**; DREAM or VISION **olos** (**olor-** for older **oloz-**, as in the archaic pl. **olozí**, later **olori**). DREAMY **olosta, olóreä** –*LOS, LT1:259, LotR:488 cf. Letters:308, UT:396*

DREAM (verb) **óla-** (said to be "impersonal", probably meaning that the dreamer is mentioned in the dative rather than the nominative: \***Óla i Eldan**, "the Elf dreams") –*UT:396*

DRESSED LEATHER **alu** –QL:30

DRINK (*vb*) #**suc-** (cited in source as **sucin** "I drink", 1st pers. aorist); DRINK OF THE VALAR **limpë** (so glossed under LIP; "drink of the fairies" in LT1:258) or **miruvóre** (LT1:261); DRINKING **yulmë** (carousal) (Note: a homophone means "smouldering heat"); DRINKING-VESSEL **yulma** (cup), **sungwa**. –SUK, WJ:416/Nam

DRIP **lipte-** –LT1:258

DROP (*noun*) **limba**; LITTLE DROP **liptë** –LIB, LT1:258

DROWNED **quorin** (choked) –LT1:264

DROWSY **lorda** (slumbrous) –LT1:259

DRÛ **rú** (wose), DRÚADAN **Rúatan** (*pl. Rúatani* is given but seems perfectly regular) –UT:385

DRY (*prob. adj not vb*) **parca**; VERY DRY **amparca** –PÁRAK, VT45:5

DRYAD **tavaro**, **tavaron** (*m.*), **tavaril** (*f.*) (compare the **tavarni** or "dale-sprites" in Tolkien's earlier material), **nandin** (further defined as "fay of the country") –TÁWAR, LT1:261

DUILIN **Tulindo**; HOUSE OF DUILIN **Nossë Tuilinda** (**Tuilinda** must be an adjectival form of **Tuilindo**) –LT2:338

DÚNEDAIN **Núnatani** –WJ:386

DUSK **histë** (also **hísë**, but this clashes with a word meaning "fog, mist"), **lómë** (stem **lómi-**) (night, gloom, darkness, twilight) –LT1:255

DUSKY **nulla** (dark, obscure) –NDUL

DUST **asto** –ÁS-AT

DWARF **Nauco** (*pl. Naucor* is attested; LT1:261 gives **nauca** instead of **nauco**), **Norno** (**Naucalië**, **Nornalië** = the whole people of the Dwarves) **Casar** (*pl. Casari* or **Casári**; partitive plural **Casallië**; the whole people of the Dwarves being called **Casallië**. According to WJ, **Casar** –Quenyaized form of Dwarvish **Khazâd** – "was the word most commonly used in Quenya for the Dwarves". **Nauco** "stunted one" and **norno** "thrown one" are less polite words for "dwarf"; yet **norno** is stated to be "the more friendly term". But the Dwarves themselves would definitely prefer **Casar**.) PETTY-DWARVES **Picinaucor**, **Pitya-naucor** (*lit. "small dwarves"*), **Attalyar** (*lit. "Bipeds"*). DWARROWVAULT **Casarrondo** (Khazad-dûm) –NAUK, WJ:388, 389

DWELLER **mardo** –LT1:251

DWELLING (*noun*) **mar** (**mard-**) (home), also **már**; DWELLING (*adj*) #**farnë** (a *pl form*? Sg **farna**? Only attested in the compound **orofarnë** "mountain-dwelling". Note: **farnë** is also the *pa.t.* of **farya-** "suffice", as well as a *noun* "foliage"); DWELLING-PLACE **nórë** (land, region where certain people live, nation, native land, family); DWELLING UNDERGROUND **hróta** (artificial cave, rockhewn hall). The word **ambar**, usually translated "world", is also associated with "home, dwelling" in one source. –VT45:33, 46:13, cf. LT1:251, LotR:505 cf. Letters:224, VT47:6, NDOR, PM:365, VT46:13

DWINDLE **píca-** (*part. pícala* is attested) (lessen) –MC:223, 222

## <E>

EACH **ilya** (every, all of a particular group of things), in early material also **máca** (a very early "Qenya" word of

doubtful authority in Tolkien's later conception) –VT39:20, GL:41

EAGER TO GO **mína-** (desiring to start) –VT39:11

EAGLE **sonon**, **sornë** (**Þ**) (*pl. sorni*) (So in *Etym*; Letters:427 has **sorno**, **thorno**, LT1:266 also has **sor**. **Soron/sorno** obsolesces **ea**, **earen** in LT1:251 and LT2:338 – besides, **ëa** means "is, exists" in Tolkien's later Quenya.) KING OF EAGLES **Sorontur**, "EAGLE-HORN" (a great height in Númenor) **Sorontil** –THOR, Letters:427, UT:465

EAR: The form **lár** in the entry LAS<sup>2</sup> in the *Etymologies* appears to mean "ear", though the wording is not quite clear.

EARLY **arinya**; EARLY DAY **†amaurëa** (dawn); EARLY MORN **tuilë** (dayspring, spring-time) –AR<sup>1</sup>, MC:223, TUY

EARTH **cemen** (soil). (Note: at the time Tolkien wrote *Etym*, he thought of **cemen** as the genitive of **cén**, but later **cemen** evidently became the nominative form, as it had been in earlier writings [LT1:257]. In *Silm*:433, it is said that **cemen** [**kemen**] refers to "the Earth as a flat floor beneath **menel**, the heavens". LT1:257, reproducing early material, also has **cemi** "earth, soil, land" and **Kémi** "Mother Earth".) Locative **cemendë** "on earth" in VT43:17. HEAVEN AND EARTH **Menel Cemenyë** (VT47:11). EARTH-QUEEN **Kementári** (Yavanna's title); EARTHEN, OF EARTH **cemna**. (LR:363 gves "kemina", but according to VT45:19, this is a misreading for "kemna" in Tolkien's manuscript.) EARTH (= world) **Ambar** (world) (Tolkien equated **Ambar** with Oikoumene, a Greek word denoting "world" considered as "the inhabited world of Men". But **ambar** also seems to mean "doom", q.v. MR:337 (cf. WJ:419) has **Imbar** instead of **Ambar**; the literal meaning of both words is said to be "habitation") EARTH-DWELLERS –LT2:343 gives **indi**, rendered "earthdwellers" and said to be another word for "men", but this is hardly a valid word in LotR-style Quenya. –KEM/Silm:433/LT1:257/VT44:34, MBAR cf. Letters:283 or SD:409

EASEMENT (*noun*) **tiutalë** (comfort, consolation) –QL:93

EAST **rómen** (allative **Rómenna** as a region of Númenor and ablative **Rómello** in Namárië are capitalized), **róna**; EASTERN **rómenya** (**Entar**, **Entardar** "Outer Lands, Middle-earth" is also glossed as "East" once, as opposed to the Blessed Realm of the West.) The words **órë** "dawn, Sunrise, East" and its corresponding adjective **órëa** (LT1:264) are probably not valid words in LotR-style Quenya; see DAWN. Neither can **Ostar** "East" be a valid word; see GATE. EAST-VICTOR **Rómendacil** (one of the Kings of Gondor) EAST-LANDS **Orrostar** (a region in Númenor). EAST-HELPER (masc. name) **Rómestámo**, **Róme(n)star** (so in PM:384, 391; probably ?**Rómenstar** must always become **Rómestar**, but Tolkien cited the form as **Róme(n)star** to indicate the connection with **rómen** "east") –RÓ/LotR:1157, UT:463, Nam, EN, LotR:1075, 1081, UT:165, 459, PM:384, 391)

EAT **mat-**, **mata-** (*pa.t. mantë* is given), future-past **matumnë** "was going to eat" –MAT, VT39:7, VT48:32

EBB (*noun*) **nanwë** (lowtide), EBB-TIDE **lanwë** (stem \***lanwi-** given primitive form **danmi**) –VT48:26, 32

ECHO **láma** (ringing sound – so in *Etym*, but see SOUND), **nalláma** (In *Etym*, the second **a** of the latter word has an undefined diacritic here represented by `.) ECHOING **lámína** –LAM

EDDY **hwinya-** (swirl, gyrate); **hwindë** (whirlpool) –SWIN

EDGE **réna, ríma** –REG, RĪ

EGLATH (or EGLAIN, EGLADHRIM) **Heceldi** (the "Forsaken" Elves, especially the Eldar left in Beleriand; sg **Hecel** is given. MR:170 has **Ecelli**.) –WJ:365 cf. *Silm*:68

EIGHT **tolto** (alternative form **toldo**). For the syntax of numerals, see THREE. EIGHTH **tolhtëa, toldëa**. Fraction ONE EIGHTH **tolosta, tosta, tolsat**. –TOL<sup>1</sup>-OTH/OT, VT42:25, 31, VT48:6, 11

EIGHTEEN **tolokuë**; in duodecimal counting, the word **nahta** occurs (Note: a homophone means "bite", as noun.) For the syntax of numerals, see THREE. –VT48:21, PE14:17/VT47:42

EITHER...OR: Christopher Gilson interprets a phrase involving a double **var...var** as having this meaning in one early (untranslated) text; notice that **var** was a conjunction "or" in Tolkien's early "Qenya". –PE15:32, 39, cf. QL:100

ELBOW **ólemë** –LT1:258

ELEPHANT **andamunda** –MBUD

ELEVEN **minquë**. For the syntax of numerals, see THREE. Fraction ONE ELEVENTH **minquesta**. –MINIK-W-, LT1:260, VT48:6; unorthodox spelling "minkwe" in VT48:7, 11

ELF **quendë** (a technical, generic term, seldom used in the sg; pl **Quendi** is the usual form; there are gender-specific forms **quendu** m. and **quendi** f., but they seem to be rare; pl. forms **quendur, quendir** are attested), **Elda** (originally generic, but later [MET] used of Elves of the Three Kindreds [Noldor, Vanyar, Teleri] only. That was at least the proper usage: **Elda** was the normal word for "elf" in Valinor, since all Elves there were Eldar, and **quendë** became a word of lore. An archaic variant of **Elda** was **Eldo**.) With generic reference, the pl. **Eldar** has no article and is used to eman "Elves, The Elves, All Elves"; **i Eldar** with the article means "the Elves" with reference to some particular individuals previously mentioned. The partitive plural **Eldali** "Elves, some Elves" is also attested (VT49:8). ELVES OF AMAN **Amanyar** (sg **#Amanya**), ELVES WHO REFUSED TO JOIN IN THE WESTWARD MARCH (from *Cuiviénen*) **Avari** (sg **Avar** in WJ:371, VT47:13, 24; **Avar** or **Avaro** in *Etym*), also called **Avamanyar** "those who did not go to Aman, because they would not" (distinguish **Úmanyar, Úamanyar, Alamanyar** "those who did not in the event reach Aman", though they did join in the march from *Cuiviénen*; these are also called **Heceldi** or **Ecelli**, see EGLATH). See also DARK ELVES, GREEN-ELVES, GREY-ELVES, HIGH-ELVES, LIGHT-ELVES, SEA-ELVES, LITTLE ELF. Cf. also ELVENHOME **Eldamar, Elendë**. ELF-PEOPLE **Eldalië**, ELVISH **Eldarinwa** (adj only, pl. **Eldarinwë** attested in VT47:14; but "Elvish" meaning Elvish language is simply **Eldarin**. Properly, these words for "Elvish" apply to the Tree Kindreds only, not to all the *Quendi*.) **Quenderin** ("Elvish" referring to all

the *Quendi*, "Quendian"; this remained a learned word) –WJ:361/KWEN(ED), MR:229 ELED, *Silm*:424, AB/WJ:371/*Silm*:65/MR:163, WJ:363, *Silm*:23/392, MR:415, WJ:407

ELF-FRIEND **Elendil** (actually meaning "star-friend". Tolkien notes: "It is not surprising that the Edain...found it difficult to discern whether words and names containing the element *el* referred to the stars or to the Elves. This is seen in the name *Elendil*, which was meant to bear the sense "Elf-friend". Properly in *Quenya* it meant 'a lover or student of the stars'... 'Elf-friend' would have been more correctly represented by *Quen(den)dil* or *Eldandil*.) –WJ:410

ELF-LOVER (or, "Elf-friend") **#Eldameldo** (pl. **Eldameldor** in WJ:417). Compare FRIEND.

ELF-STONE **Elessar** (Aragorn's royal name), stem **\*Elessarn-**, as in the genitive **Elesarno** (VT49:28, read **\*Elessarno**?) The literal meaning may seem to be Star-stone rather than Elf-stone – but the Edain sometimes confused **elen** "star" and **elda** "elf". Cf. **Elendil**; see ELF-FRIEND. – As a common noun, **elessar** or "elf-stone" may signify "beryl" (in the chapter *Flight to the Ford* in the LotR, Aragorn finds "a single pale-green jewel" and declares: "It is a beryl, an elf-stone"). –LotR:395, 897

ELM-TREE **alalmë, lalmë**; LAND OF ELMS **Alalminóre** (Warwickshire) –ÁLAM/LT1:249, LÁLAM

ELONGATED **taina** (stretched, elongated, extended) –VT39:7

ELROS **Elerossë** –PM:348

EMBER **yúla** (smouldering wood) –YUL

EMINENT **minyá** (prominent; **minyá** is basically the ordinal "1st"); EMINENT MAN **aráto** (champion) –VT42:24, 25; *Silm*:428

EMIT LIGHT **faina-** –PHAY

EMOTION **felmé** (impulse) –VT41:19

EMPTY **lusta** (void), **cumna** –LUS, KUM

ENCHANT **luhta-** (Note: a homophone means "bow"); ENCHANTMENT **lúcë** –LUK

ENCIRCLE: Early "Qenya" material has a verb **qilti-** "gird, encircle" (QL:78); read perhaps **\*quilta-** if the verb is to be adapted to Tolkien's later *Quenya* (cf. the noun **quilta** "belt"). See also GO ROUND (under entry for GO) concerning the verb **pel-**

ENCLOSURE **panda, tarwa** (garden); CIRCULAR ENCLOSURE **corin** –PAD, QL 87, KOR

END (noun) **metta, mentë, tyel** (stem **tyeld-** as in the pl. **tyeldi**, misread as "tyelde" in the printed *Etymologies*; see VT45:25), **tyelma, telu**; THE ENDING OF THE WORLD **Ambar-metta, ambarmetta**; END (vb) **tele-** (intransitive) (finish – so in WJ:411; LT1:267 gives **telu-**), **tyel-** (cease), PUT AN END TO **metya-**, HAVE SOME END IN VIEW **mína-** (desire to go in some direction, wish to go to a place, make for it) –LotR:1003/VT44:36, MET, LT1:267, WJ:411, KYEL/VT45:25, VT39:11

ENDLESS PERIOD **oio** –UT:317

ENDURANCE **voronwië** (lasting quality); ENDURING **voronwa** (long-lasting), **vórëa** (continuous, lasting), **vórima** (continuous, repeated) –BORÓN, VT45:7

ENEMY **cotumo** –KOT

ENFOLD **vaita-** (wrap) –VT46:21, LT1:271



ENGLAND – see *FAËRY*.

ENOUGH *farëa* (sufficient). "Enough" as an adverb is apparently *faeren*. –*PHAR*, VT46:9

ENQUIRY *centa* (as in *Essecenta Eldarinwa*, probably meaning "Enquiry into Eldarin Names", as Tolkien described the work as an "Enquiry into the origins of Elvish names for Elves"; cf. also *Osanwe-centa*, translated "enquiry into the communication of thought". Another possible translation of *centa* may be "essay".) –*MR*:415, VT39:23

ENTRAILS (bowels) *hirdi*, sg. *hir* (*hird-*) –*PE*13:161

ENTRANCE TO HARBOUR *londë* (road [in sea], also translated "haven" or "fairway") –*LOD/VT*45:28

ENVELOPE (noun) *vaiya*, *vaia* (both with alternative, possibly older [MET] forms in *w-*). –*WAY*

EXACT PENALTY, see *PUNISH*

EXPIRE *firë-* (perf. *firië* ["has breathed forth"] is attested; *\*ifirië* may be the more usual form) –*MR*:250

ERRANT *ränen* –*RAN*

ESCAPE (vb) *usin* (glossed "he escapes" in *LT*:251, but in *LotR*-style *Quenya* it would have to mean, if anything, "I escape" – 1st pers. aorist); ESCAPE (noun) *uswë* (issue) –*LT*1:251

\**ESSAY* see \**ENQUIRY*.

ESTABLISH *tulca-* (fix, set up). Note: there is a homophone meaning "firm, steadfast, strong, immovable". –*LT*1:270 cf. *TULUK*

ETERNAL *oira* –*OY*

EVENING *sinyë*, also *andúnë* (sunset, west) –*MC*:222, *THIN*, *MC*:222

EVER *oi*, *vor*, *vor* (continually) (pref. *#oio-*, *vor-*, *vor-*), EVERWHITE, EVER-SNOW-WHITE *Oiolossë* (a name for *Taniquetil*; gen *Oiolossëo* is attested in *Nam*, where it has an ablative meaning); EVERSUMMER *Oiolairë*, EVERLASTING *oia*; *vorima*; EVERLASTING [? AGE] (Tolkien's handwriting was illegible) *oirë*, *oialë*; FOR EVER, EVERLASTINGLY *oialë* (evidently the noun just mentioned used as an adverb), *tennoio*, *oia* (the latter is both adj. "everlasting" and the adv. "everlastingly", according to *VT*46:8). –*OY*, *UT*:458, *BOR*, *LT*1:250/273, *Nam/RGEO*:67, *Silm*:429, *UT*:317

EVERY *ilya* (each, all of a particular group of things), *máca* (a very early "Qenya" word of doubtful authority) –*VT*39:20, *GL*:41

EVERYBODY *ilquen*; EVERYTHING *ilqua*. For "everything" there is also *ilu* as a word for the universe: all, the whole; of the universe also including God and all souls and spirits, which are not properly included in the term *Eä*. –*WJ*:372, *IL/VT*45:24, *VT*39:20

EVIL (adj.) *ulca* (see also *WICKED*), *úmëa* (but in a later source, the latter is said to mean "abundant, swarming, teeming"), *úra* (nasty), *EVILEYED henulca*; *EVIL-SMELLING saura* (*þ*) (foul, putrid) – in one attested compound also *#sauri-*; see *FOUL*. *EVIL* as noun: *ulco* (stem *ulcu-* as in the ablative *ulcullo*; pl. "evils" presumably *\*ulqui*; another version of the relevant text uses *úro* as the noun "evil"; the adj. *ulca* is also seemingly used as noun in a sentence apparently meaning "if one speaks evil", *VT*49:19). FREE FROM *EVIL aman* (see *BLESSED*). –*VT*49:14, *VT*43:23-24, *SD*:

68, 72, *UGU*, *THUS*, *VT*43:23-24, *WJ*:399

EXALTED *arta* (lofty, noble). Note: homophones mean "athwart" and also "fort". EXALTED ONES *Aratar* (*pl*; *sg #Arata*). The *Aratar* are the mightiest of the *Valar*: *Manwë*, *Varda*, *Ulmo*, *Yavanna*, *Aulë*, *Mandos*, *Nienna*, and *Oromë*. *Aratar* is also rendered "High Ones, The Supreme" –*PM*:354, *Silm* 32/381, *WJ*:402

EXCEL *lahta-* (pass over, cross, surpass) –*PE*17:92

EXCEPT *hequa* (leaving aside, not counting, excluding) –*WJ*:364, 365

EXCLUDE *hehta-* (*pa.t. hehtanë* is given but seems perfectly regular) (put aside, leave out, abandon, forsake); EXCLUDING *hequa* (leaving aside, not counting, except) –*WJ*:364, 365

EXIST *ëa* (translated "is" in *CO*; see *BE*), *pa.t. engë*, perfect *engië* or rarely *éyë*, future *euva*. EXISTING *nanwa* (actual, true) –*VT*39:6, 7, *VT*43:38, *VT*49:29, 30

EXCHANGE *quapta-* –*QL*:76

EXPAND *palu-*, *palya-* (spread, extend, open wide); EXPANSIVE *palla* (wide) –*PAL*

EXPIRE *firë-* (originally used of "one sighing or releasing a deep breath", but also used of the Elf *Míriel* when she "breathed forth" and died; later used of the death of mortals. Perf. *firië* is attested; *\*ifirië* with prefix *sundóma* is probably also a possible form.) –*MR*:250

EXTEND *palu-*, *palya-* (spread, expand, open wide); EXTENDED *taina* (lengthened, stretched, elongated); EXTENSION *tailë* (lengthening) –*PAL*, *TAY*

EXTENSIVE *yonda* (wide, roomy) –*PE*17:43

EXTREMELY *langë* (surpassingly, superlatively) –*PE*17:92

EYE *hen* (*hend-*) (normal pl. *hendi* as well as the dual form *#hendu* are attested [isolated from *hendumaica*, *WJ*:337]; *#hendu* would be used of a natural pair of eyes). SHARP-EYE *hendumaica*, EYES OF HEARTSEASE (a name of the pansy) *Helinyetilë* –*KHEN-D-E*, *WJ*:337, *LT*1:262

EYRIE *sornion* (*þ*) (lit. gen.pl "of eagles"?). –*LT*1:266. (*LT*1:251 gives *ëaren*, but this is hardly a valid word in *LotR*-style *Quenya* [see *EAGLE*])

## <F>

FACE *celandë*, *anta*; SWEET-FACED *raina* (smiling, gracious). NOTE: A homophone means "nettled, enlaced". –*VT*49:21, *ANA*, *VT*44:35

FADE *sinta-* (*þ*) (*pa.t. sintanë* is given, though it seems perfectly regular), *fir-* (die), *fifiru-* ("slowly fade away", frequentative form of *fir-*; the participial form *fifirula* is attested); FADING *quellë* (In the Calendar of *Imladris*, *quellë* was a precisely defined period of 54 days in late autumn. Also called *lasselanta*; see *AUTUMN*.) –*THIN*, *MC*:222/223, *LotR*:1141

FAËRY *Inwilis*, *Inwinórë* (another gloss, "England", was struck out) –*LT*1:256

FAINT *néca* (vague, dim to see) –*MC*:222/223

FAIR (1) (adjective) *vanima* (beautiful, proper, right), *vanë*, *melima*, *linda* (the last word = fair/beautiful of sound, *VT*45:27); FAIR FOLK *Vanimo* (*pl. Vanimor* is given but seems perfectly regular; the word is said to

apply to the "children of the Valar"). FAIR-MINDED **faila** (generous, just), NOT FAIR **úvanima** (ugly) FAIRWAY (= navigable channel for ships) **londë** (road in sea). –BAN/VT39:14, LT1:272, MEL, SLIN, PM:352, VT39:14, VT45:28

FAIR (2) (*noun*): Carl F. Hostetter suggests that the untranslated word **parma-restalyanna** means "upon your book-fair", pointing to **#resta** as a word for "fair" in this sense. The word is elsewhere defined as "field" (q.v.), and the word may refer to a "fair" held in a field, though Hostetter also suggests a possible connection with **ré** "day" (VT49:39-40).

FAITHFUL **voronda**, **vórima** (steadfast) –UT:317, LT1:250

FALL (*vb*) **lanta-** (*pres. pl. lantar, pl. past lantaner, future lantuva and part. #lantala are attested*); FALL (*noun*) **lanta** or **#lantë**. (The first of these words occurs in the compound **lasselanta** "leaf-fall, Autumn", while **#lantë** is isolated from **Noldolantë** "the Fall of the Noldor". From these examples it appears that a **lanta** is a physical fall, while a **lantë** is a moral fall. Perhaps the latter word can also be applied to a military defeat, as in "the fall of Gondolin".) THE FALLEN (= Númenor) **Atalantë** –DAT/DANT/MC:222, Nam, SD:246, VT49:47, LT1:254, Silm:102/414, TALÁT

FALLOW **marya** (fawn, pale), **malwa** (pale) –MAD, SMAL

FAMILIAR **moina** (dear) –MOY

FAMILY **nossë** (clan, "house"), **nórë**, –**nor** (land, country, dwelling-place, nation, native land) –NŌ, LT1:272

FANE **yána** (holy place, sanctuary) –YAN

FANG **carca** (tooth, tusk) –Silm:429, LT2:344

FAR **haira**, **eccaira**, **avahaira**; FAR AWAY (*adj*) **vahaia** (or **(a)vaháya**, VT45:21), FAR AWAY, FAR OFF (*adv*) **háya**; FAR AND WIDE **palan** (or "wide, over a wide space, to a distance", VT45:21), FAR-SEER **palantir**, "FAR-WANDERER" (the name of a ship) **Palarran** –KHAYA, SD:247, Silm:435, TIR, UT:460

FAREWELL **namárië** –Nam

FARMER **nandor** (perhaps obsolete in LotR-style Quenya, clashing with the name of the **Nandor**, a tribe of Elves) –LT1:261

FASTEN **#tac-** (listed as **tacë**, 3rd pers. sg. aorist), *pa.t. tancë*. –TAK

FAT (*adj.*) **tiuca** (thick), **lárëa** (rich); GROW FAT **tiuya-** (swell). FAT (*noun*) **lar** (also used = riches), **larma** (the latter possibly "pig-fat"; the first part of the gloss is not certainly legible in Tolkien's manuscript. Another gloss of **larma** is "flesh"; in a later source a similar word is used for "raiment".) –TIW, VT45:26

FATE **umbar** (**umbart-**) (doom; the form **amarto** in LT2:348 could be obsolete, but **ambar** from the same source may be a valid word also in LotR-style Quenya – see DOOM), **marto** (fortune, lot); **manar**, **mandë** (doom, final end, fortune [usually = final bliss]); FATED **marta** (which adjective also seems to be the noun "fate" in later sources; see VT45:33, VT46:13). \*LIGHT-FATED **calambar** –MBARAT/LotR:1157, MANAD, VT45:33/VT46:12, VT49:41, 42

FATHER **atar** (*pl. atari in Etym, though the pl. form #atári occurs as part of the compound Atanatári*). Dative **ataren** is attested (VT43:36-37). Forms like **atar**, **atarinya** ("my father") as well as **atya** "daddy" are said to be forms a child would use in addressing his or her father (VT47:26; see DADDY). In VT48:19, **atya** is explained as a contraction of *at-nya* "my father". The final version of the Lord's Prayer (VT43:12, 13) has **#Átar** with a long initial vowel (**Ataremma** "our father"); this **#Átar** may incorporate the vocative particle **a** (**\*a Atar** "o Father" > **#Átar**). FATHER OF ALL **Ilúvatar** (God). –Silm:428, 229/ATA/LT1:255, VT44:16, Silm:404/UT:446, VT43:37

FATHOM (*noun*) **rangwë** –RAK

FAWN **marya** (fallow, pale) –MAD

FAY OF THE COUNTRY **nandin** (dryad), FAY OF THE MEADS **Nermi** (*pl. Nermir is attested*) (field-spirit) –LT1:261, 262

FĒANOR **FĒanáro** (Spirit of Fire) –Silm:397/435, MR:217

FEAR (*noun*) **caurë**; FEAR (*vb*) **#ruc-** (the 1st person aorist **rucin** is glossed "I feel fear or horror", constructed with "from" of the object feared, e.g. **\*rucin Orcollon** "I fear Orcs") –LT1:257, WJ:415

FEAST **meren** (**merend-**), **merendë** (festival); FESTIVE **merya** –MBER

FEATHER **quessë** –KWES, LotR:1157

FEBRUARY **Nĕnimĕ** (**Amillion** in LT1:249 is hardly a valid word in LotR-style Quenya.) –LotR:1144

FEEL: The noun **felĕ** "emotion" (q.v.) or "feeling" may suggest a verbal stem **#fel-** (compare **melĕ** vs. **mel-**, "love" as noun and verb). This **#fel-** could then mean "to feel" in the general sense of "have an emotion". Other senses, see below.

FEEL FEAR OR HORROR **#ruc-** (cited in source as **rucin**, 1st pers. aorist), constructed with "from" of the object feared. –WJ:415

FEEL WITH FINGERTIPS **lepta-** ([to] finger; to pick up/out with the fingers) –VT44:16, VT47:10, 25

FEEL WITH THE HAND, see STROKE

FEELING, see EMOTION

FELL (*adj*) **aica** (sharp, terrible, dire). –PM:347

FELL (*noun*) **helma** (skin) –SKEL

FEMALE (*noun*) **ní**, FEMALE (*adj.*) **inya**, **inimeitë** (*pl. probably \*inimeisi; cf. HANDED, LEAPING, WINDY*) –INI

FENCE IN – see GO ROUND (under entry for GO) regarding the verb **pel-**

FENCED FIELD **peler**, FENCING OR DEFENSIVE HEIGHTS **Pelóri** (the mountain-range at the western coast of the Blessed Realm). –PEL(ES), WJ:403

FESTIVAL **asar** (Vanyarin **athar**) (fixed time), **meren** (**merend-**), **merendë** (feast). The word **aurë** is in one source defined as "a day (of light), a day of special meaning or festival". FESTIVE **merya**. –WJ:399, VT49:45, MBER

FETCH **tulta-** (send for, summon) –TUL

FEY **marta** (fated) –MBARAT

FIELD (sown field) **resta** (acre); compare FAIR #2. FENCED FIELD **peler**. FIELD-SPIRIT **Nermi** (*pl. Nermir is attested*) (fay of the meads) – VT46:11 cf. RED, PEL(ES), LT1:262

FIERY **uruitë, úruva** (*The stem from which these words are derived was struck out in Etym. However, several words that must be derived from this stem occur in LotR, indicating that Tolkien restored it. LT1:248 also gives **sára** "fiery", but this word is probably obsoleted by **sára** "bitter" in Etym.*) –UR

FIFTEEN **lepenquë** –VT48:21 (*the form **quailepen** seems to be another, possibly experimental, word for "15" in Quenya*). For the syntax of numerals, see *THREE*.

FIFTH **lempëa**, replacing older (MET) **lemonyä**. FRACTION ONE FIFTH **lepesta, lepsat** –VT42:25, VT48:11

FIGHT (WITH SWORD) **mahta-** (wield a weapon, manage, deal with, handle); pa.t. **mahtanë** is attested. –MAK/MA3, VT39:11, VT45:30-32, VT47:6, 18, 19, VT49:10

FILL **quat-** (*fut **#quantuva** is attested in **enquantuva**, "will refill"*) –WJ:392, Nam; cf. KWAT

FINAL **tyelima, métima** (ultimate, last); FINAL END **mande, manar** (fortune, bliss, fate), **telda** (last) –MC:222 cf. 215, MANAD, WJ:411

FINARFIN **Arafinwë** –MR:230

FIND **#hir-** (*only fut **hiruva** is attested*), **#tuv-** (*only perf **#utúvië** is attested [with pronominal endings: **utúvienyes** "I have found it"]*). It is difficult to say what distinction in meaning there may be between these words (if any at all); the verb **#tuv-** is evidently the same as **tuvu-** in GL: 71, there glossed "receive". –Nam/RGEO:67, LotR:1008

FINE **tereva** (*acute, piercing*); FINE PIERCED HOLE **terra** –TER, VT46:18

FINE FLOUR **mulma** –QL:63

FINE RAIN **rossë** (dew, spray) –ROS cf. Letters:282

FINGER (*noun*) **leper** (pl. **leperi** given). In an earlier source, the *Etymologies*, Tolkien gave the Quenya word for "finger" as **lepsië** (possibly with stem **lepsi-**, as indicated by the deleted ancestral form **lepti**, see VT45:27). The term **ortil** (**ortill-**, pl. **ortilli** given), "up-point", is also used for "finger". Special words for the various fingers, see THUMB, INDEX FINGER/FIRST FINGER, MIDDLE FINGER, FOURTH FINGER, LITTLE FINGER. Adj. FINGERED **#lepta** (*isolated from **raccalepta** "clawfingered"*) PICK (UP, OUT) WITH THE FINGERS or FEEL WITH FINGERTIPS **lepta-** –VT44:16/VT45:27/VT47:10 14, 24, LEP, SD:68, 72

FINGER (*vb*) **lepta-** (feel with fingertips; to pick up/out with the fingers) –VT44:16, VT47:10, 25

FINGOLFIN **Nolofinwë** –PM:344 (*In the source, **Nolofinwë** is spelt with initial **ñ**, that is, **ng**. Initial **ng** had become **n** in Third Age Quenya, and I follow the spelling of LotR and transcribe it accordingly. But if this word is written in Tengwar, the initial **n** should be transcribed with the letter **noldo**, not **númen**.)*

FINGON **Findecáno** –PM:345

FINISH (*vb*) **tele-** (*intransitive*) (end) (so in WJ:411 –LT1:267 gives **telu-**) **telya-** (*transitive*) (wind up, conclude). Cf. also **telma** "conclusion, anything used to finish off a work or affair", "often applied to the last item in a structure, such as a coping-stone, or a topmost pinnacle." FINISH (*noun*) **telu** –WJ:411, LT1:267

FINROD **Findaráto** –Silm:428/PM:346

FIRE **ruinë** ("a [concrete] fire, a blaze"), also **úr** (*the stem from which this word is derived was struck out in Etym. However, several words that must be derived from this stem occur in LotR, indicating that Tolkien restored it*). A more general word for "fire" (as an element, PE17:183) is **nár, nárë**, which appear (with the masculine ending **-o**) in the following names: SPIRIT OF FIRE **Fëanáro** (Fëanor), FELL FIRE **Aicanáro** (Sharp Flame, Aegnor) (so in *Silm*:435; *MR*:323 has **Aicanár**). LT1:265 has **sá** "fire", poetic form **sai**, also **sairin** "fiery"; cf. also **Sáya** "the fire-fay" in GL:66. LT:271 has the following "fire"-words: FIRE **uru**, FIERY **uruvoitë**, ON FIRE **urwa**, LIKE FIRE **urúva**. Cf. also FIREWOOD **туру** (*but the word was also used of wood in general*). BOWL OF FIRE **tanyasalpë** (evidently **#tanya** "fire" + **#salpë** "bowl") –PE17:183, UR/VT46:20, *Silm*:397, *MR*:217, LT1:265, 270, 271, 292

FIRM **tulca** (strong, immovable, steadfast; *Note: there is a homophone verb meaning "fix, set up, establish"*), **tulunca** (steady), **sanda** (true, abiding), **tanca** (fixed, sure) –TULUK, LT1:270, STAN, TAK

FIRST **minya** (cf. **Minyar** "Firsts", the first clan among the Elves), **inga** (*this is also a noun "top"*), **\*yesta** (but this is a noun "beginning" according to a later source, PE17:120), FIRSTBORN (= the Elves) **Minnónar**, sg. **#Minnóna**. (*\*Yesta is emended from the actual reading **esta**; see BEGINNING. For FIRSTBORN, Etym has **Estanessi**, which would similarly become **\*Yestanessi**, but this word is probably obsoleted by the later [TLT] form **Minnónar**. Writers should use the latter word.*) FIRST-BEGOTTEN **Minyon** (a personal name. The element **yon**, translated "begotten", may be a reduced form of **yondo** "son". Alternatively, and perhaps more likely, **Minyon** may be the adjective **minya** "first" turned into a masculine name by adding the masculine ending **-on**. In that case, the literal meaning is simply **\*"First One"**. But it is possible that **on** is actually derived from the stem **ONO** "beget", and that "First-begotten" really is the literal meaning.) FIRST FINGER **lepetas** (evidently **lepetass-**) (index finger), also **tassa** –MIN/Silm:434/WJ:420, ING, ESE, WJ:403, VT47:10, VT48:5

FISH **lingwë** (stem **\*lingwi-**) (*perhaps the general word, as opposed to **hala***), SMALL FISH **hala**, "FISH-WATCHER" (i.e., kingsfisher, a bird) **halatir** (**halatirn-**) or **halatirno** –LIW, SKAL?, TIR

FIST **quár, quárë** (*often used to mean "hand"*). "Its chief use was in reference to the tightly closed hand as in using an implement or a craft-tool rather than the 'fist' as used in punching" (VT47:8). In compounds –**quar**: **Telperinquar** = Sindarin Celebimbór, "Silver-Fist, Hand of Silver". The first version of the stem KWAR yielded **quár** pl. **quari**. –KWAR, *Silm*:429/387

FIT (*adj.*) **mára** (useful, good); TO (MAKE) FIT **camta-** (*sic; the cluster **mt** seems unusual for Quenya, but while the source does not explicitly say that this word is Quenya, it is difficult to understand what other language could be intended*) (suit, accommodate, adapt) –MAG, VT44:14

FIVE **lempë** (alternative form **lemen** in VT48:6). For the syntax of numerals, see *THREE*. GROUP OF FIVE (5

similar things **maqua** (basically "hand", with 5 fingers), PAIR OF FIVES **maquat** (see GROUP OF TEN). For ordinals and fractions, see *FIFTH*. –LEP/GL:53, VT47:7, 10, 24

FIX **panya-** (set), **tulca-** (establish, set up. *Note: there is a homophone adjective meaning "firm, steadfast, strong, immovable"*); FIXED **tanca** (sure, firm); BE FIXED **mar-** (abide, be settled). FIXED TIME **asar** (-th-, Vanyarin **athar**) (festival), FIXED IDEA see IDEA –PAN, LT1:270 *cf. TULUK, TAK, UT:317, WJ:399*

FLAG **ambal** (shaped stone) –MBAL

FLAME **nár, nárë** (also translated "fire"), **velca**; SHARP-FLAME **Aicanáro** (so in *Silm:435; MR:323 has Aicanár*), (Aegnor, Fell Fire), RED FLAME **rúnya**; HEART OF FLAME **Naira** (a name of the Sun), FLAME-COLOURED **culina, celda** (golden-red) –NAR', LT1:260, *Silm:437, MR:198, KUL*

FLAT **lára**; FLAT OF THE HAND, see PALM. –DAL

FLEECE **uë** –LT1:249

FLASHING OR [?STARRY] LIGHT **élë** –VT45:12

FLESH **hrávë, larma** (the latter also = "[?pig-]fat"; the first part of the gloss is not certainly legible; note that **#larma** is used = "raiment" in a later source), **sarco**; FLESHY **sarqua** –MR:349, VT45:26, LT2:347

FLING **hat-** (cited as **hatin** "I fling", first person sg. aorist), pa.t. **hantë** (QL:39; compare the root KHAT "hurl", LR:363). The apparently related noun **hatal** "spear" occurring in late material (VT49:14) suggests that Tolkien eventually decided to maintain this word, though in the meantime, a distinct verb **hat-** "break asunder" had occurred in his writings.

FLINTHEARTED **sincahonda** –LotR:1015 *cf. SD:68, 72* ?FLINTSTONE **#sinca** (isolated from **sincahonda** "flinthearted") –LotR:1015 *cf. SD:68, 72*

FLOAT **lutu-** (LT1:273 has **wili-** "sail, float, fly", but see FLY.) –LT1:249

FLOCK **lámárë** –QL:50

FLOOD (verb) **luita-**, also **oloiya-** (inundate). –VT48:23, VT42:10

FLOOD (noun) **luimë** (high tide), GREAT FLOOD **oloirë**. For FLOOD in the sense of "tide" *cf.* rather **celumë** (stream, flow, flowing), **ulundë, lúto**; FLOODING (adj) **úlëa** (flowing, pouring) –VT48:23, 24, VT42:10, ULU, KEL/MC:223, LT1:249

FLOOR **talán** (**#talam-**, as in pl. **talami**) (ground); PAVED FLOOR **paca** (court) –TAL, GL:63

FLOUR **porë** (stem **\*pori-**) (meal); FINE FLOUR **mulma** –POR, QL:63

FLOURISH (noun) **rincë** (stem **\*rinci-**) (quick stroke) –RIK, VT46:11 (the latter source indicating that the proper reading is "quick stroke", not "quick shake" as in the *Etymologies* as printed in LR)

FLOW (vb) **sir-, lutta-, lutu-**; FLOW, FLOWING (noun) **celumë** (stream, flood); FLOWING (adj) **úlëa** (flooding, pouring), **sírima** (liquid). –SIR, LT1:249, KEL/MC:223, LT1:265

FLOWER (large and single) **lótë** (often **-lot** in compounds). (The word **lótë** is usually applied to a large, single flower. From **\*ambalotsë** "uprising-flower" [q.v.] **#lotsë** can be isolated; this may be the more general

word for "flower".) FLOWER OF THE WEST (a floral design) **Númellóte**. *Cf. also indil, "lily, or other large single flower".* PUT FORTH LEAVES OR FLOWERS **\*lohta-** (emended from the actual reading **lokta** because Tolkien later decided that **kt** became **ht** in Quenya) (sprout) –LOT(H), LT1:259, WJ:318, UT:227, 458, WJ:399, LT:258

FLUTE **simpa, simpina** (pipe); FLUTER **timpinen** –LT1:266, 268

FLUTTERING TO AND FRO **wilwa** –MC:223

FLY (verb) **#wil-** (cited in source as **wilin** "I fly", 1st pers. aorist), pa.t. **willë** (*cf. wili-* "sail, float, fly" in LT1:273). In exilic Quenya, read **v-** for **w-** in these words. FLY TO (*i.e.* "escape to") **#ruc-** (+ allative, e.g. **\*rucin i orontinnar** "I fly to the mountains"; the verb **ruc-** otherwise means "fear", constructed with "from" of the object feared); FLY OR STREAM IN THE WIND **hlapu-** (*part. hlápula* is attested), FLYING **rimpa** (rushing); SEND FLYING **horta-** –WIL, VT44:7, MC:223, RIP, KHOR

FLY (noun) **pí** (small insect) –VT47:35

FOAM (vb) **falasta-** (*part. falastala* is attested); FOAM (noun) **fallë, winga** (spray), **wingë** (**wingi-**) (crest [of wave], spindrift). –MC:222/223, PHAL, WIG, LT1:273

FOG **hísë** (**Þ**) (**hísi-**) (mist. *Note: a homophone means "dusk"*), **hiswë, hui** (murk, dark, night) –KHIS, LT1:253

FOIL (plant) is translated by **asëa** (**Þ**) in the name of the plant **asëa aranion** "kingsfoil". According to PE17:148, **asëa** is the Quenya name of the *athelas* plant, a term related to words for "ease" or "comfort" (because of the healing properties of the plant). –LotR:899

FOLIAGE **olassië** (collection of leaves), **farnë** (archaic **faznë**). Note that **farnë** is also the pa.t. of **farya-** as well as a word for "dwelling", so **olassië** is the less ambiguous term. –Letters:282, VT46:9

FOLK **hos** –LT2:340

FOLLOW **hilya-** FOLLOWER **neuro**; FOLLOWERS (*an Elvish name of Men*) **Hildor, Hildi** (unattested sg **#Hildo**; dative pl **hildin** is attested; *cf. also Hildinyar* "my heirs" in *Elendil's Oath*). FOLLOWING THAT **epeta, epta** (thereupon, thence, whereupon) –KHIL/*Silm:116/122/403, FS/WJ:387, LotR:1003, 1004, VT49:12*

FOOD **matso**, in an earlier source also **matl** (read **\*matil** since Tolkien decided that final syllabic **-l** became **-il** in Quenya); COOKED FOOD **apsa** –PE16:141, QL:59, AP

FOOT **tál** (**tal-**) (These forms probably obsolete **tala** pl **talwi** in LT2:347.) FOOTPRINT **runya** (slot) –TAL, RUN

FOR **an** (*Nam: an sí...Varda...máryat...ortanë, "for now...Varda...has uplifted her hands"*. *Note: an* is also glossed "to, till".) English "for" meaning "for the benefit of" will often be rendered by the dative ending **-n** (pl **-in**); e.g. **nin** "for me". As for "for" meaning "on behalf of", see BEHALF. –*Nam, VT49:18*

FORBID **#váquet-** (refuse, say no) (1st pers. sg aorist and past **váquetin, váquenten** are given in source), **avaquet-** (refuse) (*pa.t. is no doubt \*avaquentë; cf. quet-* under SAY) –WJ:370, KWET

FORCE (noun, = pressure to do something against one's will or conscience) **sahtië** (**Þ**) (pressure) –VT43:22

FORCE (in a given direction) (*vb.*) **nir-** (thrust, press). ("Though applicable to the pressure of a person on others, by mind and 'will' as well as by physical strength, [this verb] could also be used of physical pressures exerted by inanimates.") Given as a 1st person aorist **nirin**. Pa.t. probably \***nindë** since the R of **nir-** was originally D (the base is given as **NID**; compare **rer-** pa.t. **rendë** from **RED** concerning the past tense; see **SOW**). –VT41:17

#**FORD tarna** (This gloss is isolated from **Taruktarna** "Oxford", q.v. Tolkien glossed **tarna** as "crossing, passage") –LT1:347

**FOREHEAD timbarë** –PE14:117

**FOREIGN ettelëa** ("ettelen" in the printed Etymologies is probably a misreading; see VT45:12); this word may also be a noun "stranger", q.v. **FOREIGN PARTS ettelë** (outer lands) (but the *Quenya* word is singular) –ET, VT45:12

**FORESIGHT \*apacen** (lit. *"after-sight"*, a vision of something that will come after the present. In MR:216, **apacenyë** is translated "foresight"; yet the context and the form of the word itself clearly indicates that it is actually the pl. form of an adjective #**apacenyä** "of foresight". The noun "foresight" is almost certainly \***apacen**; cf. **tercen** "insight".) –MR:216

**FOREST taurë** ([great] wood) (pl. **tauri** is attested), **tauno**, **málos** (the two latter may not be valid words in Tolkien's later *Quenya*) –TAWAR/Silm:438/MC:222 cf 215/VT39:7, LT2:342, LT1:267

**FORGE** –LT1:250 gives **tamin**, but this verb is probably obsolete by **tamin** "I tap" in Etym.

**FORGIVE #avatyar-** (imperative **avatyara** and the pl. aorist **avatyarir** are attested). The matter that is forgiven is the direct object, whereas the person that is forgiven appears in the ablative case: **avatyara mello lucassemmar**, "forgive us [lit. *from* us] our debts". This verb #**avatyar-** occurs in certain versions of Tolkien's *Quenya* rendering of the Lord's Prayer; in the latest version he introduced the verb **apsene-** "remit, release, forgive" instead, with a slightly different syntax: the matter forgiven is still the direct object, but the person forgiven now appears in the *dative* case. The exact etymology of **apsene-** is somewhat obscure; the prefix **ap-** is apparently derived from a root **AB-** in a meaning which Tolkien according to other sources abandoned (see VT43:18-19); also, it is unclear whether the final **-e** of **apsene-** is just the connecting vowel of the aorist (before endings we would rather expect \***apseni-**) or an integral part of the verbal stem, which would make this an "E-stem" verb otherwise hardly attested. The verb **apsene-** is once attested with the object ending **-t** "them" attached: **apsenet** "[as we] forgive them". The alternative verb #**avatyar-** is for many reasons less problematic and may be preferred by writers. –VT43:8, 9, 18-20

**FORLORN úna** (deprived of, destitute) –VT39:14

**FORM car-** (make, q.v.) –WJ:391

**FORMER noa** (also used = "yesterday", shortened from the phrase **noa ré** "former day"), **THE FORMER yara** (*that*); **FORMER DAYS yárë**; **FORMER TIMES yalúmë**; **FORMERLY yá** (ago), **BELONGING TO OR DESCENDING FROM FORMER TIMES yára** (ancient,

old) –VT49:34, YA

**FORSAKE hehta-** (pa.t. **hehtanë** is given but seems perfectly regular) (put aside, leave out, exclude, abandon); **FORSAKEN ELVES** see **EGLATH**. **ONE LOST OR FORSAKEN BY FRIENDS hecil** (gender-specific forms are **hecilo m.** and **hecilë f.**) (waif, outcast, outlaw) –WJ:365

**FORT arta** (fortress) (Note: **arta** also means "across, athwart" as well as "exalted, lofty, noble"), **ostirion** –**GARAT** (see **3AR**), TI:423

**FORTH et-** (prefix) (out). Also attested with various pronominal suffixes, e.g. **etel** or **etelyë \***"out of you". **GO FORTH TOWARDS tenta-**, pa.t. **tentanë** (with the thing approached as direct object). –ET, VT49:12, 23

**FORTRESS arta** (fort) (Note: **arta** also means "across, athwart") –**GARAT** (see **3AR**)

**FORTUNE (good fortune) alma** (weal, wealth); **mandë**, **manar** (final end, doom, fate); **heren** (governance, what is in store for one or what one has in store); **marto** (fate, lot); **FORTUNATE herenya** (wealthy, blessed, rich), **GOOD OR FORTUNATE THING mána** (see **BOON**). –**GALA, MAN/MANAD, KHER, LT2:348, VT49:41**

**FORWARD póna, ompa** –VT49:12

**FOUL saura (b)** (evil-smelling, putrid); in compounds **sauri-** as in **FOULBELLIED sauricumba**. The latter form may indicate that this adjective also appears in an alternative form \***saurë**, **sauri-**. –**THUS, SD:68, 72**

**FOUNDATION talma** (base, root) –**TAL**

**FOUNTAIN ehtelë** (issue of water, spring). The actual reading in **LT1** and **LT2** is **ektelë**, but Tolkien later decided that **kt** became **ht** in *Quenya*. The new form of the word is attested in *Silm*. **LT** also gives the form **kehtelë**, that would likewise become \***cehtelë**.) –**LT1:257, LT2:338**

**FOUR canta**, (prefix:) **can-** For the syntax of numerals, see **THREE**. –**KANÁT, VT45:18, VT48:6**

**FOURTEEN ?canaquë** –VT48:21 (the form listed, "kanakwe", seems to be Common Eldarin; the *Quenya* form could be either \***canaquë** or \***canquë**). The form **quaican** seems to be another, possibly experimental, word for "14" in *Quenya*. For the syntax of numerals, see **THREE**.

**FOURTH cantëa**; **FOURTH FINGER** (the digit between the long finger and the little finger) **lepecan**, **lepentë**, in children's play also called **nettë** (prob. **netti-**), "sister", a word also used for the fourth toe, or in two-hand play for the *ninth* digit. The word **selyë** "daughter" was also introduced as a name for the fourth finger/toe in children's play (VT47:10), but Tolkien apparently abandoned it (VT47:15). **Fraction ONE FOURTH canasta, casta, cansat**. –VT42:25, VT47:10-12, 15, VT48:5

**FOWL (barn fowl) porocë** (hen) –PE16:132

**FOX rusco** (stem **ruscu-**, pl. **rusqui**); **FOXY ruscutë** –**PM:353, VT41:10**

**FREE (adj.) léra, aranya** (not to be confused with **aranya \***"my king"; the shorter form **ranya** also cited must not be confused with the verb "stray, wander"), **mirima** (but a very similar word, **mírima**, is rather assigned the meaning "very valuable" in Tolkien's later *Quenya*). The

previous words are apparently used to describe "free" persons, whereas the following refer to inanimates: **latin**, **latina** (open, cleared [of land]), **lerina** ("free" of things in the sense of "not guarded, reserved, made fast, or 'owned'", VT41:5). **Lehta** "free, released" (perhaps applicable to persons, but cf. the following:) FREE ELEMENT (a term for "vowel") #**lehta tengwë** (only pl. **lehta tengwi** is attested; we would rather expect \***lehtë tengwi**). (A word **fairë** "free" is mentioned in LT1:250, but may be obsolete: several other meanings are attributed to this word in later writings [see DEATH, PHANTOM, RADIANCE]. **Fairië** "freedom" does not clash with later words, but must probably be considered conceptually obsolete if **fairë** is so regarded.) FREE FROM EVIL **aman** (see BLESSED) –VT41:5, VT46:10, MIS, LAT, VT39:17, WJ:399

FREE (verb) **rúna-** (see DELIVER); SET FREE **lerya-** (release, let go), **sen-** (let go, let loose) –VT43:23, VT41:5, 6, VT43:18

FREEZE **niquë-** ("it is cold, it freezes"). LT1:254 gives **hilcin** "it freezes", but in LotR-style Quenya this will have to mean, if anything, "I freeze" (1st pers. aorist). –WJ:417, LT1:254

FREQUENT **rimba** –RIM

FRESH **venya**, archaic **wenya** (yellow-green, green), **virya**, **céva** (new). FRESHNESS **vén**, **wén** (youth, greenness) –GWEN, VT46:22, VT48:7,8

FRESHET **celussë** (water falling out swiftly from a rocky spring) –UT:42 6

FRIEND **meldo** (pl **meldor** is attested). MY FRIEND **meldonya** (VT49:40). Apparently **meldo** is a masculine form, corresponding to feminine #**meldë** (cf. **meldenya** "my friend" in the Elaine inscription, Tolkien here referring to Elaine Griffiths). Other words for "friend": **nildo** (m.), **nildë** (f.), **sermo**, **seron** (m.), **sermë** (f.), **málo** (m.?), **-ser** (final element in compounds), **-(n)dil** (final element in compounds, e.g. **Elendil**, **Anardil**, **Valandil** – sometimes translated "lover" rather than "friend". When the first part of the compound ends in **l**, **n**, or **r**, the **n** of **-ndil** is left out). The final element **-ndil** also appears in the variant form **-nil** and with the longer forms **-nildo**, **-dildo** (VT46:4). FRIENDLY **nilda** (lovely), FRIENDSHIP **nilmë** –WJ:412 cf. VT45:34, NIL, SER, MEL, Letters:386

FROG **quácë** –VT47:36

FROM: Independent Quenya prepositions for "from" include **ho** and **va**, **var**. However, English "from" will often be rendered using the ablative case, endings **-llo**, pl **-llon** or **-llor**, dual **-lto**, e.g. **Eärello** "from the Sea". The preposition **et** "forth, out" may also express "out" and is combined with a following noun in the ablative case to express "out from", "out of". –30, VT43:20, 24, LotR:1003, VT44:35

FRONT – BEFORE, IN FRONT OF (of spatial relationships) **opo**, **pó** (VT49:12, also **pono**, **poto-**, VT49:32)

FROST **nixë**, **ringwë** (rime), FROST-PATTERNS **niquis**, **niquessë** (the latter by association with **quessë** "feather") –WJ:417, LT1:265

FROZEN **halcin** –LT1:254

FRUIT **yávë** (so in Etym, Silm:439, and VT43:31; LT1:273 has **yáva**, whereas **yava** appears in VT43:31). BEAR FRUIT **yavin** (which must mean "I bear fruit", stem #**yav-**. Tolkien often employs the 1st person aorist when mentioning a verb in his wordlists.) –YAB, LT1:273

FULL **quanta** (+ genitive to express "full of", as in **quanta Eruanno** "full of grace", VT43:28); FULL TO THE BRIM, WITH MOUTH FULL **penquanta** ("peñ-"). Adverb FULLY **aqua** (completely, altogether, wholly); FULL WRITING (= writing with separate symbols for vowels) **quanta sarmë**, FULL STOP (in Tengwar punctuation a dot placed under a consonant to indicate that it is not followed by a vowel, VT46:10, 33) **pusta** (stop), FULL SIGN #**quanta tengwë** (only pl. **quantë tengwi** is attested). In early Elvish analysis of Quenya, this was the term for a consonant + a vowel (this was analyzed as a kind of unitary phoneme rather than two phonemes; hence a stem like **mata-** "eat" was analyzed as two **quantë tengwi**: **ma** + **ta**). –KWAT/VT43:28, VT39:11, WJ:392, VT39:8, PUS

FUNGUS **hwan** (**hwand-**, as in pl. **hwandi**) (sponge) –SWAD

FURTHER, FURTHERMORE (adv.) **entë** (moreover, what is more). The word **an** may also be used = "moreover, furthermore, and so – for, to proceed", but **an** would often imply "for", introducing the reason for what has already been said. –VT47:15, VT49:19

## <G>

GALADRIEL **Altariel** (**Altariell-**; gen. **Altariello** is attested. **Altariel** is the form used in Noldorin Quenya, Galadriel's own mother-tongue; the Telerin form is **Alatáriel** [UT:266]. According to PM:347, the true Quenya equivalent of the Telerin form would have been **Ñaltariel**, but this form was apparently not used.) –Sil:433, RGeo:66

GALADHRIM (the "tree-people" of Lórien) **Ornelië** –TI:239

GAME **tyalië** (sport, play) –TYAL/LT1:260

GANDALF **Olórin** (his name in Valinor, derived from a stem meaning "dream" – not an actual translation of "Gandalf", meaning "Elf of the Wand", a name he was given by people who did not know that he was actually a Maia.) –LotR:391, UT:396 cf. 391

GAOL #**mando** (isolated from **Angamando** "Iron-Gaol"; **mando** is also defined as "safe keeping"). –MR:350

GAP **fásë** (gulf) –GL:36

GARDEN **tarwa** (enclosure) –QL:87

GARLAND **ría** (wreath); MAIDEN CROWNED WITH A FESTIVAL GARLAND **riellë** –PM:347

GASH **cirissë** (slash), **hyatsë** (cleft) –KIRIS, SYAD

GATE **ando**; GREAT GATE **andon** (pl **andondi**). (LT1:264 has **osto** "the gates of the Sun" and **Ostor** "East", but in Tolkien's later Quenya **osto** means "town" or "fortress".) –AD, LotR:1157, LT1:264

GATHER **comya-** (assemble), **hosta-** (collect, assemble); GATHERING (of three or more coming from different directions) **yomenië** (meeting) –PE17:158, MC:223, WJ:407

GENEROUS **faila** (fair-minded, just) –PM:352

GENTLE **milya** (soft, weak) (Note: **milya-** is also a verb "long for"), **moica** (soft), GENTLE BREEZE **vilë** – VT45:34, GL:58, LT1:273

GET **net-** (pa.t. **nentë** given) – QL:66

GET LOW (of the Sun) **númeta-**, **númenta-** –LT1:263

GERM **erdë** (seed. Note: a homophone means "person".) –ERÉD

GESTURE-CODE **hwerme** –WJ:395, VT39:5

GIANT (noun) **norsa** (**Þ**) (see also MONSTER). Another word for "giant" (**hanaco**) was struck out by Tolkien. –NOROTH, VT45:21

GIFT **anna**; LAND OF GIFT (a name of Númenor) **Andor** (hapology of \***Annandor**), DEAR GIFT (the meaning of Melian's name) **Melyanna**, GIFT OF GOD, see GRACE. –ANA, Silm:313, 434

GIMILZÛR **Telemnar** –UT:223

GIMLET **teret** (auger) –LT1:255

GIRD: Early "Qenya" material has a verb **qilti-** "gird, encircle" (QL:78); read perhaps \***quilta-** if the verb is to be adapted to Tolkien's later Quenya (cf. the noun **quilta** "belt, girdle").

GIRDLE **#lesta** (isolated from **#Lestanórë**; see DORIATH. **#Lesta** is the cognate of Sindarin **lest** as in **Lest** [or **List**] **Melian** "the Girdle of Melian" [WJ:228]. Note: **#lesta** also means "measure".) GIRDLE, BELT **quilta**. –WJ:369, Silm:390, QL:78

GIRL **wen** (stem **wend-**, as in the pl. **wendi**) (maid). The word **seldë** was not clearly glossed by Tolkien, but appears to mean "female child", hence "girl". The form **wendi** "young or small woman, girl" in VT48:18 is perhaps intended as the older form of **wendë** ("maiden") rather than a "contemporary" Quenya word. The form "wenki" from the same source may have a similar meaning, and again it is possible that this is actually Common Eldarin for Quenya \***wencë**, **wenci-**. –LT1:271, VT46:13, VT48:18

GIVE **anta-** (pa.t. **#antanë** is attested in VT49:14 [**antanen** "I gave"], though the pa.t. "gave" was **ánë** in early "Qenya", QL:31; possibly both forms are valid in later Quenya as well). In one text, Tolkien apparently used **ana** as the imperative "give!", but the text was rewritten and this may have been an ephemeral form (VT44:13). GIVE INSTRUCTIONS TO, see INSTRUCT. GIVER **antë** (f), **anto** (m) (the latter word from Etym is probably obsolete by **anto** "mouth" in LotR:1157 – an alternative word for "[male] giver" might be \***antando**). Another fem. word for "giver" is **#ánië**, isolated from **massánië** (see BREAD-GIVER). –ANA, VT44:13, PM:404

GIVE BIRTH **nosta-** (but in later sources, **nosta-** is glossed "beget", q.v.) –LT1:272

GIVEN (OR ADDED) NAME **anessë** (pl **anessi** is attested. This word encompasses both "after-names" and "mother-names".) –MR:217

GLAMHOTH **Sancossi** (see GOBLIN) –LT2:341

GLASS **calca**, **hyellë**, **hyelma** (the latter perhaps = "a glass", whereas **hyellë** could be glass as a substance), **maril** (crystal – perhaps with stem **marill-**). LITTLE GLASS **lipil**. Cf. also **vírin**, "a magic glassy substance of great lucency used in fashioning the Moon" –VT47:35,

KHYEL/VT45:23, VT46:13, LT1:258, LT2:339

GLAURUNG see GLOORUND

GLEAM (WHITE) **ilca-** (part. **ilcala** is attested) –MC:223

GLINT (vb) **tinë** (pres 3rd pers sg); GLINT (noun) **tindë**, **wintil**; GLINTING **tinda** (silver) –TIN, LT1:261

GLITTER (vb) **mirilya-**; GLITTERING **rilya** (in the Etymologies as printed in LR, this word also seemed to be glossed "brilliance", but according to VT46:11, this gloss properly refers to another word), GLITTERING LIGHT **rilma**; GLITTERING REFLECTION (from jewels, glass, polished metals, or water) **nalta** (radiance – **alata** in Silm:433 is the Telerin form. In PM:347, **nalta** is spelt with initial **ñ**, that is, **ng**. Initial **ng** had become **n** in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. But if this word is written in Tengwar, the initial **n** should be transcribed with the letter **noldo**, not **númen**.) –MBIRIL, RIL/VT46:11, PM:347

GLOBE **coron** (**#corn-**, as in dat.sg. **cornen**) (ball); GLOBED **corna** (round) –KOR

GLOOM **ungwë**, **lumbë** (shadow), **huinë** (darkness, shadow), **lómë** (stem **lómi-**) (night, twilight, darkness, dusk), **yaru**; GLOOMY **morna** (black, dark, sombre); CHILD OF GLOOM **lómëar** (probably not a valid word in LotR-style Quenya) –UÑG, LUM, VT41:8, GL:37, LT1:255, Silm:431

GLORIOUS **alcarinqua** (radiant) (The shorter form **alcarin** is attested in VT44:10 and also as a title of king Atanatar II. Cf. also **Alcarinquë**, a name of Jupiter.) The form **alcarë** appears as an adjective "glorious" in VT44:10, but this was apparently an ephemeral form, and the Etymologies, **alcarë** is rather a longer form of the noun **alcar** "glory". –AKLA-R-, WJ:412, RGEO:73/LotR:1075/VT44:10, Silm:55

GLOORUND, GLOORUNN **Laurundo**, **Undolaurë** (Tolkien later changed **Glorund** to **Glaurung**. Read \***Laurungo**, \***Ungolaurë** in Quenya?) –LT2:341

GLORY **alcar**, **alcarë** (splendour, brilliance) In VT44:10, **alcarë** is an adjective "glorious" rather than a noun "glory", but this was apparently an ephemeral form. –AKLA-R-/RGEO:73/UT:317/WJ:369/Silm:427, VT43:37, VT44:34, VT47:13

GLOWING **lúsina** adj. "glowing" (of things). Note: used of people, the word means "heartly" (QL:57). If this early Quenya term is to be used in LotR-style Quenya, one would have to assume that it represents earlier **lúþina** (root \***LUTH**) and spell it accordingly in Tengwar.

GNOME (only = wise one, **Noldo**) **Noldo** (spelt **Ngoldo** [**Ñoldo**] in Tengwar writing, reflecting the earlier pronunciation); pl. **Noldor** is attested. GNOMISH (general adjective:) **Noldorinwa**, (Gnomish language:) **Noldorin**, GNOME-LAND **Noldomar** –LT1:262, Silm:61, LotR:1157, VT39:16

GO **lelya-** or **lenna-** (pa.t. **lendë** in both cases; the printed Etymologies gives "linna" instead of **lenna-**, but according to VT45:27 this is a misreading) (proceed, travel); **#men-** (attested in the aorist: **menë** "goes"), **vanya-** (pa.t. **vannë**) (depart, disappear – it may be that Tolkien abandoned the verb **vanya-**, if it is regarded as the conceptual predecessor of **auta-**, see GO AWAY

below), GO ROUND **pel-** (revolve, return; the Silmarillion Appendix also mentions "encircle" as a meaning of the root *PEL*, cf. also "Qenya" *pele-* "surround, fence in, pen in"; pa.t. **pellë** given, QL:73). GO OVER, see *CROSS*. GO ATHWART **tara-** (cross); GO AWAY **auta-** (leave, pass); pa.t. **oantë**, perf. **oantië** (in the physical sense "went away [to another place]", **vánë** ("the most frequently used past [tense]" – less "physical" than **oantë**, rather meaning to be lost or to disappear), also **anwë** (this pa.t. was "only found in archaic language"), perf. **avánië** (pl. **avánier** is attested); perf. **vánië** with no augment may occur in verse. GO FORTH TOWARDS (with the thing approached as direct object) **tenta-**, pa.t. **tentanë** (the verb can also mean "direct toward" or "be directed toward", in the intransitive tense apparently with the pa.t. **tenantë**). CAUSE TO GO (in a desired direction) **menta-** (send), GONE **vanwa** (departed, vanished, dead, lost, past and over, no longer to be had) BE GONE! **heca!** – also with pronominal affixes: sg **hecat**, pl **hecal** "you be gone!" (stand aside!) LET GO **lerya-** (release, set free), **sen-** (let loose, free) –WJ:363, LED/VT45:27, VT47:11, 30, *PEL*, LT2:347, WAN, Nam, WJ:364, VT41:5, VT49:23, WJ:366, VT41:5, VT43:18

GOAT – she-goat: **nyéni** –LT1:262

GOBLET **súlo** (stem \***súlu-**), **fion** (but in later material, a word of similar shape is assigned the meaning "hawk" instead) –SUG (see *SUK*), LT1:253

GOBLIN (*Orc*) **urco** (stem \***urcu-**, pl **urqui**) or **orco** (stem \***orcu-**, pl. **orqui**, or stem \***orco-**, pl. **orcór**); THE GOBLINS **Sancossi** (**sancë** "hateful" + **hossi** "armies", said to be the *Quenya* equivalent of *Sindarin* **Glamhoth**) –ÖROK, LT2:202/MR:74/WJ:390, LT2:341

GOD **Eru** ("The One, He that is Alone", "the One God", a proper name that can hardly be used as a common noun meaning "god" in general. The form **Eru** corresponds to **Enu** in early "Qenya" material, LT2:343. Genitive **Eruo**, VT43:32; dative **Erun**, VT44:32). Other names/titles: **Ilúvatar** "Father of All", **Ainatar** "Holy-Father", GOD (in general, "a god") **aino** (this word from PE15:72 is the equivalent of **ainu** within Tolkien's mythos, but since **aino** could be interpreted as simply a personalized form of **aina** "holy", it can perhaps be adapted as a general word for "god" or "holy one"). PAGAN GOD **ainu**, PAGAN GODDESS **aini** (angelic spirit, holy one). (As Christopher Tolkien notes, the *Ainur* are of course not "pagan" to the people of Middle-earth. In *Etym* and *Silm*, **Ainu/Aini** is capitalized.) SON OF GOD (Jesus) **Eruion**, MOTHER OF GOD (Mary, in Tolkien's *Quenya* renderings of Catholic prayers) **Eruamillë** (also **Eruontari**, **Eruontarië** "God-begetter") –*Silm*:15/396/431, *Letters*:387, VT44:16-17, 34, LT1:248 cf. *AYAN* and *Silm*:426, VT43:32, VT44:7, 16-17, 18 34

GODWINE (name, "God-friend") **Valandil** (sc. "Vala-friend") –VT46:4

GOLD (the metal) **malta** (so in *LotR* – *Etym* has **malda** [stem *SMAL*], but cf. the archaic form *smalta* mentioned under *LAWAR*); GOLD **laurë** (= "not the metal but the colour, what we should call golden light", *Letters*:308, "of light and colour, not of the metal", *Silm*:433, "not a metallic word. It was applied to those things which we

often call 'golden' though they do not much resemble metallic gold: golden light, especially sunlight", *RGEO*:70, "golden light", VT49:47, "a word for golden light or colour, never used for the metal", *PM*:353, "light of the golden Tree Laurelin", *LR*:368; a "mystic name" of gold, LT1:255 [possibly a notion Tolkien later abandoned]; in LT1:258 and LT2:341 the gloss is simply "gold".) RED GOLD †**cullo** (obsoleting **culu** in LT2:341? In LT1:255 **culu** is said to be a poetic word for "gold", but also used mythically as a name of all red and yellow metals), GOLDEN **laurëa** (pl **laurië** is attested; LT1:258 has **laurina**), GOLDEN-RED **culda**, **culina** (flame-coloured); (cf. *Silm*. Appendix: "**cul-** 'golden-red' in **Culúrien**") –*LotR*:1157/*SMAL*, *Letters*:308/*RGEO*:70/*LAWAR*, *KUL*, *RGEO*:70/*Nam*, *Silm*:429

GONDOLIN **Ondolindë** ("Stone Song", so in *Silm*:149, 415; LT1:254 gives **Ondolinda**, changed from **Ondolin**) –LT1:254

GONDOR #**Ondóre** (genitive **Ondóreo** is attested, VT49:27), also attested in longer form **Ondonóre** (VT42:17)

GONE **vanwa** (departed, lost, past) –WAN, Nam

GONG **tombo** –LT1:269

GOOD (of things) **mára** (fit, useful), GOOD (morally good) **manë**; GOOD OR FORTUNATE THING, see *BOON*. GOODBYE **mára mesta** –MAG (see *MA3*), LT1:260, Arct

GOODS **armar** (sg #**arma** if there is a sg) –3AR

GOOSE **ván**, **wán** (pl. **váni** is given, but seems perfectly regular) –WA-N-

GORE **nasta** (spear-point, spear-head, triangle), **nehtë** (spearhead, narrow promontory, wedge. Note: a homophone means "honeycomb"), **mear** (from a root possibly meaning "ooze") –SNAS/VT46:14, UT:282, LT1:260

GORGE **cilya** (pass between hills, cleft) (so in *Etym*, but cf. #**ciryá** in the name **Calaciryá** "Pass of Light" [gen. **Calaciryó** in *Namárië*] – though this clashes with **ciryá** "ship". An early version of *Namárië* actually had **Calacilyo**, not **Calaciryó**; see An Introduction to Elvish p. 5) –KIL

GORTHAUR **Sauron** (**þ**) –*Silm*:418 cf. *THIS*

GOSPEL **evandilyon** –QL:36

GOTHMOG **Cosomot** (prob. \***Cosomoc-**, cf. the alternative form **Cosomoco**) –LT1:258

GOVERN #**tur-** (attested as **turin** "I...govern", 1st pers. aorist), pa.t. **turnë** (wield, control). LT1:273 has **vard-** "rule, govern", but this is hardly a valid word in *LotR*-style *Quenya*. –TUR

GOVERNANCE **heren** (fortune) –*KHER*

GOVERNOR **cáno** (chieftain, commander; see *COMMANDER* for details) –*PM*:345, 361-362

GRACE #**Eruanna** (literally "God-gift, gift of God"), attested in the genitive form **Eruanno**. Also #**erulissë**, literally "God-sweetness" (attested in the instrumental case: **erulissenen**), or simply **lissë**, literally "sweetness". The word **mána** is also used for a grace or boon; see *BOON*. Adjective HAVING GRACE, perhaps **manaitë** (the form is not fully explained by Tolkien). –VT43:28, 29, VT44:18, VT49:41, 42



GRACIOUS **raina** (smiling, sweet-faced). NOTE: A homophone means "nettled, enlaced". –VT44:35

GRADE #**tyellë** (only pl **tyeller** is attested – note irregular plural instead of the expected form **\*\*tyelli**) – LotR:1153

GRAIN **orë** (**ori-**) –QL:50

GRAMMAR **tengwesta** (system or code of signs) –TEK cf. WJ:394

GRANDCHILD **indyo** (descendant) (*Indyo* looks like *Vanyarin Quenya*; the combination *ndy* became *ny* in *Noldorin Quenya* [see MIDDLE]. The *Noldor* likely said *inyo*, which form occurred in a deleted marginal note in the Etymologies). –ŃGYO(N), VT46:19

GRANT **lav-** (yield, allow) –DAB

GRASP **mapa-** (seize). This word was struck out in one of Tolkien's earlier word-lists, but in Etym it was restored. In early material occurs **map-** "seize, take" with pa.t. **nampë**. –MAP, LT2:339, QL:59

GRASS **salquë**, (*stiff and dry*;) **sara** (**þ**) (bent) –SALAK, STAR

GREAT **túra** (big), **hoa** (large), (*great in size*;) **alta** (large) (*The form **alat-** is used in compounds when the next word has an initial vowel, as in **Alatairë**. Tolkien's gloss of **alta**, **alat-** was actually illegible, and I give the root meaning of the stem **ÁLAT**. The meaning of the *Quenya* word cannot differ too widely from it, for **Alatairë** is said to correspond to "Noldorin" **Belegoer** [in LotR-style *Sindarin* **Belegaer**], *The Great Sea*.) – An early [TLT] word for "great", **velicë**, is possibly obsolete in LotR-style *Quenya*: In LT1:254 **velicë** is said to correspond to Gnomish **beleg**, but according to LR:352 the stem from which **beleg** is derived is "not found in *Q[uenya]*". In post-LotR material the words **velca**, **velcë** briefly turned up, apparently meaning "large, great, big", but Tolkien rejected these forms as well.) –PE17:115, **ÁLAT**, cf. **BEL**, cf. *Silm*:428, LT1:254*

GREAT BEAR see SICKLE OF THE VALAR.

GREAT LONGING **mavoinë** –LT2:345

GREAT NUMBER – in a very great number: **úvëa** (abundant) –UB

GREAT QUANTITY **úvë** (abundance) –UB

GREAT WOOD **taurë** (forest) –TAWAR

GREED **milmë**; GREEDY **milca** –MIL-IK

GREEN **laica** (so in *Letters*:282; earlier sources have **laiqua**, whereas **laica** meant something wholly different ["keen, piercing"] in earlier material: LT2:337), **wenya** (yellow-green, fresh), **ezel**, **ezella** (adopted from *Valarin*; only used in *Vanyarin Quenya*). "Green" is expressed as a mere prefix **lai-** (representing the root underlying the adjective **laica**) in: GREEN-ELVES **Laiquendi**; cf. also **VERDIGRIS** = **lairus**. GREENNESS **wën**, **laiquassë** (freshness, youth). –LÁYAK/LT1:267, WJ:399, **GWEN**, WJ:385, LT1:267

GREY #**mista** (isolated from **lassemista** "leaf-grey"), also **hiswa**, but the most usual word for "grey" may be **sindë** (stem **\*sindi-**) (**þ**) or **sinda** (**þ**). (WJ has **sindë** "pale or silvery grey", whereas **sinda** is given in *Silm*:438; cf. also **sindanoriello** "from a grey land", **Sindacollo** "Grey-cloak" and **Sindar** "Grey-Elves, \*Grey Ones".) GREY-ELVES **Sindar** (**þ**) (sg. **Sinda**), less

commonly **Sindeldi** (sg **Sindel**); GREY-CLOAK **Sindacollo**, **Singollo** (**þ**) (so in *Silm*:421; *MR*:217 has **Sindicollo**, presupposing **sindë**, **sindi-** as the word for "grey"); GREY-ELVEN **sindarinwa** (adj), **Sindarin** (= *Grey-Elven language*) (**þ**) –LotR:505 cf. *Letters*:224, *KHIS*, LotR:1171, *Silm*:438, *THIN/WJ*:384, *Nam*, *Silm*:419, *WJ*:384, LotR:1157, 1161

GRIEF **nyéré** (sorrow). Pl. probably **\*nyérer** not **\*nyéri**; cf. the similar formation **tyávë** "taste" pl. **tyáver**. The noun **nyéré** points to a verbal stem **\*nyer-** "grieve". –GL:60/LT1:261

GROT (small) **rotto** (cave, tunnel) –PM:365, VT46:12

GROUND **talán** (#**talam-**, as in pl. **talami**) (floor) –TALAM

GROUP OF FIVE (5 similar things) **maqua** (basically "hand", with 5 fingers); GROUP OF TEN (10 similar things) **maquat** (dual of **maqua**, here referring to a "pair of fives") –VT47:7, 10

GROW **ol-** (not clearly identified as a *Quenya* word in the source; it may be a primitive root); GROW FAT **tiuya-** –VT45:13, *TIW*

GROWL (vb) **yarra-** (snarl), (*of dogs*;) **núru-** (grumble); GROWL (noun) **nur** (complaint) –MC:223, LT1:263

GRUMBLE (vb) **nurru-** (murmur), **núru-** (growl [of dogs]). (These may simply be two forms of the same word. **Nurru-** is by far the later [TLT] form.) GRUMBLING (adj) **nurrua** –MC:223, LT1:263

GUARD – use the word glossed "watch, heed", q.v. Cf. LT1:258. For "guard" as a noun, #**tirno** "watcher" may be isolated from **halatirno** (see FISHWATCHER)

GUESS (vb) **intya-**; GUESS (noun) **intya** (supposition, idea) –INK

GUILT **cáma** (responsibility) –QL:43

GULF **yávë** (cleft, ravine). According to VT46:22, it is possible that the gloss "gulf" actually reads "gully" in Tolkien's manuscript, and the other glosses may support this reading. The word **londë** (land-locked haven) is translated "gulf" in TI:423. Early "Qenya" has **fásë** = gulf, gap, but Tolkien's later *Quenya* would not have **s** in this position (unless it represents earlier **þ**). –YAG, TI:423, GL:36

GULL **maiwë** –MIW

GULLY, see GULF

GYRATE **hwinya-** (eddy, swirl) –SWIN

## <H>

HABIT **haimë** –KHIM

HABITATION **imbar** (**Imbar** was an Elvish name of the Earth as the principal part of Arda; the form **Ambar** may be more usual and is found in LotR.) –MR:337, WJ:419, 402, LotR:1003

HAIL (greeting) **aiya** (so in LotR; LT1:248 has **áyë**); variant spelling **aia**. –LotR:747, 950 cf. *Letters*:385, VT43:28

HAIR (a single hair) **finë** (**\*fini-**) (larch). TANGLED HAIR **fassë**; LOCK OF HAIR **findë** (defined as "a tress or plait of hair" in PM:345; LT2:341 has **findl**, an impossible form in LotR-style *Quenya*), HEAD OF HAIR, A PERSON'S HAIR AS A WHOLE **findessë**. The conceptual status of

the noun **loxë** "hair" listed in the *Etymologies* is uncertain; this word is assigned the meaning "bunch, cluster" elsewhere. –PM:362, PHAS, SPIN, PM:345, LOKH

HALF-ELVEN (noun, pl) **Pereldar** (Sindarin **Peredhil**, LotR:1071). Singular **#Perelda**. –Letters:386

HALF: fraction ONE HALF **peresta**, **perta** –VT48:11

HALL **#mardë** (isolated from **oromardi** "lofty halls, high-halls"; the singular may also be reconstructed as **#mar** with stem **mard-**, which would make this the same word as the word for "home" or "dwelling", q.v.); ROCKHEWN HALL **hróta** (artificial cave, rockhewn hall), VAULTED HALL **rondo** –Nam/RGEO:66, PM:365, VT39:9

HALLOW (verb) **#airita-** (only pa.t. **airitánë** is attested) –VT32:7

HALVE **perya-** (divide in middle) (After **perya**, a word **perina** is mentioned – it is undefined but seems to be a corresponding adjective or past participle *"halved, divided in middle"*.) –PER

HAMMER (vb) **namba-**; HAMMER (noun) **namba** –NDAM

HAMS **hacca** (buttocks) –GL:47

HAND **má** (pl. *allative* **mannar** "into...hands" is attested in FS; the long **á** evidently becomes short **a** before a consonant cluster). The plural of **má** is **máli**, the dual is **mát** (VT47:6). For **maqua** as a colloquial term for "hand", and its secondary meanings, see separate entry HAND-FULL. The term **palta** is used of "the flat of the hand, the hand held upwards or forwards, flat and tensed (with fingers and thumb closed or spread" (VT47:9). Individual hand-names: **forma** "right hand", **hyarma** "left hand" (VT47:6, VT49:12). Other terms for "hand": **nonda** (said to mean "hand, especially in [?clutching]"; Tolkien's gloss was not certainly legible, VT47:23), **quárë** (this is properly "fist", but was often used for "hand" – see FIST); HOLLOW OF HAND **cambë** (also used simply = "hand", as in **cambeya** "his hand", VT49:17). A variant of this, **camba**, is in VT47:7 defined as "the whole hand, but as flexed, with fingers more or less closed, cupped, in the attitude of receiving or holding". HAND-LINK, see WRIST. Adj. HAVING HANDS **mavoitë**; HANDY, HANDED **maitë** (stem *\*maiti-*) (skilled) (pl. **maisi**. When **maitë** is the final element of names, it is translated "handed" instead of "handy", e.g. **Angamaitë** "Iron-handed", **morimaitë** "blackhanded") For other "handed"-related terms, see HEAVYHAND(ED). Compound LANGUAGE OF THE HANDS **mátengwië** –MA3/LT2:339/VT39:10, FS, VT47:6, 9, 23, KWAR/Silm:429, KAB, LotR:1085 cf. Letters:425, LotR:1015/SD:68, 72, UT:460, VT47:9

HAND-FULL **maqua** (dual **maquat** is attested). Colloquially, the word **maqua** is also used for the "hand" itself (called **má** in formal language); **maqua** may refer to the "complete hand with all five fingers", and the word is therefore also used for a group of 5 similar things (just like the dual **maquat** may refer to a group of 10 similar things; see FIVE, TEN). –VT47:7

HANDLE (vb) **mahta-** (deal with, fight, manage, wield, wield a weapon); pa.t. **mahtanë** is attested. –MAK/MA3, VT39:11, MA3, VT47:6, 18, 19, VT49:10

HANDLE (noun) **tolma** (defined as "protuberance contrived to serve a purpose, knob, short rounded

handle", etc.) –VT47:28

HANG **linga-** (dangle) –LING

HAPPEN – LT2:348 gives **mart-** "it happens" (impersonal). Perhaps read *\*marta-* in LotR-style Quenya; compare **marta-** "[to] chance" in QL:63

HAPPY **valin** (LT1:272 also gives **valimo**, but adjectives ending in **-o** do not occur in LotR-style Quenya), HAPPINESS **vald-** (so in LT1:272; nom. sg. must be either *\*val* or *\*valdë*) (blessedness) It is highly questionable whether these words from early material quoted in LT1:272 are conceptually "valid" in LotR-style Quenya: Originally, they were meant to be related to the noun **Valar**, the Gods being termed the "Happy Ones", but Tolkien later re-interpreted **Valar** as meaning the "Powers". For "happiness" it may be better to use the noun **alassë** "joy", and for "happy" or "joyful, joyous" many writers have used the neologism *\*alassëa*.

HARBOUR **hópa** (haven, bay – *obsoleting* **cópa**, **cópas** in LT1:257); HARBOURAGE **hopassë** –KHOP

HARD **sarda**, **nauca** (the latter also meaning ill-shapen, twisted, *\*small* – see SMALL.); **hranga** (hard; awkward, stiff, difficult). Note: **hranga-** is also a verb "thwart". — VT39:17, WJ:413, PE17:154, 185

HARE **lapattë** –GL:52

HARP (vb) **nanda-**; HARP (noun) **nandë**; LITTLE HARP **nandellë**; HARPING (noun, not adjectival participle) **nandelë**; HARPER **nandaro**, HARP-PLAYER **tyalangan**. (In *Etym*, all but the last of these words are spelt with initial **ñ**, that is, **ng**. Initial **ng** had become **n** in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. But if these words are written in Tengwar, the initial **n** should be transcribed with the letter **noldo**, not **númen**.) HARP-PLAYING **salmë**. HARPING ON ONE TUNE **vorongandelë** ("vorogandele" in the published *Etymologies* is a misreading; see VT45:7) (continuous repetition) –NGAN, TYAL; cf. LotR:1157, LT1:265, LIN<sup>1</sup>

HARSH **naraca** (rending, violent) (possibly "of sounds", but Tolkien's extra comment is partially illegible) –NÁRAK, VT45:37

HARVEST **yávië** (autumn) – evidently *obsoleting* **yávan** in LT1:273. In the Calendar of Imladris, **yávië** was a precisely defined period of 52 days, but the word was also used without any exact definition. Note: here **yávië** refers to harvest time, and it is unclear whether it can also mean "harvest" in the sense "harvested products", though it is derived from a stem meaning "fruit". –LotR:1142, 1145

HAS BEEN, see BE

HASP **tangwa** (clasp) –TAK

HASTE **ormë** (wrath, violence, rushing); HASTY **orna**, **tyelca** (agile) –GOR, KHOR, PM:353

HAT **táta** –GL:71

HATE (vb) **#tev-** (aorist **tevë**), LT1:258 has **mokir** "I hate", read *\*mocin* in LotR-style Quenya? Instead of using these early "Qenya" terms, writers may prefer the later verb **yelta-**, glossed "loathe, abhor" by Tolkien. HATEFUL **sancë**; HATRED **tévië** –LT1:268 (according to

QL:90, *tévië* rather than *tevië* is the correct reading), LT2:341

HAUBERK **ambassë** (breastplate) –QL:30

HAVE – see POSSESS. Cf also NO LONGER TO BE HAD **vanwa** (gone, dead, departed, lost, past, vanished) HAVE AN IMPULSE **horya-** (be compelled to do something, set vigorously out to do) –WJ:366, VT45:22

HAVEN **hópa** (harbour, bay) **londë** (as in *Alqualondë* "Haven of the Swans", UT:417 – but elsewhere *londë* is glossed "entrance to harbour, road in sea") –KHOP

?HAWK **fion** (pl **fioni**, **fiondi**) (Tolkien's gloss was "not certainly legible; the likeliest interpretation would be 'haste', but 'hawk' is a possibility." The translation "haste" is out of the question, as this word would have no plural form. Besides, a quite different word for "haste" [**ormë**] is known.) –PHI

HE, HIM (personal 3rd sg. pronoun): As a pronominal suffix, the entire 3rd person singular "he, she, it" is expressed by the ending **-s**, e.g. **caris** \*(s)he/it does" (VT49:16, 48). Sometimes a verb with no pronominal ending whatsoever implies a subject "he, she, it", e.g. **normë** "he ran" (PE17:58), **firië** "she has breathed forth" (MR:250), **tinë** "it glints" (TIN). A distinctly masculine ending **-ro** does occur in early material (**antaváro** "he will give", LR:63), but was apparently abandoned by Tolkien. The ending **-s** may also appear in the "rare" longer form **-së** (VT49:51, descended from older **-sse**, VT49:20), perhaps distinctly personal (cf. **násë** "he [or she] is" vs. **nás** "it is", VT49:27, 30). The ending **-s** is also attested in object position, e.g. **melinyes** "I love him" (VT49:21; this could also mean "I love her" or "I love it"). "He/she" (or even "it", when some living thing is concerned) does have a distinct form when it appears as an independent pronoun: **se** (VT49:37), also with a long vowel (**sé**, VT49:51) when stressed. (Contrast the use of **sa** for "it" with reference to non-living things.) The independent form may also appear in object position: **melin sé**, "I love him [her]" (VT49:21). Case endings may be added, e.g. allative **sena** or **senna** "at him [her]", "to him/her" (VT49:14, 45-46); **se** also appears suffixed to a preposition in the word **ósë** "with him/her" (VT43:29). A distinct pronoun **hé** can be used for "he/she" = "the other", as in a sentence like "I love him (**sé**) but not him (**hé**)." Genitive HIS/HER (or ITS, of a living thing) would normally appear as the ending **-rya**, e.g. **coarya** "his house" (WJ:369), **máryat** "her hands" (Nam), the latter with a dual ending following **-rya**. "His/her" as an independent word could be **\*senya** (compare **ninya** "my" vs. **ni** "I", **nin** "for me"). – Reflexive pronoun, see HIMSELF. –VT49:16, 51, VT43:29, VT49:15, LotR:1008

HEAD **cár** (**cas-**) (sic in the *Etymologies*, but read apparently **cás** with stem **car-**; see Quenya-English list for a fuller discussion); **nóla** (round head, knoll); HEAD OF HAIR **findessë** (see HAIR). SPEAR-HEAD **nasta** (spear-point, gore, triangle) –KAS, NDOL, PM:345, SNAS/VT46:14

HEAL **#envinyata-** (isolated from the past participle **envinyanta** "healed". The literal meanings are "renew" and "renewed", cf. Aragorn's title **Envinyatar** "Renewer" [q.v.]) –MR:405

HEAP **cumbë** (mound) –KUB

HEAR **#hlar-** (only fut **hlaruva** is attested) –MC:222

HEARING (adj) **lasta** (listening) –LAS<sup>2</sup>

HEART **hón** (physical heart), **órë** (inner mind – concerning this word, see SPIRIT) (Note: a homophone means "rising"), **indo** (mind, mood), **enda** (lit. "centre", not referring to the physical organ, but the **fëa** [soul] or **sáma** [mind] itself; **enda** may be the best word to use for the metaphorical "heart" in general), Tolkien's early "Qenya" also has the word **elwen**. –HEARTED **#honda** (isolated from **sincahonda** "flinthearted"). EYES OF HEARTSEASE (a name of the pansy) **Helinyetilë** HEART OF FLAME **Naira** (a name of the Sun), –KHÖ-N-, LotR:1157, ID, VT39:32, LT1:255, LotR:1015 cf. SD:68, 72, LT1:262, MR:198

HEARTY **lúsina** (of people – used of things, this adjective means "glowing"). If this early Qenya term is to be used in LotR-style Quenya, one would have to assume that it represents earlier **lúpina** (root \*LUTH) and spell it accordingly in Tengwar. –QL:57

HEAT **úrë** (The stem from which this word must be derived was struck out in Etym, but the word occurs in LotR itself, indicating that Tolkien restored the stem in question.) SMOULDERING HEAT, RED [?HEAT] (Tolkien's handwriting was illegible) **yulmë** (Note: a homophone means "drinking, carousal") –LotR:1157 cf. UR; YUL

HEAVE **#amorta-** (only part. **amortala** is attested), HEAVE (of large and heavy things:) **rúma-** (shift, move) (part. **rúmala** is attested) –MC:222 cf. 215, MC:223, 222

HEAVENS, THE **menel** (a sg word, "heaven", as opposed to its English translation), **ilwë** (sky). The form **#Eruma** that turns up in one version of the Quenya Lord's Prayer (in the locative: **Erumandë**) appears to include the divine name **Eru** and must refer to "heaven" as God's abode (but Tolkien simply used **menel** for "heaven" in earlier versions of the Lord's Prayer). IN HEAVEN (adj., more or less = \*HEAVENLY) **meneldëa**. HEAVEN AND EARTH **Menel Cemenyë** –Silm:434/MC:222 cf. 215, LT1:255, VT43:12, 16 vs. 10, VT43:10, VT44:16, VT47:11

HEAVY **lunga**; HEAVY-HANDED **lungumaitë**; HEAVY-HAND (as masc. name) **Lungumá**, **Lungumaqua**. –LUG, VT47:19

HEDGE (jagged hedge of spikes) **caraxë** –KARAK

HEED **cim-**, in the sense of "watch" also **tir-** (**tirin** "I watch", "I heed", 1st pers. aorist), pa.t. **tirnë**; fut. **tiruva** "shall heed" is attested. –GL:39, MC:222 cf. 214, TIR

HEIGHT **#tárië** (only allative **tárienna** "to the height" is attested) –LotR:989 cf. Letters:308

HEIR **aryon** (also **haryon** is glossed as "heir", but this gloss is paranthetic and "prince" is given as the primary meaning. **Hildinyar** is translated "my heirs" in Aragorn's oath; it appears that this is actually a form of **hildo** "follower".) –GAR (see 3AR), LotR:1003, 1004

HELL **Angamando** ("Iron-prison", Morgoth's dungeon-fortress in the First Age. This is the form given in MR; Etym has **Angamanda**, LT1:249/252 has **Angamandu**/**Angamandi** or **Eremandu** "Hells of Iron". In LT1:259, **Mandos** is glossed "hell", but Mandos was simply the

*halls of the dead and not a place of torture. GL:51 also has fatanyu.) –MR:350, MBAD*

HELMET **cassa**, **harna**, **harpa**; the word **carma** is also used for “helm”, but elsewhere Tolkien indicated that he rather wanted **carma** to mean “weapon” or “tool”. –KAS, VT45:21, PM:260/PE17:114

HELP, see BLESS

HELPER: A word for “helper” is apparently embedded in the compound “East-helper”, **Rómestámo**, **Róme(n)star** (so in PM:384, 391; probably ?**Rómenstar** must always become **Rómestar**, but Tolkien cited the form as **Róme(n)star** to indicate the connection with **rómen** “east”). It may be that as an independent word, the -**stámo** “helper” element would manifest as \***sámo** (þ).

HELPFUL **asëa** (þ) (beneficial, kindly) (so according to a late note where the word is derived from \*ATHAYA). Also (as noun) used as the name of the healing plant called in Sindarin *athelas*.

HEM **lanë** (**lani-**), **rima** (edge, border), HEM OF ROBE **lappa** –VT42:8, RĪ, GL:52

HEN **porocë** (barn fowl) –PE16:132

HENCE (from here) **siló**, **sio** –VT49:18

HER 1. (object form of she) – see HIM (the same forms are used for both genders). 2. HER (genitive, “of her”) -**rya** (possessive suffix, e.g. **aratarya** “her sublimity” [WJ:369], **máryat** “her hands” [Nam].) This ending covers the entire 3rd person sg. and may also translate as “his” and “its”; see HIS for further discussion. –WJ:369, VT49:16

HERB **laiquë** –PE17:159

HERE **sís**, **sissë**; also **sinomë** “here, in this place”. The form *si* listed in VT49:33 is defined “here”, but this may be a basic root rather than a Quenya word. **Simen** is used for “here” in Fíriel’s Song (LR:72), but in VT49:33, **simen** is translated “hither”. –VT49:18, LotR:1003, 1004

HERSELF (reflexive pronoun) **immo** (a general sg. reflexive pronoun, covering English “myself, him/herself, yourself”). A specific 3rd person reflexive pronoun “him/herself” is **insë** (for older *imse*; it is unclear whether the latter form was in use in later Quenya). See HIMSELF. –VT47:37

HERO **callo** (noble man). LT1:268 also has **mordo** “warrior, hero”, but in Tolkien’s later Quenya, **mordo** means “obscurity, shadow, stain, smear, dimness”. –KAL

HEW \***pelehta-** (emended from the actual reading **pelekta-**, since Tolkien later decided that **kt** became **ht** in Quenya). The verb **nac-** is defined as “hew, cut” in late material, though in Etym, it was assigned the meaning “bite” instead. –LT2:346, VT49:24

HIDE #**nurta-** (verbal stem isolated from the verbal noun **nurtalë** “hiding” in Silm:120), #**lom-** (LT1:255 gives **lomir** “I hide”; this would become \***lomin** in LotR-style Quenya); **moru-** –LT1:261

HIDING **nurtalë** –Silm:120

HIDDEN **muina** (secret), **halda** (veiled, shadowed, shady), **foina**, **furin/hurin** (concealed); DARK OR HIDDEN **tumna** (low-lying, low, profound, deep) –MUY, SKAL, LT2:340, LT1:271

HIDEOUS CREATURE **ulundo** (deformed creature, monster) –ÚLUG

HIGH **tára** (lofty, tall), **oro-** (in compounds: **oromardi** “high-halls”). The element #**Ar-** in **Arfanyarassë** (a name of *Taniquetil*) is said to mean “high (i.e., noble, revered)”. VERY HIGH **antara** (with **Antaro** as a corresponding proper name, denoting a mountain in Valinor, VT46:17) (lofty). HIGH HEAVEN **tarmenel** (locative **tarmeneldë** also attested), HIGH PLACE #**tarmen** (pl. locative **tarmenissen** attested), HIGH

TIDE **luimë** (flood). –WJ:417, Nam/RGEO:66, WJ:416, VT45:5/VT46:17, VT44:34, VT48:23, 24

HIGH ELVES **Tarquendi**; HIGH-ELVES **Tareldar** –TA, MC:349

HIGH ONES **Aratar** (sg #**Arata**, cf. PM:363). The *Aratar* are the mightiest of the Valar: *Manwë, Varda, Ulmo, Yavanna, Aulë, Mandos, Nienna, and Oromë. Aratar* is also rendered “The Supreme, Exalted Ones”. –Silm 32/381, WJ:402

HIGH SPEECH (= Quenya) **Tarquesta** –TĀ

HILL **ambo** (allative pl. **ambonnar** is attested); **tundo** (stem \***tundu-**) (mound), **oro**; ISOLATED ROUND HILL **tolmen** (boss of shield) HILL-SIDE **amban** (upward slope) (probably obsoleting **amun(d)** in LT2:335) –VT45:5, MC:222, LT1:269, TUN, LT1:256, AM

HIM (and HER) as object may be expressed by **se**, **sé** or (where it follows another pronominal ending) **-s**, e.g. **melin sé** or **melinyes** for “I love him” (/her). These forms are not specifically masculine, but are used of any living person or thing. See HE.

HIMSELF (reflexive pronoun) **immo** (a general sg. reflexive pronoun, covering English “myself, him/herself, yourself”). A specific 3rd person reflexive pronoun “him/herself” is **insë** (for older *imse*; it is unclear whether the latter form was in use in later Quenya). A reflexive ending “he...himself” (and “she...herself”) in **-ssë** existed at one conceptual stage (**melissë**, “he loves himself”), but it is uncertain how lasting this idea was, and the ending seems prone to confusion with other, similar endings. Another reflexive ending is **-xë** (spelt “-kse” in the source), plural **-xer**, dual **-xet**. –VT47:37, VT49:21, 48

HINDMOST **tella** (last); THE HINDMOST **Teleri** (the Last-comers) –TELES, Silm:421

HINT (verb) **hiuta-** –VT46:6 s.v. *ÑIW*

HIP **oswë** –QL:71

HIS **-rya** (possessive suffix, e.g. **coarya** his house. This ending covers the entire 3rd pers sg and also means “her” and “its”). Nouns ending in a consonant take the shorter form **-ya**, e.g. **talya** “his foot”, **macilya** “his sword” (cf. **tál**, **tal-** “foot”, **macil** “sword”). In colloquial Quenya (which used **-rya** = “their” rather than “his, her, its”), the ending **-ya** could be added even to nouns ending in a vowel: **cambeya** (“k”) “his hand”, **yulmaya** “his cup”. –WJ:369, PE17:130, VT49:17, 48

HISTORY **nyárë** (tale, saga), **quenta** (narrative, story), **quentalë** (account, narration), **lúmequentalë**, **lúmequenta** (chronological account), HISTORICAL **lúmequentalëa**. (In VT39:16, **quentalë** is defined as “narration” or “History”, used as an abstract referring to universal History, but also used with particular reference; hence “the history of the Noldor” can be **quentalë Noldoron** or **quentalë Noldorinwa**, but this refers to the

real events rather than an account of them: that part of universal History which concerned the Noldor.) HISTORICAL ACCOUNT **quentasta** (any particular arrangement, by some author, of a series of records or evidences into a given historical account – not History as such, which is **quentalë**). THE HISTORY OF THE ELVES **I-Eldanyäre** –NAR<sup>2</sup>, KWET/VT39:16, LU, LR:199

HITHER **sir**, **sira**, **simen** (but in LR:72, **simen** is used for "here") –VT49:18, 33

HIVE **nierwes** –LT1:262

HOARD **foa** (treasure) –LT2:340

HOBBIT: The genitive plural **periandion** is attested in the *Elaine* inscription, suggesting that the Quenya word for "hobbit" is **#perian** (as in Sindarin) with stem **#periand-**.

HOLE **ecca**, **latta** (pit – Note: a homophone means "strap"), **assa** (perforation, opening, mouth), **terra** (fine pierced hole), **unquë** (hollow). –PE17:188, DAT, GAS, VT46:18, VT46:20

HOLIDAY **meryalë** –MBER

HOLLOW (noun) **unquë** (hole), HOLLOW (adj) **unqua**, **ronta**, **rotwa**; HOLLOW OUT **unca-** –UNUK, LotR:1157, LT2:347

HOLLOWBOLD **Návarot** (Nogrod, Novrod) –WJ:389

HOLLY **ercassë** (probably obsoleting **piosenna** in LT2:347) –ERÉK

HOLY **airë**. The word **aina** also occurs in a number of sources (e.g. VT44:7, 17-18); according to VT43:32 this word is "obsolete except in Ainur", but it may occur in sources post-dating this statement. Yet another word for "holy", **aista**, is seemingly only attested in a translation of "holy spirit" which Tolkien later replaced with a form including **airë** instead (see below). HOLY ONE **ainu** (m.), **aini** (f.) (angelic spirit, god); HOLY PLACE **yána** (fane, sanctuary); HOLY SPIRIT **airefëa** (other version: **fairë aista**; both versions are attested with the dative ending -n attached) –Nam, AYAN/WJ:399, YAN, VT43:36, 37

HOME **már** (also used of the "home" or native land of peoples). The stem **mar-** occurs in the phrase **hon-maren**, q.v. in the Quenya-English wordlist. VT45:33 and VT46:13 give **mar** "home, dwelling" with stem **mard-**, but in *Fíriel's Song*, this is used = "earth" instead (**i-mar** "the earth", ablative **mardello**). Short form **mar** as the final element of compounds: **Eldamar** "Elvenhome"; the vowel is also short in **Mar-nu-falmar**, "the Land [lit. Home] under the Waves". – The word **ambar**, usually translated "world", is also associated with "home, dwelling" in one source. –Silm:408, 428, VT46:13

HOMESTEAD **osta** –LT2:336

HONEY **lis** (**liss-**). In a far earlier source, reproduced in LT1:262, the word for "honey" was **nektë**. This would however become **nehtë** in LotR-style Quenya, since Tolkien later decided that **kt** becomes **ht** in Quenya, and in its new form **nehtë** the word turns up in the Etymologies with the slightly modified meaning "honeycomb". (Note: a homophone means "spear-head, gore, wedge, narrow promontory".) HONEY-BEE **nier**, **nion** –LIS, LT1:262, VT45:38, GL:60

HOOD **telmë** (covering) –TEL

HOOK **ampa**, **atsa** (claw, catch); HOOKED **rempa** (crooked) –LotR:1157/VT47:20, GAT, REP

HOPE (noun) **estel** –WJ:318 (where it is stated that this word was used in Quenya as well as in Sindarin. Here the word is defined as "'hope', sc. a temper of mind, steady, fixed in purpose, and difficult to dissuade and unlikely to fall into despair or abandon its purpose". In MR:320, **estel** is translated "trust".)

HORDE **horma** (host) –LT2:341

HORN **rassë**, **rasco** ("especially on living animal, but also applied to mountains". Cf. **Rasmund** "horned bull" in *Letters*:423 [this seems like Sindarin rather than Quenya] and **Arfanyaras**, **Arfanyarassë** "high white-shining peak [\*horn]", alternative name of **Taniquetil**), **romba** (so in *Etym* and one place in WJ [p. 400: **romba** = "horn, trumpet"] but on p. 368 **róma** is used for "horn", though this is glossed "trumpet-sound" in *Etym*), HORN OF ULMO **hyalma** (shell, conch), **tildë** (point), (horn of animal:) **tarca** (probably obsoleting **taru** in LT2); HORNED **tarucca** (perhaps obsoleting together with **taru**), THE HORNED **Tilion** (a name of the Moon) –RAS/VT46:10, WJ:403/416, ROM/WJ:401 contrast 368, SYAL, TIL, TARÁK, LT2:337,347, Silm:438

HORRIBLE **norta** –VT46:4

HORROR **norto** (glossed "a horror"). The verb **rucin** is glossed "I feel fear or horror" (1st pers. aorist), constructed with "from" of the object feared (e.g. **\*rucin Orcollon** "I fear Orcs") –VT46:4, WJ:415

HORSE **rocco** (defined as "swift horse for riding" in *Letters*:382, "swift horse" in VT46:12), **olombo** (but since Tolkien subsequently changed the relevant stem from LOP to LOP, we should perhaps read **\*olompo**, compare **lopo** in an earlier source), **mairo**; HORSEMAN **roquen** (rider, knight) –ROK/*Letters*:282, 382, VT45:28, PE16:132, GL:56, WJ:372/UT:282

HOST **rimbë** (crowd), **horma** (horde), **liyümë** –RIM/*Letters*:178, 382, LT2:341, VT48:32

HOSTILE **cotya** –KOT

HOT **saiwa**; BLAZING HOT **úrin** (**Úrin** is also a name of the Sun) –LT1:248/265, LT1:271

HOUND **huan** (**hún-**); HOUND OF CHASE **ronyo** –KHUG (see KHUGAN), ROY

HOUR **lümë** (so translated in LotR and in VT43:34; in *Etym* the gloss is simply "time". Allative **lümenna** is attested. Note: **lümë** also means "darkness".) THIS HOUR **#sillumë** (isolated from the ablative **sillumello** "from this hour") –LU, LotR:94, WJ:367, VT44:35

HOUSE **coa** (prob. the most neutral word), **opelë** (walled house), **car** (**card-**) (building), **nossë** (clan, family, kin, people) (LT2:336 gives **indo** "house" and **os(t)** "house and cottage"; these words are probably obsolete – in Tolkien's later Quenya **indo** means "heart", while **osto** means "city". The term **indor** "master of house" can hardly be valid either.) LIGHT OF THE HOUSE **coacalina** (a metaphor for the soul [**fëa**] dwelling inside the body [**hroa**]) –WJ:369/MR:250/VT47:35, PEL(ES), KAR, NŌ/LT1:250, 343, MR:250

HOW **manen** –PM:395

HUE **quilë** (colour) –QL:77

HUGE **haura** –PE17:115

HUMAN **firyā** (*lit. "mortal"; nominal pl. Firyar is attested*) –PHIR, WJ:219

HUMBLED **nucumna** –SD:246

HUMP **tumpo** (stem \***tumpu-**), HUMPBACK **cauco**, HUMPED **cauca** (bent, crooked) –TUMPU, LT1:257

HUNGRY **maita** –VT39:11

HUNT (*noun*), HUNTING **roimë** (*the misreading "raime" occurs in the Etymologies as printed in LR; see VT46:12 for this correction*). No verb "to hunt" is given in Etym, but **roita-** "pursue" is derived from the same stem and can probably be translated "hunt" as well. LT1:260 has **rauta-** "hunt". –ROY<sup>1</sup>

HURL, see FLING

HURT (*vb*) **mala-** (pain) –QL:63

HUSBAND **venno** (*the published Etymologies gives "verno", but according to VT45:7, this is a misreading of Tolkien's original manuscript*); HUSBAND AND WIFE **veru** (married pair – but in a late source, **veru** is also used for "husband" alone, the counterpart of **veri** "wife") –BES, VT49:45

HUSH **quildë** (rest, quiet) –GL:23

HYACINTH (*plant*) **linquë** (Note: Homophones mean "wet" and also "grass, reed"). –PE17:62

## <I>

I (*1st pers. sg*): This pronoun normally appears as the ending **-n** or **-nyë** (VT49:51) added to verbs, e.g. **carin** and **carinyë** "I do", **maruvan** "I will abide". The long form **-nye** must be used if another pronominal ending is to be added after it: **utúvienyes**, "I [-nye-] have found it [-s]". Independent pronouns: **ni** (in the "Arctic" sentence, **ni** is translated "I"), stressed **ní** with long vowel (VT49:51), as in **ní nauva tanomë** "I will be there" (VT49:19; **ní nauva** puts more emphasis on "I" than **nauvan**, with the pronoun expressed as an ending). The dative pronoun **nin** "for me" is transparently **ni** + the dative ending **-n**; other case endings may also be added to **ni**. It may be that **ni**, **ní** can also function as object ("me"), though a distinct form **nye** has also been proposed. The longer pronoun **inyë** may also be used where "I" is emphatic, and presumably can also take case endings. –VT49:48, 50, LotR:1008/1003, Arct. LR:61

ICE **helcë**; ICE-COLD **helca** (*the final –a is missing in the printed Etymologies, entry KHEL, but VT45:21 confirms that this is a typo; the full form also occurs in LT1:254 and Silm*) –LT1:254/Silm:433/KHEL

IDEA **intya** (guess, supposition), **inca** (*cited with a final hyphen in the source, but it does not seem to be a verbal stem*); \***selma** (**Þ**) ("a fixed idea, will". In WJ:319, the word is given as **pelma**, but **Þ** (**th**) would become **s** in the Noldorin Quenya. Cf. **bindë**, **sindë** in WJ:384; see GREY) –INK, VT45:18, WJ:319

IDENTICAL **imya** (same, selfsame) –VT47:37

IDOL **cordon** –LT1:257

IDRIL **itaril**, **itarillë**, **itarildë** (*obsoleting Irildë in LT2*) –PM:346/Silm:436, LT2:343

IF **qui** (in some texts **cë** or **ce**, but the latter form Tolkien defined as "may be" elsewhere); IF ANYBODY **aiquen** (whoever). IF IT BE SO **cenasit**, **cenasit** (may be, perhaps), IF IT BE THAT **cenai** (*but this word probably*

*presupposes cë, ce rather than qui, as the word for "if"*). –VT49:19, PE14:59, WJ:372

ILL **laiwa** (sick, sickly). Since this is derived from a root in **sl-**, the spelling \***hlaiwa** may fit Tolkien's later system better: he derived Quenya forms in **hl-** from roots with this initial combination. (For noun "illness", see SICKNESS under SICK.) BE ILL **quama-** (vomit) –SLIW, QL:76

ILL-SHAPEN **nauca** (hard, twisted, \*small – see SMALL.) –WJ:413

ILLUMINATE **calya-** –KAL

IMAGINATION **síma** (mind), alternative form (?) **isima**; also **nausë** (**Þ**) –VT49:16, NOWO

IMMINENT – BE IMMINENT: **úva-** (impend), nearly always in a bad sense: threaten to come. **Hrivë úva vena** "winter is drawing near to us". –VT49:14

IMMORTAL **ilfirin** –PHIR

IMMOVEABLE **tulca** (firm, strong, steadfast; Note: there is a homophone meaning "fix, set up, establish") –TULUK cf. LT1:270

IMPLEMENT (prob. noun) **yaima** –GL:37

IMPEDED **tapta**; nominal pl. **taptar** was used = **tapta tengwi** "impeded elements", a term for *consonants* (sg. #**tapta tengwë**; in the pl. we would rather expect \***taptë tengwi** with the pl. form of the adjective). –VT39:17

IMPEND **úva-** (be imminent), nearly always in a bad sense: threaten to come. **Hrivë úva véna** "winter is drawing near to us". –VT49:14

IMPORTANT **valdëa** (of moment) –QL:102

IMPOSSIBLE TO RECOUNT **únyárima** ("sc. because all the facts are not known, or the tale is too long"), IMPOSSIBLE TO SAY/PUT INTO WORDS **úquetima** (unpronounceable, unspeakable), A THING IMPOSSIBLE TO BE OR TO BE DONE **únat** –WJ:370, VT39:26

IMPULSE **felme** (emotion), **hórë**; BODY-IMPULSE **hroafelmë** (impulses provided by the body, e.g. physical fear, hunger, thirst, sexual desire), SPIRIT-IMPULSE **fëafelmë** (impulses originating with the spirit, e.g. love, pity, anger, hate); IMPULSIVE **hórëa** (*the gloss "impulsion" in the printed Etymologies is a misreading, VT45:22*); HAVE AN IMPULSE **horya-** (be compelled to do something, set vigorously out to do) –KHOR, VT41:19 cf. 13, VT45:22

IN **mi** (within), **imi**; IN THE **mí** (*for \*mi i?*) (*The version of Nam in LotR has mí where the version in RGEO has the more correct form mi.*) IN or AT: **së**, **se** (*the form with a long vowel may be preferred since se is apparently also a 3rd person pronoun*) This preposition **së** is apparently related to the locative ending **-ssë** (plural **-ssen**, dual **-tsë**) that would be the most typical way of expressing "in, on, at" in Quenya. IN, INWARDS, see separate entry INWARDS. –MI, VT43:30/VT44:18, 34, Nam, RGEO:66, VT43:30, 34

IN- (*prefix denying presence or possession of thing or quality*) **ú-** (not-, un-) –VT39:14; according to LR:396 s.v. UGU, this prefix usually has a "bad sense", cf. **vanimor** "fair folk" vs. **úvanimor** "monsters".

INADEQUATE **penya** (*pl. penyë is attested*) (lacking). INADEQUATE SIGN #**penya tengwe** (only pl. **penyë tengwi** is attested). This term, also translated "lacking signs", was used in early Elvish analysis of Quenya as

the term for vowels with no preceding consonant, held (in many cases incorrectly) to have lost such a consonant. – VT39:6, 8

IN A VERY GREAT NUMBER **úvëa** (abundant) –UB

IN FRONT OF (of spatial relationships) **opo**, **pó** (before) –VT49:12

INCARNATE (noun) **#mirroanwë** (only pl. **mirroanwi** "incarnates" is attested) –MR:350

INCITEMENT **siulë** –SIW

INCLINE (noun) **talta** –TALÁT

INCLINED **penda** (sloping down) –PEN

INDEED (interjection) **é**. Can be prefixed to sentences, as in **e man antaváro?** "What will he give indeed?" (LR:63); this **e** would seem to be a short variant of **é**. –VT45:11, LR:63

INDEX FINGER (first finger) **lepetas** (evidently **lepetass-**), also **tassa**. This finger is also called **emmë**, **emya** (terms used in children's play, basically "mother, mummy"; also used = "index toe"). –VT47:10, 26, VT48:5  
INDEX TOE, see INDEX FINGER

INDICATE **tana-** (show) (Note: **tana** also means "that"), **tëa-** (note: not to be confused with the noun **tëa** "straight line, road"), pa.t. **tengë** (VT43:38). INDICATION **tengwë** (sign, token, writing – pl **tengwi** is attested) INDICATED (adj) **tengë**. –MR:385, VT39:6, WJ:394, 395 cf. TEK, VT39:6

INDIVIDUAL **nassë** (person) –VT49:30

INDUCE **sahta-** (**Þ**) (referring primarily to inducing someone to do something against their will or conscience). –VT43:22

INDUCEMENT TO DO WRONG **#úsahtië** (temptation). Attested in the allative case (**úsahtienna**). –VT43:23

INFLICT PENALTY, see PUNISH

INJURE **hyan-** –PE16:145

INK **móro** –PE16:133

INLANDS **Mittalmar** (the central region of Númenor) – UT:165, 454

INNER MIND **órë** (heart) (Note: a homophone means "rising") –LotR:1157

INSECT (small insect) **pí** (fly) –VT47:35

INSERT **mitta-** –VT43:30

INSIDE, TO THE **mir**, **minna** (into) –MI

INSIGHT **tercen**; OF INSIGHT, lit \*INSIGHTFUL **#tercenyä** (only pl **tercenyë** is attested) –MR:230

\*INSTRUCT (Tolkien's gloss: "give instructions to") **pëanta-** –QL:72

INTELLECT **handelë**; INTELLIGENCE **handassë**; INTELLIGENT **handä** (understanding) –KHAN

INTERCHANGE OF THOUGHT (= telepathy) **ósanwë** (communication of thought). –VT39:26

INTERIOR (adj) **mityä** –MI

INTO **mir**, **minna** (to the inside), variant **mina**. –MI, VT43:30

INUNDATE **oloiya-** (flood) –VT42:10

INVENT **auta-** (devise, originate) (Note: a homophone means "pass"); INVENTION **aulë** –GAWA

INWARDS – a word **imbë** said to be the adverb "in(wards)" appears in VT45:18 (not clearly identified as a Quenya word), but in LotR, **imbë** (**imbi**) is the preposition

"between".

INZILADÛN **Palantir** –UT:223, Silm:324

IRELAND **Íverind-** (As indicated by the hyphen, some ending is needed – a Quenya word cannot end in **nd**. The normal form must be \***Íverin**, becoming **Íverind(e)-** before an ending, e.g. genitive \***Íverindo**, locative \***Íverindessë** [cf. **Lórien**, locative **Lóriendessë**]. The name is also given as **Íwerin** or **Iverindor**, "an island off the west coast of Tol Eressëa" – Eressëa later becoming England in this early version of Tolkien's mythology.) –LT2:344, cf 285

IRON **anga**, IRON or STEEL **erë**, **eren**; OF IRON **angaina**; IRON-HANDED **Angamaitë**; IRON-GAOL **Angamando** (Angband) –ANGÁ/LotR:1157, LT1:252, LT1:249, 268, Letters:425 cf. LotR:1085, MR:350

ÍRITH **Irissë** –PM:345

IS see BE

ISLAND, ISLE **lóna**, **tol** (stem **toll-** as in the pl **tollí**; the plural was misread as "tolle" in the Etymologies as printed in LR, see VT46:19). According to Silm:438, **tol** is used of islands "rising with sheer sides from the sea or from a river". LT1:269 defines a **tol** as "any rise standing alone in water, plain of green, etc." STEEP ISLE **tollë** (apparently simply the fuller form of **tol**). THE LONELY ISLE **Tol Eressëa** (**tol** "isle" often being omitted) –LONO, TOL/VT46:19/VT47:13, 26, RGEO:70

ISOLATED ROUND HILL **tolmen** (boss of shield) – LT1:269

ISOLATED TOWER **mindó** –MINI

ISOLATED TREE **ornë** –ÓR-NI- (see ORO)

ISSUE **uswë** (escape) –LT1:251

ISSUE OF WATER **ehtelë** (fountain, spring) –KEL

ISTHMUS **yanwë** (bridge, joining) –YAT

IT (impersonal 3rd sg. pronoun – notice that "personal" forms are used of all living things including plants; see HE): As a pronominal suffix, the entire 3rd person singular "he, she it" is expressed by the ending **-s**, e.g. **caris** "(s)he/it does" (VT49:16). The ending **-s** is also attested in object position, e.g. **utúvinyes**, "I have found [utúvinye-] it [-s]". "It", with reference to non-living or abstract things, does have a distinct form when appearing as an independent pronoun: **sa** (VT49:37), with long vowel (**sá**, VT49:51) when stressed. It is attested in object position: **carë sa**, "to do it" (VT49:34). Another word for "it" or "that" is **ta** (though in some sources, Tolkien used **ta** for plural impersonal "they, them" instead). Case endings may probably be added to **sa**, e.g. dative \***san** "for it" (cf. **nin** "for me"); **sa** also appears suffixed to a preposition in the word **ósa** "with it" (VT43:29). Genitive ITS would normally appear as the ending **-rya** (only attested with personal meanings "his, her" – see HIS). "Its" as an independent word may be \***sanya**, formed from \***san** as the dative form of **sa** "it" (compare **ninya** "my" vs. **ni** "I", dative **nin** "for me"). –VT49:16, 51, VT43:29, LotR:1008, TA

ITSELF (reflexive pronoun used on non-living things) **imma** (also used as noun "same thing"); also in the form **insa**. –VT47:37

## &lt;J&gt;

JACKET **vacco** (cloak) –GL:21

JAIL see GAOL

JANUARY **Narvinyë** (*In LT1:252, the word for January is **avestalis**, and the latter part of the month is called **Erintion**, but these words are hardly conceptually valid in LotR-style Quenya.*) –LotR:1144

JAW **anca** (*translated "jaws" in the appendices to LotR and Silm, but **anca** is sg and is glossed "jaw" in Etym. GL:37 has **cá** [spelt "ká"]*) –LotR:1157, Silm:427, ÁNAK

JERK (vb) **rihta-** (give quick twist or move), (noun:) **rinca** (twitch, trick, sudden move) –RIK(H), VT46:11 cf. RIK(H)

JESUS **Yésus** –VT43:31

JEWEL **mirë** (pl. **míri** is attested); SHINING JEWEL **miril** (treasure, precious thing). \*NOLDO-JEWEL (= *Silmaril*) **Noldomírë**, **Noldomír**; WITH ADORNMENT OF RED JEWELS **carnimírië** (a pl form? Sg \***carnimírië**? Letters:224 has **carne-** instead of **carni-**.) JEWEL OF YAVANNA **yavannamírë** (a fragrant evergreen tree with scarlet fruit, brought to Númenor by the Eldar) –MIR/Silm:434, Nam, ÑGOL/VT46:3, LotR:505 cf. Letters:224, UT:472

JOIN: The intransitive verb **verya-** + allative is suggested to mean "be joined to"; this is also the idiom for "get married to" (see MARRY). JOINING (noun) **yanwë** (isthmus, bridge) –YAT, also VT45:45 (*where the stem is given as YAN rather than YAT*), VT45:46

JOURNEY (noun) **lenda** –PE17:60

JOY **alassë** (merriment) –GALÁS

JUDGE (vb) **#nam-** (1st person aorist **namin** "I judge" in VT41:13). An alternative form **#nav-** occurs in **navilwë** "we judge" –VT42:34, VT48:11

JUDGE (noun) **Námo** (Ordainer – *the name of a Vala. In MR:150, though, **Námo** is glossed JUDGEMENT [of what is]. Note: a homophone **námo** means "person".* –Silm:411

JUDGEMENT **námië** – defined as "a (single) judgement" or "a (single) desire". A JUDGEMENT **náma** (desire). JUDGEMENT (*of what is*) **Námo** (but this is elsewhere glossed "Ordainer", and the ending -o normally does indicate something animate/masculine rather than something abstract). –VT41:13, MR:150

JUICE **sáva**, **pirya** (syrup) –SAB, PIS

JULY **Cermië** –LotR:1144

JUNE **Nárië** –LotR:1144

JUMP **cap-** (pa.t. **campë**) (leap) –QL:45 cf. PE16:134

JUPITER **Alcarinquë** (*Basic Quenya:24, cf. Silm:55. According to LT1:260, **Morwen** (there translated "daughter of the dark") is a name of Jupiter, but this may not be a valid word in Tolkien's later Quenya. LT1:265 also mentions **Silindo** as a name of this planet.*)

JUST **faila** (fair-minded, generous) –PM:352

## &lt;K&gt;

KEEN **laica** (*the printed Etymologies has a final –e instead of –a, but this is a misreading; see VT45:25*) (sharp, acute, \*piercing); KEENNESS (*of perception*) **laicë** (acuteness). The conceptual validity of these words

is questionable; see PIERCING. –LAIK

KEEPING (*safe keeping*) **mando** (custody) –MR:350  
KHAZAD-DÛM **Casarrondo** (Dwarrovault) –WJ:389  
KILL, see SLAY

KIN **nossë** (house, people). DEAR KINSMAN, see DEAR. –LT1:250, 272/LT2:338

KIND **nostalë** (species) –LT1:272

KINDLE **tinta-** (cause to sparkle), **narta-**; in older [TLT] materiel also **туру-**, **tunda-** (*Note: there is a homophone meaning "tall"*) –Silm:438, VT45:37, LT1:270

KINDLY **asëa (b)** (beneficial, helpful) (*so according to a late note where the word is derived from \*ATHAYA*). Also (as noun) used as the name of the healing plant called in Sindarin *athelas*.

KING **aran** (pl **arani** is attested) *In Etym, the Quenya word for "king, chieftain" is **haran** pl. **harni**, but evidence from LotR, WJ and UT shows that Tolkien changed it to **aran** pl **arani**. Cf. **asëa aranon** "kingsfoil", **i arani Eldaron** "the Kings of the Eldar", **Arandor** "kingsland", **aranya** "my king", **arandil** "king's friend, royalist", and **arandur** "king's servant, minister".) LT1:273 has **vardar** "king", but this is hardly a valid word in LotR-style Quenya. KINGLY BULL **Aramund** (*this may not be pure Quenya, because of the final consonant cluster*) –3AR, LotR:899, WJ:369, UT:165, 193, 313, Letters:386, 423*

KINGDOM **#aranië** (attested with the suffix –**lya** "thy" added). Earlier versions of the text in question had other forms: **#turinasta**, **#turindië** (both also occurring with a long **ú**). –VT43:12, 15

KINGSFISHER **halatirno**, **halatir** (**halatirn-**) (*lit. "fishwatcher"*) –SKAL<sup>2</sup>, TIR

KINGSFOIL (*athelas*, a healing plant) **asëa aranon** – LotR:899

KISS (vb.) **miqu-** "to kiss", pa.t. **minquë** (not to be confused with the cardinal **minquë** "eleven"). (QL:61). Noun A KISS **miquë** (QL:61).

KNEE **occa** –QL:70

KNIGHT **roquen** (rider, horseman) –UT:282 cf. WJ:372

KNOB **tolma** (defined as "protuberance contrived to serve a purpose, knob, short rounded handle", etc.), **tolos** (lump) –VT47:28, LT1:269

KNOCK **#pet-** (strike), pa.t. **pentë** given. The verb is cited as "**pete**", perhaps with a suffixed stem-vowel. KNOCK (*keep on knocking*) **tamba-** –QL:73, TAM

KNOLL **nóla** –NDOL

KNOT **narda**, **nútë** (bond). Pl. perhaps \***núter** not \***núti**; cf. the similar formation **tyávë** "taste", pl **tyáver**. –SNAR, NU

KNOW **ista** (pa.t. **sintë**, also **isintë**; according to VT48:25 the pa.t. is "certainly irreg."), KNOW ABOUT **hanya-** (understand, be skilled in dealing with), KNOWLEDGE **handë** (understanding), **ista**, **istya**, **issë** (lore), **nólë** (long study, lore, wisdom). (*In Etym this word is spelt with initial ñ, that is, **ng**. Initial **ng** had become **n** in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. **Nólë** is so spelt also in Silm:432. But if this word is written in Tengwar, the initial **n** should be transcribed with the letter **noldo**, not **númen**.)*



HAVING KNOWLEDGE **istima** (wise, learned) –IS, VT48:25, LT2:339; KHAN, ÑGOL, Silm:432  
K-SERIES **calmatéma** –LotR:1154

<L>

LABIALS **parmatéma** (p-series); LABIALIZED SERIES **quessetéma** –LotR:1154

LABERNUM **Lindeloktë** (singing cluster). (So in LT1:258, but Tolkien later decided that **kt** became **ht** in Quenya. Read **\*Lindelohhtë?**) –LT1:258

LABOUR (vb) **móta-** (toil), **moia-** (be afflicted) –MŌ, VT43:31

LACKING (adj.) **penya** (pl. **penyë** is attested) (inadequate). LACKING SIGN **#penya tengwe** (only pl. **penyë tengwi** is attested). This term, also translated "inadequate signs", was used in early Elvish analysis of Quenya as the term for vowels with no preceding consonant, held (in many cases incorrectly) to have lost such a consonant. –VT39:6, 8

LADY **heri** –KHER, LT1:272 (GL:45 has **quimellë**). A quite different word which Tolkien also translated "Lady" is **massánië**, literally "breadgiver", the title of the "Lady" or the highest among the elven-women of any people, she having the right to keep or give away *lembas* bread. See PM:404.

LAKE **ailin** (pool) (LT2:339 also has **ailo**), **ringwë** (cold lake, pool [in mountains]). In the Etymologies as printed in LR, this word is cited as "ringe", but according to VT46:11, **ringwë** is the proper reading. –AY/LT2:339, RINGI/VT46:11

LAMENT (vb) **naina-** (also longer **nainaina-**), **nyéna-**; LAMENT (noun) **nainië**, **nairë** –NAY/VT45:37, LT1:262, RGeo:66

LAMP **calma** (light), **calar** –KAL/LotR:1157, VT47:13

LAND **nóre** (dwelling-place, race, country, region where certain people live, nation, native land, family), **nór** (meaning "'land' as opposed to water or sea", WJ:413). In compounds **#-ndor** (when the first part of the compound end in a vowel, e.g. **Valandor** "Vala-land", alternative form of **Valinor**), or **-nor**, **-dor** (the latter can only occur when the first part of the compound ends in **-l**, **-r**, or **-n**; in other combinations **d** cannot occur in Noldorin Quenya). Another ending occurring in the names of lands is **-sta** (see VT43:15). Cf. also **lóna** (remote land difficult to reach, island. Note: a homophone means "dark"); WESTLAND **Númenor**, **Númenóre** (Westernesse); LAND OF GIFT (a name of Númenor) **Andor** (< **\*Annador**, see GIFT), LAND OF THE WEST **Númendor**, LAND OF THE VALAR **Valinor**, **Valinóre**. –NDOR/NŌ/Silm:430/ WJ:413, LONO, Silm:414, 313, 430, VT49:26

LANGUAGE **quetil** (tongue, talk), **lambë** (tongue). The latter was "the usual word, in non-technical use, for 'language'." (WJ:394) Only the Loremasters used the technical term **tengwesta** "system or code of signs" instead; this word is also glossed "grammar". Notice that **lambë** is also used for "dialect" (VT39:15). LANGUAGE (as an abstract, the ability to speak or the "art" of making speech) **tengwestië**. LANGUAGE with especial reference to phonology: **Lambelë**. LANGUAGE OF THE VALAR

**Lambë Valarinwa** (lit. *"Valarin language"*), LANGUAGE OF THE ELДАР **Eldarissa** (the latter may not be a valid word in LotR-style Quenya), LANGUAGE OF THE HANDS **mátengwië** –KWET/VT45:25, WJ:394, 397, VT39:15, LT2:339, VT47:9

LARCH **finë** (stem **\*fini-**) –SPIN (the word is also glossed "a single hair", PM:362)

LARGE **hoa** (big), also **alta**, **alat-** (great in size) (Tolkien's definition of **alta** word was actually illegible, but see GREAT), **úvëa** (very large, abundant, in a very great number), **úra** (note: a homophone means "nasty, evil"; some would say these later glosses render the word **úra** = "large" obsolete.) –PE17:115, ÁLAT, UB, UR

LARK **lirulin** (prob. **\*lirulind-**, cf. **lindo** "singing bird") –MR:238/252, LIN<sup>2</sup>

LAST (adj.) **tella** (hindmost), **telda** (final), **métima** (final, ultimate), **telwa** (late), LAST YEAR **yenya**; LAST DAY OF YEAR **quantien**, THE LAST-COMERS **Teleri** (the Hindmost) –TELES, WJ:411, MC:222 cf. 215, LT1:267, YEN, Silm:421

LASTING **vóre** (adj.?), also **vóreä** (continuing, enduring); LASTING QUALITY **voronwië** (endurance) –VT45:7, BORÓN

LATE **telwa** (last) –LT1:267

LAUGH **lala-** –PM:359 cf. 343. (Note: a homophone means "deny".) Past tense perhaps **\*landë**, given the derivation stated (whereas **lala** "deny" might have the past tense **\*lalanë** or **\*lallë**).

LAW **sanyë** (P) (rule), **axan** (rule, commandment, as proceeding primarily from Eru; pl. **axani** is attested); LAW-ABIDING **sanya** (P) (normal, regular) (variant **vorosanya** with a prefixed element meaning "ever"). –STAN, WJ:399, VT39:30, 23, VT46:16

LAWN **palis** (sword) –LT1:264

LAY **lirilla** (song) –LT1:258

LEAD **tulya-** (+ allative: lead into). Another form of similar meaning, **mittanya-**, was possibly abandoned by Tolkien. –VT43:22

LEAD (the metal) **canu**, LEADEN **canuva** –LT1:268

LEAF **lassë** (pl. **lassi** is attested); HAVING MANY LEAVES **lillassëä** (pl. **lillassië** is attested); COLLECTION OF LEAVES **olassië** (foliage); PUT FORTH LEAVES OR FLOWERS **\*lohta-** (altered from the actual reading **lokta** because Tolkien later decided that **kt** became **ht** in Quenya) (sprout). LEAF-SHAPED **lassëcanta**; LEAF-FALL **lassëlanta** (autumn or the beginning of winter; see also FADING); LEAF-GREY **lassëmista** –LAS<sup>1</sup>, Nam, VT39:9, LT1:254, MC:222, 223, Letters:282, LT1:258, KAT, LotR:505 cf. Letters:224

LEAGUE **lár** (basic meaning "pause" – in marches a brief halt was made for each league). A **lár** was defined as five thousand **rangar**; see YARD. A **ranga** was approximately 38 inches, so a **lár** was "5277 yards, two feet and four inches [ca. 4826 meters], supposing the equivalence to be exact" – close enough to our league of 5280 yards to justify this translation. –UT:285

LEANING **talta** (sloping, tilted) –TALÁT

LEAP **cap-** (jump); **halta-**; LEAPING (noun) **haloitë** (pl. **haloisi** is attested) –PE16:134, LT1:254

LEARN **#par-** (acquire information, not by experience or observation, but by communication, by the instruction, or by written accounts, of others). **Paranyë (apárien) parmanen**, "I am learning (have learnt) by means of a book" –PE17:180

LEARNED **istima** (wise, having knowledge), **nóla** (wise). (In Etym, the latter word is spelt with initial **ñ**, that is, **ng**. Initial **ng** had become **n** in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. Cf. also the spelling of the related word **nólë** in *Silm*:432. But if this word is written in Tengwar, the initial **n** should be transcribed with the letter **noldo**, not **númen**.)

LEARNED MAN **istyar** (scholar) –IS, ÑGOL

LEATHER (dressed leather) **alu** –QL:30

LEAVE (vb) **auta-** (go away, pass), *pa.t.* **oantë, oantië** (in the physical sense "went away [to another place]") or **vánë** ("the most frequently used past [tense]" – less "physical" than **oantë**, meaning "disappeared" rather than "went away"), *perf.* **avánië** (pl **avánier** is attested); *perf.* **vánië** with no augment may occur in verse. For "leave", Etym also has **lesta**, *pa.t.* **lendë**; this is also the past tense of "go". The stem from which **lesta-** is derived was "replaced" by another. **Lesta** has a wholly different meaning in later writings; see GIRDLE, MEASURE. LEAVE OUT **hehta-** (*pa.t.* **hehtanë** is given but seems perfectly regular) (put aside, exclude, abandon, forsake) –WJ:366, ELED

LEAVE (noun) – with leave of: **lenémë** (+ genitive)

LEFT **hyarya**; LEFT HAND **hyarma**, LEFT-HANDED **hyarmaitë** (stem **\*hyarmaiti-**) –KHYAR, VT47:6

LEG **telco** (pl. **telqui**) (stem) –TELÉK

LEGENDARIUM OF THE FATHERS OF MEN **Atanátáron** (*lit. simply "of the Fathers of Men"*) –MR:373  
LEGOLAS **Laiqualassë** –LT1:267

LEMBAS **coimas** (life-bread) (*prob. coimast[a]-, cf. mastá "bread"*) (life-bread) –*Silm*:406/429

LENGTHENED **taina** (extended, stretched, elongated); LENGTHENING **tailë** (extension) –TAY *cf.* VT39:7

LESS **mis** (*adverb*); suffix –LESS –**lóra** (= "without"; this –**lóra** is a suffix used to derive adjectives; Tolkien gave the example **ómalóra** "voiceless"). The earlier "Qenya" suffix –**viltë**, –**valta** of similar meaning may not be valid in LotR-style Quenya. –PE14:80, VT45:28, GL:23

LESSEN **píca** (*part. #pícala* is attested) (dwindle) –MC:223, 222

LET (see ALLOW); LET GO **lerya** (release, set free), LET GO or LET LOOSE **sen-** (to free). LET IT BE THAT **nái** (in *Namárië*: **nai**; the editor conjectures that **nái** is an etymological form, VT49:36). –VT41:5, 6; VT43:18, VT49:28

LETTER **tengwa** (pl. **tengwar** is attested; this word was used primarily of the Fëanorian letters. However, the term "Tengwar of Rúmil" occurring in LotR:1151 seems to indicate that the word **tengwa** can indeed be used of a letter of any kind, not only the Fëanorian letters. In non-technical use **tengwa** may also be translated "consonant" [q.v.]. It is uncertain whether **tengwa** "letter" can be used in the sense mail, text sent in the post; the primary meaning is clearly "character, a single symbol in writing".) The noun **tengwa** is also the source of the verb

**tengwa-** "read". – Another word for "letter" is **sarat** (pl. **sarati** is attested) – an older [MET] word Tolkien notes was used of "a 'letter' or any individual significant mark", used of the Rúmilian letters after the invention of the Fëanorian Tengwar (but cf. the term "Tengwar of Rúmil" mentioned above). –TEK, WJ:396, VT49:48, LotR:1151

LIBERTY (see FREE); – DEPRIVE OF LIBERTY **avalerya-** (bind, make fast, restrain) –VT41:5, 6

LICK **salpa-** (sup, sip), **#lav-** (**lavin** "I lick", 1st pers. aorist; past tense **#lávë** is attested in the word **undulávë** "downlicked" in Nam); LICK (frequentatively) **lapsa-** – SÁLAP *cf.* LT1:266, DAB/Nam

LIE (noun, = untruth) **furu** (read perhaps **\*huru** since Tolkien decided that **fu-** becomes **\*hu-** in Quenya) – LT2:340, GL:36

LIE (1) (vb, not "tell a lie" but "lie [horizontally]") **caita-** (*pa.t.* **#cainë** with the alternative **cëantë**); LIE HEAVY **lumna-** (Note: this is also an adjective meaning "lying heavy"; see OPPRESSIVE) –Nam/RGEO:67, VT48:12, 13, DUB

LIE (2) (vb, tell a lie) **fur-** (conceal) (read perhaps **\*hur-** since Tolkien decided that **fu-** becomes **\*hu-** in Quenya) – LT2:340

LIFE **#coivië** (attested with a pronominal suffix: **coivierya**, "his/her life"), **cuilë** (being alive; obsolescing **coi**, **coirë** in LT1:257; the latter means "stirring, spring" in Tolkien's later Quenya); NEW LIFE **laito**, **laisi** (vigour, youth), LIFE-BREAD **coimas** (*prob. coimast[a]-, cf. mastá "bread"*) (lembas) –VT49:41, 42, KUY, LT1:267, *Silm*:406/429

LIFT UP **orta-** (raise, rise; *pa.t.* **ortanë** is attested) – Nam/ORO/RGEO:67

LIGHT **cálë, cala**; A LIGHT **calina** (which is basically the adjective "light", but it is used substantively in **coacalina**; see LIGHT OF THE HOUSE under HOUSE), **calma** (lamp), GOLDEN LIGHT **laurë**, LIGHT (adj) **calina**; RAY OF LIGHT **alca**; GLITTERING LIGHT **rilma**; STARLIGHT or LIGHT OF SILPION (Telperion) **silmë** (†silver), MOONLIGHT **isilmë**; FLASHING OR [?STARRY] LIGHT **éllë**; EMIT LIGHT **faina-**; LIGHT-ELVES, ELVES OF THE LIGHT **Calaquendi**; LIGHT-CLEFT **Calaciryá** (*gen. Calaciryó* is attested) –KAL, MR:250, VT49:47, AKLA-R, RIL, SIL/LotR:1157, MC:223, VT45:12 PHAY, WJ:361/ *Silm*:61, RGEO:70/Nam

LIKE (vb): "I like it" can be paraphrased as **nas mara nin**, "it is good to me" (good from my perspective) (VT49:30). The idiom thus involves the verb "to be" + **mará** (read **mára**) "good" + a dative form representing what in English is the subject.

LIKE (*prep*) **ve** (as) The expression "like that" (= "so, also") may be translated **ta** as in **ta mará** "so good" – Nam/RGEO:66, 67, VT49:12

LIKEN **sesta-** (compare) –QL:82

LILY **indil** ("or other large single flower"), **nénu** (= yellow water lily) –WJ:399, LT1:248

LINE OF SURF **falassë** (beach, shore) –*Silm*:431

LINDI **Lindi** (What the Nandorin Elves called themselves; the word could be adopted unchanged into Exilic Quenya. Sg **#Lindë**?) –WJ:385

LINDIL Sindarin form of LINDI, q.v. –WJ:385

LINDON **Lindon**, **Lindónë** –WJ:385

LINGER **lenda-** –VT45:27

LINGUISTIC LOREMASTERS (VT48:6)

**Lambengolmor** (sg. –**ngolmo**); see LOREMASTER under LORE. –VT48:6

LINE **tië** (path, direction, course, way, road), **tëa** (straight line, road) (note: *not to be confused with the verb **tëa-** "indicate"*), **tëma** (row, series) (pl. **tëmar** is attested in LotR:1153) –TE3/RGEO:67, TEÑ

LINK (noun) **#limë** (stem \***limi-**), isolated from **málimë** "hand-link = wrist" –VT47:6

LIP **pé** (so according to late sources; glossed "mouth" in the *Etymologies*, stem PEG), dual **peu** "the two lips, the mouth-opening". Early "Qenya" had **cila** for "lip". –VT39:9/VT47:12, 35, GN:24

LION **rá** (pl **rávi**) (so in *Etym*; LT1:260 has **rau**, but pl **rávi** is the same.) (Note: **rá** is also a preposition meaning "on behalf of".) SHE-LION **ravennë** –RAW, LT1:260

LIVID (adj) **sírima** (flowing) –LT1:265

LISTEN **lasta-**; LISTENING (adj) **lasta** (hearing) –LAS<sup>2</sup>

LITTLE (see also SMALL) **titta** (tiny). LITTLE ELF **Teler**, **Telellë** (adj. **telerëa**, **telella**); LITTLE FINGER **lepınca**, **lepincë** (with stem **lepinci-** given older form **lepinki**, VT48:18), **nícë**; in children's play also called **winimo** "baby" (Exilic \***vinimo**). LITTLE TOE, see under TOE. –TIT, LT1:267, VT47:10, 26, VT48:5

LO! **ela** (look! see!) (directing sight to an actually visible object), also **yé** (now see!) Note: a homophone means "what is more". –WJ:362 cf. 360, VT47:31

LOAF **cornë** –LT1:257

LOATHE **yelta-** (abhor); LOATHING (noun) **yelmë** ("yelma" in the published *Etymologies* is a misreading, VT45:11); LOATHSOME **yelwa** –DYEL, VT45:11

LOCK OF HAIR **findë** (tress), **fassë** (shaggy lock, tangled hair) –SPIN

LOFTY **tára** (tall, high); compare **antara** "very lofty". Also **arta** (exalted, noble; note that homophones mean "athwart" and also "fort"). (According to *Letters:282*, **Varda** means "Lofty" [WJ:402 has "the Sublime"], but this word should probably not be used as a common adjective.) LOFTY TOWER see TOWER. –TÁ/Silm:437/ LT1:264, VT45:36, VT46:17, PM:354

LOGDRAWING **turuhalmë** –LT1:270

LONELY **eressëa** (solitary); LONELY ISLE **Tol Eressëa** (**tol** "isle" often being omitted) –ERE, RGEO:70

LONG (adj) **anda**, **sóra** (trailing); LONG AGO **andanéya**, **anda né**; LONG AND THIN **lenwa** (straight, narrow); LONG (adverb, of time:) **andavë**; LONG YEAR (144 solar years, an Elvish "century") **yén** (pl. **yéni** is attested) LONG-MARK **andatehta** –ÁNAD, LT2:344, 341, VT49:31, LotR:989, Nam/LotR:1141/YEN, TEK

LONG FOR **milya-** (Note: **milya** is also an adjective "soft, gentle, weak"); GREAT LONGING **mavoinë** –MIL- IK, LT2:345

LONG-LASTING **voronwa** (enduring) –BORÓN

LOOK AT **yéta-**; LOOK! (interj) **en** (there, look! yonder) LOOK! **ela** (lo! see!) (directing sight to an actually visible object) LOOK FOR **saca-** (pa.t. **sácë**) (pursue, search) –LT1:262, EN, WJ:362 cf. 360, QL:81

LOOM (noun) **lanwa**, in Tolkien's early "Qenya" also **windelë** –LAN, LT1:254

LOOSE **lenca-** (in the printed *Etymologies*, the **n** of this word was misread as **u**, VT45:27), **lehta-** (slacken). LET LOOSE **sen-** (let go, free) –LEK, VT43:18

LORD **heru** (pl. **#heruvi**, gen.pl. **#heruion**), **hér**, as final part of compounds: **#her**, e.g. **Ostohér** "City-Lord". The form **Héru** with a long **é** occurs in VT43:28, 29 (where **i Héru** "the Lord" refers to God). LORDSHIP **hëré**; LORD OF TREES **Aldaron** (a name of Oromë) –LT1:272, *Silm*: 432, *Letters:282*, VT44:12, LotR:1122, *Silm*:32, 378, VT41:9

LORE **nólë** (long study, wisdom, knowledge), **†ingolë** (deep lore, magic [in WJ:382, the gloss is simply "lore", and the word is not stated to be poetic]), **issë**; SECRET LORE **noiwë** (wisdom). (These forms may obsolete **nólemë** in LT1:263. In some sources, **nólë** and **noiwë** are spelt with initial **ñ**, that is, **ng**. Initial **ng** had become **n** in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. Cf. also the spelling of the related word **acólë** in *Silm*:432. But if these words are written in Tengwar, the initial **n** should be transcribed with the letter **noldo**, not **númen**.) LOREMASTER **ingolmo** (In **Lambengolmor** "Loremasters of Tongues" the initial **i** of **ingolmo** [pl **ingolmor**] has disappeared; perhaps **#ngolmo** is the form used in compounds when the first part of the compound ends in a vowel.) –ÑGOL, LT2:339, WJ:382, WJ:383/396

LOST **vanwa** (gone, departed, vanished, past and over, no longer to be had, dead); ONE LOST OR FORSAKEN BY FRIENDS **hecil** (gender-specific forms are **hecilo m.** and **hecilë f.**) (waif, outcast, outlaw) –WAN, Nam, WJ: 366, 365

LOT **marto** (fortune, fate) –LT2:348

LOUD SOUND **róma** (trumpet-sound) (Note: in early "Qenya", **róma** also means "shoulder".) MUSICAL SOUND **lin** (stem **lind-**) (melody) –ROM, LotR:488 cf. *Letters:308*

LOVE (vb, love as friend) **mel-** (**melinyes** and **melin sé** "I love him", VT49:15, 21). LOVE (noun) **melmë** (LT1:262 has **meles**, **melessë**); LOVELY **melwa**, LOVING **nilda** (friendly), **mëla** (affectionate), BELOVED **melda** (dear, sweet), LOVER **meldo** (pl **meldor** is attested), **melindo** (m.), **melissë** (f.); LOVEABLE **melima** (fair), **írima** (desirable) –MEL, LT1:262, WJ:412, NIL, VT39:11, ID

LOW, LOWLYING **tumna** (deep, profound, dark or hidden); LOWER AIR **vilma** (earlier [MET] **wilma**), **Aiwenor** (lit. "Birdland"). LOWTIDE **nanwë** (ebb) –TUB cf. LT1:271, WIL, AIWÉ, VT48:26

LOWER (vb) **luvu-** (brood); DARK LOWERING CLOUD **lumbo** (pl. **lumbor** is attested). –LT1:259

LOWLY (adj.) **nalda** (also = valley, as adj.) –QL:66

LUCK **valto** (LT2:348 gives **mart** "a piece of luck", but word-final **rt** does not occur in LotR-style Quenya. Read \***martë** or something similar?) –LT1:272, LT2:348

LUMP **tolos** (knob) –LT1:269

LUNAR MONTH **ránasta** –VT48:11

LUST **mailë**; LUSTFUL **mailëa** –MIL- IK

LYING HEAVY **lumna** (heavy, burdensome, oppressive, ominous) Combined with the superlative prefix **an-**, this

word should appear as *\*andumna* because *d* was the initial sound of the original root. (Note: *lumna* is also a verb meaning "lie heavy"); LYING IN BED *caila* (bedridden, ?sickness) –DUB, KAY/VT45:19

LYRE *salma* –LT1:265

## <M>

MAEDHROS *Nelyafinwë* (meaning "Finwë third", not equivalent in sense to Sindarin Maedhros. The short form of the name was *Nelyo*. His mother-name [q.v.], "recorded...though never used in narrative", was *Maitimo* "well-shaped one". He also had a nickname *Russandol* "copper-top") –PM:352, 353

MAGIC †*ingolë* (deep lore). In LT1:269, *curu* is glossed "magic, wizardry", but in Etym the gloss is simply "skill". MAGIC (adj.) *sairina* –ÑGOL, GL:72

MAGLOR *Canafinwë*, short form *Cáno* (not equivalent in sense to his Sindarin name, which is the cognate of his "mother-name" *Macalaurë*, "recorded...though never used in narrative"). –PM:352, 353

MAID, MAIDEN *wendë*, *wendë* (the latter is the Exilic Quenya form), also short form *wen* with stem *wend-* as in pl. *wendi* (girl) (read *v-* for *w-* in Exilic Quenya). Tolkien also used the word *wendë* (variants *vënë*, *wëndë*, read evidently *wendë*) to translate "virgin" in his Quenya version of a Catholic prayer, where the reference is to the Virgin Mary. According to VT47:17, this term can be used of a "maiden" of any age up to fully adult (until marriage). In compounds –*wen*, e.g. *Nerwen* "Maiden" (probably with stem *\*wend-*). MAIDENHOOD *wendelë* (Exilic Quenya *\*wendelë*). –WEN, LT1:271/273/Silm:439, VT44:10, 18, VT47:17

\*MAIDENLY (or \*VIRGINAL) *\*vënëa* (only attested in elided form *vënë*) –VT44:10

MAKE #*car-* (1st pers. aorist *carin* "I make, build". The same verb is translated "form" in WJ:391: *i carir quettar*, "those who form words". According to Etym the past tense is *carnë*, though FS and SD:246 have *cárë*. Past participle #*carina* "made" is attested in *Vincarna* "newly-made" in MR:305; the longer participial form *carina* occurs in VT43:15, read probably *\*cárina* with a long vowel to go with such late participial forms like *rácina* "broken"). MAKING *carmë* (glossed "art" in UT:396 and is also translated "production", but cf. the following:) NAME-MAKING *Essecarmë* (an Eldarin ceremony in which the father of a child announces its name.) MAKE FAST *avalerya-* (bind, restrain, deprive of liberty). TO (MAKE) FIT *camta-* (sic; the cluster *mt* seems unusual for Quenya, and while the source does not explicitly say that this word is Quenya, it is difficult to understand what other language could be intended) (suit, accommodate, adapt). MAKE FOR IT *mína-* (desire to go in some direction, to wish to go to a place, have some end in view). –KAR, WJ:391, MR:214, VT41:5, 6, VT44:14, VT39:11

MALE (noun) *hanu* (man, male of Men/Elves or animals); MALE (adj) *hanwa* –3AN, VT45:16, INI

MAN *nér* (*ner-*; pl. *neri* given) (#*ner* as the final element in compounds, as in *vëaner* and *úner*, see below), †*vëo* (*-wë* as final element in compounds); *hanu* (male);

(ADULT) MAN *vëaner*; MANLY *vëa* (adult, vigorous); LARGE/STRONG MAN *nerdo*, SMALL MAN *nercë* (perhaps with stem *nerci-*) MANHOOD *vië* (vigour); MAN-SPEARHEAD (a wedge-formation of soldiers) *nernehta*, NOMAN *úner* (All these words can apparently be used of adult males of any sentient race. For "Men" in the sense "humans", see MORTALS, FOLLOWERS.) –DER, WEG (cf. VT46:21 indicating that †*vëo* should be marked as an archaic/poetic word), VT47:33, VT45:16, UT:282, UT:211

MANAGE *mahta-* (deal with, fight, handle, manage, wield, wield a weapon); pa.t. *mahtanë* is attested. –MAK/MA3/VT39:11, VT47:6, 18, 19, VT49:10

MANNER *lé* (method). Note: *lé* can also be an emphatic pronoun "you", plural. AFTER THE MANNER can be expressed by *ve* "as, like" + genitive, as in the phrase *ve quenderinwë coaron* "after the manner of bodies of Elven-kind" –PE17:74, 174

MANTLE (vb.) *fanta-* (to cloak, veil) –VT43:22

MANY *limbë*, also prefix *lin-* (by assimilation it becomes *lil-* before *l*, as in *lillassëa* "having many leaves"; before *m*, *r*, *s* it would similarly become *\*lim-*, *\*lir-*, *\*lis-*). Instead of using the early "Qenya" form *limbë* for "many", it may be safer to use the later form *rimba*, by Tolkien glossed "numerous" (q.v. for reference). –LT2:342, LI, Plotz letter

MAR #*hasta-* (verb stem isolated from the past participle *hastaina*, see below); MARRED *hastaina* (Arda Marred = Arda *Hastaina*); UNMARRED *alahasta* –MR:255, 254

MARBLE *alas*, *alast-* –QL:30, GL:39

MARCH *Súlimë* –LotR:1144/Silm:437 (not capitalized in the latter source)

MARINER *ciryamo*, (professional mariner:) *ëarendur*, *Eärendilyon* ("son of Eärendil [used of any mariner]", prob. *\*Eärendilyond-*) –UT:8, Letters:386, LT1:250

MARK (in writing) *tehta* (sign, diacritic) (In LotR:1155, this word is applied to the supralinear vowel-signs of Fëanorian writing, and pl *tehtar* is attested.) *sarat* (pl. *sarati* is attested), originally [MET] a word used of "a letter" or any individual significant mark", but after the invention of the Tengwar primarily used of the Rúmilian letters. TINY MARK *tixë* (dot, point) –TEK/VT39:17, TIK, WJ:396

MARRY *verya-* (intransitive, with the person one marries in the allative case: *veryanen senna* "I married him/her", compare English "I got married to him/her", though the Quenya phrase is also suggested to mean "I was joined to him/her"). The word *verya-* also means "dare", but since this is transitive and would always be followed by a direct object, the two verbs can be distinguished. –VT49:45, 46

MARS *Carnil* –Basic Quenya:24, cf. Silm:55

MARY (Mother of Jesus) *María* –VT43:28, VT44:18 ("Maria" in VT44:12 lacks the accent, but this is probably a mere slip)

MAST 1) (on ship) *tyulma*, 2) (fruit of beech) *ferna* (beechnuts) –TYUL/SD:419, PHER

MASTER (noun) *heru* (pl. #*heruvi*, gen.pl. #*heruion*) (lord), #*tur* (cf. *Fëanturi* "Masters of Spirits", a name of the Valar Mandos and Irmo). MASTER OF DOOM

**Turambar**, MASTER OF DESIRE **Irmo** (*lit. "Desirer", the name of a Vala*); MASTERY **túrë** (victory, strength, might); MASTERED **#turúna** (*only the form turún`*, with the final *\*-a* elided, is attested. *Silm:269* has **turun** instead of **turún`** – the accent and the elision mark seem to have been omitted.) –*KHER, TUR/UT:438, Silm:261/269/423, 405, UT:138*

MATRIMONY **vesta** –*BES*

MATTER (*basic matter:*) **erma**; PHYSICAL MATTER **orma**, **hroa** (*the latter is also used = "body"*). THAT MATTER **tama**; CONSIDERING A MATTER, see under C. –*MR:338, 218, 216, VT49:11*

MAVWIN **Mavoinë** –*LT2:345*

MAY (noun, the month) **Lótessë** (*In LT1:252/254, the word for May is Kalainis, but this is hardly a valid word in Tolkien's later Quenya.*) –*LotR:1144*

MAY (verb): The impersonal verb **ec-** + dative can be used to express "may" in the sense of "have chance, opportunity or permission": **ecë nin carë sa** "I can do that", **ecë nin?** "please, may I?" (*VT49:20*). MAY as a verb "be allowed to" can be rendered by **lerta-**, to be able in the sense of being *allowed* (see BE ABLE): **\*Lertal carë ta**, "you may (you are allowed) to do that". MAY expressing uncertainty can be expressed by slipping in the particle **cé**: "He may have done that" = **\*cé acáries ta** (maybe he has done that); see MAY BE. For MAY in wishes (may it happen, may it be), the word **nai** is used. It can directly precede an adjective (**nai amanya onnalya** "may your child [be] blessed", *VT49:41*) or be constructed with a verb in the future tense (**nai hiruvalyë Valimar** "may you find Valimar", *Nam*) or the present tense (**nai Eru lye mánata** "may God be blessing you", *VT49:41*).

MAY BE (*maybe*) **cé**, **ce** (particle indicating uncertainty, like "maybe, perhaps"), **cenasit**, **cenasta** –*VT49:19, 27*

MAY IT BE SO, see AMEN

ME: Certain Tolkien manuscripts supposedly provide **nye** as one word for "me" (compare **tye** "thee"). It may be, however, that in Tolkien's later conception **ni**, **ní** "I" can also be used as object "me" (in late material it listed together with other pronouns that are attested both as subject and object, such as **lye**, **sé** and **me**, *VT49:51*). The ending **-n**, attested only as subject, may perhaps be employed following another pronominal ending: **\*Utúvielyen**, "thou (**-lye-**) hast found me (**-n**)". Case endings may be added to **ni**, e.g. dative **nin** "for me" (*Nam*). See *I*.

MEAD **míruvóre** (nectar, drink of the Valar) –*NAM, RGE0:66, 69, LT1:261*

MEADOW – *LT1:267 (GL:39) gives lairë, but this word already has two different meanings in Tolkien's later Quenya ("summer" and "poem"), so it is somewhat doubtful whether this word from Tolkien's earliest linguistic constructions remained conceptually valid at later stages.*

MEAL 1) (*session of eating*) **mat** (stem **matt-**). Also used = meal time. 2) (*flour*) **porë** (stem **pori-**) –*QL:59, POR*

MEAN **faica** (contemptible) –*SPAY*

MEANS – BY THIS MEANS, see SO

MEASURE **#lesta** (*only attested in instrumental form lestanen "in measure". Note: #lesta also means "girdle."*) –*FS*

MEAT **apsa** (cooked food) –*AP*

MEETING (*junction of the direction of two persons or groups:*) **omentië**, (*of three or more coming from different directions:*) **yomenië** –*WJ:367, 407, LotR:94*

MELIAN **Melyanna** (dear gift) –*Silm:434*

MELODY **lin** (**lind-**) (musical sound), MELODIOUS **lindelëa** –*LT1:258, cf. LotR:488 and Letters:308*

MEN see MAN or MORTALS, FOLLOWERS

MENTAL MESSAGE **sanwë-menta** (thought-sending) –*VT41:5*

MERCURY (*the planet, not the metal*) **Elemmirë** –*Basic Quenya:24*

MERCHILD **oar** (child of the sea), MERMAID **oaris** (**oarits-**), **oarwen** (prob. **\*oarwend-**) (*so in LT1:263 – read éaris, éarwen in Tolkien's later Quenya, since the word for "sea" was altered to éar?*)

MERCY – HAVE MERCY **órava-** (+ locative to denote the object of the mercy; compare English "have mercy on [someone]"; Tolkien expressed "have mercy on us" as **órava messë**) Another form, **ócama** or **ocama**, was possibly abandoned by Tolkien. –*VT44:12-14*

MERRIMENT **alassë** (joy) –*GALÁS*

MESSAGE **menta** (sending) –*VT41:5*

MESH **rembë** –*LotR:1149*

METAL **tinco**, **rauta** –*TINKŌ/LotR:1157, RAUTĀ*

METHOD **lé** (manner). Note: **lé** can also be an emphatic pronoun "you", plural. –*PE17:74*

MEWING **miulë** (whining)

MICKLEBURG **Túrosto** (Belegost) –*WJ:389*

MIDDLE (*noun*) **endë** (core, centre); MIDDLE (*prob. adj*) **enya**, **endya** (*In Noldorin Quenya, enya would be the natural form – endya looks like Vanyarin Quenya. Cf. the name of the language itself in the two dialects, Quenya vs. Quendya.*) MIDDLE-DAY **#enderë** (*only pl enderi is attested; for sg #enderë cf. yestarë, mettarë, the first and the last day of the year. The "middle-days" were three days inserted between the months of yávië and quellë in the Calendar of Imladris.*) MIDDLE FINGER **lependë**, **lepenel**, in children's play also called **tolyo** or **tollo** ("sticker-up", also used of middle toe), **yonyo** ("son, big boy", again used of middle toe as well) or **hanno** ("brother"). –*ÉNED, cf. WJ:361, LotR:1142, VT47:10, VT47:12, 14, VT48:6*

MIDDLE-EARTH **Endórë**, **Endor** (*defined as "centre of the world" under ÉNED; allative form Endoreнна is attested in LotR. Other names are also glossed "Middle-earth": Ambarenya, Endamar; see also EAST*) –*LotR:1003, ÉNED, MBAR*

MIGHT **túrë** (strength, victory, mastery) –*QL:95*

MIGHTY **taura**, **poldórëa** (*a title of Tulkas*); MIGHTY-RISING **Melkórë** (> **Melkor**) (uprising of Power), THE MIGHTY **Melko** (*an alternative form of Melkor, derived from an unattested adjective \*melka, \*melca "mighty", with connotations of violence.*) –*TUR, LT1:264/GL:64, MR:350*

MILCH COW **yaxë**. (An alternative form **yaxi**, glossed "cow", looks like a plural in LotR-style Quenya, unless it

connects with the few other feminine forms in *-i*, like **tári** "queen".) –GL:36

MIND **sáma** (pl. **sámar** is given), **sanar** ("thinker, reflector"), **indo** (heart, mood), (*inner mind*;) **órë** (heart) (*Note: a homophone means "rising"*), **síma** (imagination), also (?) **isima**. MIND-MOOD **inwisti** –VT39:23, VT41:13, MR:216, LotR:1157, VT49:16, MR:229

MINISTER **arandur** (king's servant, steward) –Letters:386, UT:313

MISERABLE **angayanda**, MISERY **angayassë** –QL:34, LT1:249

MIST **hisië** (**þ**), **hísë** (**þ**) (stem **hisi-**) (fog. *Note: a homophone means "dusk"*. For "mist" writers may prefer **hisië**, the form occurring in LotR.) –Nam/RGEO:67, KHIS

MOAT see WALL AND MOAT

MOCKING **yaiwë** (scorn) –YAY

MOIST **nité** (stem \***níti-**) (dewy) –NEI

MOLE **noldarë**, **noipa** –GL:30

MOMENT, see OCCASION. Adj. OF MOMENT **valdëa** (important) –QL:102

MONEY: The word **telpë** "silver" is used for "money" in one example. –PE14:54

MONSTER **ulundo**, **úvanimo** (creature of Melkor). In LT1:236, **Úvanimor** are said to be "monsters, giants, and ogres". See also ORC. –ÚLUG, BAN/LT1:272/VT45:7

MONTH **asta** (pl **astar** is attested); this basically means "division, a part" (esp. one of other equal parts), here used of a division of the year. LUNAR MONTH **ránasta** –LotR:1142, VT48:11

MOOD **indo** (heart, mind) –ID

MOON **Isil** (*-th-*), **Rána** (so in *Silm*, VT47:11 and *UT*; *Etym* has **Rana** with a short **a**), CRESCENT MOON **cú** (bow), NEW MOON **ceuran-**, MOONLIGHT **isilmë** –/THIL/LotR:1148, *Silm*:436/UT:242, RAN, LT1:271, VT48:7, MC:222, 223

MORE **ambë** (*adverb*), **amba** (*adjective/noun*), "used of any kind of measurement spatial, temporal, or quantitative" (note that **amba** is also the adverb "up"). Early material lists **lil** as a term for "more". ONE MORE **enta** (another). (*Note: a homophone means "that yonder"*). MOREOVER, FURTHERMORE, WHAT IS MORE **entë**, **yëa**, **yé** (*Note: yé is also an interjection "lo! now see!"*) See FURTHERMORE. –PE17:91, PE14:80, VT47:15, 31

MORGOth **Moringotto** (the oldest [MET] form was **Moriñgotho**) (Black Foe) –MR:194

MORN (early) **artuilë**, **tuilë** (the latter is also used in the sense "springtime") –TUY

MORNING (noun) **arin** (LT1:254 gives **calë**, but this word means "light" in later writings), MORNING (used as adj?) **arinya** (early) –AR<sup>1</sup>

MORTAL **fírima** (pl. **Fírimar** is attested, lit. "those apt to die", WJ:387), also in the personal (masculine) form **#fírimo** (pl. **fírimor**, VT49:10, pl. allative **fírimonnar** "to mortals", VT44:35). The form **fírima** with a short **i** occurs in VT46:4. **Firyá** (pl. **Firyar** is attested); MORTAL MAN **firë** (pl **firi** is given but seems perfectly regular) –PHIR, WJ:387

MOTH **malo** (2) (\***malu-**, pl. **malwi**). *Note: a homophone means "pollen, yellow powder"*. –QL:58

MOTHER **amillë**, also short **amil** (probably with stem **amill-**), **ammë** (see also MUMMY). The form **ontaril** in VT43:32 and the variants **#ontari**, **#ontarië** in VT44:7, 18 seem to be more technical terms, etymologically \*"female begetter". MY MOTHER **emya** (for *em-nya*, VT48:19). MOTHER-NAME (OF INSIGHT) **#amilessë** (**tercenyá**) (*i.e., names given by Elvish mothers to their children, indicating some dominant feature of the nature of the child as perceived by its mother. Only pl amilessí tercienyë is attested.*) MOTHER OF GOD (*Mary, in Tolkien's Quenya renderings of Catholic prayers*) **Eruamillë**, **Eruontari**, **Eruontarië** –VT43:32, VT44:18-19, AM<sup>1</sup>, VT43:32, MR:217, VT43:32, VT44:7, 18

MOUND **coron**, **hahta** (pile; the Sindarin cognate *haudh* is explicitly used of grave-mounds), **cumbë** (heap), **tundo** (stem \***tundu-**) (hill) –Sil:429, KHAG, KUB, TUN

MOUNTAIN **oron** (**#oront-**, as in the pl. **oronti**) (**oron** also used = "mount", e.g. **Oron Oiološë** "Mount Everwhite"), MOUNTAIN-PEAK **aicassë**; MOUNTAIN-TOP **orotinga**, **orto**; MOUNTAIN PASS **falqua** (cleft, ravine), MOUNTAIN-DWELLING (*adj*) **orofarnë** (pl? Sg \***orofarna?**) –ÓROT/WJ:403, AYAK, VT47:28, LT2:341, LotR:505 cf. Letters:224

MOUTH **anto**, **pë** (but **pë** is glossed "lip" in a late source, see VT39:9), **assa** (hole, opening, perforation), **náva** ("ñ") (not only the lips but also the inside of the mouth – this word was apparently changed by Tolkien from **páva**), MOUTH OF RIVER **etsir**, WITH MOUTH FULL (= full to the brim) **penquanta** –LotR:1157, PEG, GAS, VT39:13 cf. 8, 19, ET, VT39:11

MOVE (*intransitive verb*) **lev-**; also (*of large and heavy things moving*) **rúma-** (*part. rúmala is attested*) (shift, heave). SUDDEN MOVE (*noun*) **rinca** (twitch, jerk, trick) –PE16:132, MC:223, 222, VT46:11 cf. RIK(H)

MUCH **olya** (*adj.*), **olë** (*adv.*) –PE14:80

MUD **luxo** (**luxu-**) –QL:56

MUMMY (*affectionate form of "mother"*) **emmë**, **emya** (for **emenya** \*"my mother"), also **emil(inya)** "(my) mother", said to be the terms a child would use to address his or her mother. (In UT:191 the form **mamil** occurs, used by a child but not in address.) The words **emmë**, **emya** were also used in children's play for "index finger" and "index toe" –VT47:10, 26, VT48:4

MURK **hui** (fog, dark, night), MURKY **huiva** –LT1:253

MURMUR **nurru-** (grumble) –MC:223

MUSCLE **tuó** (sinew, strength) –TUG

MUSIC **lindalë** (as in **Ainulindalë** "The Music of the Ainur"; LT1:258 has **lindelë**; the latter is also glossed "song". The form **lindelë** "music" also turns up in the printed *Etymologies*, entry LIN<sup>2</sup>, but according to VT45:27, this is a misreading for **lindalë** in Tolkien's manuscript.) –*Silm*:378, LIN<sup>2</sup>/VT45:27

MY-**nya** (*possessive suffix*), e.g. **meldonya** "my friend" (VT49:40, 48), **tyenya** "my tye" (VT49:51, this is a term of address used to a dear kins(wo)man, literally "my thou", with tye as an intimate 2nd person pronoun). An **i** seems to be inserted between the ending and the noun when the latter ends in a consonant: **atarinya** "my father" (LR:61). If the last consonant(s) of the noun is **n** or

the cluster **nd**, a contracted form may be used in vocatives: **hinya** "my child" (for **hinanya**, WJ:403), **yonya** "my son" (for **\*yondonya**, LR:61). – "My" as an independent word is apparently **ninya**, (derived from the dative form **nin** "for me"), though in *FS* it is used as a quasi-suffix (**indo-ninya** "my heart").

MYSELF (*reflexive pronoun*) **immo** (a general sg. reflexive pronoun, covering English "myself, him/herself, yourself"). A specific 1st person reflexive pronoun "myself" is **imnë** (for older **imni**; it is unclear whether the latter form was in use in later Quenya) –VT47:37

## <N>

NAIL (*noun*) **taxë** (the kind of nail used to fasten something); NAIL (of the finger) **nyelet**, pl. **nyelexi** –TAK, PE15:75

NAKED **helda** –SKEL

NAME (*noun*) **essë** (pl. **essi** is attested, but see below concerning **#esser** as a possible alternative pl. form. Note: the word **essë** was also used in the sense "person as a whole", body and soul.) AFTER-NAME **epessë** (i.e., "a nickname – mostly given as a title of admiration or honour"); MOTHER-NAME (OF INSIGHT) **#amilessë** (**tercenyä**) (i.e. names given by Elvish mothers to their children, indicating some dominant feature of the nature of the child as perceived by its mother. Only pl **amilessi tercenyë** is attested.) NAME OF INSIGHT **#essë tercenyä** (i.e., the same as "mother-name"; only pl **essi tercenyë** is attested); GIVEN (OR ADDED) NAME **anessë** (pl **anessi** is attested. This term includes both "after-names" and "mother-names".) NAME-MAKING **Essecarmë** (an Eldarin seremony in which the father of a child announces its name), NAME-CHOOSING **Essecilmë** (an Eldarin seremony in which a person chooses a name according to his or her personal **lāmatyāvë** or sound-taste); SELF-NAME **#cilmessë** (only pl. **cilmessi** is attested, said to mean more literally "names of personal choice": **#cilmë** "choice" + **essi** "names". PM:339 explains that "some among the exiles gave themselves names, as disguises or in reference to their own deeds and personal history: such names were called *kilmessi* 'self-names'.") PLACE NAME **#nómessë** (isolated from the gen. pl. form **nómesseron**, "of place-names", VT42:17. This word suggests that the plural of **essë** can be **esser** as well as **essi**). –ES/LotR:1157/MR:216, UT:266, MR:217, 214, VT42:17

NAME (*verb*) **esta** –ES, VT45:12

NARRATIVE **quenta** (story, history) –KWET/VT39:16

NARRATOR **quentaro** –KWET

NARROW **náha**, **arca**, **lenwa** (long and thin, straight) NARROW NECK **yatta** (isthmus); NARROW PATH **axa**; NARROW PROMONTORY **nehtë** (spear-head, gore, wedge. Note: a homophone means "honeycomb") –PE17:166, AK, LT2:341, YAK, UT:282

NASAL **nengwëa** –NEÑ-WI

NASTY **úra** (evil) (Note: a homophone means "large") –VT43:24

NATION **nórë**, –**nor** (land, country, dwelling-place, native land, family) –LT1:272

NATIVE LAND **nórë**, –**nor** (land, country, dwelling-place, nation, family) –LT1:272

NATURE **ëa** (universe). This term "was not held to include [*illegible word*: souls?] and spirits" –VT39:20

NAUSEA **quámë** ("q") (sickness). NAUSEOUS, see SICK. –QL:76

NAZGÛL **Úlairi** (Ring-wraiths) (pl; sg **#Úlairë**?) –Silm:362, 417

NEAR **har**, **harë** –LT1:253

NECESSITY **#sangië** (isolated from **sangiessemman** "in our necessities") –VT43:21, 44:8

NECK **yat** (**yaht-**); NARROW NECK **yatta** (isthmus) –YAK

NECKLACE **firinga** (carnanet) –LT2:346, GL:36

NECTAR **miruvóre** (mead, drink of the Valar) –Nam, RGEO:66, LT1:260

NEED (*noun*) **maurë** –MBAW

NEIGHBOUR **armaro**, **asambar**, **asambaro**. The dual form **attat** is translated "2 fathers or neighbours" in one text. –VT48:20

NEPTUNE **Nénar** (or less probably **Luinil**; it is not known for certain which of the two is Neptune and which is Uranus) –Basic Quenya:24, Silm:55

NET **natsë** (web) –NAT

NEW **vinya** (cf. **Vinyamar** "New Dwelling", **Vinyalondë** "New Haven"), **sinya**, **céva** (fresh). NEW MOON **ceuran-**, NEW SUN AFTER SOLSTICE **ceuranar**. Early "Qenya" also has: NEW LIFE **laito**, **laisi** (vigour, youth) –Silm:425, UT:471, SIN, VT48:7, LT1:267

NEXT (*adv.*) **ento** –Arct (Note: "next" as adjective, as in "the next time", can be paraphrased as **hilyala** "following".)

NICKNAME ("mostly given as a title of admiration or honour") **epessë** (after-name) –UT:266

NIGHT **lómë**, ("Night, night-time, [shades of night]", in LT1:255 glossed "dusk, gloom, darkness"; according to SD:415, **lómë** has the stem-form **lómi-**), **Fui**, **Hui** ("Night" – but in LT1:253, **hui** is glossed "fog, dark, murk, night"), **ló** ("night, a night"), **mórë** (blackness, dark – obsoleting **mori** in LT1:260). In Valinorean usage, **lómë** "has no evil connotations; it is a word of peace and beauty and has none of the associations of fear and groping that, say, 'dark' has to us. For the evil sense I [sc. Tolkien's character Lowdham] do not know the [Quenya] word". For "night" in the "evil sense", **mórë** seems to be the best candidate. Yet **lómë** evidently developed darker connotations among the Exiles, for when crying **auta i lómë** "the night is passing" before the Nirnaeth Arnoediad, the Noldor used the word metaphorically to refer to the rule of Morgoth. DOOR OF NIGHT, see DOOR. –DO3, PHUY, SD:306, Silm:229

NIGHTINGALE **lómelindë** (pl **lómelindi** is attested; Etym also has **morilindë**), **tindómerel** ("daughter of twilight", a kenning of or a poetic name for the nightingale; the Sindarin equivalent is **tinúviel**. Tolkien changed the meaning of the final element from "daughter" to "child", see SEL-D-) –DO3, Silm:64, MOR, TIN/Silm:422, 438

NINE **nerhtë** (Tolkien abandoned the "Qenya" form **olma**, mentioned in LT1:258). For the syntax of numerals, see THREE. NINTH **nerhtëa**. For the use of **nettë** ("sister") to

denote the *ninth* digit in children's play, see FOURTH FINGER. Fraction ONE NINTH **neresta**, **nesta**, **nersat** – **NÉTER**, VT48:6, VT42:25, VT47:11

NINETEEN **neterquë**. For the syntax of numerals, see **THREE**. –VT48:21

NO **ui**, possibly with **uito** as an emphatic variant (VT49:28-29), **lá** (also meaning "not"). **Ui** (**uito**) and **lá** are probably used to deny facts, or what others present as facts. In a context of *refusal*, the interjection **vá** is to be preferred. It is derived from a stem that "expressed refusal to do what others might wish or urge, or prohibition of some action by others". Cf also **lala**, **lau**, **laumë** "no, no indeed not, on the contrary; also used for asking incredulous questions". Prefixes "no-, un-": **ú-**, **il-**. SAY NO **váquet-** (forbid, refuse) (1st pers. sg aorist and past **váquetin**, **váquenten** are given), **ava-** (refuse) (pa.t. **avanë** is given; this verb was "little used in ordinary language". Other forms occur in VT49:13, all with the ending -n "I": Aorist **avan**, present **ávän** or **ávëän**, future **avuvan** > **avuan**, past **avanen** or **auenen**, perfect **avávien**. In one version, the forms **ávëän** and **avanen** are marked as poetic or archaic.) –LA, WJ:371 cf. 370, GÜ/UGU/VT46:20, WJ:370, KWET

NO LONGER TO BE HAD **vanwa** (gone, dead, departed, lost, past, vanished) –WJ:366

NOBLE (adj.) **arta** (exalted, lofty; the gloss "noble" is isolated from the use of **arta** in certain proper names, see relevant entries in the Quenya-English wordlist). NOBLE (noun, "a noble") **arquen**. The element **#ar-** in **Arfanyarassë** (a name of Taniquetil) is said to mean "high (i.e., noble, revered). **Arquen** is simply **#ar** "noble" + **quen** "person". NOBLE WOMAN (one of Galadriel's names) **Artanis**. –WJ:372, WJ:416, PM:347

NOGROD **Návarot** (Hollowbold, Novrod) –WJ:389

NOISE **hlóna**, also short **hlón** (evidently **hlon-**, given the pl. **hloni**) (sound). Cf. also Qenya **ran** (**ram-**). ROARING NOISE **rávë**, (NOISE OF A) STORM **raumo**, NOISE OF LEAVES **escë** (rustle), SOUND/NOISE OF WIND **sú** –VT48:19, LT1:259/QL:79, MC:223, EZGE, VT47:12

NOLDORIN **Noldorin** (= the language of the Noldor), **Noldorinwa** (= general adjective) –WJ:20, LR:201

NOMAN **Úner** –UT:211

NOOK **winca** (corner) (QL:104, there written 'winka). Read \***vinca** if this early "Qenya" form is to be adapted to LotR-style Third Age Quenya.

NORMAL **sanya** (**Þ**) (regular, law-abiding) (variant **vorosanya** with a prefixed element meaning "ever"). –STAN, VT46:16

NORTH **Formen**, NORTHWARD **formenna**; NORTHERN **fortë** (stem \***forti-**), **formenya**; NORTHLANDS (a region in Númenor) **Forostar** –PHOR, LotR:1157, VT49:26, UT:165, 439

NOSE **nengwë** (stem \***nengwi-**), **mun-do** (snout, cape), stem \***mundu-** given the primitive form *mbundu*. (Note: the latter word also means "ox", though in the sense of "ox" it may have a different origin and stem-form.) –NEÑ-WI, MBUD

NOT **lá** (as for *not-* as a prefix = *un-*, see below). According to VT42:33, **lá** is the stressed form of the negation, whereas **la** is the unstressed form (cf. **la-** as the pretonic prefix \***"not-**" or \***"un-**", VT45:25). NO INDEED NOT **lala**; DON'T **áva**, **avá**; DON'T DO IT! **áva carë!**; I WILL NOT: **vá** (exclamation, also = Do not!); **avan**, **ván**, **vanyë** "I won't", **avammë**, **vammë** "we won't" (notice that if plural rather than dual, Tolkien later revised the ending for "we" from **-mmë** to **-lmë**); NOT COUNTING **hequa** (leaving aside, excluding, except), NOT COUNTED **unotë**, **unotëa** (read \***únotë**, \***únotëa**?) (uncounted), NOT TO BE SAID, THAT MUST NOT BE SAID **avaquétima**, NOT TO BE TOLD OR RELATED **avanyárima**. There are also specific verbs for NOT BE, NOT DO; concerning these, see entry BE. –LA, WJ:371, 364/365, VT39:14, WJ:370

NOT- (prefix denying presence or possession of thing or quality) **ú-** (in-, un-). –VT39:14; according to LR:396 s.v. UGU, this prefix usually has a "bad sense", cf. **vanimor** "fair folk" vs. **úvanimor** "monsters"

NOTHING **munta** –PE14:81

NOTWITHSTANDING, see ALTHOUGH

NOVEMBER **Hísimë** (**Þ**) –LotR:1144

NOVROD **Návarot** (Hollowbold, Nogrod) –WJ:389

NOW **sí**, **sin/sin** (the latter form may evidently be used when the next word has an initial vowel; cf. the distribution of "a" and "an" in English. However, **sí** may also occur before vowels; the word appears before **ar** "and" in a text published in VT43:27.) Variant **si**. NOW SEE! (interjection) **yé** (lo!) Note: a homophone means "what is more". –SI, cf. LR:47, VT43:27, VT43:34, VT47:31, VT49:18

NUMBER **nótë**, LARGE NUMBER **hosta**, IN A VERY GREAT NUMBER **úvëa**; NUMBERLESS **únótima** (pl. **únótimë** attested) (uncountable, countless) –NOT, KHOTH, UB, Nam/VT39:14

NUMERAL **#notessë** (attested in pl. form **notessi**). In a Tengwar text, the word appears with a long **ó** (**nótes-si**, sg. **#nótes-së**). –VT47:14, VT48:14

NUMEROUS **rimba** (frequent)

NYMPH **wingil**, **wingild-** (pl **Wingildi** is attested); **falmar**, **falmarin** (**falmarind-**) (Writers should use **falmarin** rather than **falmar**, thus avoiding any possible confusion with **falmar** "waves".) –WIG/LT1:273, PHAL

## <O>

O (vocative particle) **a**, e.g. **a Eruion** "(o) Son of God". –VT44:12, 15; LotR:1017 cf. Letters:308

OAK **orno**; HAVING MANY OAK-TREES **lindornëa** –DÓRON, LIN

OATH **vére** (bond, troth, compact), **vanda** (pledge, solemn promise) –WED, UT:317

OBLIGED **nauta** (bound) –NUT

OBSCURE **nulla** (dark, dusky) OBSCURITY **mordo** (shadow, stain, smear, dimness) –NDUL, MOR/VT45:35

OBSERVE – use the word glossed "watch, heed", q.v. Cf. LT1:258.

OCCASION **lú** (a time) –LU



OCEAN (see SEA) The Great Ocean **Alatairë** (= Sindarin *Belegaer*); The Outer Ocean **Vai** (= *Ekkaia*?) – AYAR, LT1:271

OCTOBER **Narquelië** – LotR:1144/1146

ODOUR **olmë** – ÑOL (*the Etymologies as printed in LR gives "holmë", but according to VT46:6, Tolkien later struck out the initial h*)

OFF **au-** (*verbal prefix implying motion "away from the speaker or the place of his thought", as in **auciri-** "cut off, so that a portion is lost or no longer available", **hó-** (verbal prefix implying motion away from something, but the point of view is outside the thing left: cf. **hóciri-** "cut off a required portion, so as to have it or use it")*) – WJ:365, 366, 368

OFFSPRING **#indi** (isolated from **Valarindi** "offspring of the Valar, their children begotten in Arda"). The Quenya term is plural (sg. \***indë**). – MR:49

OGRE **Úvanimo** (see **MONSTER**). CANNIBAL-OGRES **Sarquindi** (sg **#Sarquindë**?) – LT1:236 cf. BAN, LT2:347  
OIL **millo** – PE13:139

OINTMENT **laivë** – LIB

OLD **yára** (ancient, belonging to or descending from former times); intensive **#anyára** is attested with a dative ending in the phrase **meldenya anyáran** "for my oldest [or, very old] friend" in the *Elaine* inscription. Other words translated "old": **enwina**, **linyenwa** (having many years), (*of things*): **yerna** (worn); OLDEN **yárëa**, **yalúmëa**, GET OLD **yerya-** (wear [out]) – MC:222 cf. 215, YEN, GYER

OMINOUS **lumna** (lying heavy, burdensome, oppressive) Combined with the superlative prefix **an-**, this word should appear as \***andumna** because *d* was the initial sound of the original root. – DUB

OMNIFICENT **ilucara** (VT39:20)

OMNIPOTENT **iluvála** (VT39:20)

OMNISCIENT **iluísá** (VT39:20)

ON **or** (so in LT1:256, but in LotR-style Quenya **or** is always translated "over". Generally, English "on" may be rendered by the locative or the allative case, see UPON.)

ON BEHALF OF **rá**, followed by dative, as in the example **rá men** "on behalf of us, for us". Dative pronouns may be directly suffixed to **rá**: "for us" or "on behalf of us" is also attested in the one-word form **rámen**. (Note: **rá** is also a noun "lion".) ON THE CONTRARY **úsië** – VT43:27, 28, 33, VT49:8

ONCE (= at one time in the past) **nëa**, **néya** – VT49:31

ONCE UPON A TIME **yassë**, **yalúmëssë**, **yáressë** (*note: the first of these seems to clash with \*yassë "in/on which". Writers should use one of the two alternative forms, or the following:*) **andanéya**, **anda né** (long ago) – YA, VT49:31

ONE **minë**, **min** (*obsoleting "Qenya" mir in LT1:260; a short variant min however appears in VT45:34, VT48:6*), **er** (only, one, alone, but, still). A longer form of **er**, namely **erëa**, was possibly abandoned by Tolkien (VT44:17). **Min**, **minë** is "one" as the first of a series, whereas **er** is "one" in the context of something that is alone (*Parma Eldalamberon* #14, p. 82). When used in connection with a noun, **er** precedes it (VT49:45; according to this source, **er** is indeclinable). ONE (= a person, someone) **quén**, **quen-** as in pl. **queni** (unstressed **quen**, "as a pronoun or

*final element in a compound*"), also **mo** as an indefinite personal pronoun "one" or "somebody", used in a sentence like "if one speaks evil..." (VT49:19, 20). THE ONE **Eru** (see GOD). For fractions ONE THIRD, ONE FOURTH etc., see entries for THIRD, FOURTH etc. – MINI, ERE/VT44:17, VT48:6, WJ:361 cf. 360, Silm:15, 431

ONE-HANDED MAN **Ercambo** – VT47:7

ONESELF **immo** (see HIMSELF). – VT49:21

ONLY **er** (but, still). In later sources, **er** is rather presented as the numeral "one". Cf. also **eressë** (singly, alone, but in Tolkien's later Quenya used as noun = solitude) – LT1:269, ERE

ONYX **nyeiecca** – PE15:76

OPEN (*vb*) **panta-** (unfurl, spread out); OPEN WIDE **palu-**, **palya-** (extend); OPEN (*adj*) **panta**, **láta** ("open, not closed", VT41:5); (*of land*:) **latin**, **latina** (free, cleared); OPENING (as abstract) **pantië** (unfolding, revealing), **latya** (used as an abstract in the source), OPENING (as concrete) **assa** (hole, perforation, mouth). OPENNESS **látíë**; OPENMOUTHED **fauca** (thirsty, parched) – PAT, PAL, VT39:23, QL:72, GAS, LAT, VT39:23/VT41:5, PHAU

OPPRESSIVE **lumna** (lying heavy, burdensome, ominous). Combined with the superlative prefix **an-**, this word should appear as \***andumna** because *d* was the initial sound of the original root. – DUB

OR (*conjunction*) **hya** (also used as noun "other thing"), **hela**; early "Qenya" also had **var** – VT49:14, QL:100

ORANGE **culuina** (*colour adjective*), **culuma** (*fruit*) – KUL

ORC (*goblin*) **urco** (stem **urcu-**, pl. **urqui**) or **orco** (pl. **orqui** or **orcor**, in the former case probably with stem \***orcu-** throughout). LT1:264 has **orc**, but word-final **rc** does not occur in LotR-style Quenya. Here the gloss is "monster, demon". Cf. WJ:390: "In the lore of the Blessed Realm the Q **urko** naturally seldom occurs, except in tales of the ancient days and the March, and then is vague in meaning, referring to anything that caused fear to the Elves, any dubious shape or shadow, or prowling creature." – ÓROK, LT1:264, WJ:390

ORDAINER **Námo** (Judge – the name of a Vala) – Silm: 411

ORDER (*noun*) 1) (*command*) **canwa** (announcement); 2) (*an "order" of people*) **heren** (**Heren Istarion** "Order of Wizards"). For ORDER as a verb, see COMMAND; there is also the verb **vala-** (*used of the Valar only, as in **á vala Manwë** "may Manwë order it", **Valar valuvár** "the will of the Valar will be done", \*"the Valar will order [it]".*) – PM: 362, UT:388, WJ:404

ORIENT **ambaron** (**ambarón-**), **Ambarónë** (*a similar but untranslated word, **Ambaróna**, occurs in LotR*) – AM<sup>2</sup>, LotR:490

ORIGINATE **auta-** (invent, devise) – GAWA

ORION **Telumehtar** ("warrior of the sky", according to WJ:411 an old name, later [MET] evidently replaced by:) **Menelmacar** ("Swordsman of the Sky") – TEL, WJ:411, LotR:1147 cf. 95

OTHER **exë** (*noun, glossed "the other", but the article may only indicate that this is a noun; likely there could be*

a distinction between **exë** "[an]other [one]" and **\*i exë** "the other [one]", **exa** (as *adj.*, presumably behaving like other adjectives, e.g. **\*exa parma** "[an]other book", **\*exë parmar** "other books") Another adjective "other" is **hyana**, related to: OTHER PERSON **hye**, OTHER THING **hya** (the latter is also used as a conjunction "or"). –VT47:40, VT49:14, 15

OUR: As described in the entry WE, the 3rd person pl. pronouns distinguish *plural* forms from *dual* (depending on whether two or more persons are involved) and *exclusive* forms from *inclusive* (depending on whether the party addressed is included in "we/our"). Tolkien revised the relevant endings repeatedly. According to one late resolution described in VT49:16, the endings for *exclusive* "our" are **–lma** in the plural and **–mma** as a dual form, hence **\*aldalma** "our tree" (with an "our" of at least three persons, not including the party addressed), but **\*aldamma** "our tree = my and one other person's tree". The corresponding *inclusive* forms are **–lwa** (plural) and **–ngwa** (dual). Since the subject ending corresponding to the former is attested as **–lwe**, **–lve** (VT49:51), **–lwa** can surely also appear as **\*lva**, as in **\*omentielva** "our meeting" (attested in the genitive case: **omentielvo** "of our meeting", WJ:367). Hence **\*aldalwa/aldalva** "our tree" (an "our" of at least three persons, including the party addressed), dual **\*aldangwa** "our tree = thy and my tree". – An independent word for plural exclusive "our" appears in VT43:19, 35: **menya** (also **menyë** modifying a plural noun). The corresponding plural inclusive form should apparently be **\*venya** (pl. **\*venyë**) for archaic **\*wenya** (pl. **wenyai** > **wenyë**). The *dual* forms would most likely be **\*mentya** (excl.) and **\*ventya** (incl.); compare **me**, **we/ve** as the independent pronouns for "we" (with dual forms **met**, **wet**/**\*vet** and dative forms **\*ment**, **\* went/vent**, from which the independent possessive pronouns are apparently derived by adding the adjectival ending **–ya**). – Notice that in an earlier conceptual phase, the forms in **–mm-** were *plural* (not as later *dual*) inclusive, and the forms in **–lm-** were plural *inclusive* rather than *exclusive*. This is why the word translated "of our meeting" appeared as **omentielmo** in the first edition of LotR, but was changed to **omentielvo** in the Second Edition. Cf. also **Ātarella** "our Father" as the first word of Tolkien's translation of the Lord's Prayer (VT43:12); this "our" is obviously meant to be *plural* exclusive rather than *dual* as it later became (according to Tolkien's later conventions, "our Father" would be **\*Ātarelma** when a group of three or more persons addresses a party not included in "our", in this case the Father himself).

OURSELVES (*reflexive pronoun*) **immë** (apparently exclusive "ourselves"), **inwë** (apparently inclusive "ourselves") –VT47:37

OUT **et-** (*prefix*) (forth), OUT OF **et** (*followed by ablative*); HE IS OUT **arsë** –ET, LotR:1003/VT45:13/VT47:35, VT49:23

OUTCAST **hecil** (*gender-specific forms are hecilo m. and hecilë f.*) (one lost or forsaken by friends, waif, outlaw) –WJ:365

OUTER, OUTERMOST **erúmëa** –LT1:262

OUTER LANDS **Entar**, **Entarda** (Middle-earth, East, Thither Lands [as seen from Valinor]), **ettelë** (the word is not capitalized and seems to be sg) (foreign parts); OUTER OCEAN **Vai** (= *Ekkaia*?) –ET, LT1:271

OUTLAW **hecil** (*gender-specific forms are hecilo m. and hecilë f.*) (one lost or forsaken by friends, waif, outcast) –WJ:365

OUTSIDE (*prepositions:*) **ara** (beside), **ava** (beyond), (*nouns:*) **ettë**, **etsë**; (*prefix:*) **ar-** (e.g. **Araman** "outside Aman") –AR<sup>2</sup>; AWA, ET, Silm:428, VT45:13

OVEN **urna** –LT1:271

OVER **or**. With reference to *movement* over something (hence in effect **\*across**), Tolkien considered the form **olla** "over" (= beyond, of things passed over, as in "I went over a river" or "they went over the hill") –PE17:65

For "over" in the sense past, see PAST AND OVER. –UT:305

OVERCAST **lúrëa** (dark) –LT1:259

OVERSHADOW **telta-** (canopy, screen) –TEL

OW! **horro**, **orro** (alas! ugh) ("exclamation of horror, pain, disgust") –VT45:17

OX **mundo** (Note: a homophone means "snout, nose, cape". It may or may not obsolete the form **taracu** "ox" in LT2.) See also BULL. –Letters:422, LT2:347/GL:69

OXFORD – LT2 gives **Taruktarna** (read **\*Taruharna** in LotR-style Quenya), but the word may not be conceptually valid in LotR-style Quenya. See OX above. –LT2:347

## <P>

PACE **ranga** (*pl rangar* is stated to mean "full paces"). The **ranga** was a Númenórean linear measure of approximately 38 inches (96.5 cm); see YARD. –UT:285

PAGAN GOD see GOD

PAIN (*vb*) **nwalya-** (torment). (Though spelt this way also in Etym, **nwalya-** must be from older **\*ngwalya**, for the stem is ÑGWAL. In Tengwar spelling, the letter **nwalmë** (< older **ngwalmë**) should be used to transcribe the initial **nw** of **nwalya**.) PAIN, HURT (*vb.*) **mala-**. PAIN (*noun*) **nwalma**, **naicelë**, **naicë** (= sharp pain); PAINFUL **naicelëa** –ÑGWAL, VT46:4, QL:63, NÁYAK

PAIR OF FIVES, see GROUP OF TEN. MARRIED PAIR, see HUSBAND.

PALACE **túrion** (**túriond-**) –QL:95

PALATAL SERIES **tyelpetëma** –LotR:1154

PALE **marya** (fallow, fawn), **malwa** (fallow), **isca**. PALE BLUE **helwa** –MAD, SMAL, LT1:256, 3EL

PALLID **ninquë** (stem **\*ninqui-**) (chill, white) –WJ:417 cf. NIK-W-

PALM: The word **palta** is defined as "the flat of the hand, the hand held upwards or forwards, flat and tensed (with fingers and thumb closed or spread)". The related verb **palta-** is explained to mean "pass the sensitive palm over a surface: feel with the hand, stroke etc." –VT47:8-9

PANSY **helin**, **Helinyetillë** ("Eyes of heartsease") (violet) –LT1:262

PAPER **hyalin** –PE16:133

PARCHED **fauca** (openmouthed, thirsty) –PHAU

PARCHMENT – in LT2:346, **parma** "book" is glossed "parchment", but see BARK.

PARENT **#nostar** (only pl **nostari** is attested); also **ontar** with gender-specific forms **ontaro** (m), **ontarë** or **ontari** (f) (begetter). The plural form "ontani" in LR:379 is according to VT46:7 a misreading for **ontaru**, evidently a dual form denoting a natural pair of parents. –LotR:1017 cf. Letters:308, ONO, VT44:7, VT46:7

PART (noun) **#ranta** (pl. **rantali** attested), **asta** (division, especially one of other equal parts; **asta** is often used = "month" as a division of the year). FOREIGN PARTS **ettelë** (outer lands) –PE14:117, ET, VT45:12, VT48:11

PASS (vb.) **auta-** (leave, go away); pa.t. **oantë**, **oantië** (in the physical sense "went away [to another place]", **vänë** ("the most frequently used past [tense]" – less "physical" than **oantë**, meaning "disappeared" rather than "passed away"), also **anwë** (this pa.t. was "only found in archaic language"), perf. **avánië** (pl. **avánier** is attested); perf. **vánië** with no augment may occur in verse. –WJ:366; for the gloss "pass" see Silm:229

PASS OVER **lahta-** (cross, surpass, excel), **langa-** (cross, go over) –PE17:92, 65

PASS – mountain pass: **falqua** (cleft, ravine); pass between hills: **cilya** (cleft, gorge) (so in Etym, but **#cirya** in the name **Calaciryä** "Pass of Light" [gen. **Calaciryö** in **Namárië**] – though this clashes with **ciryä** "ship". An early version of **Namárië** actually had **Calacilyo** not **Calaciryö**; see *An Introduction to Elvish* p. 5) –LT2:341, KIL

PASSAGE **tarna** (crossing, #ford) –LT2:347

PAST, PAST AND OVER (adj) **vanwa** (departed, lost, vanished, dead, no longer to be had), PAST (noun = past time) **vanwië** –WAN, Nam

PASTURE, PASTURAGE **nesselë** (QL:66)

PATH **tië** (course, line, direction, way, road); **#vanda** (isolated from **Qualvanda** "Road of Death" in LT1:264; cf. **vand-** "way, path" on the same page); NARROW PATH **axa** (ravine);

–TE3/RGEO:67/UT:22 cf. 51, LT1:264, AK

PATRONAGE **#ortirië** (attested with endings: **ortirilyanna**, "to thy patronage") –VT45:7

PAUSE **lár** (also a **Númenórean** linear measure, nearly one league – see LEAGUE.) –UT:285

PAVED FLOOR **paca** (court) –TAL, GL:63

PAY, see REPAY

PEACE **séré** (repose, rest), **rainë** (possibly rather "peace" or harmony as opposed to war), **sivë**; AT PEACE **senda** (resting) –SED, VT44:35

PEAK **aicalë**; MOUNTAIN PEAK **aicassë**, also **#rassë** or **#ras** (isolated from **Arfanyarassë**, **Arfanyaras** "high white-shining peak"). –AYAK, WJ:416

PEARL **marilla** –LT1:265

PEBBLE-BANK **sarnië** (shingle) –UT:463

PEER **tihta-** (blink) –MC:223

PEN (writing utensil) **tecil** –TEK, PM:318, VT47:8

PEN IN – see GO ROUND (under entry for GO) regarding the verb **pel-**

PENALTY – exact or inflict penalty, see PUNISH

PENGLODTH **Quendingoldo**, **Quengoldo** –PM:401, 404-405, VT48:5

PEOPLE **lië**, **nossë** (kin, house). Originally **nórë** meant "people", but in later [MET] Quenya it means primarily "land". SOME PEOPLE **queni** –LI, VT39:6, LT1:250/

LT2:338, WJ:361 cf. 360

PERCEPTION, KEENNESS OF **laicë** (acuteness) The conceptual validity of this word is questionable; see PIERCING. –LAIK

PEREDHIL **Pereldar** (the Half-Elven) –Letters:386, cf. LotR:1071

PERFORMANCE **assa** (hole, opening, mouth) –GAS

PERHAPS **cenasit**, **cenasta** (VT49:19). See MAYBE.

PERIOD (endless period) **oio** –UT:317

PERPETUAL **#oien** (isolated from **oienarmë** "perpetual production" – but it has also been suggested that this is **oi-en-armë** "ever-re-making", so the word **#oien** is rather doubtful) –MR:329

PERSON **quén** (stem **quen-**, as in pl. **queni**) (one, somebody), **nassë** (an individual), PERSON AS A WHOLE (body + soul) **essë** (basically meaning "name"), **erdë** ("singularity". Note: a homophone means "seed, germ"). –WJ:361 cf. 360, VT49:30, MR:216

PETITION **#arcandë** (isolated from **arcandemmar** "our petitions") Another form, **#anarcandë**, was apparently abandoned by Tolkien. –VT44:8

PETTY **#pitya** (isolated from **Pitya-naucor** "petty-dwarves", see below).

PETTY-DWARVES **Attalyar** (lit. "Bipeds"), **Picinaucor**, **Pitya-naucor** (lit. "small dwarves") –WJ:388, 389

PHANTOM **fairë** ("phantom, disembodied spirit, when seen as a pale shape" – pl. **fairi** is attested. Note: **fairë** has other shades of meaning as well as wholly different meanings – see SPIRIT, DEATH, RADIANCE, FREEDOM) –MC:223, 221

PHARAZÛN **Calion** (see AR-PHARAZÛN) –UT:224, Silm:324

PHONETIC **hlonitë**, also **#hlonitë** (the latter only attested in the pl. in **hloniti tengwi** "phonetic signs", changed by Tolkien from **hlonaiti tengwi**) –VT48:29, WJ:395, VT39:4

PHONOLOGY – **lambelë** is said to mean "Language (especially with reference to phonology)" (VT39:15)

PHYSICAL MATTER **orma**, **hroa** (also used = "body"); PHYSICAL STRENGTH **tuo** –MR:218, 216, TUG

PICK (UP, OUT) WITH THE FINGERS **lepta-** (also "[to] finger, feel with fingertips") –VT44:16, VT47:10, 25

PICTURE **emma** –PE17:179

PIECE **mitta** (Note: **mitta-** is also a verb "insert"). PIECE OF SHAPED WOOD **pano** (Note: a homophone means "plan, arrangement"), –PE14:81, PAN

PIERCING **maica** (sharp), **tereve** (fine, acute), **laica** (keen, sharp, acute). (The printed Etymologies has a final –e instead of –a, but according to VT45:25 this is a misreading. A word **laike** = **laicë** does appear in the source, but this is the noun corresponding to **laica**: "acuteness, keenness of perception". The conceptual validity of both **laica** and **laicë** with these meanings may however be questioned, since **laica** is the adjective "green" in later sources: **laicë** would then be expected to mean "greenness".) FINE PIERCED HOLE **terra** –Silm:434, LT1:255, LT2:337, LAIK, VT46:18

PIG **polca**; [?PIG-]FAT (*the first part of the gloss is not certainly legible*) **larma** (flesh). Note: #**larma** is used = "rayment" in a later source. –QL:75, VT45:26

PILE (*noun*) **hahta** (mound) –KHAG

PILLAR **tarma**, **tulwë** (standard, pole) –*Silm*:438, LT1:270

PILLOW **quesset** (probably with stem \***quessec-** since the "Noldorin"/Sindarin cognate is given as *pesseg*, pointing to older \**kwessek-*). –KWES

PIN **tancil** (brooch) –TAK

PINETREE – GL:17 has **aicassë**, but in *Etym* this word is said to mean "mountain-peak".

PINNACLE (*topmost*) see FINISH.

PIPE **simpa**, **simpina** (flute), **rotsë**. PIPER **simpetar**,

PIPING **simpisë** –LT1:266, LT2:347

PIT **latta** (hole – Note: a homophone means "strap") –DAT

PIVOT **peltas** (pl **peltaxi**) –PEL

PLACE #**nómë** (isolated from **nómesseron**, compound "of place-names", VT42:17). In *Etym* the word for "place" is **men**, though this word would clash with the dative pronoun \***men** "to/for us"; #**nómë** may be preferred not only for clarity but also because it is apparently present in the LotR itself in the word **sinómë** "in this place" (*Elendil's Oath*); –**nomë** would be the compound form of **nómë**. It also occurs in **tanómë** "in the place (referred to)". STONY PLACE **sarnë** (*gloss misread as "strong place" in the Etymologies as printed in LR, see VT46:12*). AT BACK OF PLACE, see BEHIND. Verb WISH TO GO TO A PLACE **mína-** (desire to go in some direction, make for it, have some end in view) –VT42:17, MEN, LotR:1003, SD:56, VT49:11, SAR, VT39:11

PLAN **páno** (arrangement). Note: the word also means "piece of shaped wood". –QL:72

\*PLANT #**olva** (*only pl olvar is attested, never actually translated "plants" but defined as "growing things with roots in the earth"*); LONG TRAILING PLANT **uilë** ("especially sea-weed", which is explicitly **ëaruilë**) –*Silm*:415, UY

PLAY (*vb*) **tyalin** ("I play", 1st pers. aorist), PLAY (*noun*) **tyalië** (game, sport) –TYAL/LT1:260

PLEDGE **vanda** (oath, solemn promise) –UT:317

PLENITUDE **fárë**, **farmë** (all that is wanted, sufficiency) –PHAR/VT46:9

PLIANT **maxa** (soft) –MASAG

PLOUGH **hyar**; THE PLOUGH (*constellation*) see SICKLE OF THE VALAR. –LT2:342

PLUM **pio** (*also used for "cherry"*) –LT2:347

POEM **lairë** (Note: a homophone means "summer"), **lirit** –GLIR, LT1:258

POINT (*verb*): The phrase **tentanë numenna**, translated "pointed westward", would indicate that the verb glossed DIRECT TOWARD (q.v.) can also be translated "point". **Tentanes formenna** "it pointed northwards" –VT49:23, 26

POINT (*noun*) **mentë** (end), **tixë** (dot, tiny mark), **tildë** (horn), variant **tillë** (tip) (*also used of fingers and toes*, VT47:10, 26; see UP-POINT, UNDER-POINT), **amatixë** (point/dot over the line of writing, variant **amatexë** in VT46:20), **unutixë** (point/dot under the line of writing; the

initial element **unu-** was misread as "nun-" in the *Etymologies* as printed in LR, see VT46:19). SPEAR-POINT **nasta** (spear-head, gore, triangle). –MET, TIK/VT46:19, TIL/VT47:10, 26, SNAS/VT46:14

POISON (*noun*) **sangwa** –SAG

POLE **tulwë** (standard) –LT1:270

POLISHED COPPER **calarus** (**calarust-**) –VT41:10

POLLEN **malo** (stem \***malu-**) (yellow powder) Note: a homophone means "moth". –SMAL

POOL **nendë**, **linya**, **ailin** (lake), **ringwë** (cold lake). In the *Etymologies* as printed in LR, the last word is cited as "ringe", but according to VT46:11, **ringwë** is the proper reading. DEEP POOL **lón**, **lónë** (pl. **lóni** given) (river-[? feeding] well), POOL OF LILIES **nënuvar** –NEN, LIN, AY, RINGI, VT48:28, LT1:248

POPLAR-TREE **tyulussë**; HAVING MANY POPLARS **lintyulussëa** –TYUL, LIN

POPPY **fúmella** (pl. **fumellar** [read \***fúmellar?**] is attested), **fúmelot** (prob. **fúmelót-**; cf. **lótë** "flower") –LT1:252

PORTION, cf. DISTRIBUTE IN EVEN PORTIONS

POSSESS **harya-**; POSSESSING **arwa** (+ genitive) (in control of) (Note: **harya-** is not used of one's offspring. In MR:228, Tolkien notes that "no Elf would speak of possessing children; he would say: 'three children have been added unto me', or 'are with me', or 'are in my house'.") –3AR

POST (wooden post) **samna** (**þ**) (Distinct from #**samna** "diphthong" in Tengwar spelling, as the latter is spelt with initial **silmë**, not **súlë**.) –STAB

POTTER **cemnaro**, **centano** –KEM, TAN

POUR **ulya-** (*intransitive pa. t. ullë, transitive ulyanë; plural subjunctive ullier "should pour" is attested. These forms may obsolete ulu- and ulto- "pour" [transitive and intransitive] in LT1:270*); POURING **úlëa** (flooding, flowing) –ULU, SD:310

POUT **penga-** (VT39:11)

POWDER (yellow powder) **malo** (stem \***malu-**) (pollen) Note: a homophone means "moth". –SMAL

POWER: For "power" as an abstract, the word **turé** "mastery, strength, might" may be used. The word **Valar** is sometimes translated "the Powers" (and the sg. **vala** is defined as "angelic power" in LotR Appendix E), but this word obviously has a specialized meaning: the "gods" of Tolkien's legendarium.

PRAISE (*vb*) **laita-** (bless) (*Imperative a laita and fut #laituva are attested, the latter with pronominal endings: laitivalmet, "we shall praise them"*) PRAISE (*noun*) #**laitalë** (isolated from **Erulaitalë** "Praise of Eru") –LotR:989 cf Letters:308, UT:436

PRAY #**hyam-** (attested in the form **hyamë**, evidently incorporating the ending -ë of the aorist stem), **arca-** (the latter perhaps primarily in the sense "to petition", cf. the noun **arcandë** "petition"). –VT43:32, 33 (VT44:8, 18)

PRAYER #**cyermë** (isolated from **Erucyermë**, "prayer to Eru". A verbal stem #**cyer-** "pray" can also be isolated, though it may be better to use attested verbs like #**hyam-** or **arca-**.) –UT:436

PRECIOUS **mirwa** (valuable); PRECIOUS THING **mírë** (jewel, treasure, shining jewel) –PE17:37, MIR

PRECIPICE (seaward) **ollo** (cliff) (*The alternative form **oldó** may be archaic Quenya.*) –LT1:252

PREPARE **manwa-** –QL:59

PRESS (*vb.*) **nir-** (thrust, force [in a given direction]). ("Though applicable to the pressure of a person on others, by mind and 'will' as well as by physical strength, [this verb] could also be used of physical pressures exerted by inanimates.") Given as a 1st person aorist **nirin**. Pa.t. probably \***nindë** since the R of **nir-** was originally D (*the base is given as NID; compare **rer-** pa.t. **rendë** from RED concerning the past tense; see SOW.*) –VT41:17

PRESS (*noun*) **sanga** (crowd, throng) –STAG/Silm:438

PRESSURE (*to do something against one's will or conscience*) **sahtië** (**P**) (force) –VT43:22

PRETTY **netya** (dainty). (*Note: **netya-** is also a verb "trim, adorn".*) –VT47:33

PREVENT FROM COMING TO COMPLETION **nuhta-** (stunt, stop short, not allow to continue) –WJ:413

PRICK **erca-**, **nasta-** (sting); PRICKLE, SPINE **erca** –ERÉK, NAS

?PRIMARY (*Tolkien's handwriting was illegible*) \***yessëa** (*emended from the actual reading **essea** – see BEGINNING*) –ESE

PRINCE †**cundu**, **haryon** (heir); PRINCESS **aranel** –KUNDŪ/VT45:24, 3AR, UT:434

PRINCIPAL (*prob. adj not noun*) **héra** (chief) –KHER

PRIVACY **aquapahtië** (literally \*"fully-closedness", used of a mind that closes itself against telepathic communication) –VT39:23

PROCEED (*in any direction*) **lelya-** (pa.t. **lendë**) (go, travel). TO PROCEED (conjunction, = "furthermore"), see FURTHERMORE. –WJ:363

PRODUCTION **carmë** (*glossed "art" in UT:396, but cf. **Oiencarmë Eruo** "the One's perpetual production". **Carmë** is also translated "making".*) –MR:329

PROFOUND **tumna** (low-lying, low, deep, dark or hidden) –LT1:271 cf. TUB

PROJECTIONS (*seaward projections*), see CAPE (OF LAND)

PROLONG **taita-** –TAY

PROMINENT **mindā** (conspicuous), **minya** (eminent; basically ordinal "1st") –MINI, VT42:24, 25

PROMISE (*noun*) (*solemn promise:*) **vanda** (oath, pledge) –UT:317

PROMONTORY (*narrow*) **nehtë** (gore, wedge, spear-head. *Note: a homophone means "honeycomb".*) THE ENDS OF PROMONTORIES, see CAPE (OF LAND). –UT:282

PROP **tulco** (stem \***tulcu-**, pl. \***tulqui**) (support) –TULUK

PROPER **vanima** (fair, beautiful, right) –LT1:272

PROSPEROUS **alya** (rich, abundant, blessed); PROSPERITY **autë** (wealth, *also adj:* rich) –GALA, LT2:336

PROTECT **varya-**; PROTECTED **varna** (safe, secure) –BAR

PROTUBERANCE CONTRIVED TO SERVE A PURPOSE **tolma** (knob, short rounded handle etc.) –VT47:28

PROVERBIAL DICTUM ("a saying, a current or proverbial dictum") **eques** (pl. **equessi**) (dictum, quotation, saying) –WJ:392

PROW OF A SHIP **lango** (broad sword) –LAG

P-SERIES **parmatéma** (labials) –LotR:1154

PUFF **hwesta-**; PUFF OF AIR **hwesta** (breath, breeze), PUFF OF BREATH **foa** (breath) –SWES, VT47:35, 36

PULL **saca-** (**P**) (draw). *Since **saca-** may also mean "look for", for clarity it may be better to use #**tuc-** "draw", q.v. –VT43:23*

PUNISH **paimeta-** (= "exact or inflict a penalty; punish"), pa.t. perhaps \***paimetánë**; PUNISHMENT **paimë** –QL:72

PURE **poica** –POY

PURIFICATION **sovallë** (washing, bathing) –QL:86

PURSUE **roita-**, also **saca-** (search, look for), p.a.t. **sácë** –ROY<sup>1</sup>, QL:81

PUT ASIDE **hehta-** (*pa.t. **hehtanë** is given but seems perfectly regular*) (leave out, exclude, abandon, forsake); PUT A STOP TO **pusta-** (stop, cease) –WJ:365, PUS

PUT FORTH LEAVES OR FLOWERS \***lohta-** (*emended from the actual reading **lokta** because Tolkien later decided that **kt** became **ht** in Quenya*) (sprout) –LT:258

PUT TO SHAME **naitya-** (abuse) –QL:65

PUT TO THE TEST **tyasta-**, pa.t. **tyasantë** –QL:49

PUTRID **saura** (**P**) (foul, evil-smelling); *in compounds #**sauri-**, see FOUL. –THUS*

## <Q>

QUANTITY (*great*) **úvë** (abundance) –UB

QUARREL (*vb*) **costa-** –KOT

QUEEN **tári** (*gen. **tário** and dative **tárin** are also attested, the latter in the Elaine inscription*). Vocative **tarinya** \*"my Queen", UT:179. LT1:260 gives **turingui** "queen", while LT1:273 gives **vardi**, but these are hardly valid words in LotR-style Quenya. QUEEN OF STARS (*Varda's title*) **Elentári** (*so in LotR and Silm; Etym has also **Tinwetári, Tinwetar, Tinwerontar***); QUEEN OF THE EARTH **Kementári** (*a title of Yavanna*) –TĀ/ LT1:264/Nam/RGEO:67, Silm:55/437/30

QUICK STROKE **rincë** (stem **rinci-**) (flourish) –RIK

QUIET (*noun*) **quildë** (rest, hush) –GL:23

QUIVER **vainolë** –LT1:271

QUOTATION **eques** (pl. **equessi**) (dictum, proverbial dictum, saying) –WJ:392

## <R>

RACE **nórë** (land, country, dwelling-place, nation, native land, family) –NŌ

RADAGAST **Aiwendil** (*"Lover of Birds", his original Valinorean name, not an actual translation of "Radagast", which is either Adúnaic for "Tender of Beasts" or a Mannish name of uncertain meaning*) –UT:393/417, cf. 390, 401

RADIANCE **alcar**, **alcarë** (brilliance, splendour), **incalë** (*compare **Ancalë** or "Radiant One" as a name of the Sun, LR:392 s.v. KAL, though it is not clear whether or not Tolkien abandoned this word*), **fairë** (*Note: the word **fairë** has several other meanings – see DEATH, FREEDOM, PHANTOM*), **nalta** (glittering reflection [from jewels,

glass, polished metals, or water] – **alata** in *Silm:433* is the Telerin form, and **alta** in *VT42:32* would seem to be a variant. In *PM:347*, **nalta** is spelt with initial **ñ**, that is, **ng**. Initial **ng** had become **n** in Third Age Quenya, and we follow the system of *LotR* and transcribe it accordingly. But if this word is written in Tengwar, the initial **n** should be transcribed with the letter **noldo**, not **númen**.)  
**RADIANT alcarinqua** (glorious) –*AKLA-R*, *VT45:36*, *PHAY*, *PM:347*, *WJ:369* (where **alkar** is translated "splendour")

**RAGE aha** –*LotR:1157*

**RAIMENT #larma** (attested in pl. form **larmar**). Note: a homophone means "[?pig]-fat". –*PE17:175*

**RAIN mistë** (fine rain), **rossë** (fine rain, dew, spray), **ucco**; **RAINBOW helyanwë** (*lit.* "sky-bridge"), **Ilweran**, **Ilweranta**. (*LT2* has **iluquinga** "sky-bow", but this was obsoleted together with **ilu** "sky"; see *SKY*.) –*MIZD*, *ROS* cf. *Letters:282*, *GL:74*, *3EL*, *LT1:256*, *LT2:348*

**RAISE orta-** (lift up, rise) (*pa.t.* **ortanë** is attested; **orta-** probably obsoletes **orto-** in *LT1:256*), in early "Qenya" also **amu-** –*ORO*, *Nam*, *RGEO:67*, *LT2:335*

**RAPE (vb) mapta-** (*pa.t.* **mapantë**) (ravish); noun **RAPE maptalë** (ravishment, seizure). –*PE13:163*

**RAPID larca, alarca** –*LAK*

**RAT nyarro** ("nyano" in *LR:379* must be a misreading of Tolkien's manuscript; the primitive form is given as *nyadrō*, which could not possibly become "nyano" in Quenya). –*NYAD*, *VT46:7*

**RAVINE axa** (narrow path), **yávë** (cleft, gulf/gully), **falqua** (cleft, mountain pass) –*AK*, *YAG/VT46:22*, *LT2:341*

**RAVISH mapta-** (*pa.t.* **mapantë**) (rape); noun **RAVISHMENT maptalë** (rape, seizure). –*PE13:163*

**RAY OF LIGHT alca**; **RAY OF THE SUN firin** (*the latter may not be a valid word in LotR-style Quenya; it would clash with the verb "I fade" or "I die"*). –*AKLA-R*, *LT2:341*

"**RAYMENT, VEILS fana** (*pl fanar* is attested. This word was used of the visible bodies in which the Valar presented themselves to incarnates.) –*RGEO:74*

**RE-** (*prefix*) **en-** (as in **entulesë** "return" and **envinyatar** "renewer", *q.v.* Also used on verbs: **#enquat-** "refill" [only fut. **enquantuva** is attested, see *REFILL*]. Before the consonants **l**, **m**, **r**, **s**, the prefix **en-** would be assimilated to **\*el-**, **\*em-**, **\*er-**, and **\*es-**, respectively. Very early [*The Lost Tales*] "Qenya" has **an-** instead of **en-** [see *LT1:184*].)

**REACH (intr.) \*rahta-** (stretch out) (*Emended from the actual reading rakta*; Tolkien later decided that **kt** became **ht** in Quenya) –*LT1:335*

**REACT ahtar-** or **accar-** (do back, requite, avenge) –*PE17:166*

**READ tengwa-** (verb denominated from **tengwa** "letter"), conjugated in many forms in source: aorist **[teng]wa**, present **[teng]wëa**, past **[teng]wanë**, perfect **e[teng]wië**; **READING (verbal noun) tengwië** (also attested with suffixes: **tengwiesto** "of your [dual] reading"). –*VT49:47-48*, *54*

**READY (adj.) manwa-** (for "to ready" as a noun, cf. the verb **manwa-** "to prepare") –*QL:59*

**REAL anwa** (actual, true) –*ANA*<sup>2</sup>

**REALM arda** (region). This word means "any more or less bounded or defined place, a region" (*WJ:402*) or "a particular land or region" (*WJ:413*). **Arda** (with a capital **A**) was "the name given to our world or earth...within the immensity of Eä". –*3AR*, *Letters:283*

**REAR (noun) tellë**, (*body-part*:) **pontë** (**ponti-**) (back) –*TELES*, *QL:75*

**REASON**, see **CAUSE**

**RECALL (i.e. remember) #enyal-** (*inf.* or gerund **enyalië**) –*UT:302*, *317*

**RECKON not-**; **\*RECKONING #onótië** (*isolated from Yénonótië* "reckoning of years"), **\*RECKONER Onótimo** (*the untranslated title of one Quennar, an expert of chronology*) –*NOT*, *MR:48-51*

**RECEIVE #cam-** (attested in the past tense **#camnë** with pronominal endings added: **camnyes** "you received it"). Early material also has **tuvu-** (same as in **utúvinyes** "I have found it"? See *FIND*) –*VT47:21*, *GL:71*

**RED carnë** (stem **carni-**), **aira** ("ruddy, copper-coloured"), **\*narwa** ("fiery red", cited in the archaic form *narwā* in the source. Cf. **nárë** "flame"), **nasar** (*adopted from Valarin; used in Vanyarin Quenya only*); **RED [HEAT?] (Tolkien's handwriting was illegible) yulmë** (*Note: a homophone means "drinking, carousal"*). **RED FLAME rúnya**, **WITH ADORNMENT OF RED JEWELS carnimirië** (*a pl form? Sg \*carnimírëa? Letters:224 has carne-* instead of **carni-**) –*KARÁN/Silm:429*, *GAY*, *NAR*, *WJ:399*, *YUL*, *Silm:437*, *LotR:505* cf. *Letters:224*

**REDEEMER #runando** (*isolated from Mardorunando*, "Redeemer of the World") –*VT45:17*

**REED liscë** (sedge) –*LT2:335* (*GL:34* also gives **feng-**, but some ending would be required). It may be that at some stages of Tolkien's conception, the word **linquë** was intended to mean "grass, reed" (but elsewhere the same word is used as an adj. "wet" or as a noun "hyacinth").

**REEK usquë** –*USUK*

**REFILL #enquat-** (*only fut. enquantuva* is attested, but cf. **quat-** "fill" in *WJ:392*). In another source the future tense appears as **enquantuva**. –*Nam*, *VT21:6*, *10*; *VT48:11*

**REFLECTION (glittering) nalta** (radiance – **alata** in *Silm:433* is the Telerin form. In *PM:347*, **nalta** is spelt with initial **ñ**, that is, **ng**. Initial **ng** had become **n** in Third Age Quenya, and I follow the system of *LotR* and transcribe it accordingly. But if this word is written in Tengwar, the initial **n** should be transcribed with the letter **noldo**, not **númen**.) –*PM:347*

**REFRESH ceuta-** (renew) –*VT48:7*

**REFUSE váquet-** (forbid, say no) (*1st pers. sg aorist and past váquetin, váquenten* are given) **avaquet-** (forbid) (*pa.t.* is no doubt **\*avaquentë**; cf. **quet-** under *SAY*), **ava-** (say no). (*Pa.t.* **avanë** is given; this verb was "little used in ordinary language". Other forms occur in *VT49:13*, all with the ending **-n** "I": Aorist **avan**, present **ávan** or **ávëan**, future **avuvan** > **auvan**, past **avanen** or **aunen**, perfect **avávien**. In one version, the forms **ávëan** and **avanen** are marked as poetic or archaic.) –*WJ:370*, *KWET*, *VT49:13*

**REGARDS** – see **AS REGARDS s**

REGION **ména**, **arda** (realm), **harda** –*MEN*, *LotR:1157*, *VT45:12*

REGULAR **sanya** (**þ**) (law-abiding, normal) (variant **vorosanya** with a prefixed element meaning "ever"). – *STAN*, *VT46:16*

RECEIVE **#cam-** (attested in the pa.t. **#camnë** with pronominal affixes: **camnelyes**, "you received it") – *VT47:21*

RELATE **#nyar-** (cited as **nyarin**, 1st pers. aorist) (tell); NOT TO BE TOLD OR RELATED **avanyárima** –*NAR?*, *WJ:370*

RELEASE **lerya-** (set free, let go), **fainu-**, **apsenë-** (remit, forgive; see FORGIVE). RELEASED **lehta** (free); RELEASED ELEMENT (a term for "vowel") **#lehta tengwë** (only pl. **lehta tengwi** is attested; we would rather expect **\*lehtë tengwi**). –*VT41:5, 6*, *LT2:250*, *VT43:18, 20*, *VT39:17*

REMAIN **lemya-** (to tarry). Possibly this verb should have the past tense **\*lemnë** rather than **?lemyanë**, since intransitive verbs in **-ya** may seem to surrender this suffix in the past tense. REMAINS **erín** (evidently a verb; the ending **-n** for 3rd person rather than 1st person would not be valid in later Quenya. A verbal stem **#er-** "remain" may perhaps be isolated, but the source is very early and writers should rather use **lemya-**.) –*VT45:26*, *LT1:269*

REMEMBER, see RECALL

REMIT **apsenë-** (release, forgive; see FORGIVE). – *VT43:18, 20*

REMOTE **haira** (far), **eccaira**, **avahaira**, **vaháya** or **avaháya** –*KHAYA*, *VT45:21*

REND **narca-** (in the *Etymologies* as published in *LR*, "narka" in Tolkien's manuscript was misread as "narki"; see *VT45:37*), **RENDING naraca** (harsh, violent) (possibly "of sounds", but Tolkien's extra comment is partially illegible) –*NÁRAK*, *VT45:37*

RENEW **ceuta-** (refresh), **#envinyata-** (heal) (isolated from **Envinyatar**, see below. Past participle **Envinyanta** is attested, though it is translated "healed" rather than **\*"renewed"**.) **RENEWED ceura** (so in *VT48:8*; the form **ceuré** on the previous page looks dubious, except as the plural form of this adj.). **\*RENEWAL ceulë** (the likeliest meaning of this un glossed form), **RENEWER Envinyatar** –*MR:405*, *VT48:7, 8*, *LotR:897*

REPAY **paitya-** (requite) –*QL:72*

REPEAT **tatya-** (double); REPEATED **vórima** (changed by Tolkien from **vorima**) (continual), **vórëa** (enduring, continuous) –*TATA*, *BOR*, *VT45:7*

REPETITION – continuous repetition: **vorongandelë** ("vorogandele" in the published *Etymologies* is a misreading; see *VT45:7*) (harping on one tune) –*LIN*<sup>1</sup>

REPOSE **Estë** (the name of a *Valië*; because of this name, **estë** fell out of use as a general word for "repose"). According to *VT46:12*, Tolkien also considered **erdë** as a word for "repose", but he marked it with an X, possibly indicating that he considered abandoning this word because it clashed with **erdë** "seed, germ". Because of its uncertain status, writers should probably avoid **erdë** "repose". –*WJ:403, 404*

REQUIRE

REACT **ahtar-** or **accar-** (do back, requite, avenge), **paitya-** (repay) –*PE17:166*, *QL:72*

RESCUE (noun) **rehtië** (saving); this would seem to be the gerund of a verb **\*rehta-** "rescue, save" (see *SAVING* for further discussion). –*PE17:38*

RESONANCE OF THE VOCAL CHORDS **óma** (voice) – *VT39:16*

RESONANT (of strings) **tunga** (taut, tight) –*TUG*

RESPONSIBILITY **cáma** (guilt) –*QL:43*

REST **serin** ("I rest", 1st pers. aorist); REST (noun) **séré** (repose, peace), **quildë** (quiet, hush); **Estë** (the name of a *Valië*; because of this name, **estë** fell out of use as a general word for "rest") (repose); TAKE A REST **hauta-**; RESTING **senda** (at peace) –*SED*, *EZDÉ/WJ:404*, *GL:23*, *KHAW*

RESTRAIN **avalerya-** (bind, make fast, deprive of liberty) –*VT41:5, 6*

RETURN (vb) **pel-** (revolve, go round), RETURN (noun) **entulesë** –*PEL*, *UT:171, 434*

REVEAL **apanta-** (pa.t. **apantanë**, **apantë**) (display); REVEALING (noun) **pantië** (opening, unfolding) –*QL:34, 72*

REVERED: The element **#ar-** in **Arfanyarassë** (a name of *Taniquetil*) is said to mean "high (i.e., noble, revered)" – *WJ:416*

REVERSED **nuquerna** (literally **\*"under-turned"**) –*LotR:1157*

REVOLVE **pel-** (return, go round) –*PEL*

RICH **alya** (prosperous, abundant, blessed), **lárëa** (also = fat, and probably the best word for "rich" in the strictly material sense), **autë** (also as noun: prosperity, wealth), **herenya** (wealthy, fortunate, blessed). RICHES **lar** (fat) – *GALA/VT42:32*, *VT45:26*, *LT2:335*, *KHER*, *VT45:26*

RIDER **roquen** (horseman, knight) –*WJ:372*, *UT:282*

RIGHT **téra** (straight), **vanima** (fair, proper, beautiful). RIGHT (direction) **forya** (dexter), **fortë** (stem **\*forti-**) (Note: the latter word also means "northern"); RIGHTHANDED **formaitë** (stem **\*formaiti-**) (dexterous), RIGHT HAND **forma** –*TE3*, *LT1:272*, *PHOR/VT46:10*, *VT47:6*

RIME **ringwë** (frost) –*LT1:255*

RING **#corma** (isolated from **cormacolindor** "Ring-bearers"). The title "Lord of the Rings" Tolkien translated as **Heru i Million**, with **#milli** as the word for "rings" (singular **\*millë** or less likely **\*mil** with stem **\*mill-**). The word **\*risil** (quoted in archaic form **rithil**) appears in **Rithil-Anamo** or "Ring of Doom", the place where judgement was passed in Valinor; this would therefore be a "ring" on the ground. RING-DAY **Cormarë** (*Yavannië* 30th, a festival in honour of Frodo Baggins; this was his birthday). RING-WRAITHS **Úlairi** (*Nazgûl*) (pl; sg **#Úlairë?** Note that **Úlairi** is not a literal translation of "ring-wraiths"; the prefix **ú-** may mean "un-" with evil connotation; the rest of the word is obscure. **Lairë** "summer" or "poem" can hardly have anything to do with **#lairi**. The syllable **úl-** may also have something to do with the Black Speech word **gûl**, wraith, or else the meaning may be "unliving (= undead) ones", with the root **LAY** that is normally associated with greenness but also

with life: \***ú-lai-ri** "un-live-ly ones") –LotR:989 cf. Letters: 308, LotR:1146, WJ:401, Silm:362, 417

RINGING SOUND **láma** (echo – so in Etym, but see SOUND) –LAM

RISE **orta-** (pa.t. **ortanë** is attested; **orta-** obsoletes **oro-** in LT1:256) (lift up, raise); RISING (noun) **órë** (Note: a homophone means "heart, inner mind"; but cf. MIGHTY-RISING); SUNRISE **anarórë** (LT1:264 has **orontë**, **oronto**, but these words may not be valid in LotR-style Quenya). –ORO, LT1:256, Nam/RGEO:67

RIVER **sírë** (stream), also **#sirya** (attested in dual form **siryat**). (LT1:248/262 also gives **nen**, while LT1:260 gives **celusindi**; LT1:265 gives **sindi**; these may not be valid words in LotR-style Quenya.) The word **hlóna** (marked by a query by Tolkien) was to designate "a river, especially given to those at all seasons full of water from mountains". Regarding the conceptual validity of the word **nuinë**, –**duinë** (cognate of Sindarin *duin* as in *Anduin*), see **nuinë** in the Quenya-English wordlist. RIVER-[? FEEDING] WELL (Tolkien's gloss is not certainly legible) **lón**, **lónë** (pl. **lóni** given) (deep pool). RIVULET **siril**; MOUTH OF RIVER **etsir** –SIR, VT47:11, VT48:27, 28, 30-31, ET

ROAD **tëa** (straight line) (note: not to be confused with the verb **tëa-** "indicate"), ROAD IN SEA **londë** (entrance to harbour, translated "haven" in **Alqualondë** Haven of the Swans, UT:417; the additional gloss "fairway" turned up in VT45:28), **tië** (path, course, direction, way), **#vanda** (isolated form **Qualvanda** "Road of Death" in LT1:264; cf. **vand-** "way, path" on the same page) –TEÑ, LOD/VT45:28, TE3/RGEO:67, LT1:264

ROARING (adj.) **rávëa**; ROARING NOISE **rávë** –MC: 223 cf. 215

ROBBER **pilu** (thief) –QL:73

ROBBERY **pilwë** (theft) –QL:73

ROBE **vaima** (wrap) –LT1:271

ROCKHEWN HALL **hróta** (dwelling underground, artificial cave) –PM:365

ROLL UP **tolu-** –QL:94

ROOF (vb) **tópa-**; ROOF (noun) **tópa**; HAVING A ROOF **telda**; "DOWN-ROOF" (cover) **untúpa-** –TOP, LT2:348, RGEO:67/Nam

ROOM **sambë** (p) (chamber) –STAB

ROOMY **yonda** (wide, extensive) –PE17:43

ROOT, ROOTWORD **sundo** (p) (pl **#sundar** in **Tarmasundar** "Roots of the Pillar" in UT:166, but this may be a different word) (base), **talma** (foundation), **sulca** (esp. edible root) –SUD (but VT46:16 indicates that Tolkien changed the root to **STUD**, also implying that **sundo** was originally **bundo**), **TAL**, **SÚLUK**

ROUND **corna** (globed), **corima**; ISOLATED ROUND HILL **tolmen** (boss of shield), GO ROUND **pel-** (return, revolve) ROUNDED HANDLE, see HANDLE. –KOR, LT1:257, 269, PEL

ROW **téma** (series, line) (pl **témar** is attested) –TEÑ, LotR:1153

ROYAL **#arna** (isolated from **Arnanor**, **Arnanórë**, "royal land", **Arnor**); ROYALIST **arandil** (king's friend) –Letters: 428, 386

RUDDY **aira** (red, copper-coloured), **roina** –GAY, ROY

RUINOUS **atalantëa** (pl. **atalantië** is attested) –MC:222, 223

RULE (vb) **heru-** (Note: In Tolkien's later Quenya, **heru** is primarily the noun "lord", so the later verb **tur-** "govern" may be preferred to this early "Qenya" verb.). LT1:273 has **vard-** "rule, govern", but this is hardly a valid word in LotR-style Quenya. RULE (noun, "a rule") **sanyë** (p) (law), **axan** (commandment, law, as proceeding primarily from Eru; pl. **axani** is attested.) –LT1:272, STAN, WJ:399/VT39:30

RULER **cáno**, **cánu** (see COMMANDER) (governor, chieftain, commander), **#tur** (as in **Minyatur**, "first Ruler") (lord) –UT:400, 466

RUN **yur-** (quoted in form **yurin**, translated "runs", but within Tolkien's later framework it looks like a 1st person aorist "I run"), RUN ON, RUN SMOOTHLY **nornoro-**; adj. STRONG/SWIFT AT RUNNING **nórima** –QL:106 (cf. entry **YUR** in Etym), LT1:263, VT49:29

RUNE **certa** (pl **certar** is attested. This word only occurred in *Exilic Quenya*, adopted and adapted from Sindarin *certh*. Tolkien notes that if inherited, the form would have had the form \***cirtë**.) –WJ:396, LotR:1151

RUSHING (adjectival) **rimpa** (flying), **arauca** (swift); RUSHING (noun) **ormë** (wrath, violence, haste) –KHOR, LT2:347, GOR

RUSTLE **escë** (noise of leaves) –EZGE

## <S>

SAFE **varna** (protected, secure). (GL:58 has **moina** "safe, secure", but in Tolkien's later Quenya **moina** means "dear, familiar", and the former **moina** now appears as **muina** "hidden, secret".) SAFE KEEPING **mando** (custody) –BAR, MR:350

SAGA **nyárë**, **nyarna** (tale, history) –NAR<sup>2</sup>

SAGACIOUS **finwa** –LT1:253

SAIL **#cir-** (only attested as a continuative stem: **círa**). LT1:273 has **wili-** "sail, float, fly", but see FLY. –MC:221

SAILOR **ciryaquen** (shipman) –WJ:372

SAKALTHÛR **Falassion** –UT:223

SALT (noun:) **singë**, (adj., "salty"): **singwa** –QL:83

SALVE **lipsa** –LIB<sup>2</sup>

SAME **imya** (same, identical, selfsame); SAME THING **imma** (this is also the reflexive pronoun "itself") SAME ONE, SELF **immo** (a general sg. reflexive pronoun, covering English "myself, him/herself, yourself", but not "itself" which is **imma**) –VT47:37

SANCTUARY **yána** (holy place) –YAN

SAND **litsë** –LIT

SARUMAN **Curumo** (= Sindarin *Curunír*) –UT:393, 401, 427

SATURN **Lumbar** –WJ:xi/Basic Quenya:24, cf. Silm:55

SAURON (The Abhorred) **Sauron** (p), other names **Súro**, **Sauro** (all p) –THUS

SAVE: the apparent gerund **rehtië**, "saving" or "rescue", seems to imply a verb \***rehta-** "save, rescue" (see SAVING). Also see DELIVER. –PE17:38

SAVING (noun) **rehtië** (rescue); this is seemingly the gerund of a verb \***rehta-** "rescue, save"; the underlying root **REK** is defined as "recover, get out/away, save from ruin/peril/loss" –PE17:38



SAY **quet-** (pa.t. **quentë**) (speak, talk), **equë** (the latter word "has no tense forms...being mostly used only before either a proper name...or a full independent pronoun, in the senses say / says or said. A quotation then follows, either direct, or less usually indirect after a 'that'-construction (...). Affixes appear in equen 'said I', eques 'said he / she' ." (WJ:392, 415) Attested forms include the aorist **quetë** and its pl. form **quetir** (VT41:11, 49:11). Cf. also SAY NO **váquet-** (forbid, refuse) (1st pers. sg aorist and past **váquetin**, **váquenten** are given), **ava-** (refuse) (pa.t. **avanë** is given; this verb was "little used in ordinary language". Other forms occur in VT49:13, all with the ending -n "I": Aorist **avan**, present **ávan** or **ávëan**, future **avuvan** > **auvan**, past **avanen** or **aunen**, perfect **avávien**. In one version, the forms **ávëan** and **avanen** are marked as poetic or archaic.) NOT TO BE SAID, THAT MUST NOT BE SAID **avaquetima**. SAYING **eques** (pl. **equessi**) (dictum, proverbial dictum, quotation) –*Silm*: 436, *WJ*:370, *LT*:348, *WJ*:392

SCARLET: the word **culda** "flame-coloured, golden-red" is the cognate of "Noldorin"/Sindarin *coll*, which form was glossed "scarlet", though this was deleted (*KUL*, VT45:24)

SCHOLAR **istyar** (learned man) –*IS*

SCOOP OUT **calpa-** (draw out, bale out) –*KALPA*

SCORN **yaiwë** (mocking) –*YAY*

SCREEN (vb) **telta-** (canopy, overshadow), SCREEN FROM LIGHT **halya-** (veil, conceal) –*SKAL*, *TEL*

SEA **ëar**, **airë** (in *Etym* said to apply to "inner seas of Middle-earth", but Tolkien later used these words of the ocean). *LT*:347 also gives **Rása** "the Sea". SEA-DWELLING **Eämbär** (name of a ship), SEA-SPIRIT **falmar/falmarin** (pl. **falmarindi**) (nymph), SEA-ELF **Teler** (**Telellië**, **Telelli** "Teler-folk", adj **Telerin** "Telerian"), SEAWEED **ëaruilë** (also simply **uilë**, see *PLANT*), CHILD OF THE SEA **oar** (merchild), SEAWARD PRECIPICE **ollo** (cliff). (The alternative form **oldó** may be archaic Quenya.) –*AYAR/Letters*:386/*RGEO*:73, *UT*:430, *LT*:347, *TELES*, *LT*:263, *LT*:252

SEARCH **saca** (pa.t. **sácë**) (pursue, look for) –*QL*:81

SECOND (2nd) **attëa**, in older (*MET*) Quenya **tatya** (cf. **Tatyar**, "the Second Ones", the Second Clan of the Elves), **neuna**; THE SECOND **Atani** (sg **Atan** – an Elvish name of Men, later only used of Men of the Three Houses of the *Edain*.) –*WJ*:420, *VT*:42:25, *NDEW*, *WJ*:403

SECRET (adj) **muina** (hidden), **nulla**, **nulda**, **lomba**; SECRET (noun) **fólë** (secrecy); SECRECY **muilë**, **fólë** (secret), SECRETIVE **fólima** –*MUY*, *DUL*, *LT*:255, *LT*:340

SECURE **varna** (protected, safe), SECURITY **varnassë**. (*GL*:58 gives **moina** "safe, secure", but in Tolkien's later Quenya **moina** means "dear, familiar", and the former **moina** seems to have been altered to **muina** "hidden, secret".) –*BAR*

SEDGE **liscë** (reed) –*LT*:335

SEE **cen-** (behold) (future tense **cenuva** and imperative **cena** are attested), **vëla-** (the latter maybe primarily "see" = "meet"). Also see LOOK AT. Interjections: SEE! **ela** (lo! look!) (directing sight to an actually visible object) NOW SEE! **yë** (lo!) Note: a homophone means "what is more". –*MC*:222, *VT*:47:31, *Arct*, *WJ*:362 cf. 360, *VT*:47:31

SEEMING – **nácë** is glossed "it is may be seeming" (sic). –*VT*:49:28

SEED **erdë** (germ. Note: a homophone means "person"). –*ERÉD*

SEIZE **mapa-** (grasp) This word was struck out in one of Tolkien's earlier word-lists, but in *Etym* it was restored. In early material we have **map-** "seize, take" with pa.t. **nampë**. –*MAP*, *LT*:339, *QL*:59

SEIZURE **maptalë** (rape, ravishment). –*PE*:13:163

SELF **immo** (a general sg. reflexive pronoun, covering English "myself, him/herself, yourself", but not "itself" which is **imma**) –*VT*:47:37

SELF-NAME **#cilmessë** (only pl. **cilmessi** is attested, said to mean more literally "names of personal choice": **#cilmë** "choice" + **essi** "names". *PM*:339 explains that "some among the exiles gave themselves names, as disguises or in reference to their own deeds and personal history: such names were called *kilmessi* 'self-names'.")

SELFSAME **imya** (same, identical) –*VT*:47:37

SEMI-VOWEL – the term **#mussë tengwë** "soft element" (only attested in the pl.: **mussë tengwi**) covers vowels, semi-vowels (*y*, *w*) and continuants (*l*, *r*, *m*, *n*). –*VT*:39:17

SEND **menta-** (cause to go [in a desired direction]), also **#lelta-** (attested in the pa.t. with pronominal endings: **leltanelyes**, "you sent him"); SENDING (noun) **menta** (message); THOUGHT-SENDING **sanwe-menta** (mental message) –*VT*:41:5, *VT*:47:21

SEND FLYING **horta-** (speed, urge) –*KHOR*

SEND FOR **tulta-** (fetch, summon) –*TUL*

SENTENCE **quentelë** –*LT*:348

SEPTEMBER **Yavannië** –*LotR*:1144/1146/*Silm*:439

SERIES **téma** (pl. **tëmar** is attested) (row, line) –*TEÑ*, *LotR*:1153

SERPENT **lócë** (snake, dragon; "so do the Eldar name the worms of *Melko[r]*", *LT*:85). The word **foalócë** is said to be a "name of a serpent that guarded a treasure". The word is not capitalized, so this "name" must be a common noun and not a proper name. –*LOK*, *LT*:340

SERVANT **núro** (in the *Etymologies* as published in *LR*, the gloss is misread as "sunset"; see *VT*:45:38), also – (n)**dur** (final element in compounds, e.g. **arandur** "king's servant, minister, steward". When the first part of the compound ends in *l*, *n*, or *r*, the *n* of –**ndur** is left out). –*NDÜ*, *Letters*:386

SET **panya-** (fix), SET (of Sun or Moon) **núta-** (sink, stoop), SET FREE **lerya-** (release, let go), SET UP **tulca-** (fix, establish. Note: there is a homophone meaning "firm, steadfast, strong, immovable".) SET ASIDE **#sat-** (appropriate to a special purpose or owner). The verb **#sat-** is cited in the form **"sati-**", evidently including the connecting vowel of the aorist, as in **\*satin** "I set aside". SET VIGOROUSLY OUT TO DO **horya-** (be compelled to do, have an impulse) –*PAN*, *NDÜ*, *VT*:41:5, 6; *LT*:1:270 cf. *TULUK*, *VT*:42:20, *VT*:45:22

SETTLED – be settled: **mar-** (abide, be fixed) SETTLED CHARACTER **indómë** ("also used of the 'will' of Eru [God]"). –*UT*:317, *VT*:43:16

SEVEN **otso** (for the syntax of numerals, see *THREE*). SEVENTH **otsëa**. FRACTION ONE SEVENTH **otosta, osta, otsat** –OT, VT42:25, VT48:6, 11

SEVENTEEN **otoquë**. For the syntax of numerals, see *THREE*. –VT48:21

SEX, see COITUS

SEXUAL DESIRE is the apparent meaning of **yérë**, a word that is not really glossed, but derived from the root *YER* "feel sexual desire" (VT46:23). The word **hroafelmë**, "body-impulse" (VT41:19 cf. 13) is also said to cover sexual desire (but likewise physical fear, hunger, or thirst).

SHADE **lëo** (= *shadow cast by an object*), **laimë, lómin** (shadow); SHADES OF NIGHT **lómë** (Night, night-time, dusk, gloom, twilight), SHADY **halda** (veiled, hidden, shadowed), **laira** –DAY, LT1:255, DO3

SHADOW **lëo** (= *shadow cast by an object*) (shade), also **laimë** (shadow "cast by an object or form", VT45:8), **lómin** (shade), **lumbulë** (= [*heavy*] shadow), **fuinë, huinë** (= *deep shadow*) (gloom, darkness – according to VT41:8, **fuinë** is actually a Telerin form, the proper Quenya form being **huinë**), **ungo** (= *dark shadow*) (cloud), **mordo** (obscurity, stain, smear, dimness), **lumbë** (gloom). "The Shadow" meaning Sauron should probably be **Huinë**, as this word is associated with his coming to Númenor in LR:47 and SD:246/310. SHADOWED **halda** (veiled, hidden, shady). –DAY/VT45:8, LT1:255, Nam/RGEO:67, PHUY, UÑG, MOR/VT45:35, LUM, SKAL

SHAGGY **aulë** (May have been obsolete by the later [TLT] word **aulë** "invention".) –LT1:249

SHAKE (vb.) **pal-**; pa.t. **pellë** given –PE16:143

SHAKE (noun): In the *Etymologies* as printed in LR, **rincë** was glossed "quick shake", but according to VT46:11 the proper reading of Tolkien's manuscript is "quick stroke". –RIK, VT46:11

SHAME (vb, "put to shame") **naitya-** (abuse). An abstract formation based on this verb, e.g. **\*naityalë**, could serve as the noun "shame". –QL:65

SHAPE (vb) **canta-, venië** (*gerund? Stem #ven-?*) (cut); SHAPE (noun) **venwë** (cut), SHAPED **canta** (also as *quasi-suffix*, e.g. **lassecanta** "leaf-shaped"); SHAPED STONE **ambal** (flag), PIECE OF SHAPED WOOD **pano**. Note: a homophone means "plan, arrangement". –KAT, LT1:254, MBAL, PAN

SHARE **hyanda** (blade) –LT2:342

SHARP **maica** (piercing), **aica** (fell, terrible, dire; this gloss "sharp" is isolated from one translation of **Aicanáro**:) SHARP-FLAME **Aicanáro** "Fell Fire, Aegnor" (so in *Silm*:435; *MR*:323 has **Aicanár**) In the printed *Etymologies*, a word for "keen, sharp, acute" is given as "*laike*" in the entry *LAIK*, but not only is this a misreading for "*laika*" (VT45:25): the conceptual validity of this word may be questioned because **laika, laica** is the word for "green" in later sources. –*Silm*:434, *AYAK*, *MR*:323, *LAIK*

SHARP-PROWED SHIP **ciryä** (see SHIP) –*Silm*:433 (where the spelling **ciryä** occurs, but all other sources have **ciryä** with a short *i*, so **ciryä** is likely an error by Christopher Tolkien).

SHATTERED **rúcina** (confused, disordered) –MC:223

SHE – see HE (the same forms are used for both genders)

SHEATH **vainë** –LT1:271

SHEEN, THE **Isil** (Moon) –*THIL*

SHEEP **máma** (Unlike English "sheep", this word probably has a distinct plural **\*mámar**.) SHEEPFOLD **moalin** (**moalind-**) –WJ:395, QL:60

SHELL **hyalma** (conch, horn of Ulmo) –SYAL

SHEPHERD **mavor** (*GL*:58 gives **mavar**); SHEPHERDESS **emerwen**. The word **mámandil**, etymologically "sheep-friend" (**máma** "sheep" + **-ndil** "friend"), may perhaps also be used for "shepherd". –LT1:268, *UT*:434, *UT*:209

SHIELD **turma, umbas** (♣); BOSS OF SHIELD **tolmen** (isolated round hill) –*TURÚM*, VT45:33, LT1:269

SHIFT (of large and heavy things:) **rúma-** (part. **rúmala** is attested) (heave, move) –MC:223, 222

SHINE **cala-** (fut. **caluva** is attested), **calta-**; SHINE WHITE **sil-** (present tense **síla**, aorist sg. **silë**, aorist pl. **silir**, freq. **sisíla-** are attested and dual future **siluvat** are attested), **ninquita-**; SHINING WHITE (adj) **silma** (silver) –LT1:254, *UT*:22 cf. 51, *KAL*, MC:223, VT49:45, *NIK-W*, *SIL/LotR*:94/The Return of the Shadow:324

SHINGLE **sarnië** (pebble-bank) –*UT*:463

SHIP **ciryä** (defined as "sharp-prowed ship" in *Silm*:433; dual **ciriat** [read **\*ciryat?**] is attested in *Letters*:427; all numbers and cases except plural possessive **\*ciryäiva** are attested in the *Plotz* letter. In *Silm*:433, the spelling **ciryä** occurs, but all other sources have **ciryä** with a short *i*, so **ciryä** is likely an error by Christopher Tolkien); **luntë** (boat); SHIPMAN **ciryäquen** (sailor) –*KIR*, LT1:249/LUT, *WJ*:318

SHIRT **laupë** (tunic) –QL:51

SHOE **hyapat** –*SKYAP* (Note: In the *Etymologies* as printed in LR, the word **hyapat** is glossed "shore", but according to <http://www.elvish.org/errata/VT-Errata.pdf>, the proper reading of the gloss found in Tolkien's manuscript is "shoe".)

SHORE **falas** (**falass-**), **falassë** (beach, line of surf, "especially one [i.e. a shore] exposed to great waves and breakers", VT42:15), **fára** (beach). In the *Etymologies* as printed in LR, the word **hyapat** is glossed "shore", but according to <http://www.elvish.org/errata/VT-Errata.pdf>, the proper reading of the gloss found in Tolkien's manuscript is "shoe". SHORE-PIPER, SHORELAND PIPER **Solosimpë** (pl **Solosimpi** is attested) –LT1:253, VT42:15, *Silm*:431, VT46:15, *SKYAP*, LT1:251, 265

SHORT **sinta** (♣); SHORT STABBING SWORD **ecet** (broad-bladed sword) SHORT ROUNDED HANDLE, see HANDLE. –*STINTĀ*, *UT*:284

SHOULDER **róma** (Note: a homophone means "horn" or "trumpet-sound, loud sound") See also BACK. –LT2:335

SHOUT (vb) **rama-**; SHOUT (noun) **rambë**, SHOUT **yello** (call, cry of triumph), SHOUTER **ramandor** (but in *LotR*-style Quenya this would probably be a pl; sg **\*ramando**) –LT1:259, *GYEL*, VT45:16

SHUT **holta-** (close) –PE17:98

SHOW **tana-** (indicate) (Note: **tana** also means "that", as a demonstrative.) –*MR*:385

SICK, SICKLY **laiwa** (ill; this word may be better spelt \***hlaiwa**, see under **ILL**), **caimassëa** (bedridden), **engwa** (cf. **Engwar** "The Sickly", an Elvish name for Men), **quámëa** (evidently = \*"nauseous"), SICKNESS **quámë** (= nausea), in the sense of *illness* probably rather **lívë** (maybe better spelt \***hlívë**), **caila** (or possibly this is only *adj.* lying in bed, bedridden; see **caila** in the *Quenya-English wordlist* for further discussion), **caimassë** (etymologically "[state of being] in bed") –**SLIW**, **KAY/VT45:19**, **GENG-WĀ**, **Silm:122**, **KWAM**

SICKLE **circa**; SICKLE OF THE VALAR **Valacirca** (= the Great Bear, the Plough, the Big Dipper or the Wain), also called **Otselen** = The Seven Stars. –**KIRIK**, **OT**

SIGH see **EXPIRE**. Cf. also one of Nienna's titles: **Núri**, she who sighs. –**LT1:263** cf. 66.

SIGN **tanna**, **tanwa**, #**taina**; **tengwë** (indication, token, writing; **tengwë** is also used for what we should call a phoneme – *pl* **tengwi** is attested), **tehta** (mark [in writing], diacritic) (*In LotR:1155, this word is applied to the supralinear vowel-signs of Fëanorian writing, and pl tehtar is attested.*) SYSTEM OR CODE OF SIGNS **tengwesta** (grammar). For various linguistic terms, see FULL SIGN, LACKING/INADEQUATE SIGN, STRIPPED/DEPRIVED SIGN. –**PE17:186**. **MR:385**, **WJ:394**, 395, **TEK**

SIGNIFER **Tancol** ("the significant Star", probably = Venus).

SILK **samin** (**samind-**); *adj.* SILKEN **saminda**, **saminwa** *adj.* "silken" (**QL:81**)

SILVER **telpë**, **telep-** (**tyelpë**, **tyelep-** was the original form of the word in Noldorin Quenya, but "the form **telpë** became usual, through the influence of Telerin; for the Teleri prized silver above gold, and their skill as silversmiths was esteemed even by the Noldor" [**UT:266**]. However, in **Letters:426** it is stated that "the form **tyelpë** remained in Quenya" and was not wholly displaced by **telpë**. **LT1:268** has **telpë** = **telempë**.) Cf. also **ilsa** (a "mystic name" of silver), †**silmë** (also meaning light of Silpion, starlight). SILVER (*prob. adj.*) **tinda** (glinting), OF SILVER **telepsa**, **telpina**, **telemnä**. SILVER LIGHT **istel**, **istil** ("applied by the *Ilkorins* to starlight, probably a *Q[uenya]* form learned from Melian"). SILVER GLINT **nillë** (a star on Varda's simulacrum covering Valinor. Spelt **nillë**, i.e., **ngillë**, in **MR:388**, but initial **ng** had become **n** in Third Age pronunciation, and I follow the system of *LotR* and transcribe it accordingly. But is this word is written in *Tengwar*, the letter **noldo**, not **númen**, should be used to transcribe the initial **n**.) –**Silm:429**, **KYELEP**, **LT1:255**, **SIL**, **TIN**, **MR:388**

SIN (*noun*) #**úcarë** (isolated from **úcaremmar** "our sins/trespasses"; SIN (*verb*) #**úcar-** = "to sin, trespass" (*pl.* aorist **úcarer**, **úcarir** attested); SINNER #**úcarindo** (variant #**ulcarindo**, possibly an ephemeral form abandoned by Tolkien, which may also be true of the forms #**naicando**, #**naico**. All the words for "sinner" are attested with the *pl.* ending **-r** attached.) –**VT43:19**, 21, 22, 33

SINCE (= because) **pan**. "Since" with reference to time (as in "they have been here since last year") may perhaps be expressed as "from" or "after", *q.v.* –**VT49:17**, 18

SINEW **tuo** (muscle) –**TUG**

SING #**lir-** as in **lirin** "I sing" (*1st pers. aorist*) (chant); SINGER **nyello**, **lindo** (singing bird); SINGERS **Lindar** (a name of the Teleri); SINGING **lindë** (air, tune, song), SINGING CLUSTER **Lindeloktë** (labernum). This is the form given in **LT1:258**; Tolkien later decided that **kt** became **ht** in Quenya. Read \***Lindelohhtë** in *LotR-style Quenya*? –**GLIR**, **NYEL**, **LIN<sup>2</sup>**, **WJ:418**, **Silm:431**, **LT1:258**

SINGLE **erya** (sole), SINGLY **eressë** (only, alone, also as *noun*: solitude) –**ERE**, **LT1:269**

SINGULARITY **erdë** (used in the sense "person as a whole", body and soul. Note: a homophone means "seed, germ".) –**MR:216**

SINISTER **úmara** –**VT49:14**, 15

SINK (of Sun and Moon) **núta-** (set) –**NDŪ**

SIP **salpa-** (lick up, sup) –**SÁLAP**

SIRIUS **Niellúnë**, **Nierninwa** –**LT1:262**

SISTER **nésa** (**þ**; older form **népa** cited), colloquially also **nettë** (probably **netti-**); the latter word was also used in children's play for "fourth finger" or "fourth toe" (or in two-handed play for the *ninth* digit). Different words for "sister" occur in the *Etymologies*: **selar** (**þ**) (*pl.* **sellī**), **onómë**, **onónë**; SISTER (usually not of bloodkinship) **osellë** (**þ**) (associate) –**VT47:10-12**, 14, **THEL**, **NŌ**

SIT **har-** (in **CO** attested in the plural continuative tense: **hárar** "are sitting". According to **VT45:20**, Tolkien derived **har-** "sit" from a root **KHAD**; if so, the past tense of **har-** should probably be \***handë** rather than \***harnë**. In *Etym*, the root **KHAD** was rejected and replaced by **KHAM-**, and the new Quenya verb for "sit" thus came to be **ham-**. However, since **har-** reappears in such a late text as **CO**, Tolkien may have decided to reinstate **KHAD** and its derivatives; writers may then treat both **har-** and **ham-** as valid verbs for "to sit".) –**KHAM**, **UT:317**, **VT45:20**

SIX **enquë** (for archaic, possibly pre-historic, **encë**, **VT48:8**). For the syntax of numerals, see **THREE**. SIXTH **enquëa**. Fraction ONE SIXTH **enquesta** –**ÉNEK**, **VT42:25**, **VT48:6**, 11

SIXTEEN **enenquë** –**VT48:21** (the form **quainquë** seems to be another, possibly experimental, word for "16" in Quenya). For the syntax of numerals, see **THREE**.

SKIES **fanyarë** (upper airs and clouds) –**MC:223**

SKILL **curu**; SKILLED **maitë** (stem \***maiti-**, *pl.* **maisi**) (handy), BE SKILLED IN DEALING WITH **hanya-** (understand, know about); SKILLFUL [?DEVICE – Tolkien's handwriting was illegible] **curo** (**curu-**) –**Silm:429**, **MA3**, **KHAN**, **VT41:10**

SKIN **helma** (fell) (**parma** in **LT2:346** is obsolete; see **BARK**) –**SKEL**

SKY **vilya** (older [**MET**] **wilya**) (air), **hellë**, **ilwë** (heavens), **telimbo** (canopy), **taimë**, **taimië**. (**LT2:348** gives **ilu**, but the meaning of this word was later changed – Tolkien decided that **ilúvatar** means "All-Father", not "Sky-Father" as he originally thought.) "SKY-BRIDGE" (i.e., rainbow) **helyanwë** –**LotR:1157**, **3EL**, **LT1:255**, **LT2:348**, **LT1:268**

SLACKEN **lehta-**, **lenca-** (loose) (*In the printed Etymologies, the n of lenca- was misread as u; see VT45:27.*) –**LEK**

SLASH **cirissë** (gash) –KIRIS

SLAVE **mól** (thrall) –MÓ, VT43:31

SLAY **nahta-** (see also SLAYER concerning a possible alternative form **#nehta-**). Passive participle **nahtana** in the phrase **\*nahtana ló Turin** "slain by Túrin" (VT49:24). The verb **mac-** meant "slay" in early material (LT1:259), but in a much later source reproduced in VT39.11, this verb is translated "hew with a sword" instead.

SLAYER **#nehtar**, isolated from **Morinehtar** "Darkness-slayer" (PM:384, 385), name of a wizard (*istar*). The noun **#nehtar** "slayer" may seem to presuppose a verbal stem **#nehta-** "to slay, kill", though the form **nahta-** appears elsewhere (VT49:24); this may be an example of Eldarin A/E variation.

SLEEP (noun) **fúmë**. (Read perhaps **\*húmë**, since Tolkien decided that **fu-** becomes **hu-** in Quenya. This word points to **\*fum-** [**hum-**] as the stem of the verb "to sleep".) FLOWER OF SLEEP – see POPPY. –LT1:253

SLENDER **nindë** (stem **\*nindi-**), **teren**, **terenë** –NIN-DI, TER

SLIDE DOWN **talta-** (slip, collapse) –MC:223

SLIP **talta-** (slide down, collapse) –MC:223

SLOPE (vb) **talta-**; SLOPE (noun) **pendë** (downslope, declivity), **ampendë** (upward slope), **amban** (upward slope, hillside), SLOPING DOWN **penda** (inclined) –PEN, AM<sup>2</sup>

SLOW **lenca** –LT2:341

SLUMBER (vb) **lor-**, **mur-**, SLUMBER (noun) **lórë**, **murmë**, SLUMBROUS **lorda** (drowsy), **murmëa** –LT1:259, LOS, LT1:259, 260

SMALL **níca**, **\*nincë** (said to have "good senses"; the latter is given in the archaic form **"ninkí"** and would therefore have the stem-form **ninci-**), **nípa**, **\*nimpë** (said to be used "usually with connotation of *weakness*"; the latter adj. is given in the archaic form **nimpi** and would therefore have the stem-form **nimpi-**), **pitya** (the latter is never translated by Tolkien, but **Pitya-naucor** is glossed "petty-dwarves", and **pica** "small spot" must be derived from the same root.) In one compound, Tolkien seemingly changed **pitya** to **nitya** (see PM:365, VT48:15). Cf. also **nauca**, an adjective "especially applied to things that though in themselves full-grown were smaller or shorter than their kind, and were hard, twisted, or ill-shapen." LT1:256 has an adjective **inya** "small", but this is probably not a valid word in LotR-style Quenya (in which language **\*inya** may mean "my, mine".) –VT48:18, VT47:26, PIK, WJ:389, 413

SMALL INSECT **pí** (fly); SMALL MAN, see MAN; SMALL STONE **sar** (stem **sard-**, as in pl. **sardi**); YOUNG OR SMALL WOMAN, see GIRL. –VT47:35, SAR

SMEAR **mordo** (shadow, obscurity, stain, dimness) –VT45:35, MOR

SMEARED **púrea** (discoloured) –MC:223

SMELL (strong smell): The form **aññol-** is translated "strong smell" in one source (VT45:5), but this does not look like a regular Quenya word and is perhaps an underlying "stem" (Quenya **\*angol-**?) The element **ñol-** is also translated "smell" in the same source, but again it is uncertain whether this is a primitive stem or a Quenya word (in the latter case, we would see **\*nol-** in late Exilic

Quenya). See ODOUR, STINK.

SMILE **raita-**, pa.t. **rëantë**; SMILING **raina** (gracious, sweet-faced). NOTE: A homophone of **raita-** means "make network or lace" or "catch in a net" (its past tense may however be **\*raitane** rather than **rëantë**), and a homophone of **raina** means "nettled, enlaced". –PE17:182, VT44:35

SMITH **tano** (craftsman), SMITH OF THE WORLD **Talca Marwa** (a title of Aulë) –TAN, LT1:266

SMOOTH **pasta** –PATH

SMOULDERING HEAT **yulmë** (red [heat] – Tolkien's handwriting was illegible); SMOULDERING WOOD **yúla** (ember) –YUL

SNAKE **ango** (stem **angu-**, pl. **angwi**), **leuca**, **lócë** (serpent, dragon; "so do the Eldar name the worms of Melkor"), LT2:85) –ANGWA, LotR:1149, LT2:340

SNARE (noun) **remma**, **neuma**; SNARE (verb) **#rem-** (cited as "remi-", evidently including the connecting vowel of the aorist, as in **\*remin** "I snare") –VT42:12, SNEW

SNARL **yarra** (growl) –MC:223

SNOUT **undo** (nose, cape). Stem **\*mundo-**, given the primitive form **mbundu**. –MBUD

SNOW **lossë** (specifically "fallen snow", also adjective "snow-white"; **†olos**, **†olossë**. Etym also gives **niquë**, but this word is obsolete by a statement in WJ:417: "nique does not refer to snow, but to cold". This statement may obsolete **niquetil** "snowcap" in LT1:266. Is **niquis** "snow" from the same source a valid word? GL:35 has **fáwë** "snow" and **fauta** "it snows".) LIGHT SNOW is, SNOW-WHITE **lossë** (which may also be the noun "snow"), SNOWDROP **nieninquë** (lit. "white tear") –RGE0:69, GOLÓS, NIK-W-, NEI, LT1:256, LT1:262/266

SO may generally be rendered by **sië** "thus" (see THUS for reference). Also **san** (VT49:18) or **sinen** = "by this means, so" (VT49:18). The word **ta** is used to qualify adjectives, e.g. **ta mára** "so good" (VT49:12). MAY IT BE SO, see AMEN. IT IS SO **ná** (used = "yes").

SOAP **lipsa** –LIB<sup>1</sup>

SOFT **mussë**, **milya** (gentle, weak) (Note: **milya-** is also a verb "long for"), **maxa** (pliant), **moica** –VT39:17, VT45:34, MASAG, GL:58

SOIL 1. (noun) **cemen** (earth), 2. (vb) **vahta-** (stain), SOILED **vára** (dirty) –LT1:257, WA3

SOLE **erya** (single), SOLITUDE **eressë** (also as adverb: single, only, alone) –ERE cf. LT1:269

SOLE OF FOOT **tallunë**, probably with stem **talluni-** given primitive form **talrunya**. (A "Qenya" word for sole, **talas** in LT2, is probably obsolete) –RUN, LT2:347

SOLEMN PROMISE **vanda** (oath, pledge) –UT:317

SOLITARY **eressëa** (lonely; compare "Solitary Isle" as one translation of **Toi Eressëa**, Letters:386), **erda** (deserted) –LT1:269

SOLITUDE **eressë** (also as adverb: singly, only, alone) –ERE, LT1:269

SOLSTICE, NEW SUN AFTER: **ceuranar** –VT48:7

SOMEBODY (impersonal personal pronoun) **mo** (one). –VT49:20

SOMBRE **morna** (black, gloomy, dark) –MOR

SON **yondo** (male descendant), also short form **yón** (**Yón** referring to Jesus as "the Son" in the source); dative **i yondon** "to the Son" in VT43:36-37. Cf. also the suffix –**ion**, e.g. **Finwion** "son of Finwë". Variant **yonyo** "son, big boy" (a term also used for "middle finger" or "middle toe" in children's play, though Tolkien may have replaced it by **hanno** "brother", VT48:4). Vocative **yonya** \*"my son", a contraction of \***yondonya**. (The forms **vō**, **vondo** "son" in LT2 are probably obsolete, as are the notions there recorded that **yondo** meant "(great) grandson" and that **yō-**, **yond-** "son" was used only in poetry. But LT2 does confirm that –**ion** was "very common...in patronymics".) SON OF THE DARK (= *Morgoth*) **morion** –YO, VT44:12, 17, VT43:36-37, MR:217, VT47:10, 15, LR:61, LT2:336, 344, LT1:260 cf. FS

SONG **lindë** (air, tune, singing), **#lirë** (only attested in the instrumental case: **lirinen**, so the stem-form would seem to be **liri-**), **lirilla** (lay). See also **MUSIC**. –GLIN, Nam, LT1:258

SOON **rato** –Arct

SORCERY **nülë** (black arts). (The word is spelt "ñúle" in the source, reflecting the older pronunciation; in Tengwar spelling the initial nasal should therefore be represented by the letter Noldo). –PE17:125

SORROW **nyéré** (grief). –GL:60

SORT, see SPECIES, KIND. Adjectives OF THIS SORT **sitë**, OF THAT SORT **taitë** –VT49:11, 18

SOUL **fëa** (spirit; pl **fëar** is attested. In MR:330, Tolkien notes that **fëa** is "roughly but not exactly equivalent to... 'soul'.") –MR:349, 218, cf. *Silm*:431

SOUND (verb, "to sound") **lamya-**; SOUND (noun) **lamma** (= sound in general?), **hlón** (evidently **hlon-**, pl. **hloni** is attested) (noise), **róma** (= loud sound, trumpet-sound. Note: **róma** also means "shoulder"), **láma** (according to *Etym* = "ringing sound, echo", but see below); SOUND OF WIND **sú**; SOUND-TASTE **lámatyávë** (pl. **lámatyáver** is attested), i.e., "individual pleasure in the sounds and forms of words". Tolkien seems undecided about the exact meaning of **láma**. *Etym* gives "ringing sound, echo"; in WJ:416 it is said that the stem LAMA refers "especially to vocal sounds, but was applied only to those that were confused or inarticulate. It was generally used to describe the various cries of beasts." But the word **lámatyávë** "sound-taste", by which an Elf chose or made a name for him/herself [see NAME-CHOOSING], seems to imply that **láma** can also be used of articulated speech. –LAM, WJ:394/VT48:29, ROM, VT47:12, MR:215, 216

SOUP **sulpa** –LT1:266

SOUTH **hyarmen** (LT2:248 also gives **Sahóra**, but this is hardly a valid word in Tolkien's later Quenya); SOUTHERN **hyarmenya**, "SOUTH-VICTOR" **Hyarmendacil** (one of the Kings of Gondor), SOUTHEASTLANDS **Hyarrostar**, SOUTHWESTLANDS **Hyarnustar** (regions in Númenor) –KHAR/LotR:1157, LotR:1075/1082, UT:165, 446

SOW #**rer-** (cited as **rerin** "I sow", 1st person aorist), pa.t. **rendë**. SOWN FIELD **resta** (acre). –RED, VT46:11 cf. RED

SPADE **sampa** –QL:82

SPARK – make/cause to spark: **tinta-** (kindle). SPARK (noun) **tinwë**. –TIN/VT46:19, *Silm*:438

SPARKLE (vb) **tintina-** (pl. **tintinar** is attested), MAKE TO SPARKLE **tinta-** (kindle); SPARK (noun) **tinwë** (often = "star"). In the entry *TIN* of the *Etymologies* as printed in LR, the noun **tinwë** is glossed "sparkle", but according to VT46:19, Tolkien's manuscript has "spark". –TIN, *Silm*:438

SPEAK **quet-** (pa.t. **quentë**) (say, talk). Aorist **quetë** (spelt "qete") in source. Also **carpa**, pa.t. **carampë** (talk, use tongue; the latter verb apparently does not take a direct object). –LT2:348, VT49:19

SPEAR **hatal**, **ehtë**, stem \***ehiti-**. (The gloss of the word **ecco** has also been quoted as "spear", but this is a misreading; see SPINE.) SPEAR-HEAD **nehtë** (gore, wedge, narrow promontory. Note: a homophone means "honeycomb"), SPEAR-POINT **nasta** (gore, triangle), SPEARMAN **ehtyar** –VT49:14, EK/EKTE, SNAS cf. VT46:14, UT:282

SPECIES **nostalë** (kind) –LT1:272

SPEED (vb) **horta-** (urge, send flying), SPEEDING **hortalë** (urging) –KHOR

SPELLING **tencelë** (writing system) –TEK

SPIDER **liantë** (so in *Etym*; in LT1:271, **liantë** is glossed "tendrill"); SPIDER FILAMENT **lia** (Note: **lia-** is also the verb "twine"); SPIDER'S WEB **ungwë** (but in LT1:271, **ungwë** is glossed "spider") –SLIG, LotR:1157

SPIKE **nassë** (thorn), **tinda**; ROW OF SPIKES (or teeth) **carcassë**, **carcaras** –NAS, LT1:258, LT2:344

SPIN (make spin), see STIR

SPINDRIFT **wingë** (**wingi-**) (crest [of wave], foam). In Exilic Quenya, the word would have initial **v-** for older **w-**. –LT1:273 cf. WIG

SPINE **ecco** (In the *Etymologies* as printed in LR, entry EK/EKTE, this word and its "Noldorin"/Sindarin cognate *ech* are glossed "spear", but according to VT45:12, this is a misreading for "spine" in Tolkien's manuscript.)

SPINNING WHEEL **querma** (turn-table) –PE17:65

SPIRANT CONSONANT **surya** –SUS

SPIRIT **fëa** (= the spirit or "soul" of an incarnate, normally housed in a body; pl **fëar** is attested), **ëala** ("being"; pl. **eälar** is attested. **Eälar** are spirits whose natural state it is to exist without a physical body, e.g. Balrogs), **sülë** (♯) (earlier [MET] **thülë**, **bülë**) (maybe a more "impersonal" word for spirit), **manu** (= departed spirit; LT1:260 has **mánë**), **fairë** (= spirit in general, as opposed to matter, or a phantom or disembodied spirit, when seen as a pale shape. Pl. **fairi** is attested), **vilissë** (a "Quenya" word maybe not valid in LotR-style Quenya). A person's "spirit" meaning his or her general personality and attitude may be expressed by the word **órë**, in LotR defined as "heart, inner mind" (q.v.), cf. PM:337, where it is said that "there dwelt in her [Galadriel] the noble and generous spirit (órë) of the Vanyar". FIELD-SPIRIT **Nermi** (pl. **Nermir** is attested. The **Nermir** are "fays of the meads".) HOLY SPIRIT **airefëa** (other version: **fairë**

**aista**; both versions are attested with the dative ending –**n** attached). SPIRIT-IMPULSE **fëafelmë** (impulses originating with the spirit, e.g. love, pity, anger, hate). –MR:349, 218, 165; cf. *Silm*:431; LotR:1157, MAN, MC:

223, MR:349, GL:23, LT1:260, VT43:36-37, VT44:17, VT41:19 cf. 13

SPIT (*noun? verb? both?*) **piuta** –PIW

SPLENDOUR **alcar** (glory, radiance) –VT47:13, WJ:369

SPLIT (*noun*) **sanca** (**þ**) (cleft) –STAK

SPONGE **hwan** (**hwand-**, as in pl. **hwandi**) (fungus) –SWAD

SPORT **tyalië** (game, play) –TYAL

SPOT **men** (place – *Tolkien may have rejected this word, see PLACE*), SMALL SPOT **pica** (dot) –MEN, PIK

SPRAY (*of fall or fountain*) **rossë** (fine rain, dew) –Letters:282 cf. ROS

SPREAD **palu-**, **palya-** (open wide, extend, expand) –PAL

SPRING (*vb*) **tuia-** (sprout); SPRING (*noun; but for the season, see SPRING-TIME below*) **ehtelë** (fountain, issue of water), SPRING OF WATER **capalinda**, WATER FALLING OUT SWIFTLY FROM A ROCKY SPRING **celussë** (freshet); SPRING, SPRING-TIME **tuilë** (*this word literally means "budding, also collectively – buds, new shoots, fresh green" [LT1:269]. Also used = dayspring, early morn. In the Calendar of Imladris, tuilë was a precisely defined period of 54 days, but the word was also used without any exact definition. Besides tuilë, LT1:269 also has tuiliéré.*) FIRST BEGINNING OF SPRING **coirë** ("stirring", according to the Calendar of Imladris a period of 54 days in early spring); "SPRING-SINGER" (*i.e., swallow*) **tuilindo**. SPRING TIDE, see TIDE. –TUY/LotR 1141, 1145, KEL, UT:426, LT1:260, Silm:429, LT2:338/LT1:269, VT39:7

SPROUT (*vb*) **tuia-** (spring), \***lohta-** (*emended from the actual reading lokta because Tolkien later decided that kt became ht in Quenya*) (put forth leaves or flowers); SPROUT (*noun*) **tuima** (bud) –TUY, LT:258

SQUAT **haca** –GL:47

STABBING SWORD (*short*) **ecet** (broad-bladed sword) –UT:284/432

STAFF – LT1:264 has **vandl**, but the cluster **ndl** cannot occur in LotR-style Quenya. Read \***vandil**?

STAIN (*vb*) **vahta-**, STAIN (*noun*) **mordo** (shadow, obscurity, smear, dimness), **vaxë**. –WA3, MOR/VT45:35

STALK (*noun*) **sirpë** (stem) –QL:84

STAND #**tar-** (attested in the past tense: **tarnë**, PE17:71)

STAND ASIDE! **heca!** (be gone!). Also with pronominal affixes: sg **hecat**, pl **hecal** "you stand aside!" –WJ:364

STANDARD **tulwë** (pole) –LT1:270

STAR **elen** (normal pl **eleni**, but occasionally †**eldi** in verse; allative **elenna** and pl ablative **elenillor** are attested), †**él** (pl. **éli** is mentioned), **tinwë** (properly = sparkle), **ilë**. (Note: in Etym **elen** is said to be poetic, but Tolkien later concluded that **elen** was "the normal word for a star on the actual firmanent", the poetic word being **él** instead. According to MR:388, a **tinwë** was one of the "apparent stars" on Varda's simulacrum covering Valinor, also called **nillë** or "silver glint". Etym mentions the words **ellen** and **elena** without glossing them, but according to Silm:431 **elena** is an adjective meaning "of the stars".) TWINKLING STAR **tingilya**, **tingilindë**, HAVING MANY STARS **lintitinwë**; STARLIKE **elvëa** (pl. **elvië** is attested);

STARWARDS **elenna** (**Elenna** or **Elennanóré**, "the land named Starwards", a name of Númenor); STARLIGHT **silmë** (light of Silpion); STARCROWNED, CROWNED WITH STARS (*a name of Taniquetil*) **Elerrina** (so in **Silm**: 42; Etym has **Elerina**); STAR-QUEEN (=Varda), STARLIT DUSK, STARRY TWILIGHT **tindómë**; FLASHING OR [?STARRY] LIGHT **élë** See also \*STELLAR. The word **Tintánië** is glossed STARMAKER as another title of Varda, but it is also interpreted as an abstract STARMARKING. –EL, **Silm**:313, MC:222 cf. 215, TIN, WJ:362, UT:317, LotR:1157, LT1:269, MC:223, **Silm**: 42, DOMO, **Silm**:438, VT45:12, TAN/VT46:17

STATE (*more or less = "condition", not a "state" as a political unit*) **indo** (perhaps especially a state of mind, since **indo** is translated "heart, mood" in the Etymologies, stem ID), in early material also **sóma**, explicitly glossed "state, condition". –VT39:23, QL:85

STATUTE **namna** –MR:258

STEADFAST **tulca** (firm, strong, immovable; Note: there is a homophone meaning "fix, set up, establish"), **vórima**, **voronda** ("steadfast in allegiance, in keeping oath or promise, faithful"). –TULUK cf. LT1:270, UT:317

STEADY **tulunca** (firm) –LT1:270

STEEL **erë**, **eren** (*meaning either iron or steel*), **yaisa** –LT1:252, GL:37

STEEP **aiqua**, **oronta**; STEEP ISLE **tollë** –AYAK, LT1:256, VT47:13, 26

\*STELLAR **elenya** (*no gloss is actually given; the word is simply defined as "an adjective referring to stars". There are also the adjectives elda and elena, translated "of the stars". But in normal Quenya, elda primarily means "Elf", pl. Eldar. Use elenya or elena.*) –WJ:362, Silm:431

STEM **telco** (leg), **sirpë** (stalk) –LotR:1154, QL:84

STENCH, see STINK

STEWARD **arandur** (king's servant, minister) –Letters: 386, UT:313

STICK TO **himya-** (cleave to, abide by, adhere), STICKING **himba** (adhering) –KHIM, VT45:22

STICKER-UP **tolyo**, a term used in children's play for "middle finger" or "middle toe". –VT47:10

STIFF **norna** (tough), **tarya**; **hranga** (hard; awkward, difficult). Note: **hranga-** is also a verb "thwart". STIFF, DRY GRASS **sara** (**þ**) (bent) –WJ:413, TÁRAG, PE17:154, 185, STAR

STILL (= "yet, despite that", not in the sense "unmoving"); **er** (only, one, alone, but, still) –LT1:269

STING **nasta-** (prick) –NAS

STINK (*noun, = "stench"*) **holwë**, STINKING \***holwëa** (given as "olwea" in source; see Quenya-English wordlist for further discussion of why the form with initial **h-** may be preferred) –PE13:162, 145

STIR (or, make spin) **quir-**, pa.t. **quindë** –QL:77

STIRRING **coirë** (*according to the Calendar of Imladris a period of 54 days in early spring*) –LotR:1141, 1142

STONE **ondo** (*defined as stone "as a material" in Etym, but used of natural rocks in MC:222: ondolissë mornë, "upon dark rocks". LT1 and LT2 has simply on, ondo "stone, a stone"*), **sar** (**sard-**) (= small stone); OF STONE **sarna**. STONE SONG **Ondolindë** (Gondolin). See also

ELFSTONE, FLINTSTONE. –GONOD (see GOND), *Silm*: 431, LT1:254/LT2:342, SAR, *Silm*:415

STOOP **núta-** (sink, set [of Sun and Moon]) –LT1:263 cf. NDŪ

STOP **hauta-** (take a rest, cease), **pusta-** (put a stop to, but also intr: cease), **#tap-** (cited in the form **tapë**, 3rd person sg. aorist; misreading "tápe" with a long vowel in the *Etymologies* as printed in LR, see VT46:17. The pa.t. **tampë** is given) (block), STOP SHORT **nuhta-** (stunt, prevent from coming to completion, not allow to continue). FULL STOP ("in punctuation" – according to VT46:10, 33 a dot placed under a consonant to indicate that it is not followed by a vowel) **putta**, **pusta**; STOPPED CONSONANT (i.e. consonant with such an underposed dot) **punta**; STOPPER **tampa** –KHAW, PUS/VT46:10, 33, TAP/VT46:17, WJ:413

STORM **raumo** (glossed "[noise of a] storm" in MC:223)

STORY **quenta** (narrative, history) –KWET/VT39:16

STRAIGHT **téra** (right), **lenwa** (long, thin, narrow); STRAIGHT LINE **tëa** (road) (note: not to be confused with the verb **tëa-** "indicate") –TE3, TEÑ, LT2:341

STRANGER **ettelëa** (reading uncertain; **ettelëa** seems to be primarily an adjective "foreign", though perhaps it can also be used as a noun "foreign (one)" = "stranger") –VT45:13

STRAP **latta** (Note: a homophone means "hole, pit") –LATH

STRAY **ranya-** (note: **ranya** or **aranya** is also the adjective "free"), STRAYING (noun) **ránë** (wandering) (pl. probably **\*ráner** not **ráni**; cf. the similar formation **tyávë** "taste" pl **tyáver**.) –RAN

STREAM (vb) **celu-** ("stream out swiftly"; there is also a noun **celu** "stream"), STREAM (noun) **celumë** (flow, flowing, flood, tide), **celu**, **sirë** (river); STREAM IN THE WIND **hlapu-** (fly in the wind; part. **hlápula** is attested) –UT:446, LT1:265, MC:223, 222/LT1:257

STRETCH **lenu-**; STRETCH OUT (intr.) **\*rahta-** (reach) (Emended from the actual reading **rakta**; Tolkien later decided that **kt** became **ht** in Quenya) –LT1:341, 335

STREET **mallë** –MBAL, LT1:263

STRENGTH **túré** (mastery, might, victory), (physical strength:) **tuó** –QL:95, TUG

STRENGTHENING **antoryamë** (used of various manipulations of a stem, such as lengthening vowels or consonants or turning a consonant or a vowel into a "blend" [see BLEND]) –VT:39:9

STRETCHED **taina** (elongated, lengthened, extended) –VT39:7 cf. TAY

STRIDER **Telcontar** –MR:216

STRIKE **#pet-** (knock), pa.t. **pentë** given. The verb is cited as **"pete"**, perhaps with a suffixed stem-vowel. –QL:73

STRIPPED **#racina** (only pl. **racinë** is attested) (deprived). STRIPPED SIGN **#racina tengwë** (only pl. **racinë tengwi** is attested). Also translated "deprived sign", this was in early Elvish analysis of Quenya the term for a consonant with no following vowel; the vowel was held to have disappeared or been omitted. –VT39:16

STRIPPED BARE **helda** (naked) –SKEL

STROKE (verb) **palta-** means to "pass the sensitive palm over a surface: feel with the hand, stroke etc." –VT47:8-9

STROKE (noun) ("of pen or brush ['] when not used as long mark") **tecco**. Cf. also QUICK STROKE **rincë** (stem **\*rinci-**) (flourish) –TEK, RIK/VT46:11 (VT indicating that the proper reading is "quick stroke", not "quick shake" as in the *Etymologies* as printed in LR)

STRONG **tulca** (firm, immovable, steadfast. Note: there is a homophone meaning "fix, set up, establish"), STRONG (physically) **polda** (burley). STRONG/SWIFT AT RUNNING **nórima**. In the *Etymologies* as printed in LR, the word **sarnë** is glossed "strong place" (entry SAR), but according to VT46:12, the gloss should actually read "stony place". –TULUK, POL, VT49:29

STUDY (long) **nólë** (wisdom, lore, knowledge). (In *Etym* this word is spelt with initial **ñ**, that is, **ng**. Initial **ng** had become **n** in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. **Nólë** is so spelt also in *Silm*:432. But if this word is written in Tengwar, the initial **n** should be transcribed with the letter **noldo**, not **númen**.) –ÑGOL, *Silm*:432

STUB, STUMP **tolbo** (read perhaps **\*tolvo** in the more usual form of Quenya) (said to be a stub or stump "as of a truncated arm or branch"). –VT47:28

STUNT **nuhta-** (prevent from coming to completion, stop short, not allow to continue) –WJ:413

STUNTED **nauca** –VT39:7

SUBLIME, THE **Varda** (this word should probably not be used as a normal adjective. It is also translated "the Lofty".) –WJ:402

SUCCESSOR **neuro** (follower) –NDEW

SUCH may be rendered by the adjective **sitë** "of that sort" (VT49:18)

SUFFICE **farya-** (pa.t. **farnë**; VT46:9 also lists the curious pa.t. form **farinyë**). (Note: **#farnë** also means "dwelling" and "foliage"); SUFFICIENCY **fárë**, **farmë** (plenitude, all that is wanted), SUFFICIENT **farëa** (enough) –PHAR/VT46:9

SUFFOCATE **quoro-** (choke) Verbs in **-o** seem not to occur in later Quenya; read **\*quor-?** It has also been questioned whether the combination **quo-** is still possible in Tolkien's later Quenya. –LT1:264

SUIT **camta-** (sic; the cluster **mt** seems unusual for Quenya, and while the source does not explicitly say that this word is Quenya, it is difficult to understand what other language could be intended) (to [make] fit, accommodate, adapt) –VT44:14

SUMMER **lairë** (Note: a homophone means "poem". In the Calendar of Imladris, **lairë** was a precisely defined period of 72 days, but the word was also used without any exact definition), **saiwen** (cf. **saiwa** "hot".) "EVER-SUMMER" **oiolairë**, "SUMMER-SNOW-WHITE" **lairelossë** (evergreen trees brought to Númenor by the Eldar) –LotR:1141, 1145/VT45:26, Letters:282, LT1:265, UT:167, 458, UT:167, 449

SUMMIT (of a mountain) **ingor** (PM:340). LT1:256 gives **ormë** "crest, summit", but in Tolkien's later Quenya, **ormë** means "wrath, haste, violence, rushing".

SUMMON **tulta-** (send for, fetch), **naham-** (passive participle **nahamna** "summoned" given), **yal-** (dative infinitive **#yalien** is attested in **enyalien** "for the recalling"). Noun (A) SUMMONS **nahámë**. –TUL, VT45:21, UT:317

SUN **Anar, Úrin (Úrind-)** (the latter was a "name of the Sun"; in LT1:271 **úrin** is glossed "blazing hot", and the word for "Sun" is **Úr** ["Úr"] or **Úri, Úrinci, Urwen**. The stem **Úrin** is derived from was struck out in Etym. However, several words that must be derived from the same stem occur in LotR, indicating that Tolkien restored it.) **Naira** ("the heart of flame"), **Calavénë, Calaventë** (other names for the Sun). Yet another term was **Ancalë** or "Radiant One", but it is unclear whether or not Tolkien rejected this form (see LR:362 s.v. KAL). NEW SUN AFTER SOLSTICE **ceuranar** (VT48:7). SUNLIGHT **árë** (older [MET] **ázë**); SUNRISE **anaróre, ambaron/Ambarónë** (uprising, Orient) (a similar but untranslated word, **Ambaróna**, occurs in LotR), **rómen** (glossed "uprising, sunrise, east" in Silm:437, but the normal meaning of the word is always "east"). SUNSET **andúnë** (west, evening). (**Amuntë** in LT2 is certainly obsolete in LotR-style Quenya.) RAY OF THE SUN **firin** (this may not be a valid word in LotR-style Quenya; in a later source, **firin** is the adjective "dead"). –ANÁR, UR, LotR:1157, LotR:254, ORO, AM, LotR:490, NDU, MR:198, Silm:428, LT2:335, 341

SUP **salpa-** (so in Etym; "take a sup of" in LT1:266) (sip, lick up) –SÁLAP, LT1:266

SUPERLATIVELY **langë** (extremely, surpassingly) –PE17:92

SUPPORT (noun) **tulco** (stem **\*tulcu-**; pl. **\*tulqui**) (prop) –TULUK

SUPPOSE **intya-**, **cíta-** (**cítan** "I suppose"); SUPPOSITION **intya** (guess, idea) –INK, VT49:19

SUPREME – The Supreme **Aratar** (pl; sg **#Arata**). The Aratar are the mightiest of the Valar: Manwë, Varda, Ulmo, Yavanna, Aulë, Mandos, Nienna, and Oromë. **Aratar** is also rendered "High Ones, Exalted Ones" –Silm 32/381, WJ:402

SURE **tanca** (firm, fixed) –TAK

SURROUND – see GO ROUND (under entry for GO) regarding the verb **pel-**

SURF **solor, solossë** (surge). LINE OF SURF **falassë** (beach, shore) –SOL, LT1:266, Silm:431

SURFACE **palúré** (bosom, bosom of Earth – Tolkien equated **palúré** with the Old English word *folde*), **palmë** –PAL

SURGE (noun) **solossë** (surf) –LT1:266

SURPASS **lahta-** (pass over, cross, excel); adv. SURPASSINGLY **langë** (extremely, superlatively) –PE17:92

SWALLOW **tuilindo** (lit. "spring-singer"). –TUY/LIN<sup>2</sup>/LT1:269/LT2:338

SWAN **alqua**; HAVEN OF THE SWANS **Alqualondë** –ÁLAK/Silm:427/LT1:249, VT42:7, LT2:335 (LT1:249 also has **alquë**), UT:417

SWARD **palis** (lawn) –LT1:264

SWARM **umba**; SWARMING **úmëa** (abundant, teeming – but elsewhere **úmëa** is defined as "evil", so the word

**úvëa** of related meaning may be preferred) –VT48:32

SWART **varnä** (stem **varni-**) (brown, dark brown) The form **varni-** is evidently used in compounds. –BARÁN

SWEET **lissë**. Other sources use **lissë** as a noun "sweetness", and **lissë** is also used for the "grace" of God (specifically **Erulissë** or "God-sweetness"). Another word glossed "sweet" is **melda**, but since it is also defined as "beloved" and "dear", this adjective may describe a "sweet" person rather than sweet taste. –Nam, RGEO:66, VT43:29, VT45:34 cf. MEL

SWEET-FACED **raina** (smiling, gracious). NOTE: A homophone means "nettled, enlaced". –VT44:35

SWELL **tiuya-** (grow fat) –TIW

SWIFT **#linta** (only pl **lintë** is attested), **tyelca** (agile, hasty), **larca, alarca** (rapid), **arauca** (rushing). STRONG/SWIFT AT RUNNING **nórima**. SWIFT HORSE, see HORSE. –Nam, KYELEK, LAK<sup>2</sup>, LT2:347, VT49:29s

SWIRL **hwinya-** (eddy, gyrate) –SWIN

SWORD **macil**; BROAD SWORD **lango** (also = prow of a ship), LARGE SWORD **falquan**; SHORT STABBING SWORD, BROAD-BLADED SWORD **ecet**, SWORD BLADE **maica** (also blade of any cutting tool or weapon, but esp. sword-blade), **†russë** (corruscation), SWORDSMAN **macar**. –MAK/LT1:259/VT39:11/VT45:32, LAG, LT2:341, UT:284/432, VT39:11, RUS, VT39:11

SWORN BROTHER **otorno** (associate) –TOR

SYRUP **pirya-** (juice) –PIS

SYSTEM (OR CODE) OF SIGNS **tengwesta** (language, grammar); DECIMAL SYSTEM **maquanotië** –VT39:15, VT47:10

## <T>

TABLE **sarno**; TURN-TABLE **querma** (spinning wheel) –QL:82, PE17:65

TAKE, see GRASP. TAKE AS HUSBAND/WIFE (to oneself), see WED.

TALE **nyaré** (saga, history), **nyarna** (saga) –NAR<sup>2</sup>

TALK (verb) **quet-** (pa.t. **quentë**) (say, speak), **carpa-** pa.t. **carampë** (speak, use tongue – the latter verb apparently does not take a direct object). TALK (noun) **quetil** (language, tongue) –LT2:348, VT45:25 cf. KWET, PE17:126

TALL **halla, tunda** (Note: the latter has a homophone meaning "kindle"), **tára** (high) –LotR:1157, TUN, WJ:417

TALON **nappa, namma** (claw) –VT47:20

TANGLE **fasta-** –PHAS

TAP **tamin** ("I tap", 1st pers. aorist) (pa.t. **tamnë**) –TAM

TAPER **lícuma** (candle) –MC:223

TARN **moilë** –LT2:349

TARRY **lemya-** (remain). Possibly this verb should have the past tense **\*lemnë** rather than **?lemyanë**, since intransitive verbs in **-ya** may seem to surrender this suffix in the past tense. –VT45:26

TASSEL **fas, fatsë** –GL:34

TASTE (vb) **#tyav-** (cited in source as **tyavin** "I taste", 1st pers. aorist); TASTE (noun) **tyávë** (pl. **tyáver** is attested in the compound **lámatyáver** "sound-tastes"; see SOUND-TASTE.) –KYAB, MR:215



TAUT **tunga** (tight, [of strings:] resonant) –TUG

TEAR **nirë, nië** –NEI, LT1:262

TEEM (*verb*) **úma-**; TEEMING **úmëa** (abundant, swarming – but elsewhere **úmëa** is defined as "evil", and for "teeming" one could simply say **\*úmala** as the participle of **úma-**) –VT48:32

TELEPATHY see THOUGHT

TELL **#nyar-** (*cited as nyarin* "I tell", 1st pers. aorist) (relate); NOT TO BE TOLD OR RELATED **avanyárima** –NAR<sup>2</sup>, WJ:370

TEMPLE **corda** –LT1:257

TEMPTATION **#úsahtië** (inducement to do wrong). Earlier variants, possibly abandoned by Tolkien: **#terfantië, #terpellië, #insangarë** (all attested in the allative: **úsahtienna, terfantienna** etc.) –VT43:23, 22

TEN **quëan, quain**. (In earlier sources the word **cainen** occurs, but according to VT48:12, Tolkien eventually rejected this word.) For the syntax of numerals, see **THREE**. GROUP OF TEN (10 similar things) **maquat** (actually the dual form of **maqua** "hand", referring to the ten fingers on both hands). Ordinal TENTH **quainëa**. The fraction ONE TENTH is given as **caista** (and **cast**) in VT48:11, but since Tolkien later decided that the word for "ten" was to have the initial sound **qu-** rather than **c-**, we must apparently read **\*quaista** (and **\*quast**, but normally Quenya words do not end in consonant clusters). –VT48:6, 11, VT47:7, VT42:25, cf. KAYAN, KAYAR

TENDRIL **liantë** (*but in Etym, this word is glossed "spider", q.v.*) –LT1:271

TENTH **quainëa** –VT42:25

TERRIBLE **rúcima, aica** (fell, dire, sharp); VERY TERRIBLE CREATURE **rauco** –WJ:415, PM:347, VT39:10

TERRIFY **ruhta-** –WJ:415

TERROR **ossë** (**Ossë** is also the name of a Maia held to be responsible for storms at sea.) –GOS, *Silm*:33, 34

TEST (*put to the test*) **tyasta-**, pa.t. **tyasantë** –QL:49

THANKSGIVING **#hantalë** (*isolated from Eruhantalë "thanksgiving to Eru". A verbal stem #hanta- "thank" can also be isolated.*) –UT:436

THAT (1) (*demonstrative*): **tana** (an adjectival word, VT49:11; in one version of the language also **tanya**, as in **tanya wendë** "that maiden", MC:215-16). Also **yana** with meaning "the former" (e.g. **\*loa yana** "that year" referring to a former year). Adj. OF THAT SORT **taitë**; IN THAT WAY **tanen**; THAT MATTER **tama**. Also see THIS regarding the word **talumë** "at this [or, that] time". –TA, YA, VT49:11, 18

THAT (2) (*pronoun*) **ta**, also translated "it". (Notice that in some versions of the language, Tolkien wanted **ta** to be a plural pronoun "they, them" used of non-living things. See the various entries on **ta** in the Quenya-English wordlist.) **Sa**, normally translated "it", is also defined as "that" in one source. IT IS THAT **náto**, IT IS NOT THAT **uito**. –VT49:11, TA, VT49:18, 28

THAT (3) (*relative pronoun "who[m], which, that"*). According to VT47:21, the relative pronoun is **ye** with reference to a person (**\*i Elda ye tirnen** "the Elf who/that I watched"), plural **i** (e.g. **\*Eldar i...** "Elves that..."). The *impersonal* relative pronoun ("that = which") is **ya** (e.g. **\*i**

**parma ya hirnen** "the book that/which I found"), pl. presumably **\*yar** (**\*i parmar yar...** "the books that..."). This gives a system with great symmetry, but Tolkien also used **i** in a singular sense, in the sentence **i Eru i orilyë mahalmar ëa** "the One who is [or, that is] above all thrones", though **i** is indeed plural in **i carir quettar ómainen** "those who [or, those that] form words with voices". A relative pronoun **ya** "which" is found in the "Arctic" sentence; a long variant **yá** also occurs in the corpus (VT43:27-28). Case-forms: The plural locative of **ya** is attested as **yassen** "in which" in Nam (sg. **\*yassë**), the genitive and ablative forms of **ye** are attested as **yëo** and **yello** respectively in VT47:21, and the same source gives **ion** and **illon** as the corresponding plural forms. –VT47:21, WJ:391, UT:305, 317, Arct

THAT (4) (*conjunction, as in "I know that you are here"*) **i**, cf. the sentence **savin Elessar ar i nánë aran Ondóreo** "I believe Elessar really existed and that he was a king of Gondor" (VT49:27). In one version of early "Quenya", this conjunction appeared as **ne** instead (PE14:54).

THATCH **tupsë** –TUP

THE **i**. – In Quenya, the definite article is generally used as in English. However, notice that it is not used before plural words denoting an entire people or race, such as **Valar, Quendi, Noldor, Sindar, Eldar, Ainur, Fírimar** etc. This is evident from examples like **lambë Eldaron** "the language of the Eldar [lit. simply "Eldar"]", **Valar valuvar** "the will of the Valar [lit. simply "Valar"] will be done". Cf. Tolkien's use of "Men" with no article, meaning the entire human race or humans in general, while "the Men" would be a group of individuals. **Anar** "the Sun" and **Isil** "the Moon" are probably treated like proper names in Quenya; they do not take the article. When a noun is determined by a following genitive, it is evidently optional whether it takes the article or not: **mannar Valion** "into the hands [lit. simply "hands"] of the Lords", **Indis i Ciryamo** "The Mariner's Wife, \*The Wife [lit. simply "Wife"] of the Mariner" – but contrast **I Equessi Rúmilo** "the Sayings of Rúmil", **i arani Eldaron** "the Kings of the Eldar". If the genitive precedes the noun it connects with, the article must probably be left out in all cases, as in English (**\*Eldaron arani, ?Eldaron i arani**). Note: **i** is also the relative pronoun "who, that" and the conjunction "that"; see **THAT** #3 and #4. –I, WJ:404, 368, FS, UT:8, WJ:398, 369

THEE (object form of THOU, or singular YOU) **lye, tye**; see THOU for full discussion and references. **Ólë** in VT43:29 probably meant "with thee" at the time of writing, but Tolkien apparently decided to go for **–lye** rather than just **–le** as the relevant ending; compare **aselyë** "with thee" in a later source. –VT43:29, VT47:31

THEFT **pilwë** (robbery) –QL:73

THEIR may be expressed as the ending **–lta** (also **–ltya**) added to nouns (VT49:16), e.g. **\*aldalta** or **\*aldaltya** = "their tree". – In some sources, Tolkien instead gives the ending as **–nta** (**nassentar** pl. "their true-being[s]", PE17:174) or **–ntyä** (called an "archaic" form in VT49:17), just as he hesitated between **–ltë** and **–ntë** as the ending for "they" (VT49:17; see **THEY**). In "colloquial Quenya",

the ending **-rya** could also be used for the plural pronoun “their” (**simaryassen** “in their imaginations”, VT49:16), because it was felt to contain the plural ending **-r**, but in “correct” written Quenya **-rya** was rather the ending for “his, her, its” (VT49:17). – According to VT49:17, the vowel **-i-** is inserted before the ending **-lta/-ltya** or **-nta/-nty** when it is added to a stem ending in a consonant (but the evidence concerning connecting vowels before pronominal endings is rather diverse). – All these words for “their” are plural; the ending for *dual* “their” (describing something owned by *two* persons) is given in VT49:16 as **-sta**, but this clashes with a similar ending belonging to the second rather than the third person. The corresponding ending for “they” was (according to VT49:51) changed from **-stë** to **-ttë**, seemingly implying **\*-tta** as the ending for dual “their”: hence e.g. **\*aldatta**, “the tree of the two of them”. – No *independent* words for “their, theirs” are attested. Analogy may point to **\*tenya** (plural) and **\*túnya** or **\*tunya** (dual), based on (attested) **ten** and (unattested) **\*tún** as the dative forms of the pronouns **te**, **tú** “they” (plural and dual, respectively). Compare such attested forms as **ninya** “my” and **menya** “our” vs. the dative pronouns **nin** “for me”, **men** “for us”.

THEM, see THEY

THEMSELVES (reflexive pronoun) **intë** (*for older imte, asterisked by Tolkien*). A reflexive ending **-ttë** “they... themselves” existed at one conceptual stage (**melittë**, “they love themselves”), but it is uncertain how lasting this idea was; elsewhere, **-ttë** is explained as being ending for dual “they” instead. –VT47:37, VT49:21

THEN **tá** (VT49:11); the “Qenya” form **san** occurring in early material (MC:216) rather looks like the dative form of **sa** “it” in Tolkien’s later versions of the language. Another word glossed “then”, **tai**, is used for “they, them” elsewhere (VT49:33).

THENCE **tó**, **talo**; cf. also **epeta**, **epta** = “following that, thereupon, thence, whereupon” –VT49:11-12

THERE **tás**, **tassë**. Also compare **tanomë** “in the place (referred to)”, **\*there**. THERE, LOOK! (*as interjection*) **en** (yonder). The form **ta** is defined as “there” in VT49:33, but this may be a basic root rather than a Quenya word. –VT49:11, EN, VT45:12, 19

THEREFORE **etta**, **tánen**, **potai** (some of these forms may have been ephemeral in Tolkien’s conception; **etta** is perhaps the best alternative). –VT49:11, 12

THEREUPON **epeta**, **epta** (following that, thence, whereupon) –VT49:12

THEY, THEM (3rd person pl. and dual forms): As the pronominal ending for “they”, Tolkien hesitated between **-ltë** and **-ntë**. For instance, a verb like “they do” is attested both as **cariltë** and **carintë** (VT49:16, 17). In one text, the ending **-ltë** is marked as archaic or poetic (VT49:17), but in other paradigms no such qualification occurs (VT49:51). The alternative form **-nte-** occurs in UT:317, with a second pronominal marker (**-s** “it”, denoting the object) following: **Tiruvantes** “they will keep it”. General considerations of euphony may favour **-ltë** rather than **-ntë** (e.g. **\*quenteltë** rather than **\*quententë** for “they spoke” – in the past tense, many verbs end in **-ntë** even before any pronominal endings are supplied, like **quentë**

“spoke” in this example). The ending **-ltë** (unlike **-ntë**) would also conform with the general system that the plural pronominal endings include the plural marker **l** (VT48:11). – In Tolkien’s early material, the ending **-ltë** appears as **-lto** instead (e.g. **tulielto** “they have come”, LT1:270). – A simple plural verb (with ending **-r**) can have “they” as its implied subject, as in the example **quetir en** “they still say” (PE17:167). – In the *independent* pronouns, distinct forms of may be used depending on whether “they, them” refers to living beings (persons, animals or even plants) or to non-living things or abstracts. The “personal” independent pronoun is **te**, which may have a long vowel when stressed (**té**, VT49:51). It is also attested in object position (**laita te** “bless them”, LotR:989 cf. Letters:308, VT43:20). It can receive case endings, e.g. dative **ten** (VT49:14; variant forms **téna** and **tien**, VT49:14, VT43:12, 21). As the “impersonal” *they, them* referring to non-living things, Tolkien in some sources used **ta** (VT43:20; 8, 9), but this apparently caused dissatisfaction because he also wanted **ta** to be the *singular* pronoun “that, it”. According to VT49:32, the form **tai** was introduced as the word for impersonal or inanimate “they, them” (in some places changed to **te**, apparently suggesting that Tolkien considered using **te** for both personal and impersonal “they/them”, abandoning the distinction). Another source (VT49:51) lists **sa** as the pl. impersonal form, but all other published sources use this pronoun for *singular* impersonal “it”, not pl. “they”. – The object “them” can also be expressed by the ending **-t** following another pronominal suffix (**laituvalmet**, “we shall bless [or praise] them”, LotR:989 cf. Letters:308). Presumably this ending **-t** makes no distinction between personal and impersonal forms. – Quenya also possesses special *dual* forms of “they, them”, used where only *two* persons or things are referred to (none of these pronouns distinguish between personal and impersonal forms). In VT49:16, the old ending for dual “they” is given as **-stë** (marked as archaic or poetic), but this would clash with the corresponding 2nd person ending. According to VT49:51, this ending was changed (also within the imaginary world) from **-stë** to **-ttë**, which seems the better alternative (**\*carittë**, “the two of them do”). The *independent* dual pronoun is given as **tú** (*ibid.*) However, it may also be permissible to use **te** for “they, them” even where only two persons are involved (**te** is seemingly used with reference to Frodo and Sam in one of the examples above, **laita te** “bless them”). – Genitive forms, see THEIR; reflexive pronoun, see THEMSELVES.

THICK **tiuca** (fat) –TIW

THIEF **pilu** (robber) –QL:73

THIGH **tiuco** –TIW

THIN – *long and thin*: **lenwa** (straight, narrow) –LT2:341

THING **nat**, **nata**, **engwë**; THING MADE **tanwë** (device, construction, craft), OTHER THING **hya** (also used as conjunction “or”). GOOD OR FORTUNATE THING, see BOON. –NĀ<sup>2</sup>, VT39:7, TAN, VT49:15, 30

THINGOL **Singollo**, short for **Sindicollo** (*so in Silm: 421; MR:217 and WJ:410 have **Sindicollo**, where the **s** represents original **th**, cf. PM:337, where the spelling*

**bindikollo** is used [*P* = th as in thin]. Hence, these variant forms should be spelt with in initial **súlë**, not **silmë**, in Tengwar writing). However, it appears that Thingol was usually called **Elwë** in Quenya. –MR:385

THIRD **neldëa**, also **nelya** (cf. **Nelyar** "Thirds", the third clan among the Elves). Fraction ONE THIRD **nelesta**, **neldesta**, **nelta**, **nelsat** –VT42:25, WJ:420, VT48:11

THIRTEEN **yunquentë** (also **yunquenta**); a Common Eldarin form **nelekwe** listed elsewhere could yield \***nelequë** or \***nelquë** in Quenya. The form **quainel** seems to be another, possibly experimental, word for "13" in Quenya, and so is **nelquëa**. For the syntax of numerals, see **THREE**. –VT47:15, 40, VT48:21

THIRSTY **soica**, **fauca** (open-mouthed, parched) –VT39:11, PHAU

THIS **sina** (adjectival demonstrative, following its noun in our one attested example: **vanda sina**, "this oath"; **sina** is also mentioned by itself in VT49:18, there explicitly said to be adjectival). THIS DAY (or, "today") **sira** (other variants, possibly rejected by Tolkien: **siar**, **siarë**, **hyarë** [archaic **hyazë**]); THIS HOUR **sillumë**; IN THIS PLACE **sinomë** [variant **sínomë**]; adj. OF THIS SORT **site**; AT THIS TIME **silumë** (referring to the present of the time of speech), **talumë** (referring to "the time we are thinking of or speaking of"). –UT:305, VT43:18, VT44:35, LotR:1003/VT44:36, VT49:11, 12 18

THITHER **tar** (this word may mean literally "to it" and therefore presupposes **ta** as the word for "it, that"), also **tara**, **tamen**. THITHER LANDS (as seen from Valinor) **Entar**, **Entarda** (Outer Lands, Middle-earth, East) –TA, VT49:11, 33, EN

THORN **necel**, in earlier material also **nassë** (spike), though the latter word also means "person" or "true-being" or even "(s)he is", leaving **necel** a less ambiguous alternative. –PE17:55, NAS

THORONDOR **Sorontar** –Silm:438

THOU (singular 2nd person pronoun, distinct from plural "you" – the Quenya forms here discussed are not archaic like English "thou", but simply express singular "you"). Quenya makes a distinction between a *formal* or *polite* "thou" and an *intimate* or *familiar* "thou", the latter being reserved for use between close friends, family members, and lovers (VT49:51, 52). The *formal* pronoun normally appears as the ending **-lyë** or (if shortened) **-l** that is added to verbs, e.g. **hiruvalyë** "thou shalt find [it]" (Nam), **caril** or **carilyë** "thou dost" or "you (sg.) do" (VT49:16). The short form in **-l** may be the more usual, though the long form **-lye-** must be used if a second pronominal ending denoting the *object* of the verb is to be added (e.g. \***cenuvalyes** "thou shalt see it", with the ending **-s** "it" appended). The ending **-lyë** may also be added to prepositions (**aselyë** "with thee", VT43:29). The independent pronoun is **lye**, with a long vowel (**lyé**, VT49:51) when stressed. This pronoun can also appear in object position (English "thee"), e.g. **nai Eru lye mánata**, by Tolkien translated "God bless you" (VT49:39). Case endings may be added, e.g. allative **lyenna** "upon thee" (VT49:40, 41). There is also **elyë** "thou, even thou" (Nam, RGEO:67) as an *emphatic* pronoun (Nam); apparently this can also receive case endings. Such

independent pronouns may also be used in copula-less constructions, e.g. **aistana elyë** "blessed [art] thou" (VT43:30). – The *intimate* or *familiar* pronoun is similar in form, only with **t** instead of **l**. The pronominal ending is thus **-tyë**, as in **carityë** "thou dost, you (sg.) do" (VT49:16). It is uncertain whether **-tyë** has a short form **-t** (the existence of a short form is explicitly denied in VT49:51, but **-t** is listed in VT49:48). At one conceptual stage Tolkien mentioned such an ending that could be added to imperatives (**hecat** "get thee gone", WJ:364), but he may have dropped it because it clashed with **-t** as a dual ending on verbs. The independent pronoun is **tye**, with a long vowel when stressed (**tyé**, VT49:51); presumably there also exists an *emphatic* pronoun \***etyë** (still unattested). Like **lye**, the pronoun **tye** may also appear in object position (**ar inyë, yonya, tye-méla** "and I too, my son, love thee", LR:61); we must also assume that **tye** (and *emphatic* \***etyë**) can receive case endings. – Genitive forms, see **THY**.

THOUGH, see **ALTHOUGH**

THOUGHT **sanwë**; COMMUNICATION OF THOUGHT, INTERCHANGE OF THOUGHT (= *telepathy*) **ósanwë**; THOUGHT-OPENING **sanwë-latya** (*direct, telepathic thought-transfer*); THOUGHT-SENDING **sanwe-menta** (mental message) –VT39:23, 30, MR:415, VT41:5

THOUSAND: No term is yet known for LotR-style Quenya; in one version of earlier "Qenya" this numeral was **húmë** (PE13:50). Pl. **húmi** is attested (used after other numbers, as in "two thousand", i.e. "two thousands"). In later Sindarin the word was apparently **meneg** (as in *Menegroth*, the Thousand Caves). The Quenya cognate has been theorized to be \***mencë**, but **húmë** may be used until a later term becomes available.

THRALL **mól** (slave) –MÖ

THREAD (*fine*) **lia** (spider filament. Note: **lia-** is also the verb "twine".) –SLIG

THREE **neldë** (the "Qenya" form **olë** in LT1:258 apparently did not survive into Tolkien's later Quenya). Tolkien used **neldë** to illustrate the syntax of numerals "from...3 onwards": The numeral follows the noun, which also receives any case endings, and the numeral is indeclinable: **eleni neldë** "three stars", genitive **elenion neldë** "of three stars". – In *older* usage, the noun would appear in the genitive plural, so that "three stars" would be **elenion neldë** (literally, three of stars) and case endings would be added to the numeral, so that genitive "of three stars" would be **elenion neldëo**; notice that the numeral inflects as a singular noun. –NEL, SA:neldor, VT47:11, VT48:6, VT49:45

THRESHOLD **fenda** –PHEN

THRICE **nel** –PE14:84

THROAT **lanco** (This was changed by Tolkien from **lango**, pl. **langwi** [the latter form is erroneously marked with an asterisk in the printed Etymologies, but **langwi** is transparently the plural and not an ancestral form, and Tolkien's own manuscript had no asterisk: see VT45:26]. The plural form indicates that **lango** had the stem-form **langu-**. If the replacement form **lanco** is to behave similarly, it should have the stem \***lancu-** and the plural form \***lanqui**.) –LAK<sup>1</sup>, LANK

THRONE **mahalma** (*loc. pl. mahalmassen is attested*) –UT:317

THRONG **sanga** (crowd, press); THRONG-CLEAVER **Sangahyando** (*personal name, the "throng" being a closely formed body of enemy soldiers*) –STAG, LT2:342, LotR:1085 cf. Letters:425

THROUGH **terë, ter**; also used of time (with the sense of "through[out]") in VT49:41: **ter coivierya** \*"throughout his/her life". "THROUGH-ABIDE" (*i.e., stand [fast]*) **#termar-** (*only fut. termaruva is attested*) –TER, UT:305, 317, VT44:35

THROW: the verb **hat-** "fling" may be used.

THRUST **nir-** (press, force [in a given direction]). ("Though applicable to the pressure of a person on others, by mind and 'will' as well as by physical strength, [this verb] could also be used of physical pressures exerted by inanimates.") Given as a 1st person aorist **nirin**. Pa.t. probably \***nindë** since the R of **nir-** was originally D (*the base is given as NID; compare rer- pa.t. rendë from RED concerning the past tense; see SOW*). –VT41:17

THUMB **nápo**; in children's play also called **atto** or **atya** ("daddy"), a term also used of the big toe. Other terms for "thumb" (**toltil**, **tollë** and **tolpë**) were apparently abandoned by Tolkien. –VT47:10, 13, 26, VT48:4

THUS **sië**; cf. also **sinen** "by this means, so". The word **sin**, occurring in the untranslated sentence **sin quentë Quendingoldo**, has also been interpreted as "thus" (\*"thus spoke Quendingoldo/Pengolodh"). –VT49:18, PM:401

THWART **hranga-** (said to be a weak verb) (PE17:154). Note: **hranga** is also an adjective "awkward, hard; stiff, difficult".

THY (= singular YOUR) **-lya, -tya** (*endings used on nouns, VT49:16, 48*), e.g. \***aldalya, \*aldatya** "thy tree". The semantic distinction between **-lya** and **\*-tya** is that **-lya** is formal or polite, whereas **-tya** is intimate or familiar (see THOU). In UT:51 (cf. 22), **-lya** is translated "your" instead of "thy", following modern English usage (**tielyanna** "upon your path", with the allative ending **-nna** "upon" following **-lya** "your"). *Independent* words for "thy/thine" or "your/yours" (sg.) could possibly be \***lyenya** and \***tyenya**, derived from \***lyen** and \***tyen** as the theoretical dative forms of the independent pronouns **lye, tye** "thou" (compare **ninya** "my" and **menya** "our" as attested pronouns seemingly derived from the dative pronouns **nin** "for me", **men** "for us").

THYSELF (*reflexive pronoun*), see YOURSELF

TIDE – lowtide: **nanwë** (ebb); high tide: **luimë** (flood). Partially illegible glosses referred to in VT48:30 may suggest that **luimë** can also refer to any tide, or the spring tide. –VT48:26, 23, 24, 30

TIE (*vb.*) **#nut-** (cited in source as **nutin** "I tie", 1st person aorist) –NUT

TIGHT **tunga** (taut, [of strings:] resonant) –TUG

TILL **an** (for, to) –Arct

TILTED **talta-** (sloping, leaning) –TALÁT

TIME **lúmë** (*translated "hour" in LotR:94; allative lúmenna is attested. Note: lúmë also means "darkness"*). Pl. locative **lúmissen** "at the times" (VT49:47). Cf. also **lú**

(= "a time, occasion"). FIXED TIME **asar** (Vanyarin **athar**) (festival); pl. **asari** is attested. ONCE UPON A TIME **yassë, yalúmessë, yáressë** (*Note: the first of these seems to clash with \*yassë "in/on which"*). MEAL TIME **mat (matt-)** AT ONE TIME (in the past), see ONCE. AT THIS TIME **silumë** (referring to the present of the time of speech). The word **talumë** is translated "at this time" in the sense of "at the time we are thinking or speaking of", hence de facto meaning \*"at that time" (the element **ta-** is normally defined "that", not "this"). –LU, WJ:399/VT39:31, YA, QL:59, VT49:11-12

TIMID **caurëa** –LT1:257

TIN **latúcen**; OF TIN **latucenda** –LT1:268

TINDER **tusturë** –LT1:270

TINFANG **Timpando** –LT1:268

TINY **titta** (little) –TIT

TIP **tillë** (point) (*also used of fingers and toes; see UP-POINT, UNDER-POINT*) –VT47:10, 26

TIRED, cf. WEARY, DROWSY

TISSUE **lannë** (cloth) –LAN

TITLE see NICKNAME.

TO, TOWARDS **ana, na, an** (for, till); (*prefix:*) **ana-**. English "to, towards, –wards" will often be rendered by the allative ending **-nna**, pl **-nnar**, as in **Elenna "Starwards" (Elen + [n]na)**. The dative case in **-n** may also express "to" or "for" in English, and shares the same origin as the preposition **na**. –NĀ, Plotz letter, UT:432, Silm:313, VT49:14

TODAY (or, "this day") **síra** (*other variants, possibly rejected by Tolkien: siar, siarë, hyárë [archaic hyázë]*) –VT43:18

TOE **taltil (taltill-)** (said to be the word for toe in "ordinary language", VT47:10). The term **nútil (nútil-)**, pl. **nútilli** given), "under-point", is also used to mean "toe". BIG TOE **taltol**, also **tolbo** (read perhaps \***tolvo** in the more usual form of Quenya). The word **atto, atya**, basically "daddy", is said to be used for "big toe" (and "thumb") in children's play, like the word **nettë** (prob. **netti-**) "sister" is said to be used for "fourth toe" (or "fourth finger", or even referring to the *ninth* digit when both hands/feet are considered). The word **selyë** "daughter" was also introduced as a name for the fourth finger/toe (counting from the big toe/thumb) in children's play (VT47:10), but Tolkien apparently abandoned it (VT47:15). The terms **yonyo** "big boy, son" and **tolyo** (also **tollo**) "stricker-up" could be used of the middle finger or toe. The word **winimo** "baby" (exilic \***vinimo**) was used for "little finger" or "little toe". –VT47:10-12, 15, 26, VT48:6

TOGETHER **uo**, also (as prefix) **o-** –PE17:191, WŌ

TOIL **móta-** (labour) –MŌ

TOKEN **tengwë** (indication, sign, writing – pl **tengwi** is attested) –WJ:394, 395 cf. TEK

TOMB **#noirë** (*isolated from Noirinan, "Valley of the Tombs"; unless this compound is meant to contain a plural form noiri, it would suggest that #noirë has the stem-form noiri-*). –UT:166

TOMORROW **enwa**. In one conceptual phase, **noa** meant "tomorrow", but this is elsewhere used = "yesterday". –QL:34, VT49:20

-TON (reduced form of "town" in names) –mas (-by) –  
LT1:251

TONGUE (physical tongue:) **lamba**, (language:) **lambë**, **quetil** (the latter also = "talk" or "language"). (In LT2:339, it is said that **lambë** covers both "physical tongue" and "speech", but Tolkien later thought better of that. WJ:394 states that in non-technical use, **lambë** was the normal word for "language"; only the Loremasters used the technical term **tengwesta** instead.) LOREMASTER OF TONGUES #**Lambengolmo** (only pl **Lambengolmor** is attested, in VT48:6 also translated "linguistic loremasters"). USE TONGUE, see TALK. –LAB/LotR: 1157/WJ:394, 396, KWET/VT45:25, VT48:6

TOO (= overly, excessively, as in "too big") **acca** –  
PE13:108

TOOL **tamma**, **carma** (weapon). Note: **carma** may also mean "helmet". Also see IMPLEMENT. –PE17:108, 114

TOOTH **nelet** (**nelc-**), also **nelcë**; **carca** (fang, tusk); ROW OF TEETH **carcanë** (LT2 has **carcassë**, **carcaras** "row of spikes or teeth".) –NĒL-EK/VT46:3, KARAK/ LT2:344

TOP **inga** (referring "primarily to position and could be used of tops relatively broad". Note: a homophone means "first"). MOUNTAIN-TOP **orotinga**; TREE-TOP **aldinga** –  
VT47:28

TOPMOST PINNACLE see FINISH.

TORMENT (vb) **nwalya-**. (Though spelt this way also in Etym, **nwalya-** must be from older \***ngwalya**, for the stem is **ŃGWAL**. In Tengwar spelling, the letter **nwalmë** (< older **ngwalmë**) should be used to transcribe the initial **nw** of **nwalya**.) TORMENT (noun) **nwalmë** (older [MET] **ngwalmë**), **angaitya** –LotR:1157 cf. **ŃGWAL**; LT1:249

TORTURE **ungwalë**; ("Qenya" also:) **malcanë**, **valcanë** –**ŃGWAL**, LT1:250

TOUCH **appa-** ("to touch" in a literal sense), **#ap-** (given as aorist stem **apë**) figurative "to touch (one)" = "concern, affect". TOUCHING **pa**, **pá** (as regards, concerning) –  
VT44:26

TOUGH **norna** (stiff), **tarya** (stiff) –WJ:413, **TÁRAG**

TOWARDS **ana**, **na**, **an** (for); (prefix:) **ana-** (to). Very often, Quenya would use the allative case in **-nna** to express "towards". –NĀ

TOWER **mindon** (also translated "Lofty Tower"; allative pl **mindonnar** or **mindoninnar** is attested) (turret), **mindo** (=isolated tower), **tirion** (= watchtower; also defined as "a mighty tower, a city on a hill), **tirin** (= tall tower; Note: a homophone means "I watch") See also TOWN WITH WALLS AND TOWERS. –LT2:346/MC:222, MINI, LT1:258, TIR

TOWN **osto** (= town with wall) (city), **opelë** (walled village/house), **irin**; TOWN WITH WALLS AND TOWERS **tirios** (prob. **tiriost-**), TOWNSHIP **ostar** –OS, PEL(ES), LT1:258, LT2:343, 336

TRADE (vb) **manca-**, TRADESMAN **macar** –MBAKH

TRAILING **sóra** (long) –LT2:344

TRANSPARENCY **liquis**, TRANSPARENCY – the word **vírin** is defined as "a magic glassy substance of great lucency used in fashioning the Moon. Used of things of great and pure transparency." –LT1:262, LT2:339

TRAVEL **lelya-** (pa.t. **lendë**) (go, proceed) –WJ:363

TREASURE **harma**, **harwë** (both words also used of a single treasured thing), **foa**, **mírë** (jewel, precious thing); TREASURY **harwë** (also used = treasure). –3AR/LotR: 1157, LT2:340, MIR

TREE **alda** (gen.pl. **aldaron** is attested), **ornë** (= high, isolated tree), **taulë** (= great tree). HAVING TREES, TREE-GROWN **aldarwa**, TREE-TOP **aldinga**, TREE-SHADOWED **aldëa**, AVENUE OF TREES **aldëon**; LORD OF TREES **Aldaron** (a name of Oromë) –GALAD/Nam/ LotR:1147/1157/VT39:7, VT47:28, OR-NI/LotR:488 cf. Letters:308, LT1:267, LT1:249, Silm:32, 378

TRESPASS (noun) **#úcarë** (isolated from **úcaremmar** "our sins/trespases"; verb **úcar-** "to sin, trespass" (pl. aorist **úcarer**, **úcarir** attested). The noun **#úcarë** was the word used in Tolkien's final version of the Quenya Lord's Prayer; a draft version has **#rohta** (pl. **rohtar**) = "trespass" or "debt". Compare TRESPASSERS **#rohtalië** or **#ruhtalië** (i.e. "trespass-people", incorporating **lië** "people"?). For other words from "trespasser" or "debtor", see DEBTOR. –VT43:19, 21

TRESS **findë** (lock of hair) (probably obsoleting **findil** in LT2) –SPIN, LT2:341

TRIANGLE **neltil** (stem **neltild-**, as in pl. **neltildi**), **nasta** (spear-head/spear-point, gore) –TIL, SNAS, VT46:14

TRIBE **hostar** –LT2:340; the conceptual validity of this "Qenya" word may be questioned, since in later Quenya it looks like the pl. form of **hosta** "large number"

TRICK (noun) **rinca** (twitch, jerk, sudden move) –  
VT46:11 cf. RIK(H)

TRIM **netya-** (adorn). (Note: **netya-** is also an adj. "pretty, dainty".) –VT47:33

TRINITY **Neldië** –VT44:17

TRINKET (small thing of personal adornment) **netil** –  
VT47:33

TRIUMPH – CRY OF TRIUMPH **yello** (call, shout) –  
GYEL, VT45:16

TROOP **hossë** (army, band) –LT2:340

TROTH **vére** (bond, compact, oath) –WED

TRUE **naitë**, **nanwa** (existing, actual), **anwa** (real, actual), **sanda** (firm, abiding). For "true" = "faithful", see FAITHFUL. –VT49:28, 30, ANA, STAN

TRUMP **hyóla** –SD:419

TRUMPET (see also TRUMP) **romba** (horn), **tumbë**; TRUMPET-SOUND **róma** (loud sound) (Note: **róma** means "shoulder" in one of Tolkien's early "Qenya" lexicons.) –WJ:400/ROM, LT1:269

TRUNCATED ARM OR BRANCH, see STUB, STUMP

TRUST (noun) **estel** (hope) –MR:320

TRY **nev-** –PE17:167 (Tolkien in the source expresses uncertainty as to whether this word should be adopted or not)

T-SERIES **tincotéma** (dental series) –LotR:1154

TUBE **róta** –LT2:347

TÚN (Old English) see FENCED FIELD –PEL(ES)

TUNE **lindë** (air, song, singing); HARPING ON ONE TUNE **vorongandelë** ("vorogandele" in the published Etymologies is a misreading; see VT45:7) (continuous repetition) –LIN<sup>2</sup>

TUNIC **laupë** (shirt) –QL:51

TUNNEL **rotto** (cave, small grot) –PM:365, VT46:12

TURGON **Turucáno** (so in PM:345, obsoleting **Turondo** in LT1:115)

TURN (*transitive*) **quer-**, attested as pa.t. **quernë** (VT49:20). Also with prefix **nan-** "back", attested in the plural passive participle **nanquernë** "turned back" (sg. \***nanquerna**; compare **nuquerna**, see REVERSED). (VT49:17, 18, 20). \*TURNED WESTWARD **númenquerna** (VT49:18, 20). English intransitive "to turn" requires a reflexive pronoun in Quenya: **mo quernë immo** "one turned oneself" (VT49:6), in idiomatic English simply "one turned".

TURN-TABLE **querma** (spinning wheel) –PE17:65

TURRET **mindon** (tower) –LT1:260

TUSK **carca** (tooth, fang) –*Silm*:429, LT2:344

TWANG **tingë**, **tango**. LT1:256 has **quingi-** "twang, of strings, harp". In *Etym*, there is also the unglossed verb **tanga-** = "make a twang"??? –TING, TANG

TWELVE **yunquë** ("q"), archaic (pre-historic?) form **yuncë** (VT48:7, 8). Also (or in another conceptual phase, or in duodecimal counting?) **#rasta** (only the stem RĀSAT is given in the Etymologies, but cf. **jurasta** "24", i.e. 2 x 12, in PE14:17). For the syntax of numerals, see THREE. TWELVE HOURS ("day" when not meaning 24 hours) **arya** (day). (The word **arya** is however assigned other meanings in later sources, and **aurë** is given as the word for "day" meaning daylight period.) Fraction ONE TWELFTH **yunquesta** –VT47:41, VT48:6, PE14:82, RĀSAT, AR<sup>1</sup>, VT48:11

TWENTY-FOUR **jurasta** –PE14:17

TWI- (prefix) **yú-**, **yu-** (both) –VT45:13, VT46:23

TWICE **yú** –PE14:84

TWILIGHT **tindómë** (usually of the time near dawn, glossed "starry twilight" in *Silm*:438), **undómë** (= evening twilight), **yúcalë**, **yualë**, **lómë** (stem **lómi-**) (night, dusk, gloom, darkness. Cf. **Lómion** "Child of the Twilight".) –*LotR* 1145, KAL, LT1:255, *Silm*:160

TWIN **onóna** (also = adj "twinborn", the primary meaning of the word), pl. **ónoni** (surprisingly, a dual form is not used) –WJ:367

TWINE **lia-** (Note: **lia** is also a noun meaning "fine thread, spider's filament") –LT1:271

TWINKLE **#tintila-** (only pl **tintilar** is attested) –*Nam*, RĜEO:67

TWINKLING STAR **tingilya**, **tingilindë** –*TIN*

TWIST **#ric-** (only the perfect **iricië** "has twisted" is attested) (VT39:9)

TWISTED **nauca** (hard, ill-shapen, \*small – see SMALL.) –WJ:413

TWITCH (verb:) **rihta-** (jerk, give quick twist or move), (noun:) **rinca** (jerk, trick, sudden move) –*RIK(H)*, VT46:11 cf. *RIK(H)*

TWO **atta**. When constructed with a noun, **atta** follows and the noun is wholly uninflected: **elen atta** "two stars". Case endings (the simplest, normally "singular" ones) are added to the numeral: genitive **elen atto** "of two stars". –*AT(AT)/Letters*:427, VT48:6, VT49:44-45

## <U>

UDÚN **Utumno** (stem \***Utumnu-**) –*Silm*:438

UGH **horro**, **orro** (alas! ow!) ("exclamation of horror, pain, disgust") –VT45:17

UGLY **úvanima** (not fair). See also WITHOUT BEAUTY. –VT39:14

ULCER: The early "Qenya" term **sist** with stem **sisty-** may perhaps be updated to LotR-style Quenya as \***sistë** with stem \***sisti-**. ULCERATED **sistina** (QL:86)

ULTIMATE **métima** (final, last) –*MC*:222 cf. 215

UN- (prefix denying presence or possession of thing or quality) **ú-** (no-, not, un-, in-) (according to LR:396 s.v. UGU, this prefix usually has a "bad sense", cf. **vanimor** "fair folk" vs. **úvanimor** "monsters"), **il-** (denoting "the opposite, the reversal, i.e., more than the mere negation"), also pretonic prefix **la-** "un-, not-". –VT39:14, UGU, UGU, UGU, LT1:255, VT45:25

\*UNCOUNTABLE **únótima** (pl. **únótimë** is attested). Translated "numberless"; the interlinear translation in RĜEO:66 has "not-count-able", while VT39:14 offers the translation "countless". –*Nam*

UNCOUNTED **unotë**, **unotëa** (read \***únotë**, \***únotëa**?) (not counted) –VT39:14

UNDER **undu**, **nu** (so in *Nam*; *Etym* has **no**); UNDERNEATH **nún** (down below); "UNDER-POINT" (lower digit = "toe") **nútil** (**nútil-**, pl. **nútili** given) –*UNU*, *NŪ*, VT47:10

UNDERSTAND **hanya-** (know about, be skilled in dealing with); UNDERSTANDING (noun) **handë** (knowledge); UNDERSTANDING (adjectival) **handa** (intelligent) –*KHAN*

UNFOLDING (noun) **pantië** (opening, revealing) –*QL*:72

UNFURL **panta-** (spread out, open) –*PAT*

UNIVERSE **ilu**, **ilúvë** (the whole, the all, Allness). The term **ilu** used of the universe includes God and all souls and spirits, that are not properly included in the term **Eä**. The verb **Eä**, itself properly a verb "it is", is also "used as noun = the whole created universe" (but "properly cannot be used of God since **ëa** refers only to all things created by Eru directly or mediately"). –*ILU* (see *IL*), VT39:20, VT49:28

UNWILL **avanir** (VT39:23)

UNPRONOUNCEABLE **úquétima** (impossible to say/put into words, unspeakable) –WJ:370

UNSPEAKABLE **úquétima** (impossible to say/put into words, unpronounceable) –WJ:370

UNTIL, UNTO **tenna** (also in shortened form **tenn'** before a word in **a-**) –*LotR*:1003, VT44:35-36

UNWISE **alasaila** –VT41:13, 18

UP, UPWARDS **amba**, **ama** (prefix:) **am-**. (The "Qenya" form **amu** in LT2:335 is prob. obsolete.) "UP-POINT" (upper digit = "finger") **ortil** (**ortil-**, pl. **ortilli** given). UPWARD SLOPE **amban**; UPHILL (adj) **ambapenda**, **ampenda** –*AM*<sup>2</sup>, *UNU*, VT47:10

UPON – this English preposition may be rendered by the allative case, endings **-nna** pl. **-nнар**, dual **-nta**. Cf. **falmalinnar** "upon foaming waves", **tielyanna** "upon your path". –*Nam*, UT:22 cf. 51

UPPER AIRS AND CLOUDS **fanyarë** (skies) –*MC*:223

UPRISING (noun) **ambaron**, **Ambarónë** (sunrise, Orient) (a similar but untranslated word, **Ambaróna**, occurs in *LotR*:490). **Rómen** is glossed "uprising, sunrise,

east" in *Silm*:437, but the normal meaning of the word is always "east". Cf. also: "UPRISING-FLOWER" \***ambalotsë** ("referring to the flower or floreate device used as a crest fixed to [the] point of a tall [illegible word, possibly 'archaic'] helmet", "pointed helm-crest". Tolkien asterisked the word because it was not attested, only a possible Quenya form of the name **Amloth**) –AM<sup>2</sup>, *LotR*:490, *WJ*:318

URANUS **Luinil** (or less probably **Nénar**; it is not known for certain which of the two is Uranus and which is Neptune) –Basic Quenya:24, cf. *Silm*:55

URGE **horta-** (speed, send flying); URGING (noun, not adjectival participle) **hortalë** (speeding), URGENCY **hormë** –KHOR

US: The exclusive pronoun (us = "I and some others, not you") is **me** (suffixed to **ála** "do not" in **álamë tulya**, "do not lead **us**", *VT43*:12, 22). This pronoun evidently connects with the ending **-lmë**, see WE. Inclusive "us" (i.e. "you and me") should apparently be \***ve** (for older **we**), connecting with the subject ending **-lvë** (older **-lwë**). If the pronouns **me**, \***ve** are stressed, the vowel may be lengthened (**mé**, **vé**, *VT49*:51). In another conceptual phase, Tolkien's word for inclusive "we, us" may have been \***ngwë** (Third Age Quenya \***nwë**), *VT48*:11. The *dual* forms receive the ending **-t**, hence **met**, **wet** > \***vet** as the words for "us" referring to only two persons (exclusive **met** = "me and one other [not you]"; inclusive **wet**/\***vet** = "thee and me"). – Evidently **me**, \***ve** would be the same as subject and object, so that these forms could also be translated "we" as a short independent pronoun, and they can also receive case endings, e.g. attested forms like locative **messë** "on us", allative **mello** "from us", dative **men** "for us", allative **véna** "to us". The forms **atarmë**, **metermë** "for us" also seem to include **me**, but these forms were evidently ephemeral ("for us", exclusive, is better rendered as **men**, itself an attested form). –*Nam/RGEO*:67, *VT43*:15, 19, *VT44*:18, *VT49*:14

USE TONGUE, see TALK.

USEFUL **mára** (fit, good) –MA3

USUAL **senwa** (also **senya**; analogy would however suggest that \***senya** can also be the independent pronoun "his, her"; if so **senwa** may be preferred as the less ambiguous form). AS USUAL **ve senwa**, **ve senya**. –*VT49*:22

## <V>

VAGUE **néca** (faint, dim to see) –MC:223

VALE (dark) **tumbë** (deep valley); DEEP VALE **imbë** (dale) (Note: **imbë** is also the preposition "between") –LT:269, *VT45*:18

\*VALIAN **valarinwa**, attested in **Lambë Valarinwa** "the language of the Valar, \*Valian Language". Cf. also **valaina** "of the Valar, belonging to the Valar" (divine) –*WJ*:395, *BAL*

VALLEY **nan** (nand-), **tumbo** (stem \***tumbu-**) (deep valley under/among hills, dark vale; so in *Etym*, *Silm*:438 and *LT1*:269. *Letters*:308 gives **tumba** "deep valley".) VALLEY (adj.) **nalda** (lowly), "VALLEY OF SINGING GOLD" **Laurelindorinan** (Lórien). –*TUB*, *LotR*:488 cf.

*Letters*:308, *LT1*:261, *UT*:449

VALOUR **cánë** –KAN

VALUABLE **mirwa** (precious) –PE17:37

VANISHED **vanwa** (gone, departed, dead, lost, past and over) –WAN, *Nam*, *WJ*:366

VAST – *LT2* gives **aica** "broad, vast", but **aica** is said to mean "sharp" in later writings. –*LT2*:338

VEIL (vb) **halya-** (conceal, screen from light), **fanta-** (to cloak, mantle). "VEILS, RAYMENT" **fana** (pl **fanar** is attested. This word was used of the visible bodies in which the Valar presented themselves to incarnates.)

VEILED **halda** (hidden, shadowed, shady) –SKAL, *VT43*:22, *RGEO*:74

VENUS **Eärendil** (Basic Quenya:24, cf. *Silm*:55),

**Tancol** ("Signifer", "the significant star" – *MR*:385)

VERDIGRIS **lairus** (**lairust-**) –*VT41*:10

VESSEL **venë** (small boat, dish) –*LT1*:254

VESTMENT **colla** (cloak) –*MR*:385

VICTORY **túré** (mastery, might, strength), **apairë** –*TUR*, *GL*:17

VIGIL **tirissë**, also short **tiris** (**tiriss-**) (watch) –*QL*:93, *LT1*:258

VIGOUR **tuo** (muscle, sinew, strength), **vië** (manhood), **vëassë**, **laito/laisi** (new life, youth); VIGOROUS **vëa** (adult, manly); SET VIGOROUSLY OUT TO DO **horya-** (be compelled to do, have an impulse) –*TUG*, *LT1*:267, *WEG*, *VT45*:22

VILLAGE **masto**, (*walled village*;) **opelë** (town) –*LT1*:251, *PEL*(ES)

VINE **liantassë**, in other early material also **liantë**, but the latter word is elsewhere defined as "spider" or "tendrill" instead. –*LT1*:271, *PE14*:55

VIOLENCE **ormë** (rushing, wrath, haste); VIOLENT **naraca** (harsh, rending) (*possibly "of sounds", but Tolkien's extra comment is partially illegible*) –*GOR*, *KHOR*, *NÁRAK*, *VT45*:37

VIOLET **helin**, **Helinyetillë** ("Eyes of heartsease") (pansy) –*LT1*:262

VIRGIN, see MAID, MAIDEN

\*VIRGINAL (or, \*MAIDENLY) \***vénëa** (only attested in elided form **vénë**) –*VT44*:10

VIRGINITY **vénë** (*with the alternative, older [MET] form wénë*), **venessë** –*WEN*

VISION **olos** (**olor-** for older **oloz-**, as in the archaic pl. **olozì**, later **olori**) (dream) –*UT*:396.

VOCALIC EXTENSION **ómataina** (*i.e.*, the addition to the base of a final vowel identical to the base vowel [sundóma]) –*WJ*:417

VOICE **óma** (pl instrumental **ómainen** "with voices" is attested. In some words, **óma** is translated "vowel", q.v.) VOICELESS **ómalóra** –*OM*, *WJ*:391, *VT39*:16 (the latter source defines **óma** as "voice, resonance of the vocal chords"), *VT45*:28

VOID **lusta** (empty), **cúma** (the Void) –*LUS*, *KUM*

VOMIT **quama-** (be ill) –*QL*:76

VOWEL #**ómëa** (only pl. **ómëar** attested), also #**óma-** **tengwë**, #**ómatengwë** (this term refers to vowels considered as independent phonemes, according to Féanor's new insights on phonemics; only pl. **ómatengwi**

is attested), **óman** (pl. "amandi" in LR:379 is a misreading for **omandi**, VT46:7; this term from the *Etymologies* may in any case be obsoleted by the above-mentioned forms), **#lehta tengwë** (lit. "free/relaxed element"; only pl. **lehta tengwi** is attested; we would rather expect **\*lehtë tengwi**). (Note: In some compounds, **óma** seems to mean "vowel" instead of "voice": VOWEL SIGN **#ómatehta** (only pl **ómatehtar** is attested), DETERMINANT VOWEL **sundóma**, VOCALIC EXTENSION **ómataina** (q.v. for definition). Yet another term for "vowel", **#penna** pl. **pennar**, is given in VT39:16, but this is taken from a draft and not included in the final text Tolkien wrote. – The term **#mussë tengwë** "soft element" (only attested in the pl.: **mussë tengwi**) covers vowels, semi-vowels (y, w) and continuants (l, r, m, n). – VT39:8/16, OM, WJ:396, 319, 417, VT39:17

### <W>

WAIFF **hecil** (gender-specific forms are **hecilo** m. and **hecilë** f.) (one lost or forsaken by friends, outcast, outlaw) –WJ:365

WAILING (noun) **yaimë**; WAILING (adj) **yaimëa** –MC:223

WAIN **lunca** (VT43:19); as for the constellation (aka the Great Bear), see SICKLE OF THE VALAR

WAKENING (adj) **cuivëa** (awakening) –KUY

WALK (vb) **vanta-**; WALK (noun) **vanta** –BAT

WALL **ramba**; WALL AND MOAT **ossa**; TOWN WITH WALLS AND TOWERS **tirios** –RAMBĀ/Silm:436, LT1:258, LT2:336

\*WANDER **ranya-** (only glossed "stray" under RAN, but cf. Silm:436: "ran- 'wander, stray'" and the following word:) WANDERING (noun) **rănë** (straying) (pl. probably **\*răner** not **ráni**; cf. the similar formation **tyávë** "taste" pl **tyáver**.) WANDERER **Rána** (a name of the Moon), **#ran** (isolated from **Palarran** "far-wanderer", the name of a ship) –RAN, Silm:436, UT:460, 461

WANT **#mer-** (cited in the form **merë**, evidently the 3rd person aorist; pa.t. given as **mernë**) (wish, desire) –MER

WAR **ohta** –OKTĀ, KOT

WARM **lauca** –LAW

WARRIOR **ohtatyaro**, **ohtar**, **#mehtar** (isolated from **Telumhtar** "Orion, warrior of the sky", a word occurring in LotR. *Etym* gives **mahtar** "warrior" under MAK, but **Telumhtar** not **\*\*Telumahtar** under TEL). LT1:268 also has **mordo** "warrior, hero", but in Tolkien's later Quenya **mordo** means "obscurity, shadow, stain, smear, dimness". –KYAR (see KAR), UT:458, LotR:1146, MAK, TEL

WARWICKSHIRE **Alalminórë** (Land of Elms) –LT1:249

WAS **nănë**, **né**; see BE. –VT49:28

WASH: Early "Qenya" had a verb **sovo-**, that may perhaps be adopted to Tolkien's later system as **\*sov-** or **\*sova-**; the past tense is given as **sóvë**. WASHING **sovallë** (bathing, purification). –QL:86

WATCH (vb) **#tir-** (cited in source as **tirin** "I watch", 1st pers. aorist), also attested as pa.t. **tirnë**, imperative **tira** and fut. **tiruva** is attested (the last is translated "shall heed" in the source), WATCH-TOWER **tirion**; WATCH (noun) **tirissë**, also short **tiris**, **tiriss-** (vigil) –TIR,

VT47:31, MC:222 cf. 215, LT1:258, QL:93, LT1:268

WATER **nén** (**nen-**) (LT1:262 also has **linquë**, but this word has other meanings in Tolkien's later Quenya), WATER-FALL – LT1:249 gives **axa**, but this is probably obsoleted by **axa** "narrow path" in *Etym*; WATERY **\*nenda** (wet – in the *Etymologies* as printed in LR, **nenda** seemed to be a Quenya word, but according to VT46:3 it actually appears as a primitive form **nendā** in Tolkien's manuscript; the Quenya form would still be **\*nenda**, but it is unattested). WATER-MEAD, WATERED PLAIN **nanda**; WATER-LOVERS **Nendili** (used of the Lindar), WATER-VESSEL **calpa**; DRAW WATER **calpa-** (scoop out, bale out); ISSUE OF WATER **ehelë** (fountain, spring, also **cehtelë**, see FOUNTAIN), WATER FALLING OUT SWIFTLY FROM A ROCKY SPRING **celussë** (freshet), YELLOW WATER-LILY **nënu** –NEN, WJ:410, NAD, KALPA, KEL, UT:426, LT1:248

WAVE (crested), WAVE-CREST **falma** (partitive plural allative **falmalinnar** is attested. LT1:266 has **solmë** instead of **falma**.) –PHAL, VT42:15, Nam/RGEO:67

WAX **lico** (evidently with stem **\*licu-**), **neitë** –MC:223, GL:60

WAY **tië** (path, course, line, direction, road), **#vanda** (isolated form **Qualvanda** "Road of Death" in LT1:264; cf. **vand-** "way, path" on the same page) See ROAD. –TE3/RGEO:67, LT1:264

WE, US: The relevant Quenya pronouns make two distinctions not found in English. "We" can be either *inclusive* or *exclusive*, depending on whether the party addressed is included in "we" or not. Furthermore, "we" can be either *plural* (involving at least three persons) or *dual* (involving only two persons, the speaker and one other). Tolkien repeatedly revised the relevant endings. According to VT49:16, 51 one late resolution goes like this: The ending for *plural exclusive* "we" is **-lmë**, corresponding to *dual exclusive* **-mmë**. Hence e.g. **carilmë** "we [not including you] do", **carimmë** "the two of us do; I and one other [not you] do". The ending for *plural inclusive* "we" is to be **-lwë** or **-lvë**, corresponding to **-ngwë** for *dual inclusive* "we" (VT49:16; variant **-nquë** in VT49:51): **Carilwë** "we [including you] do", **caringwë** "the two of us do; thou and I do". The corresponding *independent pronouns* were pl. *exclusive* **me**, pl. *inclusive* **we** or later **ve** with variant **vi** (PE17:130); when stressed these could have long vowels (**mé** and **wé** > **vé**, VT49:51). They may also appear in object position ("us" rather than "we"), e.g. suffixed to **ála** "do not" in the negative command **álamë tulya**, "do not lead us" (VT43:12, 22). If these pronouns are to be *dual*, they receive the dual ending **-t** (*exclusive* **met**, *inclusive* **wet** > **\*vet**; compare **imbë met** "between us [two]" in *Namarië*). The dual pronouns do not have a long vowel even when stressed. The pronouns **me**, **we/ve** and their long variants can also receive *case endings*, like dative **men** or **vëna** "for us" (VT43:27, 28, 33, VT49:14) or locative **messë** "on us" (VT44:12). An *emphatic* pronoun is attested as **emmë** "we" (VT43:20), this reflects an earlier conceptual stage where Tolkien used the forms in **-mmë** for *plural* rather than *dual exclusive* "we" (VT49:48, cf.



forms like **vammë**, WJ:371); presumably he would later regard **emmë** as a *dual* exclusive form, corresponding to pl. \***elmë** (and with \***elwë** > \***elvë** and \***engwë** as the emphatic pronouns for *inclusive* “you”, plural and dual, respectively). These emphatic pronouns can also receive case endings; the dative form **emmen** “for us” is attested (VT43:12, 20). – Genitive forms, see OUR; reflexive pronouns, see OURSELVES.

WEAK **milya** (soft, gentle) (Note: **milya-** is also a verb “long for”.) The adjectives **nípa** and \***nimpë** (the latter given in archaic form *nimpi*), meaning “small”, are said to be used “usually with connotation of weakness”. – VT45:34, VT48:18

WEAL, WEALTH **alma** (good fortune), **ausië**, **autë** (prosperity, also *adj.*: rich) WEALTHY **herenya** (blessed, fortunate, rich) –GALA, LT2:336, KHER

WEAPON **carma** (tool; the word may also mean “helm”). –PE17:114

WEAR see BEAR. WEAR (OUT) **yerya-** (get old) (Note: **yerya** is also the adjective “old, worn”) –GYER

WEARY **lumba** –VT45:29

WEATHER – *dark weather*: **lúre** –LT1:259

WEAVE **lanya-**; EVER-WEAVING **Vairë** (name of a *Valië*) –LAN, VT39:10

WEB **natsë** (net); SPIDER’S WEB **ungwë** –NAT, LotR:1157

WED **verya-**; the verb is intransitive and the person wedded appears in the allative (**veryanen senna** “I married him/her”, compare English “get married to”). The word **verya-** also means “dare”, but since this is transitive and would always be followed by a direct object, the two verbs can be distinguished. – Transitive **verta-** means “to give in marriage” or “to take as husband or wife” (to oneself). In an earlier source, Tolkien gave the verb “to wed” as **vesta-**. Noun WEDDING **veryanwë** (going with **verya-** and **verta-**); in an earlier source, Tolkien gave this word as **vestalë**. **Veryanwë** is also attested with pronominal suffixes: **veryanwesta**, genitive **veryanwesto** “(of) your wedding”, with a dual form of “your”; also **veryanweldo** with a plural “your”. –VT49:45, BES, WED

WEDGE **nehtë** (spearhead, gore, narrow promontory. Note: a homophone means “honeycomb”). –UT:282

WEEK **lemnar** (from a root meaning “five”, since the *Valian* week had five days), **enquië** (from a root meaning “six”, since the *Eldarin* week had six days), **otsola** (evidently meaning a seven-day week like our own, as **otso** = “seven”) –LEP, LotR:1141 cf. ÉNEK, GL:62

WEeping **nyényë** –LT1:262

WEFT **lanat**, **wistë** –LAN, LT1:254

WELL (*adverb*) **mai** –VT47:6

WELL (*noun*): the form **lón** or **lónë** (pl. **lóni** given) has the partially illegible gloss “deep pool, or river-[?feeding] well”. Early material has **tampo** “well”. –VT48:28. QL:93

WENT **lendë** (departed) (*past tense of lelya-/lenna-* “go”) LT1:264 gives **vá**, but this is probably not a valid word in LotR-style Quenya. –LED cf. VT45:27, WJ:363

WEREWOLF **nauro** (In *Etym*, this word is spelt with initial **ñ**, that is, **ng**. Initial **ng** had become **n** in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. But if this word is written in Tengwar, the

initial **n** should be transcribed with the letter **noldo**, not **númen**.) –NGAW

WEST **númen** (so in *Etym* and LotR; **Númen** is capitalized in UT:305. According to VT45:38 the form **núme-** also occurs in Tolkien’s *Etym* manuscript, and **númë** is attested in LT1:263 as well), **andúnë** (sunset, evening); WESTWARD **númenna**; WESTERN **númenya**; *adj.* IN THE WEST **númëa**; WESTLAND see WESTERNESSE; WESTLANDS **Andustar** (a region in *Númenor*) “WEST-WINGS” (the name of a ship) **Númerrámar**. TURNED WESTWARD **númenquerna** – LotR:1157/NDŪ, Nam, UT:305, Silm:428, LT1:263, UT:165, 419, UT:175, 458, VT49:18, 20, 22

WESTERNESSE, WESTLAND **Númenor** (full form **Númenórë**) –Silm:313, 414

WET **mixa**, **linquë** (obsoleting **liquin** in LT1:262, but in later Quenya, **linquë** also means “hyacinth” or “grass, reed”), \***nenda** (watery – in the *Etymologies* as printed in LR, **nenda** seemed to be a Quenya word, but according to VT46:3 it actually appears as a primitive form **nendā** in Tolkien’s manuscript; the Quenya form would still be \***nenda**, but it is unattested.) –MISK, NEN, LINKWI

WHAT, evidently **mana** as in **mana i coimas Eldaron**[?] “what is the *coimas* [lembas] of the Eldar?” (PM:396). See also WHO. Where “what” means “that which”, it may be translated by a relative pronoun, as in **lá carita i hamil mára** “not to do what you judge good” –VT42:33

WHAT IS MORE **yëa**, **yé** (Note: **yé** is also an interjection “lo! now see!”); see MOREOVER under MORE. –VT47:31

WHEEL (*spinning wheel*) **querma** (also = turn-table) –PE17:65

WHEN: The question-word “at what time?” is unattested, though paraphrases are possible (e.g. \***mana i lú yassë menuvas?** “what’s the time that he will go?” for “when will he go?”) “When” introducing a statement of time appears as **irë** in *Fíriel’s Song* (**irë Anarinya queluva**, “when my sun faileth”, LR:72). Another example has **yá** (in a phrase translated “when winter comes”, VT49:23), but different meanings (“formerly, ago”) are ascribed to the word **yá** elsewhere, possibly leaving **irë** less ambiguous (though this word itself must be distinguished from **irë** “desire”). In phrases like “the day when we came”, **yassë** “in which” may be used.

WHENEVER **quiquië**, **quië** –VT49:23, 35

WHEREIN **yassen** (*referring back to a pl word; sg #yassë*). See WHICH. –Nam, RGEO:66, 67

WHEREUPON **epeta**, **epta** (following that, thence, thereupon) –VT49:12

WHICH **ya** (known from the *Arctic sentece* and attested with a plural locative ending in Nam: **yassen** “which-in, wherein”. See WHO concerning relative pronouns.) –Nam, RGEO:66

WHINING **miulë** (mewing) –MIW

WHIRLPOOL **hwindë** –SWIN

WHISPER (*vb*) **lussa-**; WHISPERING SOUND **lussë** –SLUS (and because this is the basic root here, and Tolkien elsewhere indicated that older initial **sl-** produces Quenya **hl-**, it may be that these words should properly be cited as \***hlussa-**, \***hlussë**.)

WHICH (*relative pronoun*) **ya, yá**; this relative pronoun may receive case endings, e.g. **yassen** "in which, wherein" (*pl.*) in *Namárië*. See THAT #3. – It is unclear what the *interrogative* "which" would be in Quenya; maybe **mana** "what" (?) can be substituted. –VT43:34, VT47:21

WHITE **ninquë** (stem \***ninqui-**) (chill, pallid), **fána/fánë** (associated with the whiteness of clouds, **fanyar**), **lossë** (snow-white). –NIK-W-/GL:60/Silm:435 cf. WJ:417, SPAN/VT46:15, RGEO:69, MC:221-223

WHO (*interrogative pronoun*) **man** (so in *Nam* and MC:222; MC:221 one place has **men**, but that is evidently an error, for **man** occurs in the same text. In FS and LR:59/63, **man** is translated "what". Either Tolkien later adjusted the meaning of the word, or **man** covers the meaning of both "who" and "what", but **mana** is seemingly attested in PM:396 as a distinct word for "what".) NOTE: this "who" is used only in questions. As for "who" as a *relative pronoun*, as in "the man who did this", see THAT #3. –*Nam/MC:222*

WHOEVER **aiquen** (if anybody) –WJ:372

WHOLE **ilya** (all), THE WHOLE **ilúvë** (the All, Allness, universe). According to early material, "the whole" (followed by some noun) is rendered by **i quanda**, e.g. \***i quanda cemen** "the whole earth" –IL, *Silm:433*, QL:70

WHOLLY **aqua** (fully, completely, altogether) –WJ:392

WICKED **olca** (bad). Compare **ulca** "evil", q.v. –VT43:23-24

WIDE **yonda** (roomy, extensive), **palla**, **landa**; FAR AND WIDE **palan** (or "wide, over a wide space, to a distance", VT45:21); THE WIDE WORLD **Palurin** –PE17:43, PAL, LAD, *Silm:435*, LT1:264

WIELD #**tur-** (cited in source as **turin** "I wield", 1st pers. aorist), pa.t. **turnë** (control, govern). WIELD, esp. WIELD A WEAPON **mahta-** (deal with, fight, handle, manage); pa.t. **mahtanë** is attested. –TUR, MAK/VT39:11, MA3, VT47:6, 18, 19, VT49:10

WIFE **veri**, in earlier material also **vessë** (*In UT:8, indis is translated "wife", but in Etym this word is glossed "bride".*) –VT49:45, BES, UT:8 cf. NDIS

WILD **verca**; WILD BEAST **hravan**. Pl. **Hravani** the "Wild", term used in Exilic Quenya to designate Men not belonging to the three houses of the Edain. –BERÉK, WJ:219, PE17:78

WILDERNESS **ráva** (Note: a homophone means "riverbank"). The form **ravanda** (or possibly **rovanda**) mentioned in VT46:10 may be either a Quenya word or an etymological form cited to explain the "Noldorin" word **rhofan**. –RAB, VT46:10

WILL (#1) (*noun*) **nira** (= "will" as a potential or faculty, while "act of will" is **nirmë**), \***selma** (P) ("a fixed idea, will". In WJ:319, the word is given as **belma**, but P (th) would become S in the Noldorin Quenya. Cf. **bindë, sindë** in WJ:384) Other words for "will" turn up in Tolkien's various translations of "thy will be done" in the Lord's Prayer: **indómë**, replacing #**mendë** (**mendelya** "thy will"); according to VT43:16, Tolkien in his notes defined **indómë** as "settled character, also used of the 'will' of Eru". –VT39:30/VT41:6, 17; WJ:319, VT43:15-16

WILL (#2) (*verb*) – as part of English circumlocutions expressing futurity, this verb will be rendered by the Quenya future tense in –**uva**, e.g. #**maruva** "will abide". WILL BE, see BE.

WILL NOT – I will not: **vá** (exclamation, also = Do not!); **avan, ván, vanyë** "I won't", **avammë, vammë** "we won't" –WJ:371

WILLOW-TREE **tasar, tasarë** (P) (probably obsoleting **tasarin** in LT2:346) –TATHAR/Silm:438

WIND #**súre** (P?) (*instrumental form súrinen is attested, indicating a stem-form súri-*), **súlimë** (P) (also the name of the month of March), **vaiwa, waiwa** (the latter is probably an older [MET] form); SOUND/NOISE OF WIND **sú**, WINDY **wanwavoitë** (*pl. wanwavoisi*) –MC:222 cf. 215, LT1:266, *Nam/RGEO:66*, VT47:12, WÁ, LT1:266

WIND UP **telya-** (*transitive*) (conclude, finish) –WJ:411

WINE **miru, limpë** (the drink of the Valar, or of the fairies). The word **míruvóre, míruvor** is defined as "a special wine or cordial." –LT1:261, LIP, LT1:258, WJ:399

WING **ráma** (Pl. **rámar** and plural instrumental form **rámainen** are attested. The form #**rámë**, occurring in the ship-name **Eärrámë** "Sea-Wing", evidently has a feminine ending.)

HAVING WINGS **rámavoitë** (*pl. prob. \*rámavoisi*, cf. LEAPING, WINDY), "WEST-WINGS" (the name of a ship) **Númerrámar** –RAM/LT2:335, MC:222, *Silm:295*, UT:175, 458

WINTER **hrivë**, in Tolkien's early "Qenya" also **Yelin, Hesin**. In the Calendar of Imladris, **hrivë** was a precisely defined period of 72 days, but the word was also used without any exact definition. **Lasselanta** "leaf-fall" could be used for the beginning of winter, but the usual translation of this word is "autumn". "WINTER ONE" **Hescil** (a title of Nienna "who breedeth winter", LT1:66, 255) –LotR:1141, 1145; LT1:255, LT1:260

WISDOM **nolwë** (secret lore, obsoleting **nólemë** in LT1:263), **nólë** (long study, lore, knowledge) (*In Etym these words, as well as nóla below, are spelt with initial ñ, that is, ng. Initial ng had become n in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. Nólë is so spelt also in Silm:432. But if these words are written in Tengwar, the initial n should be transcribed with the letter noldo, not númen.*) WISE #**saila** (isolated from **alasailla** "unwise"), **nóla** (learned), **saira, istima** (having knowledge, learned), **iswa, isqua** –NGOL, VT41:13, 18, *Silm:432*, IS, SAY/VT46:12, LT2:339

WISH (*vb*) #**mer-** (cited in the form **merë**, evidently the 3rd person aorist; pa.t. given as **mernë**) (desire); WISH TO GO TO A PLACE **mína-** (desire to go in some direction, make for it, have some end in view). –MER, VT39:11

WITCH (*of the good magic*) **curuni** –LT1:269

WITH: For the purpose of Neo-Quenya writing, the best translation of "with" (in the sense of "together with") is probably #**as**, attested with a pronominal suffix (see below). A string of various prepositional elements meaning "with" are attested, but all are probably not meant to coexist in the same form of Quenya; rather Tolkien often changed his mind about the details. The

preposition **lé**, **le** found in early material (QL:52) is probably best avoided in LotR-style Quenya (in which language **le** is rather the pronoun "you"). Tolkien later seems to be experimenting with **yo** and **ó/o** as words for "with"; **yo hildinyar** in SD:56 probably means "with my heirs", and VT43:29 reproduces a table where various pronouns are suffixed to **ó-**, probably meaning "with" (**óni** "with me", **ólë** "with you", etc.) In the essay *Quendi and Eldar*, Tolkien assigns a *dual* meaning to **ó-** as a prefix; it was used "in words describing the meeting, junction, or union of two things or persons, or of two groups thought of as units" (WJ:367; cf. 361 regarding the underlying stem **WO**, said to be a dual adverb "together"). The plural equivalent of dual **ó-** is **yo-** (as in **yomenië**, WJ:407 cf. 361 regarding the underlying root **JÓ**), and it may seem to be this **yo** that occurs as an independent preposition in **yo hildinyar** in SD:56. The idea that **ó-** is a distinctly *dual* form does not appear in all sources; in VT43:29 we have forms like **\*ómë** "with us", implying at least three persons. In Tolkien's drafts for a Quenya rendering of the Hail Mary, he experimented with various prepositional elements for the phrase "with thee" (see VT43:29). A form **carelyë** was replaced with **aselyë** in the final version. Removing the ending **-lyë** "thee" and the connecting vowel before it leaves us with **#as** as the word (or a word) for "with"; this is ultimately related to the conjunction **ar** "and" (see VT43:30, 47:31). – In English, the preposition "with" may also have an instrumental force, which is best rendered by the Quenya instrumental case (e.g. **\*nambanen** "with [= using] a hammer").

WITHER **hesta-**, WITHERED **hessa** (dead) –LT1:255

WITHIN **mi** (see **IN**) –**MI**

WITHOUT (*adj & prep*) **ú** (usually followed by genitive: **ú calo** "without light [*cala*]") (destitute of). WITHOUT BEAUTY **úvanë**, *adj.* **úvanëa**. (As for a suffix "-less", also glossed "without" by Tolkien, see entry –**LESS**.) –VT39:14

WIZARD **istar** (*nom. pl.* **istari** and *gen. pl.* **istarion** are attested), **sairon**, **curuvar** WIZARDRY – in LT1:269, **curu** is glossed "magic, wizardry", but in *Etym* the gloss is simply "skill". –LotR:1121, UT:388, cf. **IS**, **SAY**; LT1:269

WOLF **rāca**, **narmo**, WEREWOLF **nauro**; WOLFHOWL **naulë** (In *Etym*, **narmo**, **nauro** and **naulë** are spelt with initial **ñ**, that is, **ng**. Initial **ng** had become **n** in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. But if these words are written in Tengwar, the initial **n** should be transcribed with the letter **noldo**, not **númen**.) –**DARÁK**, **NGAR(A)M**, **NGAW**

WOMAN **nís** (so in MR:213, *Etym* gives **nis**, but both sources agree that the *pl* is **nissi** (the alternative *pl. form* **nísi** in VT43:31 seems abnormal, since this would be expected to become **\*nizi** > **\*niri**). A longer form of **nís/nis** is **nissë**, clashing with **\*nissë** "in me". For clarity writers should probably use the short *sg* **nís**, as Tolkien himself does in MR:213, with the stem **niss-** before endings, as in the *pl.* **nissi**). At the end of compounds the form –**nis** may occur, as in **Artanis** (see **NOBLE WOMAN**). A poetic word for "woman" is **†nī** (female). The form **#nína** (*gen. pl.* **nínaron** attested, VT43:31) may have been but an ephemeral word for "woman" in Tolkien's conception. LARGE WOMAN **nisto** –**NDIS/NĪ**/

**NIS**, MR:213, VT43:31, **NĪ**, **INI**, VT47:33

WOMB **#móna** (isolated from **mónalyo** "of thy womb"). Another word, **#carva**, was possibly rejected by Tolkien. – VT43:31

WONDER (*noun*) **elmenda** –PM13:143

WON'T see **WILL NOT**

WOOD **toa** (probably "wood" as a material rather than "wood" = "forest"; not to be confused with the homophone *adj.* **toa** "of wool, woollen"), GREAT WOOD **taurë** (*pl.* **tauri** is attested) (forest), wood as material: **tavar** (also **toa**), rough piece of wood: **runda**, piece of shaped wood: **pano**, smouldering wood (ember): **yulmë** (Note: **yulmë** also means "drinking, carousal") firewood: **туру** ("firewood" was the proper meaning, but the word was used for "wood" in general); OF WOOD **taurina**, WOODEN **turúva**, WOODEN POST **samna** (**þ**); WOODEN HALL **ampano**, WOODPECKER **tambaro**, WOODLAND **tavas** (LT1:261 also gives **nan(d)**, but this means "valley" in LotR-style Quenya.) –VT39:6, **TÁWAR/Silm**:438/MC:222 cf. 215, **RUD**, **PAN**, **YUL**, LT1:270, **STAB**, **TAM**, LT1:267

WOOF **winda** –LT1:254

WOOL **tó** (obsoleting **oa** in LT1:249; GL:71 has **toa**, but cf the following:) OF WOOL, WOOLLEN **toa** (not to be confused with the homophone **toa** "wood") –**TOW**

WORD **quetta** (*pl.* **quettar** is attested. LT2:348 gives **quent**; this word is no doubt obsolete in LotR-style Quenya. GL:28 has "qetta-"). **Quetië**, literally "saying", is also translated "word" (or "words") in one text. –**Silm**:436, WJ:391, VT49:28

WORLD **Ambar** (earth), THE WIDE WORLD **Palurin**. (LT2 gives **irmin** "the world, all the regions inhabited by Men"; this is probably not a valid word in LotR-style Quenya.) OF THE WORLD **marda** (an adjective, "wordly"); THE ENDING OF THE WORLD **Ambar-metta**, **ambarmetta**; "WORLD-ARTIFICER" **Martamo** (a title of **Aulë**) REDEEMER OF THE WORLD **Mardorunando** (it is not clear whether the initial element **#mardo** means "world" or "of the world"; cf. **marda** above. It may be that **mardo** is the genitive of **mar**, **mard-**, translated "earth" in *Firiel's Song*.) –LotR:1003 cf. **MBAR**, VT44:36, LT1:251, 264, LT2:343, LT1:266, VT44:17

WORN **yerna** (old [of things]), **colla** (passive participle of **#col-** "bear, \*wear") (borne). The latter is also used as a noun = "vestment, cloak". –**GYER**, MR:385

WORTH, WORTHY **valda** (dear) –GL:23

WOSE **Rú**, **Rúatan** (*pl* **Rúatani** is given) –UT:385

WOUND (*vb*) **harna-**; WOUNDED **harna**; WOUND (*noun*) **harwë** –**SKAR**

WRAP (*verb*) **vaita-** (enfold); WRAP (*noun*) **vaima** (robe) –LT1:271, QL:100, VT46:21

WRATH **rúsë** (**þ**), also **ormë** (haste, violence, rushing).

WRATHFUL **rúsëa** (**þ**) –PE17:188, **GOR**, **KHOR**

WREATH **ría** (garland) –PM:347

WRIGHT **samno** (**þ**) (carpenter, builder) –**STAB**

WRIST **málimë** (literally "hand-link", **má** + **#limë**). Stem **\*málimi-**, given primitive form **mā-limi**. –VT47:6

WRITE #**tec-** (3rd pers. aorist **tecë** is given); noun WRITING **sarmë** (*in the Etymologies also **tengwë**, but in a later source this word is said to mean "indication, sign, token", and this meaning may be predominant in Tolkien's later Quenya; pl **tengwi** is attested*); WRITING SYSTEM **tencilë** (spelling); WRITINGS **parma** (book) –VT39:8, TEK cf. WJ:394, 395, LT2:346

WRONG **raica** (crooked, bent). INDUCEMENT TO DO WRONG #**úsahtië** (temptation), attested in the allative case (**úsahtienna**) –RÁYAK, VT43:23

## <Y>

YARD **ranga** (pl **rangar** is attested). The basic meaning of **ranga** was "full pace". This Númenórean linear measure was "slightly longer than our yard, approximately 38 inches [= 96.5 cm]". –UT:285, 461

YAWN **yanga-**, #**hac-** (only attested as participle: **hácala** "yawning") –YAG, MC:222

YEAR **loa** (lit. "growth"), **coranar** (lit. "sun-round", used when the year was considered more or less astronomically – but **loa** is stated to be the more usual word for "year"). The pl. **coranári** is attested (PM:126). LONG-YEAR **yén** (pl. **yéni** is attested in Nam; the Etymologies as printed in LR cite the stem-form as **yen-**, but according to VT46:22 Tolkien's manuscript actually has the pl. form **yéni** as in Nam). A "long-year" is a period of 144 solar years, an Elvish "century" – the Eldar used duodecimal counting, in which 144 is the first three-digit number, like our 100. But sometimes it seems that **yén** simply means "year". Cf the following words: LAST YEAR **yenya**, HAVING MANY YEARS **linyenwa** (old), \*RECKONING OF YEARS **Yénonótië** –LotR:1141, YEN, MR:51

YELLOW **malina**, **tulca** (the latter was adopted from Valarin and used in Vanyarin Quenya only), YELLOW POWDER **malo** (stem \***malu-**) (pollen) (note: a homophone means "moth"), "YELLOW HAMMER" (yellow bird) **ammalë**, **ambalë**, YELLOW WATER-LILY **nénu** –SMAL, WJ:399, LT1:248

YES **ná** (literally "is", i.e. "[so it] is"), also (in the "past tense") **né**, with reference to something past, i.e. "yes" = "it was so, it was as you say/ask". **Náto** is possibly an emphatic form of "yes". – In one conceptual phase, Tolkien used **lá** for "yes", but in both earlier and later material, **lá** is the negation "no, not" instead. –QL:64, VT42:33, VT49:18, 28-29, 31

YESTERDAY **noa** (shortened from the full phrase **noa ré** "former day"; thus **noa** is basically an adjective "former"). In another conceptual phase, **noa** meant "tomorrow" instead. Not to be confused with **noa** "conception; idea". –VT49:34

YOKE **yanta** (bridge), **yaltë** –YAT, GL:37

YON, YONDER (adj) **enta** (note: a homophone means "another, one more"); YONDER (interjection?) **en** (there, look!) –EN, VT45:12

YOU (plural and dual only; for singular "you", see THOU): Plural "you" is normally expressed by the ending **-ldë** (VT49:51) that is added to verbs, e.g. **carildë** "you do" (VT49:16; in earlier texts Tolkien also used the ending **-llë** for pl. "you", VT43:36, VT49:48). The reduced

form **-l** may be attached to an imperative: **hecal!** "you be gone!" (WJ:364). Independent pronoun **le**, with long vowel (**lé**, VT49:51) when stressed. Case endings may be added, e.g. dative \***len** "for you" (cf. **nin** "for me"). YOUR (plural) is expressed by the ending **-lda** (VT49:16), e.g. **onnalda** "your child" (VT49:42); as an independent word perhaps \***lenya** (compare **ninya** "my" vs. **ni** "I", **nin** "for me"). – Dual forms of YOU, used when addressing two persons: ending **-stë** (for original **-dde**, VT49:16, 33, 51), independent pronoun **tyet** (intimate/familiar) or **let** (polite/formal), YOUR (dual): ending **-sta** (VT49:16), as independent word perhaps \***tyentya**, \***lentya** derived from dual dative forms \***tyent**, \***lent** "for you (two)". Compare such attested forms as **ninya** "my" and **menya** "our" vs. the dative pronouns **nin** "for me", **men** "for us".

YOUNG **nessa**, **vinya**, **cana**; YOUTH **nésë** (**Þ**), **nessë**, **virië**, **vinë**, **laito/laisi** (vigour, new life). Note: all of these words seem to mean "youth" as an abstract; for "youth" = "young person", see YOUNGSTER. YOUNG OR SMALL WOMAN, see GIRL. YOUTHFUL **nessima** –NETH, VT46:22, VT47:26, LR:25, GL:37, LT1:267

YOUNGSTER **winyamo** (read \***vinyamo** in Exilic Quenya) –VT47:26

YOUR, see YOU

YOURSELF (or "thysel", reflexive pronoun) **immo** (a general sg. reflexive pronoun, covering English "myself, him/herself, yourself"). Also specific 2nd person forms: **intyë** (apparently familiar), **imlë** (apparently formal). Plural YOURSELVES **indë** (a form **imde** is also listed, but may be intended as the older form that yielded **indë**) –VT47:37

YOUTH (abstract), see YOUNG; for "youth = young person", the word glossed YOUNGSTER (q.v.) may be used

## <Z>

ZIMRAPHEL **Míriel** –UT:224, Silm:324

ZIMRATHÛN **Hostamir** –UT:222

Quenya ~ English  
Reverse Wordlist



## Quenya Reverse Wordlist

a **a** (1) vocative particle "O" in a **vanimar** "O beautiful ones" (*LotR3:VI ch. 6, translated in Letters:308*)

a **a** (2) "and", a variant of **ar** occurring in *Fíriel's Song* (that also has **ar**; **a** seems to be used before words in **f**-, but it is not known whether this idea is valid in mature Quenya)

a **a** (3), also **á**, imperative particle: **a laita, laita te!** "[o] bless them, bless them!", **á vala Manwë!** "may Manwë order it!", literally "o rule Manwë!" (see **laita, vala** for reference)

a **a-** (1) prefix occurring in the word *Atalante*, said to denote "complete". Probably just a prefixed stemvowel; cf. **ANÁR**, said to be derived from **NAR**. (*TALÁT*)

a **a-** (2) a prefix occurring in the *Markirya* poem (Tolkien first used **na-**, then changed it). It is prefixed to verbal stems following a word that is the object of sense-verbs like "see" and "hear" and describes what the object is doing, as in **man cenuva lumbor ahosta**[?] (changed from **na-hosta**), "who shall see the clouds gather?" (**hosta** = "gather").

ablo **olba** "branch" (*PM:340; the form \*olva may be more frequent; olba can only occur in the Quenya variant that uses lb for lv. The Etymologies, stem GÓLOB, has olwa. See also olvar.*)

abma **amba** "up, upwards" (adv.) (*AM<sup>2</sup> (UNU)*)

abmal **lamba** "tongue" (physical tongue, while **lambë** = "language") (*WJ:394, LAB*)

abman **namba** "a hammer" (*NDAM*), verb

**namba-** "to hammer" (*NDAM*)

abmar **ramba** "wall" (*RAM, SA*)

abmarull **#iluramba** pl. **ilurambar** "Walls of the World" (*IL, RAMBÁ*)

abmat **tamba-** "to knock, keep on knocking" (*TAM*)

abmel **lemba** "left behind" (*LEB/LEM*)

abmih **himba** "adhering, sticking" (*KHIM*)

abmil **limba** "a drop" (*LIB<sup>1</sup>*)

abmir **rimba** "frequent, numerous" (*RIM*)

abmol **lomba** "secret" (*LT1:255*)

abmor **romba** "horn, trumpet" (*ROM*)

abmut **tumba** "deep valley" (*Letters:308; SA:tum and TUB gives tumbo "valley, deep valley"*); apparently an extended form **\*tumbalë** in **tumbalemorna** "deepvalleyblack" or (according to *SA:tum*) "black deep valley", also **tumbaletaurëa** "deepvalleyforested"; see **Taurelilómëa-tumbalemorna...**

ác **cá** ("**kâ**") "jaw" (*GL:37; later sources give anca*)

acah **haca-** "squat" (*GL:47*)

acám **máca** "each, every" (*GL:41*)

acap **paca** ("**k**") "paved floor, court" (*GL:63*)

acár **ráca** ("**k**") "wolf" (*DARÁK*)

acaran **naraca** ("**k**") "harsh, rending, violent" (*NÁRAK*)

acatap **#pataca** "consonant" (only pl. **patacar** ["**k**"] is attested) (*VT39:8*)

accah **hacca** "buttocks, hams" (*GL:47*)

accuip **piucca** "berry" (*GL:64*)

accurat **tarucca** ("**k**") "horned" (*LT2:347*)

aceh **heca!** ("**k**") "be gone! stand aside!", also with pronominal suffixes **hecat** sg. and **hecal** pl. (*WJ:364*)

acén **néca** ("**k**") "pale, vague, faint, dim to see", pl. **nécë** ("**k**") in *Markirya*

acia **aica** (1) ("**k**") "sharp" (*AYAK*) or "fell, terrible, dire" (*PM:347; according to PM:363 seldom applied to evil things*). In **Aicanáro**, q.v.

acia **aica** (2) ("**k**") "broad, vast" (*LT2:338 - this early "Qenya" form is probably obsoleted by # 1 above*)

aciaf **faica** ("**k**") "contemptible, mean" (*SPAY*)

acial **laica** (1) ("**k**") "keen, piercing" (*LT2:337*)

acial **laica** (2) "green" (*but all other sources give laiqua*) (*Letters:283*)

acialatsal **Lastalaica** ("**k**") "sharp-ears" (name) (*LAS<sup>2</sup>*)

aciam **maica** ("**maika**") "sharp, piercing" (*SA:maeg*), also noun **maica** ("**k**") "blade of a cutting tool or weapon, especially sword-blade" (*VT39:11*)

aciar **raica** ("**k**") "crooked, bent, wrong" (*RÁYAK, VT39:7*), pl. **raicar** in *LR:47* (read **\*raicë** in mature Quenya)

acíl **ilca-** ("**k**") "gleam (white)", participle **ilcala** with pl. allative ending **ilcalannar** in *Markirya* (**axor ilcalannar** "on bones gleaming")

aciom **moica** ("**k**") "gentle, soft" (*GL:58*)

aciop **poica** ("**k**") "clean, pure" (*POY*)

acios **soica** ("**k**") "thirsty" (*VT39:11*)

acíp **píca-** ("**k**") "lessen, dwindle, waning"; participle **pícala** "waning" (with locative ending: **pícalassë**) in *Markirya*

acip **pica** ("**k**") "small spot, dot" (*PIK*)

acla **alca** ("**k**") "ray of light" (*AKLA-R*)

aclawn **nwalca** ("**k**") "cruel" (*ÑGWAL; this must represent earlier \*ñwalca = \*ngwalca; these forms are not given in Etym, but compare nwalme. In Tengwar writing, the initial NW would be represented by the letter nwalme.*)

acleh **helca** ("**helka**") "icy, icecold" (misprint "helk" in the Etymologies, stem **KHELEK**; both the *Silmarillion* Appendix and *LT1:254* have **helka**)

aclew **velca** ("**k**") "flame" (*LT1:260; nár, nárë would be the normal word in mature Quenya*)

acleyt **tyelca** ("**k**") "swift, agile" (*KYELEK*), "hasty" (*PM:353*)

aclim **milca** ("**k**") "greedy" (*MIL-IK*)

aclus **sulca** ("**k**") "root" (especially as edible) (*SÚLUK*)

aclut **tulca** (1) ("**k**") "firm, strong, immovable, steadfast" (*TULUK*). Early "Qenya" also has a verb **tulca-** ("**k**") "fix, set up, establish" (*LT1:270*); this word may still be valid in mature Quenya.

aclut **tulca** (2) ("**k**") "yellow". Adopted and adapted from Valarin. (*WJ:399*)

acna **anca** "jaws, row of teeth" (*ÁNAK [there spelt anca], NAK [there spelt anka], Appendix E, SA - despite what Christopher Tolkien says in the entry anca in SA, the Quenya word anca as such does NOT appear in the Sindarin dragon-name Ancalagon, but its Sindarin*

cognate and does. See *ÁNAK* in the *Etymologies*.) Also name of tengwa 15 (*Appendix E*). Despite its English gloss, **anca** is a singular word (in Etym the gloss is indeed "jaw", not "jaws").

acnam **manca** ("k") "trade" (*MBAKH*)

acnas **sanca** (**þ**) ("k") "cleft, split" (*STAK*)

acnat **tanca** ("k") "firm, fixed, sure" (*TAK*)

acnel **\*lenca** ("k") (2) - see *leuka*

acnel **lenca** ("k") (1) "slow" (*LT2:34*)

acnu **unca** ("k") "hollow out" (*UNUK*)

acnulut **tulunca** ("k") "steady, firm" (*LT1:270*; in

mature *Quenya tulca*)

acrac **carca** "tooth" (*KARAK*) or "fang" (*SA:carak*-). When referring to a normal tooth, not necessarily sharp, the word **nelet** is probably to be preferred. Cf. pl. **carcar** ("karkar") in *Markirya*, there translated "rocks", evidently referring to sharp rocks. Already the early "Qenya Lexicon" has **carca** ("k") "fang, tooth, tusk" (*LT2:344*). Collective **carcanë**, q.v.

acral **larca** ("k") "swift, rapid" (*LAK<sup>2</sup>*)

acrala **alarca** ("k") "swift, rapid" (*LAK<sup>2</sup>*)

acrap **parca** ("k") "dry" (*PÁRAK*)

acrat **tarca** ("k") "horn" (*TARÁK*)

acre **erca** ("k") "prickle, spine"; verb **erca**- ("k") "to prick" (*ERÉK*)

acrem [**merca** ("k") "wild" (*MERÉK*)]

acrev **verca** ("k") "wild" (*BERÉK*)

acric **circa** ("k") "sickle" (*KIRIK*)

acricalaV **Valacirca** "Sickle of the Gods", a name of the Great Bear (Big Dipper) constellation (*SA:val*-, *MR:388*, *KIRIK*, *OT/OTOS/OTOK*)

acsi **isca** ("k") "pale" (*LT1:256*)

acuac **cauca** ("k") "crooked" (*LT1:257*; cf. *cawin*)

acuaf **fauca** ("k") "thirsty" (*PHAU*)

acual **lauca** ("k") "warm" (*LAW*)

acuan **nauca** ("k") "stunted" (*VT39:7*), adjective especially applied to things that though in themselves full-grown were smaller or shorter than their kind, and were hard, twisted or ill-shapen (*WJ:413*) In early "Qenya", **nauca** was the noun "dwarf" (*LT1:261*), but this is in mature *Quenya nauco*.

acuara **arauca** ("k") "swift, rushing" (*LT2:347*)

acuel **leuca** ("k") (2) (*probably a misreading for \*lenca*) "loose, slacken" (*LEK*)

acuel **leuca** (1) "snake" (*Appendix E*)

acuit **tiuca** ("k") "thick, fat" (*TIW*)

adl **-lda** "your" (sg.), possessive suffix attested only in the phrase **Arwen vanimalda** "Arwen your beauty", sc. "O beautiful Arwen", and in **meletyalda** "your majesty" (*WJ:369*) **Arwen vanimalda** was changed to **Arwen vanimelda** in the second edition of *LotR*, so Tolkien may have decided to re-interpret the phrase as "Arwen, beautiful Elf (Elda)". The ending for "your" appear as **-lya** elsewhere; **-lda** may be used in vocatives only. (*LotR1:II ch. 6*)

adla **alda** "tree" (*GALAD*, *GÁLAD*, *SA*, *Nam*, *RGEO:66*, *LR:41*, *SD:302*, *LT1:249*, *340*, *VT39:7*), also name of tengwa 28 (*Appendix E*). Pl. **aldar** in *Narqelion*; gen. pl. **aldaron** "of trees" in *Namárië*. Etymology of **alda**, see *Letters:426*.

adlah **halda** "veiled, hidden, shadowed, shady" (opposed to **helda** "stripped bare") (*SKAL<sup>1</sup>*)

adlam **malda** "gold" (as metal - but *LotR* gives **malta**, q.v.) (*SMAL*)

adlaminav **vanimalda** "your beautiful"; **Arwen vanimalda** "Arwen your beauty = beautiful Arwen" (*WJ:369*; Tolkien emended **vanimalda** to **vanimelda** in the second edition of *LotR*; see under **vanima**)

adlamisiN **#Nisimalda** pl. **Nisimaldar** "Flagrant trees", a region in Númenor (*UT:167*; evidently **#nisima** "flagrant", attested here only, + **aldar** "trees").

adlamuluc **culumalda** a kind of tree (evidently orange-tree, **culuma** + **alda**) (*SA:mal*-)

adlan **nalda** "valley" used as an adjective (*LT1:261*)

adlaraval **lavaralda** (changed from **lavarin**) some kind of tree (**alda**) (*LR:57*)

adlav **valda** "worth, worthy, dear" (*GL:23*)

adlayteleM narA **Aran Meletyalda** "king your mighty" = "your majesty" (*WJ:369*).

adlaytelem **meletyalda** "your mighty" = "your majesty" (see **-lda**; **#meletya** = "mighty"). In full **Aran Meletyalda** "king your mighty" (*WJ:369*)

adle **elda** 1. adj. "of the stars", 2. noun (**Elda**) = one of the people of the Stars, high-elf (*SA:êl*, *elen*, *ELED*, *ÉLED*; note that Tolkien abandoned a former etymology with "depart"), chiefly in the pl **Eldar** (*WJ:362*, cf. *GAT(H)*, *TELES*). Gen. pl. **Eldaron** (*WJ:368*, *PM:395*, *402*); dative pl. **eldain** "for elves", for **Eldar** (*FS*); possessive sg. **Eldava** "Elf's" (*WJ:407*); possessive pl. **Eldaiva** (*WJ:368*), **Eldaivë** governing a plural word (*WJ:369*). The word **Eldar** properly refers to the non-Avari Elves only, but since **Eldar** rarely had any contact with the Avari, it could be used for "elves" in general (in *LT1:251*, **Elda** is simply glossed "Elf").

adleh **helda** "naked, stripped bare" (*SKEL*, *SKAL<sup>1</sup>*)

adlem **melda** "beloved" (*MEL*); **meldielto** "they are beloved" (sc. **meld[a]-ië-lto** "beloved-are-they" - both the stative verb ending **-ië** "is/are" and the ending **-lto** "they" may be obsolete in mature *Quenya*) (*FS*)

adlemassen **nessamelda** "Nessa-beloved", name of a tree (*UT:167*)

adlereP **#Perelda** pl. **Pereldar** "Half-elven" (= Sindarin *Peredhil*) (*Letters:282*), in the Etymologies used of the Danas or Nandor (*PER*).

adles **selda** (meaning not clear, perhaps the feminine form of **seldë** "child", hence "girl") (*SEL-D*)

adlet **telda** (1) "last, final" (*WJ:407*)

adlet **telda** (2) "having a roof" (*LT1:268*, *LT2:348*; *this "Qenya" word is evidently obsoleted by # 1 above*)

adley [**yelda**] "friendly, dear as friend" (*YEL*, *struck out*)

adlin **nilda** "friendly, loving" (*NIL/NDIL*)

adlop **polda** "strong, burly" (*POL/POLOD*)

adluc **culda** ("k") "flame-coloured, golden-red" (*KUL*)

adlun **nulda** "secret" (*DUL*)

adluy **yulda** "draught", pl. **yuldar** (*Nam*, *RGEO:*



- adna **anda** "long" (adj.) (*ÁNAD/ANDA*).
- adnah **handa** "understanding, intelligent" (*KHAN*)
- adnal **landa** "wide" (*LAD*)
- adnamagnA **Angamanda** "Iron-gaol", Sindarin  
*Angband*; see **Angamando**.
- adnan **nanda** "water-mead, watered plain" (*NAD*)
- adnan **nanda-** ("ñ") "to harp" (*ÑGAN/ÑGÁNAD*)
- adnap **panda** "enclosure" (*PAD*)
- adnar **randa** "cycle, age" (100 Valian Years)  
(*RAD*)
- adnas **sanda** (**þ**) "firm, true, abiding" (*STAN*)
- adnav **vanda** "oath, pledge, solemn  
promise" (*CO*)
- adnawgnet **tengwanda** "alphabet" (*TEK*)
- adnayh **hyanda** "blade, share" (*LT2:342*)
- adnecutal **latucenda** ("k") "of tin" (*LT1:268*)
- adnef **fenda** "threshold" (*PHEN*)
- adnemun **numenda-** "get low (of the Sun)" (also  
**númeta-**) (*LT1:263*; in mature *Quenya* **núta-**)
- adnen [**nenda**] (2) "sloping" (*DEN, struck out*)
- adnen **nenda** (1) "watery, wet" (*NEN*)
- adnep **penda** "sloping down, inclined" (*PEN/  
PÉNEÐ*)
- adnepabma **ambapenda** "uphill" (adj.) (*AM<sup>2</sup>*)
- adnepma **ampenda** "uphill" (adj.) (*AM<sup>2</sup>*)
- adnes **senda** "resting, at peace" (*SED*)
- adnif **finda** "having hair, -haired" (the gloss "-  
haired" evidently means that **finda** may be used in  
compounds, like \***carñifinda** "red-haired") (*PM:340*)
- adnil **linda** "fair, beautiful" (*SLIN, LIND*)
- adnil **Linda** pl. **Lindar** "Singers", what the Teleri  
called themselves (*WJ:380, MR:349, UT:253*). It seems  
that **Lindar** is also interpreted "the Beautiful" (cf. **linda**  
"fair, beautiful"), but this interpretation seems to belong  
primarily to Tolkien's earlier conception, when **Lindar** was  
the name of the First Clan, the later *Vanyar* (which name  
similarly means "the Fair"). Adj. **Lindarin** = Telerin (but  
Tolkien first held it to be = *Vanyarin*, since the First Clan,  
the later *Vanyar*, were for a while called **Lindar** – before  
Tolkien decided to apply this name to the third clan, the  
Teleri) (*TÁ/TA3*)
- adnilapac **capalinda** ("k") "spring of  
water" (*LT1:257*; **ehtelë** is to be preferred in mature  
*Quenya*)
- adnilutnil **lintulinda, lintulindova** "many-???",  
\*"swift-???" (*Narqelion*)
- adnim **minda** "prominent, conspicuous" (*MINI*)
- adnir **rinda** "circular" (*RIN*)
- adnis **sinda** (**þ**) "grey"; nominal pl. **Sindar** used =  
"Grey-elves", lit. "Grey ones"; see *WJ:375*. Gen. pl.  
**Sindaron** in *WJ:369*. With general meaning "grey" also in  
**Sindacollo** > **Singollo** "Grey-cloak, Thingol" (*SA:thin(d)*;  
see also **sindë, Sindicollo**); **sindanórië** "grey land",  
ablative **sindanóriello** "from/out of a grey  
country" (*Nam*). However, other sources give **sindë** (q.v.)  
as the *Quenya* word for "grey"; perhaps **sinda** came to  
mean primarily "Grey-elf" as a noun. Derived adjective  
**Sindarin** "Grey-elven", normally used of the Grey-elven  
language. (*Appendix F*)
- adnit **tinda** (1) "glinting, silver" (adj.) (*TIN*)
- adnit **tinda** (2) "spike" (*LT1:258*; probably  
obsoleted by # 1 above)
- adniw **winda** "woof" (*LT1:254*)
- adnohacnis **sincahonda** "flint-hearted" (*LotR3:VI  
ch. 6*)
- adnorov **voronda** "steadfast in allegiance, in  
keeping oath or promise, faithful", used as a title of  
**Elendil Voronda** "Elendil the Faithful"; genitive **Vorondo**  
in *CO*. Only glossed "faithful" in *LT1:250*.
- adnumadna **andamunda** "elephant" (*MBUD*)
- adnur **runda** "rough piece of wood" (*RUD*)
- adnut **tunda-** "kindle" (*LT1:270*; rather **tinta-** in  
mature *Quenya*)
- adnut **tunda** "tall" (*TUN*)
- adra **arda** "realm" (*GAR under 3AR*); **Arda** "the  
Realm", name of the Earth as the kingdom of Arda (*Silm*).  
It is said that **arda** "meant any more or less bounded or  
defined place, a region" (*WJ:402 cf. 413*), once translated  
"Earth" (*SD:246*). Also name of *tengwa* 26 (*Appendix E*).
- adrah **harda** (not glossed, evidently a variant of  
**arda** "realm") (*EN*)
- adran **narda** "knot" (*SNAR*)
- adranelE **Elenarda** "Star-kingdom", upper sky  
(*3AR*)
- adras **sarda** "hard" (*VT39:17*); pl. **sardë** "hards"  
may be used in the same sense as **sarda tengwi**, q.v.  
(As an independent form we would rather expect a  
nominal pl. **sardar**.)
- adratnE **Entarda** "Thither Lands, Middle-earth,  
Outer Lands, East" (seen from Aman) (*EN*)
- adraV **Varda** "the Sublime", name of a Valië,  
spouse of Manwë (*BARATH, BARÁD, WJ:402*; in *Letters*:  
282 **Varda** is translated the "Lofy"), the Queen of the  
Valar, spouse of Manwë, called *Elbereth* in Sindarin;  
genitive **Vardo** (for \**Vardao*). (*Nam, RGEO:66*). **Vardamir**  
masc. name, \*"Varda-jewel" (*Appendix A*);  
**vardarianna** ?"Varda-gift", name of a tree (but the *ri*  
element is obscure) (*UT:167*)
- adre **erda** "solitary, deserted" (*LT1:269*)
- adroc **corda** ("k") "temple" (*LT1:257*)
- adrol **lorda** "drowsy, slumbrous" (*LT1:259*)
- ae **ëa** ("eä") "is" (*CO*), in a more absolute sense  
("exists", *VT39:7*) than the copula **ná**. **Eä** "it is" or "let it  
be", used as a noun for "All Creation, the universe" (*WJ*:  
402; *Letters:284, footnote*), but this term for the universe  
"was not held to include [souls?] and spirits" (*VT39:20*).  
Early "Qenya" also has a word **ëa** "eagle" (*LT1:251,  
LT2:338*), but this is certainly obsoleted by **oron, orñë**  
in mature *Quenya*.
- aedla **aldëa** "tree-shadowed" (*LT1:249*)
- aedlA **Aldëa** what the Númenóreans called the  
fourth day of the Eldarin six-day week; see **Aldúya**.
- aedne #**endëa** adj. "middle" in **atendëa**, q.v.
- aednecurip **pirucendëa** ("k") "whirling  
lightly" (*MC:215*; this is "Qenya")
- aedneta **atendëa** "double-middle", name of the  
two **enderi** or middle-days that occurred in leap-years  
according to the calendar of Imladris (*Appendix D, first  
edition of LotR*)

aelatneugemúl **lúmequentalëa** ("q")  
"historical" (LU)

aelecian **naicelëa** ("k") "painful" (NÁYAK)

aelednil **lindelëa** "melodious" (LT1:258)

aeliam **mailëa** "lustful" (MIL-IK)

aelú **úlëa** "pouring, flooding, flowing" (ULU)

aemó **#ómëa** "vowel" (only pl. **ómëar** attested);  
this refers to vowels considered as independent  
phonemes, according to Fëanor's new insights on  
phonemics. Also **#óma-tengwë**. (VT39:8)

aemól **\*lómëa** "gloomy" in **Lómëanor**  
"Gloomyland"; see **Taurelilómëa-tumbalemorna...**

aemrum **murmëa** "slumbrous" (LT1:261)

aemú **úmëa** "evil" (UGU/UMU). Is this connected  
to **úmëai** in *Narqelion*, perhaps a "Qenya" plural form?

aemúlay **yalúmëa** "olden" (YA)

aemún **númëa** "in the West" (*actually an  
adjective \*"western", mature Qenya númenya*)  
(LT1:263)

aemúre **erúmëa** "outer, outermost" (LT1:262)

aen **nëa** an optative form of the verb **na-** "to be"?  
(**nëa** = *mature Qenya nai?*). **ya rato nëa** \*"which soon  
may (it) be" = \*"which I hope will be soon" (*Arct*)

aenavú **úvanëa** "without beauty" (VT39:14)

aenrodnil **lindornëa** "having many oak-  
trees" (adj.) (DÓRON, LI)

aeráf **fárëa** "enough"; **ufárëa** "not enough" (FS).

Etym has **farëa** "enough, sufficient" (PHAR)

aeráfu **ufárëa** "not enough" (FS). Cf. **ú-** "un-" and

**fárëa** "enough, sufficient" (read **\*úfárëa?**)

aerámia **almárëa** "blessed" (GALA)

aeráy **yárëa** "olden" (YA)

aerelet **telerëa** adj. corresponding to **Teler**  
(LT1:267; perhaps rather **Telerin** in *mature Qenya*)

aerioc **coirëa** "living" (glossed "alive" in LT1:257),

**coirëa quenya** "living speech" (PM:399)

aeró **órëa** "of the dawn, Eastern" (LT1:264)

aeródloP **Poldórëa** "Valiant"; as title of Tulkas  
replaced by **Astaldo** (POL/POLOD, MR:146, 149);  
**poldórëa** is glossed "mighty" in GL:64.

aeródnil **lindórëa** ??? (*Narqelion*)

aerólo **olórëa** "dreamy" (LT1:259 - replaced by  
**olosta**, UT:396?)

aeruac **caurëa** ("k") "timid" (LT1:257)

aerual **laurëa** "golden, like gold", pl. **laurië** (*Nam*,  
RGeo:66).

aeruama **†amaurëa** "dawn, early day" (poetic  
word) (*Markirya*)

aeruat **#taurëa** "forested" in **Tumbaletaurëa**, see

**Taurelilómëa-tumbalemorna...**

aerúl **lúrëa** "dark, overcast" (LT1:259)

aerúp **púrëa** "smeared, discoloured" (*Markirya*)

aesa **asëa** see **asëa aranion**

aessallil **lillassëa** "having many leaves", pl.  
**lillassië** in *Markirya* (**ve tauri lillassië**, lit. \*"like many-  
leaved forests", is translated "like leaves of forests" in  
MC:215)

aessamiac **caimassëa** ("k") "bedridden,  
sick" (KAY)

aesse **essëa** ?"primary" (*gloss not certainly  
legible*); read probably **\*yessëa** in *mature Qenya*; see  
**esta**. (ESE/ESET)

aessere **eressëa** "lonely" (ERE, LT1:269).

**Eressëa** "Lonely (One)", often used by itself for **Tol  
Eressëa**, the Lonely Isle (*Silm*). In early "Qenya", **eressë**  
was an adjective or adverb: "singly, only,  
alone" (LT1:269), but in *mature Qenya* it is a noun.

aesserE IoT **Tol Eressëa** "Lonely Isle" (LONO,  
*Silm*), also spelt **Tol-Eressëa** (ERE), **Tol-eressëa** (TOL<sub>2</sub>)

aessuluytnil **lintyulussëa** "having many  
poplars" (LI)

aet **tëa** "indicates" (*evidently a present-tense  
stem*) (VT39:6)

aetnalata **atalantëa** "ruinous, downfallen", pl.  
**atalantië** in *Markirya* (changed to sg. **atalantëa** - this  
change does not make sense, since the adjective  
undoubtedly modifies a plural noun).

aetonu **unotëa**, also **unotë** (read **\*únotëa**,  
**\*únotë?**) "not counted, uncounted" (VT39:14)

aeuqnein **nieninquëa** ("q") adj. "snowdrop-  
like" (MC:215)

aev **vëa** (1) "adult, manly, vigorous" (WEG)

aev **vëa** (2) "sea" (MC:213, 214, 216; *this is  
"Qenya" and certainly obsolete by # 1 above; use ëar in  
mature Qenya*). Inflected **vëan** "sea" (MC:220), **vëar** "in  
sea" (a "Qenya" locative in -r, MC:213), **vëassë** "on  
sea" (MC:220). Cf. also **vëacirya**.

aeván **#návëa** "consonant" (only pl. **návëar** ["ñ"]  
is attested) (VT39:8)

aevár **rávëa** "roaring" (adj.) (*Markirya*)

aeviuc **cuivëa** ("k") "wakening" (adj) (KUY).

aevle **elvëa** "starlike, like stars", pl. **elvië** in  
*Markirya*

aevú **úvëa** "abundant, in very great number, very  
large" (UB)

aewgnen **nengwëa** "nasal" (NEÑ-WI)

agna **anga** "iron", also name of *tengwa 7* (ANGÁ,  
*Appendix E, SA, PM:347, LT1:249, 268*)

agnaf **fanga** "beard" (SPÁNAG)

agnafadnA **#Andafanga** pl. **Andafangar**  
"Longbeards", one of the tribes of the Dwarves (= *Khuzdul  
Sigin-tarág* and *Sindarin Anfangrim*) (PM:320)

agnar **ranga** (pl. **rangar** is attested) "yard, full  
pace". This Númenórean linear measure was "slightly  
longer than our yard, approximately 38 inches [= 96.5  
cm]". (UT:285, 461)

agnas **sanga** (þ) "crowd, press, throng" (STAG,  
*SA:thang, LT2:342; pl. sangar* (?) *twice in Narqelion*). In  
**Sangahyando** (þ) "Throng-cleaver", name of a man in  
Gondor (*SA:thang; a footnote in Letters:425 explains that  
"throng" here means a closely formed body of enemy  
soldiers. In the Etymologies, stems STAG, SYAD,  
sangahyando is said to be a swordname, and LT2:342  
likewise defines the word as a name of Turambar's sword:  
"cleaver of throngs, Throng-cleaver"*).

agnav **vanga** "beard" (LT2:344, GL:21; in *mature  
Qenya fanga*)

agnay **yanga-** "to yawn" (YAG)

agne **enga** "save" (= except) (FS)

agnep **penga-** "pout" (*VT39:11*)  
 agni **inga** "top, highest point" (*PM:340*), also adj.  
 "first" (*ING*)  
 agnil **linga-** "hang, dangle" (*LING/GLING*)  
 agnir **ringa** "cold" (*Markirya*); the *Etymologies*  
 gives **ringë** (*RINGI*), but it seems that **ringa** is to be  
 preferred. In early "Qenya", **ringa** is glossed "damp, cold,  
 chilly" (*LT1:265*)  
 agnirif **firinga** "carcanet, necklace" (*LT2:346, GL:*  
 36)  
 agnit **tinga-** (not glossed, evidently meaning "to  
 twang, make a twang") (*TING/TANG*)  
 agniuq **quinga** ("q") "bow" (for shooting) (*KWIG,*  
*LT1:256*)  
 agniuquli **iluquinga** ("q") "rainbow" (*LT2:348*)  
 agniw **winga** "foam, spray" (*Markirya*). Also  
**wingë**.  
 agnul **lunga** "heavy" (*LUG<sup>1</sup>*)  
 agnut **tunga** "taut, tight" (of strings:)  
 "resonant" (*TUG*)  
 aha **aha** "rage", also name of tengwa 11, earlier  
 called **harma** (*Appendix E*)  
 ai [ia "ever" (*GEY, EY*); replaced by **oia**.]  
 aiaccE **Ekkaia** name of the outer ocean: for \**et-*  
*gaya?* (*Silm*)  
 aiaM **Maia** pl. **Maiar** "the Beautiful" (*MR:49*), the  
 lesser (= non-Vala) Ainur that entered Eä. Variant **Máyar**  
 in *PM:363, 364* (is this to be understood as the older  
 form?)  
 aiav **vaia** < **waia** (also **vaiya** < **waiya**)  
 "envelope", especially of the Outer Sea or Air enfolding  
 the world within the Ilurambar or world-walls (*WAY*)  
 aiaw **waia** > **vaia** "envelope", especially of the  
 Outer Sea or Air enfolding the world within the Ilurambar  
 or world-walls (*WAY*) (also **vaiya, waiya**)  
 ail **lia** "fine thread, spider filament" (*SLIG*). Cf. **lia**  
 "twine" (*LT1:271*)  
 ailacut **tucalia** ("k") ??? (*Narqelion*)  
 aio **oia** "everlasting" (*OY*)  
 aiut **tuia-** "sprout, spring" (Tolkien's gloss is  
 actually "sprouts, springs", since this is also the 3. pers.  
 sg. present tense) (*TUY*)  
 ál **lá** "no, not" (*LA*)  
 ala **ala** "after, beyond" (*MC:221, 214; mature*  
*Quenya has pella "beyond" and evidently #apa "after"*)  
 ala **ala-** (prefix) "not" (*GALA*); evidently in  
**Alamanyar**  
 alac **cala** ("k") "light" (*noun, KAL*). Concerning the  
 "Qenya" verb **cala-**, see **cal**.  
 alacáh **hácala** ("k") "yawning", a participle  
 occurring in the *Markirya* poem, derived from an  
 (otherwise unattested) verb **#háca-** "yawn".  
 alae **ëala** "being, spirit" (pl. **ëalar** is attested),  
 spirits whose natural state it is to exist without a physical  
 body, like Balrogs (*MR:165*)  
 alah **hala** "(small) fish" (*KHAL<sup>1</sup>, SKAL<sup>2</sup>*)  
 alal **lala** "no indeed not, on the contrary" ("also  
 used for asking incredulous questions") (*LA*)  
 alal **lala-** (1) "laugh" (*PM:359*)  
 alal **lala-** (2) "to deny" (*LA*)

alaV **Vala** "Power, God, angelic power", pl. **Valar**  
 or **Vali** (*BAL, Appendix E, LT2:348*). The Valar are a  
 group of immensely powerful spirits guarding the world on  
 behalf of its Creator; they are sometimes called Gods,  
 though this is strictly wrong according to Christian  
 terminology: the Valar were created. The noun **vala** is  
 also the name of tengwa 22 (*Appendix E*). Gen. pl. **Valion**  
 "of the Valar" (*FS*); this form shows the pl. **Vali**, (irregular)  
 alternative to **Valar** (the gen.pl. could certainly be  
 \***Valaron** as well). Pl. allative **valannar** "to/on the  
 Valar" (*LR:47, 56; SD:246*). **Vala** is properly a verb "has  
 power" (sc. over the matter of Eä), also used as a noun "a  
 Power" (*WJ:403*). The verb **vala-** "rule, order", used with  
 reference to the Valar only, is attested only in the  
 sentences **á vala Manwë!** "may Manwë order it!" and  
**Valar valubar** "the will of the Valar will be done" (*WJ:*  
*404*). However, Tolkien did not associate the word **Valar**  
 with power from the beginning; it apparently meant "the  
 happy ones" in Tolkien's original conception; cf. **valto**,  
**vald-** (*LT2:348*)

alavúli **ilúvala** "omnipotent" (*VT39:20*)  
 ale **ela!** "behold!" (directing sight to an actually  
 visible object) (*WJ:362*)  
 além **méla** "loving, affectionate" (*VT39:10*)  
 alév **véla** "see" (*Arct*); present/continuative tense  
 of a verbal stem **#vel-?**  
 aliac **caila** ("k") "lying in bed, sickness" (*KAY*)  
 aliaf **faila** "fair-minded, just, generous" (*PM:352*)  
 alísis **sisíla-** is said to be the "frequentative" form  
 of **sil-** (*MC:223*); the participle **sisílala** in *Markirya* is  
 simply translated "shining".  
 aliti **itila** "twinkling, glinting"  
 alitnalal **lalantila** ??? (*Narqelion*)  
 alitnit **tintila-** "twinkle", present pl. **tintilar** (*Nam,*  
*RGEO:67*)  
 allah **halla** "tall" (*Appendix E, footnote*)  
 allan **nalla** ??? (*Narqelion*)  
 allap **palla** "wide, expansive" (*PAL*)  
 allatepmis **simpetalla** ??? (*Narqelion*)  
 allelet **telella** adj. corresponding to **Telellë**  
 (*LT1:267*)  
 allemúf **fúmella** "poppy" (also **fúmellot**)  
 (*LT1:253*)  
 allep **pella** "beyond", apparently a postposition  
 rather than a preposition: **Andúnë pella** "beyond the  
 West", **elenillor pella** "from beyond the stars" (*Nam,*  
*RGEO:66, Markirya*)  
 allet **tella** "hindmost, last" (*TELES*)  
 alleze **ezella, ezel** "green" (in Vanyarin Quenya  
 only). Adopted and adapted from Valarin. (*WJ:399*)  
 alliram **marilla** "pearl" (*LT1:265*)  
 alliril **lirilla** "lay, song" (*LT1:258*)  
 alliris **sirilla** ??? (*Narqelion*)  
 alloc **colla** "borne, worn" (past participle of **col-**  
 "bear"); also used as a noun = "vestment, cloak" (*MR:*  
*385*). Variant form **collo** "cloak" (*SA:thin(d)*) in the name  
**Sindicollo** (q.v.), sc. **colla** with a masculine ending.  
 allun **nulla** "dark, dusky, obscure" (*NDUL*),  
 "secret" (*DUL*)

aló **óla-** "to dream" (said to be "impersonal", probably meaning that the dreamer is mentioned in the dative rather than the nominative) (*UT:396*)

alón **nóla** ("ñ") (1) "wise, learned" (*ÑGOL*) (note that this and the next **nóla** would be spelt differently in Tengwar writing, and originally they were also pronounced differently, since **nóla** "wise, learned" was **ñóla** in First Age Quenya).

alón **nóla** (2) "round head, knoll" (*NDOL*)

alosto **otsola** "week" (evidently referring to a week of seven days like our own, since **otso** = seven). (*GL:62*)

alóyh **hyóla** "trump" (*SD:419*)

alumlu **ulmula** "mumbling" (*MC:214; this is "Qenya"*)

alúy **yúla** "ember, smouldering wood" (*YUL*)

ám **má** "hand" (*MA3, LT2:339, Narqelion*), dual

**\*mát** "a pair of hands" attested with a pronominal suffix: **máryat** "his/her (pair of) hands" (see **-rya**, **-t**) (*Nam, RGEO:67*), pl. allative **mannar** "into hands" (*FS*). Cf. **-maitë** "-handed".

ama **ama** not glossed, evidently meaning "up" like the prefix **am-** (*UNU*)

amál **láma** "ringing sound, echo" (*LAM*)

amállan **nalláma**, **nallama** "echo" (*LAM*)

amám **máma** "sheep" (*WJ:395*)

amar **rama-** "to shout" (*LT1:259*)

amár **ráma** "wing", pl. **rámar** (*RAM, Nam, RGEO:66, LT2:335*); *Markirya* has both nominative pl. **rámar** "wings" and instrumental pl. **rámainen** "with wings" (translated "on wings" by Tolkien); **rámali** "wings" in *MC:213* would be a partitive pl. in mature Quenya. Variant **rámë** in the names **Eárrámë**, **Alquarámë**, q.v.

amás **sáma** "mind" (pl. **sámar** is given) (*VT39:23*)

amét **téma** "row, series, line" (pl. **témar** attested) (*TEÑ, Appendix E*)

amétamlac **calmatéma** "k-series", velar series: the third column of the Tengwar system (*Appendix E*)

amétamrap **parmatéma** "p-series", labials, the second column of the Tengwar system (*Appendix E*).

a m é t e p l e y t t y e l p e t é m a " p a l a t a l series" (*Appendix E*)

amétesseuq **quessetéma** "qu-series", velarized series: fourth column of the Tengwar system (*Appendix E*)

amétocnit **tincotéma** "t-series", dental series, first column of the Tengwar system (*Appendix E*)

ami **-ima** adjectival suffix. Sometimes it is used to derive simple adjectives, like **vanima** "fair" or **calima** "bright"; it can also take on the meaning "-able", as in **úquetima** "unspeakable" (from **quet-** "speak"). Note that the stem-vowel is lengthened in the derivatives where **-ima** means "-able". "X-ima" may mean "apt to X", as in **Fírimar** "mortals", literally "those apt to die" (*WJ:387*)

amiac **caima** ("k") "bed" (*KAY*)

amiav **vaima** "robe" (*LT1:271*)

amiay **yaima** "implement" (evidently noun) (*GL:*

37)

amicúr **rúcima** ("k") "terrible" (*WJ:415*)

amilac **calima** "bright"; see **ancalima**

amilacna **ancalima** "most bright, brightest", sc. **calima** "bright" with a superlative or intensive prefix (*LotR2:IV ch. 9; see Letters:385 for translation*).

amilem **melima** "loveable, fair" (*MEL*); **Melimar** a name of the Lindar (in Tolkien's former conception = the later *Vanyar*, not the *Teleri*) (*MEL*)

amileyt **tyelima** "final" (*KYEL*)

amilio **oilima** "last" (*MC:213, 214; this is "Qenya"*), inflected or lengthened form **oilimain** "last (pl.)" (*MC:221*), **oilimaisen** "(*MC:221*), **oilimaite** "last" (*MC:214, 221*)

amilis **silima** the substance the Silmarils were made of, invented by Fëanor (*SA:sil*)

amilóf **fólima** "secretive" (*LT2:340; "Qenya" spelling fólíma*)

aminav **vanima** "beautiful, fair" (*BAN, VT39:14*) (glossed "proper, right, fair" in early "Qenya", *LT1:272*); nominal pl. **vanimar** "beautiful ones", partitive pl. genitive **vanimálion**, translated "of beautiful children", but literally meaning "of [some] beautiful ones" (*LotR3:VI ch. 6, translated in Letters:308*). **Arwen vanimalda** "Beautiful Arwen", literally "Arwen your beauty" (see **-ida** for reference; changed to **Arwen vanimelda** in the second edition of *LotR*)

amír **ríma** "edge, hem, border" (*RÍ*)

amiráynava **avanyárima** "not to be told or related" (*WJ:370*)

amiráynú **únyárima** "impossible to recount" (because all the facts are not known, or the tale is too long) (*WJ:370*)

amírí **írima** "lovely, beautiful, desirable" (*ID, FS*), in *FS* also pl. **írimar**; in the "Qenya" of *Fíriel's Song*, adjectives in **-a** form their plurals in **-ar** instead of **-ë** as in mature Quenya.

amíríf **fírima** "mortal" (*PHIR*); **Fírima** pl. **Fírimar** "those apt to die", "mortals", an Elvish name of Mortal Men (*WJ:387*); **fírimoin** "for men", a dative pl. of **Fírimor**, "mortals, Men", occurring in *Fíriel's Song*. Tolkien later changed **Fírimor** to **Fírimar**, so the dative would probably be **\*fírimain** in mature Quenya.

amirim **mirima** "free" (*MIS*)

amírís **sírima** "liquid, flowing" (*LT1:265*)

amiroc **corima** ("k") "round" (*LT1:257*)

amirov **vorima** "continual, repeated" (*BOR*), early "Qenya" gloss "everlasting" (*LT1:250*)

amiróv **vórima** (more or less identical to **vorima** above?) "steadfast in allegiance, in keeping oath or promise, faithful"; genitive **vórimo** in a variant of *CO*; see *UT:317*

amírranA **Anarríma** name of a constellation: "Sun-border"??? (*Silm; cf. LR:383, stem Rí*)

amisín **#nísima** "flagrant", isolated from

**Nísimaldar**, q.v.

amissen **nessima** "youthful" (*NETH*)

amitém **métima** "last" (*Markirya*), in *Markirya* also twice **métim**, since the following words (**auressë**, **andúnë**) begin in an **a**.

amitéuqava **avaquetima** "not to be said, that must not be said" (*WJ:370*)

amitéuquú **úquetima** "unspeakable", sc. impossible to say, put into words; also "unpronounceable" (*WJ:370*)

amitónú **#únótima** "numberless", only pl. **únótimë** attested (**ú-nót-imë** "not-count-able") (*Nam, RGeo:66, Appendix E*)

amitsi **istima** adj. "having knowlegde" (*IS*)

amiut **tuima** "sprout, bud" (noun) (*TUY*)

aml #**Ima** pronominal ending "our", attested (with the genitive ending **-o** that displaces final **-a**) in the word **omentielmo** "of our meeting". This "our" is plural inclusive. Frodo (it seems) improperly used it in the greeting "a star shines on the hour of our meeting": Since he and the Elf he was speaking to constituted only two persons, he should have used the *dual* inclusive instead. The correct form **omentielvo** occurs in some of the manuscripts of the Red Book. See Letters:447.

amla **alma** "good fortune, weal, wealth" (*GALA [ALAM]*)

amla **calma** "lamp, a light", also name of tengwa 3 (*Appendix E, KAL*). In early "Qenya", **calma** ("k") meant "daylight" (*LT1:254; in MC:213, the word is translated "light"*). Plural instrumental **calmainen** ("k") "lights-by", by lights (*MC:216*)

amla **caivo-calma** ("k") "corpse-light" = corpscandle (*MC:214; this is "Qenya": in mature Quenya loicolícuma*)

amla **falma** "(crested/foaming) wave" (*PHAL/PHÁLAS*); partitive pl. allative **falmalinnar** "on the foaming waves" in *Namárië* (*Nam, RGeo:67*). In *Falmari*, a name of the Teleri, and **Mar-nu-Falmar**, "Home/Land under Waves", a name of Númenor after the Downfall. (*SA:falas*) **Falmari** "wave-folk", a name of the Teleri (*PM:386*). -In earlier "Qenya", **falma** was glossed "foam" (*LT1:253, cf. MC:213*). Compare also the early "Qenya" words **falmar** "wave as it breaks" (*LT1:253*), pl. **falmari** "waves" (*MC:216*)

amla **mahalma** "throne", nominative pl. **mahalmar** "thrones" and locative pl. **mahalmassen** in CO. Adopted and adapted from Valarin (*WJ:399*)

amla **salma** "lyre" (*LT1:265*)

amla **talma** "base, foundation, root" (*TALAM*);

**Talmar Ambaren** (place-name, "Foundations of the World" - this is "Qenya" with genitive in **-en** instead of **-o** as in mature Quenya) (*TALAM*)

amlayh **hyalma** "shell, conch, horn of Ulmo" (*SYAL*)

amlec **celma** ("k") "channel" (*KEL*)

amleh **helma** "skin, fell" (*SKEL*)

amleht **thelma** (**pelma**) see **\*selma**

amles **\*selma** (**þ**) "a fixed idea, will" (*WJ:319; only the archaic/Vanyarin form pelma [thelma] is given*)

amlet **telma** "a conclusion, anything used to finish off a work or affair", often applied to the last item in a structure, such as a coping-stone, or a topmost pinnacle (*WJ:411*). In the *Etymologies*, the word **telma** seems to mean "base" or "bottom", allative **telmanna** in the phrase **telmello telmanna** "from hood to base, from crown to foot, top to bottom". (*TEL/TELU*)

amley **yelma** "loathing" (prob. noun; perhaps a misreading; we would rather expect **\*yelmë**) (*DYEL*)

amleyt **tyelma** "ending" (*FS*)

amli **ilma** "starlight" (*GIL*)

amlir **rilma** "glittering light" (*RIL*)

amlis **silma** "silver, shining white" (adj.) (*SIL*)

amliw **wilma** "air, lower air" (distinct from the 'upper' air of the stars, or the 'outer') (*WIL*)

amlo **olma** "nine" (*LT1:258; in mature Quenya nertë*)

amlut **tulma** "bier" (*LT1:270*)

amluy **yulma** (1) "cup" (*Nam, RGeo:67*), "drinking-vessel" (*WJ:416*)

amluy **yulma** (2) "brand" (*YUL*). May have been obsoleted by # 1 above.

amluyt **tyulma** "mast" (*TYUL, SD:419*). "Qenya" pl. **tyulmin** "masts" in *MC:216*; read **\*tyulmar** in mature Quenya.

ammal **lamma** "sound" (noun) (*LAM*)

amó **óma** "voice" (*OM*), "voice, resonance of the vocal chords" (*VT39:16*); **\*ómarya** "his/her voice"; genitive **ómaryo** "of his/her voice" (*Nam, RGeo:67*). Instrumental pl. **ómainen** "with voices" (*WJ:391*). **Óma** also seems to mean "vowel", cf. the compounds **ómataina** "vocalic extension", the addition to the base a final vowel identical to the stem-vowel (**sundóma**) (*WJ:371, 417*), **ómatehtar** "vowel-signs", signs used for vowels (usually called simply **tehtar**, strictly including all kinds of diacritics) (*WJ:396*)

amódnus **sundóma** "base-vowel" (**sundo + óma**), the determinant vowel of a "base" or root (Christopher Tolkien gives the example **KAT**, which stem has the **sundóma** A; the stem **TALAT** has the **sundóma** repeated; in derivative forms the **sundóma** might be placed before the first consonant; e.g. **ATALAT**) (*WJ:319*)

amór **róma** (1) "horn" (*WJ:368 - this refers to a "horn" as an instrument rather than as part of an animal; see rassë, tarca*)

amór **róma** (2) "loud sound, trumpet-sound" (*ROM*)

amór **róma** (3) "shoulder" (*LT2:335; evidently obsoleted by # 1 and # 2 above.*)

amóralaV **Valaróma** "Vala-horn", Oromë's horn (*Silm*)

amra **#arma** pl. **armar** "goods" (*3AR*)

amrah [**harma** (2) "wolf" (*3ARAM*)]

amrah **harma** (1) "treasure, a treasured thing" (*3AR*), also name of tengwa 11, later called **aha** (*Appendix E*).

amrah **hwarma** "crossbar" (*SKWAR*)

amrap **parma** "book", also name of tengwa 2 (*PAR, Appendix E*). In early "Qenya", the gloss was "skin, bark, parchment, book, writings" (*LT2:346*), but it seems that in mature Quenya, **parma** only means "book".

amrat **tarma** "pillar" (*SA:tar*); **Tarmasundar** "the Roots of the Pillar", the slopes of Meneltarma in Númenor (*UT:166*)

amratleneM **Meneltarma** "Pillar of Heaven", name of the great mountain of Númenor (*SA:tar*)

amre **erma** "physical matter" (*MR:338, 470*)

amro **orma** "physical matter" (*MR:218, 231, 471*)  
 amroc #**corma** "ring", isolated from  
 #**cormacolindo** "Ring-bearer", pl. **cormacolindor**  
 (*LotR3:VI ch. 4, translated in Letters:308*); **Cormarë**  
 "Ringday", a festival held on *Yavannië* 30 in honour of  
 Frodo (*Appendix D*)  
 amroh **horma** "horde, host" (*LT2:341*)  
 amrut **turma** "shield" (*TURÚM*)  
 amúc **cúma** ("k") "the Void" (*KUM, (GAS)*)  
 amúcavA **Avacúma** "Exterior Void beyond the  
 World" (*AWA, (OY)*)  
 amucíl **lícuma** ("k") "taper, candle"  
 amuen **neuma** "snare" (*SNEW*)  
 amullet **telluma** "dome, copula", especially the  
 "Dome of Varda" over Valinor, but also applied to the  
 domes of the mansion of Manwë and Varda upon  
 Taniquetil. Adopted from Valarin *delgûmâ* under the  
 influence of pure Quenya **telumë** (*WJ:399, 411*). Pl.  
**tellumar** is attested (*Nam, RGEO:66*).  
 amuluc **culuma** ("k") "orange" (*fruit not colour*)  
 (*KUL*)  
 amúr **rúma**- "shift, move, heave (of large and  
 heavy things)"; participle **rúmala** in *Markirya*; this was  
 changed to **rúma**, evidently the naked verbal stem used  
 as participle  
 amús **súma** "hollow cavity, bosom"; cf.  
**súmaryassë** "in her bosom" (**súma-rya-ssë** "bosom-her-  
 in") in *Markirya*  
 amút **túma** "moving" (*MC:214; this is "Qenya"*)  
 an **na** "to, towards" (*NĀ<sub>1</sub>*)  
 án **ná** (1) "is" (*Nam, RGEO:67*). See also **nai**.  
 án **ná** (2), also **nán**, "but, on the contrary, on the  
 other hand" (*NDAN; the form nan, q.v., is probably to be*  
*preferred to avoid confusion with ná "is"*).  
 an **na-** a prefix occurring in the *Markirya* poem,  
 changed to **a-**, q.v.  
 ana **ana-** (*prefix*) "to, towards" (*NĀ<sub>1</sub>*)  
 anáf **fána** (2) "cloud" (*SPAN*). Cf. **fana** the "veils"  
 or "raiment" in which the *Valar* presented themselves to  
 physical eyes, the bodies in which they were self-  
 incarnated, usually in the shape of the bodies of Elves  
 (and Men) (*RGEO:74*)  
 anáf **fána, fánë** (1) "white" (*Markirya - fánë as a*  
*sg. form in may be a misreading*)  
 anám **mána** "blessed" (*FS*)  
 anam **mana** a word translated "what is" in the  
 sentence **mana i-coimas Eldaron[?]** "what is the *coimas*  
 (*lembas*) of the Eldar?" (*PM:395, a variant reading in PM:*  
*402*) Either it is \***ma** "what" + **ná** "is", or **mana** may itself  
 be a unitary word "what", and there is not really any word  
 meaning "is" in the sentence.  
 anaN #**Nana** pl. **Nanar** "Green-elves,  
 \*Danians" (*DAN*)  
 anár **Rána** "the Wayward, the Wanderer", a  
 name of the moon (*MR:198, MC:221, Silm*); the  
*Etymologies* gives **Rana** with a short vowel (*RAN*)  
 anas **sana** "day (24 hours)" (*LT1:250*)  
 anat **tana** "that" (anaphoric) (*TA*)  
 anat **tana-** "to show, indicate" (*MR:350, 385, 471*)  
 (cf. the demonstrative **tana** "that")

anát **tána** (meaning unclear, probably "high, lofty,  
 noble") (*TĀ/TA3*)  
 anaV #**Vana** pl. **Vanar** or **Vani** = **Valar** (*LT1:272*)  
 anáV **Vána** name of a Valië, the wife of Oromë  
 (*Silm, WJ:383*); the *Etymologies* gives **Vana** (*BAN*)  
 anáy **yána** "holy place, fane, sanctuary" (*YAN*)  
 anay **yana** "that" (the former) (*YA*)  
 anele **elena** adj. "of the stars" (*SA:êl, elen*); also  
**elenya**  
 aném **ména** "region" (*MEN*)  
 anér **réna** "edge, border, margin" (*REG*)  
 anét **téna** see **téra**  
 anéyn **nyéna-** "lament" (*LT1:262*)  
 ania **aina** "holy" (*AYAN*), derived from **Ainu**.  
 Adopted and adapted from Valarin. (*WJ:399, FS, SA*)  
 aniaf **faina-** "emit light" (*PHAY*)  
 aniagna **angaina** "of iron" (*ANGĀ*)  
 anialav **valaina** "of or belonging to the Valar,  
 divine" (*BAL*)  
 anian **naina-** "lament" (*NAY*)  
 aniat **taina** "lengthened, extended" (*TAY*),  
 "stretched, elongated" (*VT39:7*), also noun "extension"  
 in the compound **ómataina**, q.v.  
 aniaV **vaina** "clad" (*LT1:272*)  
 anibmat **tambina** "of copper" (*LT1:250*)  
 anicar #**racina** "stripped, deprived"; this adj. is  
 only attested in the pl. (**racinë** ["k"]). Compare **racina**  
 under **rac-**. Cf. #**racina tengwë** (only pl. **racinë tengwi**  
 ("k") is attested) "stripped sign", "deprived sign"; in early  
 Elvish analysis of Quenya the term for a consonant with  
 no following vowel; the vowel was held to have  
 disappeared or been omitted (*VT39:6*)  
 anicúr **rúcina** ("k") "confused, shattered,  
 disordered, ruined" in *Markirya* (the first version of this  
 poem had "red skies", *MC:215*, changed to "ruined skies"  
 in the final version; see *MC:220*, note 8)  
 anih **hína** "child", also **hina** used in the vocative  
 to a (young) child (also **hinya** "my child", for **hinanya**)  
 (*WJ:403*). Pl. **híni** (surprisingly not \*\***hínar**) in **Híni**  
**Ilúvataro** "Children of Ilúvatar" (*Silmarillion Index*).  
 anilac **calina** ("k") "light" (adj.) (*KAL*) - but  
 apparently a noun in **coacalina**, q.v.  
 anilam **malina** "yellow" (*SMAL, Letters:308*);  
**Malinalda** \*\*"Yellow-tree", a name of Laurelin (*SA:mal-*;  
 evidently **malina** + **alda**). The translation "Tree of Gold" in  
 the *Silmarillion Index* is free; **malina** means "yellow", not  
 "gold(en)". Cf. **malinornéliion** "of yellow-trees"; see  
**laurelindórenan lindelorendor...** (*LotR2:III ch. 4; cf.*  
*Letters:308*). **Malinornéliion** is partitive pl. genitive of  
**malinornë** "mallorn" (*UT:167*, normal pl. **malinorni**, *UT:*  
*168*).  
 aniluc **culina** ("k") "flame-coloured, golden-  
 red" (*KUL*)  
 aním **mína** "desiring to start, eager to go", also  
 verb **mína-** "desire to go in some direction, to wish to go  
 to a place, make for it, have some end in view" (*VT39:11*)  
 animál **lámína** "echoing" (*LAM*)  
 anioc **coina** ("k") "alive" (*LT1:257; in mature*  
*Quenya cuina is to be preferred, though coina may also*  
*be valid.*)

aniof **foina** "hidden" (LT2:340)  
 aniom **moina** (1) "familiar, dear" (MOY (MUY) )  
 aniom **moina** (2) "safe, secure" (GL:58; *this "Qenya" word is evidently obsoleted by # 1 above. This second moina seems to reappear as muina "hidden, secret" in mature Quenya.*)  
 anior **roina** "ruddy" (ROY<sup>2</sup>)  
 aniplet **telpina** "of silver" (KYELEP/TELEP)  
 anipmis **simpina** "pipe, flute" (LT1:266)  
 anir **rína** "crowned" (RIG)  
 anírelE **Elerína** "star-crowned", a name of Taniquetil (EL, RIG), spelt **Elerrína** in *Silm*  
 anirep **perina** (apparently the past participle of **perya**-) "divided in middle, halved" (PER)  
 anírewniT **Tinwerína** (name) (RIG)  
 anirias **sairina** "magic" (evidently adj.) (GL:72)  
 anírrelE **Elerrína** "Crowned with Stars" (**elen** + **rína**), a name of Taniquetil (*Silm*); spelt **Elerína** in the *Etymologies* (EL, RIG).  
 anirual **laurina** "golden" (LT1:258)  
 aniruat **taurina** "of wood" (TÁWAR)  
 anis **sina** "this" (following its noun in our sole example: **vanda sina** "this oath"). (CO) Cf. **sin** (1).  
 anital **latina**, **latin** "open, free, cleared (of land)" (LAT)  
 anitnit **tintina**- "sparkle" (actually glossed "it sparkles") (TIN)  
 aniuc **cuina** ("k") "alive" (KUY)  
 aniuluc **culuina** ("k") "orange" (colour not fruit) (KUL)  
 anium **muina** "hidden, secret" (MUY)  
 aniwne **enwina** "old" (Markirya)  
 anmahan **nahamna** untranslated word occurring in LR:47 (= **nucumna** "humbled" in SD:246, cf. SD:290, end of note 59)  
 anman **namna** "statute"; **Namna Finwë Míriello** "the Statute of Finwë and Míriel" (MR:258)  
 anmas **#samna** "diphthong" (only pl. **samnar** given) (SAM)  
 anmas **samna** (**þ**) "wooden post" (STAB)  
 anmelet **telemnna** "of silver" (KYELEP/TELEP)  
 anmeletlaT edlirl **Irildë Taltelemnna** = (mature) Sindarin *Idril Celebrindal*; replaced **Irildë Taltelepna** (KYELEP/TELEP). Tolkien may have replaced **Irildë** as the Quenya form of *Idril* with **Itaril**, **Itarillë**, **Itarildë**, q.v.  
 anmuc **cumna** ("k") "empty" (KUM)  
 anmucun **nucumna** ("k") "humbled" (SD:246)  
 anmul **lumna** adj. "lying heavy, burdensome, oppressive, ominous" (DUB).  
 anmul **lumna**- stative verb "be heavy" (LR:47, SD:310; cf. **lumna**- "to lie heavy" in the *Etymologies*, stem DUB-)  
 anmut **tumna** "lowlying, deep, low" (TUB); early "Qenya" glosses: "deep, profound, dark or hidden" (LT1:269, 271)  
 ann -**anna** "to, upon", allative ending in **cilyanna**, **Endorena**, **Elendilenna**, **Elenna**, **númenna**, **númenóreenna**, **rómenna**, **tielyanna**, q.v. Plural -**nnar** in **mannar**, **valannar**, q.v.

anna **anna** "gift" (ANA<sup>1</sup>, SA), also name of tengwa 23 (*Appendix E*); pl. **annar** "gifts" in *Fíriel's Song*.  
**Annatar** "Lord of Gifts, \*Gift-lord", name assumed by Sauron when he tried to seduce the Eldar in the Second Age (SA:tar)  
 annat **tanna** "sign" (noun) (MR:385)  
 annavaY **Yavanna**, *Yav-anna*, "Fruit-giver", name of a Valië (YAB, ANA<sup>1</sup>; cf. **yávë**)  
 anneiN **Nienna** (name of a Valië, related to **nië** = tear) (NEI)  
 anneIE **Elenna** "Starwards", a name of Númenor: **Elenna-nórë** "Starwards-land", "the land named Starwards", genitive **Elenna-nórëo** in CO.  
 anneniuhun **nuhuinenna** "under shadow" (allative: **nu-huinë-anna** "under-shadow-to") (SD:246); see **huinë**.  
 annep **#penna** "vowel" (only pl. **pennar** is attested) (VT39:16)  
 annet **tenna** "until, up to, as far as" (CO), elided **tenn'** in the phrase **tenn' Ambar-metta** "until the end of the world" in EO, because the next word begins in a similar vowel; **tennoio** "for ever" (**tenna** + **oio**, q.v.)  
 anneyN **Nyenna** alternative form of **Nienna** (LT1:262)  
 annil **linna**- "go", pa.t. **lendë** "went" (LED; cf. **lelya**-)  
 annil -**linna** or -**linnar** ending for partitive pl. allative (*Plotz*); see -**li**  
 annim **minna** "to the inside, into" (also **mir**) (MI)  
 anno **onna** "creature" (ONO)  
 anól **lóna** (1) "dark" (adj.) (DO3/DÔ)  
 anól **lóna** (2) "island, remote land difficult to reach" (LONO (AWA) )  
 anónapA **#Apanóna** pl. **Apanónar** "the After-born", an Elvish name of Mortal Men as the Second-born of Ilúvatar (WJ:387)  
 anónniM **#Minnóna** pl. **Minnónar** "First-born", Elves (as contrasted to **Apanónar**, the After-born, Men) (WJ:403)  
 anóno **onóna** (1) adj. "twin-born"; (2) noun "one of a pair of twins"; pl. **onóni** "twins" (WJ:367)  
 anór **róna** "east" (probably adj.) (RÓ)  
 anórabmA **Ambaróna** place-name; presumably a variant of **Ambarónë** "uprising, sunrise, Orient" (*LotR2:III ch. 4; compare the Etymologies, entry AM<sup>2</sup>*)  
 anra **#arna** "royal"? See **Arnanor**. (*Letters:428*)  
 anrac **carna** "built, made" in **Vincarna** "newly-made" (MR:408). **Carna** would seem to be the past participle of **car**-.  
 anracniV **Vincarna** "newly-made" (MR:408)  
 anrah **harna** "wounded"; **harna**- "to wound" (SKAR)  
 anras **sarna** "of stone" (SAR)  
 anrat **tarna** "crossing, passage" (LT2:347)  
 anratcuraT **Taructarna** ("k") "Oxford" (LT2:347; *this "Qenya" word would have to become Taruhtarna in mature Quenya*)  
 anrathuraT **\*Taruhtarna** see **Taructarna**  
 anrav **varna** "safe, protected secure" (BAR)  
 anrayn **nyarna** "tale, saga" (NAR<sup>2</sup>)

anref **ferna** "mast, beechnuts" (*PHER/PHÉREN*)  
 anreuq **#querna** probably "turned"; isolated from  
**nuquerna** (q.v.) \*\*"under-turned" = reversed, turned  
 upside down.

anreuqun **nuquerna** "reversed", or perhaps  
 rather \*\*"turned upside down". In the phrases **silmë**  
**nuquerna** and **árë nuquerna**, q.v.

anrey **yerna** "old, worn" (*GYER*)

anro **orna** "hasty" (*GOR*)

anroc **corna** ("k") "round, globed" (*KOR*)

anrol **lorna** "asleep" (*LOS*)

anrom **morna** "dark, black" (*Letters:282, LT1:261*)  
 or "gloomy, sombre" (*MOR*). In **tumbalemorna** (*Letters:*  
*282*), q.v. Pl. **mornë** in *Markirya* (the first version of this  
 poem had "green rocks", MC:215, changed to **ondolisse**  
**mornë** "upon dark rocks" in the final version; see MC:  
 220, note 8).

anromeruaT **Tauremorna** place-name, \*\*"Wood-  
 black" (*LotR2:III ch. 4*) **Tauremornalómë** place-name,  
 \*\*"Forest (of) Black Night" (*LotR2:III ch. 4*)

anron **norna** "stiff, tough" (*WJ:413*)

anru **urna** "oven" (*LT1:271*)

anú **úna** "deprived of, destitute,  
 forlorn" (*VT39:14*)

anúc **cúna** ("k") 1) adjective "bent, curved", from  
 which is derived 2) the verb **cúna-** "bend", occurring with  
**a-** prefix (originally **na-** prefix) in *Markirya*. Here **cúna-**  
 is intransitive; we do not know whether it can also be  
 transitive "bend".

anúca **acúna** ("k") see **cúna**

anuen **neuna** "second" (*NDEW*)

anúrut **#turúna** "mastered", only attested  
 in the elided form **turún** (*UT:138, apparently incomplete*  
*spelling turun in Silm ch. 21*). The form must be  
 understood as the past participle of **tur-** "wield, control,  
 govern", though we would normally expect \***túrina** or  
 \***turna**.

anúT **Túna** (also **Tún**) name of the hill on which  
 Tirion was built (*Silm, TUN, KOR*), derived from a stem  
 (*TUN*) apparently meaning simply \*\*"hill, mound".

ao **oa** (1), also **oar** ("öa, öar") adverbs,  
 "away" (*WJ:365, gloss in VT39:6*)

ao **oa** (2) "wool" (*LT1:249; evidently replaced by*  
*tó in mature Quenya*)

aoc **coa** ("köa") "house"; **coarya** "his house" (*WJ:*  
*369*); **coacalina** "light of the house" (*a metaphor for the*  
*soul [fëa] dwelling inside the body [hroa]*) (*MR:250*)

aof **foa** "hoard, treasure" (*LT2:340*)

aol **loa** literally "growth", used of a solar year (= **coranar**)  
 when seasonal changes are considered (*Appendix D; in PM:126 loa is translated "time of growth".*  
*Pl. loar, or "löar", in MR:426*)

aon **noa** "conception" (= idea) (*NOWO*)

aop **poa** "beard" (*GL:63*)

aorh **hroa** (*sometimes spelt "hröa"*)  
 "body" (changed by Tolkien from **hrondo**, in turn changed  
 from **hrón**). Pl. **hroar** is attested (*MR:304*). In *MR:330*,  
 Tolkien notes that **hroa** is "roughly but not exactly  
 equivalent to 'body'" (as opposed to "soul"). The

Incarnates live by *necessary* union of **hroa** (body) and  
**fëa** (soul) (*WJ:405*).

apa **apa-** "after", only attested as a prefix in  
**apacenyë** and **Apanónar**, q.v. Variant **ep-** in **epessë**.

apam **mapa-** "grasp, seize" (*MAP; according to*  
*LT1:339 this word was struck out in the "Qenya Lexicon",*  
*but it reappears in the Etymologies*)

aplac **calpa** ("k") "water-vessel"; verb **calpa-**  
 "draw water, scoop out, bale out" (*KALPA*)

aplap **palpa-** "to beat, batter" (*PALAP*)

aplas **salpa-** (1) (*verb*) "lick up, sup,  
 sip" (*SÁLAP*), "take a sup of" (*LT1:266*)

aplas **salpa** (2) (*noun*) "bowl" (*LT1:266*)

aplón **noipa** "mole"; also **noldarë** (*GL:30*)

aplus **sulpa** "soup" (*LT1:266*)

apma **ampa** "hook", also name of tengwa 14  
 (*GAP, Appendix E*)

apmat **tampa** "stopper" (*TAP*)

apmer **rempa** "crooked, hooked" (*REP*)

apmir **rimpa** "rushing, flying" (*RIP*)

apmis **simpa** "pipe, flute" (*LT1:266*)

apóc [**cópa**] ("k") "harbour, bay" (*KOP; changed*  
*to hópa, KHOP*). Early "Qenya" likewise has **cópa** (also  
**cópas**) ("k") "harbour" (*LT1:257*).

apóh **hópa** "haven, harbour, small landlocked  
 bay" (*KHOP*)

apót **tópa, tópa-** "roof" (*noun and verb*) (*TOP*)

appal **lappa** "hem of robe" (*GL:52*)

apútnu **untúpa** "down-roofs" = covers (perhaps  
 for \***undutúpa-**, cf. **undu-**). Present tense of **untup-**  
 with lengthening of the stem vowel and the suffix **-a** (cf. **síla**  
 "shines" from **sil-**)

ár rá (1) pl. **rávi** "lion" (*RAW*)

ár rá (2) "arm" (*LT2:335, there spelt rá; certainly*  
*obsoleted by # 1 above. In mature Quenya, "arm" is*  
*ranco*)

ará **ára** "dawn" (*AR<sup>1</sup>*)

ara **ara** "outside, beside" (*AR<sup>2</sup>*)

ara **Ara-**, **ar-** a prefixed form of the stem **Ara-**  
 "noble" (*PM:344*). In **Aracáno** "high chieftain",  
 mothername (*amilessë*, q.v.) of Fingolfin (*PM:360, cf.*  
*344*), **Arafinwë** "Finarfin" (*MR:230*)

araculi **ilucara** ("k") "omnificent" (*VT39:20*)

aráh **#hára-** or **#har-** "sit", pl. **hárar** in *CO* (**i**  
**hárar** "those who sit, those who are sitting")

arál **lára** "flat" (*DAL*)

arám **mára** "useful, fit, good" (of things) (*MAG;*  
 see *MA3; Arct*)

arás **sára** (1) "bitter" (*SAG*)

arás **sára** (2) "fiery" (*LT1:248; this "Qenya" word*  
*may have been obsoleted by # 1 above*)

aras **sara** (**Þ**) "stiff dry grass, bent" (*STAR*)

arát **tára** "lofty" (*SA:tar, LT1:264, TÁ/TA3* (*AYAK,*  
*TÁWAR*)), "tall, high" (*WJ:417*)

aráv **vára** "soiled, dirty" (*WA3*)

aráy **yára** "ancient, belonging to or descending  
 from former times" (*YA*)

aráh **héra** "chief, principal" (*KHER*)

arát **téra** "straight, right" (*TEÑ, see TE3; LR:47;*  
*"téna" in SD:310 may be a misreading*)



arév **véra** (< Old Quenya **wéra**) "personal, private, own" (*PM:340*)  
 aréw **wéra** Old Quenya form of **véra**, q.v.  
 arí [íra "eternal" (*GEY*; changed to **oira**, see *OY*)]  
 aria [aira (3) "eternal" (*EY*)]  
 aria **aira** (1) "red, copper-coloured, ruddy" (*GAY*)  
 aria **aira** (2) "old" (*MC:214*; this is "Qenya")  
 ariacce **eccaira** ("k") "remote, far" (adj.) (*KHAYA*)  
 ariah **haira** "remote, far" (adj.) (*KHAYA*)  
 ariahava **avahaira** "remote, far" (adj.) (*KHAYA*)  
 arial **laira** "shady" (*DAY*)  
 ariaN **Naira** "Heart of Flame", a name of the Sun (*MR:198*)  
 arias **saira** "wise" (*SAY*)  
 aríc **círa** ("k") "sail", verb (apparently the continuative stem of \***cir-**) (*Markirya*)  
 arín **níra** "will" (as a potential or faculty) (*VT39:30*)  
 ario **oira** "eternal" (*OY*)  
 aróhaS **Sahóra** "the South" (*LT1:248, 255*; rather *Hyarmen* in mature Quenya)  
 arós **sóra** "long, trailing" (*LT2:344*)  
 array **yarra-** "growl, snarl" (stem used as participle in *Markirya*, translated "snarling")  
 arú **úra** "large" (*UR*)  
 aruas **saura** (þ) "foul, evil-smelling, putrid" (*THUS*)  
 aruat **taura** "mighty" (*TUR*), "very mighty, vast, of unmeasured might or size" (*VT39:10*)  
 arún **núra** "deep" (*NÚ*)  
 ás **sá** "fire" (*LT1:265*; "Qenya" spelling **sâ**. Use rather **nárë** in mature Quenya.)  
 asáR **Rása** "the Sea" (*LT2:347*; rather **ëar** in mature Quenya)  
 asáV **Vása** "the Consumer", a name of the Sun (*MR:130*)  
 asiay **yaisa** "steel" (*GL:37*)  
 asiuli **iluisa** (þ?) "omniscient" (*VT39:20*)  
 asli **ilsa** "(the mystic name of) silver" (*LT1:255, LT1:268*)  
 aspa **apsa** "cooked food, meat" (*AP*)  
 aspal **lapsa-** "to lick" (frequentative) (*LAB*)  
 aspelet **telepsa** "of silver" (*KYELEP/TELEP*)  
 aspelettaT edlirl **Irlidë Taltelepsa** see **Irlidë Taltelemnna** (*KYELEP/TELEP*).  
 aspil **lipsa** "soap" (*LIB<sup>2</sup>*)  
 asron **norsa** (þ) "giant" (*NOROTH*)  
 assac **cassa** "helmet" (*KAS*)  
 asseh **hessa** "dead, withered" (*LT1:255*)  
 assen **nessa** "young" (*NETH*), also **Nessa** as name of a Valië, the spouse of Tulkas (adopted and adapted from Valarin, OR an archaic Elvish formation: *WJ:404* vs. 416). Also called **Indis**, "bride" (*NETH, NI<sup>1</sup>*).  
 assiradlE **Eldarissa** ("q") apparently another name of Qenya (*LT2:348*)  
 asso **ossa** "wall and moat" (*LT2:336*)  
 assul **lussa-** "to whisper" (*SLUS/SRUS*)  
 assurabmA **Ambarussa** "top-russet", alternation of **Umbarto**, mother-name (never used in narrative) of **Telufinwë** = Amras (*PM:353-354*)

assut **tussa** "bush" (*TUS*)  
 asta **atsa** "catch, hook, claw" (*GAT*)  
 át **tá** "high" (*LT1:264*; there spelt **tâ**. This is hardly a valid word in mature Quenya, but cf. **tára** "lofty".)  
 at **ta** "that, it" (*TA*)  
 ata **ata** "again", also prefix **ata-**, **at-** (prefix) "back, again, re-" (*AT(AT)*)  
 atál **láta** "open" (adj.) (*VT39:23*)  
 atarA **#Arata** pl. **Aratar** "the Supreme", the chief Valar, translation of the foreign word **Máhani** adopted and adapted from Valarin (*WJ:402*). **Aratarya** "her sublimity"; **Varda Aratarya** "Varda the lofty, Varda in her sublimity" (*WJ:369*)  
 atát **táta** "hat" (*GL:71*)  
 ataynivne **#envinyata-** "renew, heal"; unattested verbal stem that is apparently the basis of the words **envinyanta**, **Envinyatar** (q.v.)  
 atcar **racta-** ("k") "stretch out, reach" (*LT2:335*; read \***rahta-** if the word is to be adapted to mature Quenya)  
 atcelep **pelecta-** "hew" (*LT2:346*; this "Qenya" word may be adapted to mature Quenya as \***pelehta-**) (*LT2:346*)  
 atcio **oicta** ("k") ??? (twice in *Narqelion*; the combination **ct** would have to become **ht** in mature Quenya, and the hiatic combination **oi** does not occur.)  
 atcol **locta-** ("k") "sprout, put forth leaves or flowers" (*LT1:258*; would have to become \***lohta-** in mature Quenya)  
 atemún **númeta-** "get low (of the Sun)" (also **numenda-**) (*LT1:263*; in mature Quenya **núta**); inflected **númetar** "set" ("went down in the West") (*MC:221*; this is "Qenya")  
 atéy **yéta-** "look at" (*LT1:262*)  
 athah **hahta** "pile, mound" (*KHAG*)  
 atham **mahta-** "wield a weapon" (*MAK*), "to handle, wield, manage" (*VT39:10*)  
 athan **nahta** "a bite" (*NAK*)  
 athap **pahta** "closed" (*VT39:23*)  
 athar \***rahta-** see **racta-**  
 athav **vahta-** "to soil, stain" (*WA3*)  
 ateh **hehta-** (pa.t. **hehtanë**) "put aside, leave out, exclude, abandon, forsake"  
 athel **lehta-** "loose, slacken" (*LEK*), also adj. **lehta** "free, released" (*VT39:17*); **#lehta tengwë** "free element, released element", a term for "vowel" (only pl. **lehta tengwi** [ñ] is attested; we would rather expect \***lehtë tengwi** with the pl. form of the adjective) (*VT39:17*)  
 athelep \***pelehta-** see **pelecta-**  
 athen **nehta** "spearhead", isolated from **nernehta**, q.v.  
 athenren **nernehta** "man-spearhead", a battle-formation (*UT:282*)  
 athet **tehta** "a mark" (*TEK, VT39:17*), **tehta** pl. **tehtar** "signs", diacritics, often used of the Fëanorian vowel-signs (explicitly **ómatehtar**) (*Appendix E*)  
 athetadna **andatehta** "long-mark" (*TEK*)  
 athir **rihta-** "jerk, give quick twist or move, twitch" (*RIK(H)*)

athit **tihta**- "blink, peer", participle **tihtala** in an earlier variant of *Markirya*

atho **ohta** "war" (*noun*) (*OKTA, KOT > KOTH*)

athol **\*lohta**- see **locta**-

athul **luhta**- "enchant" (*LUK*)

athun **nuhta**- "stunt, prevent from coming to completion, stop short, not allow to continue" (*WJ:413*)

athur **ruhta**- "terrify" (*WJ:415*)

atí **íta** "a flash" (*PM:363*)

ati **íta**- "sparkle" (*SA:ril, PM:363*)

atiac **caita** "lie", also present tense "lies".

**Sindanóriello caita mornië** "out of a grey land darkness lies". (*Nam, RGEO:67*)

atial **laita**- "bless, praise": **a laita, laita te!**

**Andavë laituvamet! ... Cormacolindor, a laita tárienna** "bless them, bless them! Long shall we bless them! ...

[The] Ring-bearers, praise [them] to [the] height!" (**lait[a]-uva-lme-t** "bless-shall-we-them") (*LotR3:VI ch. 4, translated in Letters:308*) Verbal noun **lailalë** "praising",

isolated from **Erulailalë** (*UT:166, 436*)

atiam **maita** "hungry" (*VT39:11*)

atiat **taita**- "to prolong" (*TAY*)

atiav **vaita**- "to wrap" (*LT1:271*)

atioeM odraV **Vardo Meoita** "Prince of Cats" (*LT2:348; vardo "prince" is hardly a valid word in mature Quenya; cf. vard-, vardar*)

atior **roita**- "pursue" (*ROY<sup>1</sup>*)

atiuqnin **ninquita**- ("*q*") "shine white" (*NIK-W*)

átiuqnin **ninquitá**- ("*q*") "whiten" (*NIK-W*)

atla **alta** \*\*"large, great in size" (*root meaning*)

(*ÁLAT*). **Alat**- in **Alatairë**, q.v.

atlac **calta**- ("*k*") "shine" (*KAL*)

atlah **halta**- "to leap" (*LT1:254*)

atlam **malta** "gold", also name of tengwa 18 (*Appendix E*). Does this obsolete the form **malda** in the *Etymologies*, stem **SMAL**?

atlat **talta**- "slip, slide down, collapse, slope" (*TALÁT*); reduplicated stem in the participle **talta-taltala** in *Markirya*, simply translated "falling" in *MC:215*

atlat **talta** adj. "sloping, tilted, leaning" or "incline" as a noun (*TALÁT*)

atlata **atalta** "collapse, fall inn" (*TALÁT*), pa.t.

**ataltanë** "down-fell, fell down" in *LR:47* and *SD:247*; **atalantë** "down-fell" in *LR:56*

atlav **-valta** "-less", also **-viltë** (evidently endings used to derive adjectives like "lifeless") (*GL:23*)

atleh **helta**- "strip" (*SKEL*) (*This word must be Q rather than S, since in S t would become th following l.*)

atlet **telta**- "to canopy, overshadow, screen" (*TEL/TELU*)

atley **yelta**- "to loathe" (*DYEL*)

atliil **liilta**- "dance" (*LILT, Narqelion*)

atlut **tulta**- "send for, fetch, summon" (*TUL*)

atn **-nta** ending for dual allative (*Plotz*). May also be the possessive ending "their", corresponding to the ending **-ntë** "they".

atna **anta** "face" (*ANA<sup>1</sup>*)

atna **anta**- "give" (*ANA<sup>1</sup>, MC:215, 221*). Several occurrences in *FS*: **antalto** "they gave"; strangely, no past tense marker seems to be present (cf. **-lto** for the

ending); **antar** a pl. verb translated "they gave", though in mature Quenya it would rather be the present tense "give" (pl.); **antaróta** "he gave it" (**anta-ró-ta** "gave-he-it"), another verb occurring in *Firiel's Song*, once again with no past tense marker. Read something like **\*antanéros** or **\*antaneróta** in mature Quenya? Also **antáva** "will give", future tense of **anta**- "give"; read probably **\*antuva** in mature Quenya; similarly **antaváro** "he will give" (*LR:63*) should rather be **\*antuváro**.

atnac **canta** (1) ("*k*") "four" (*KÁNAT*)

atnac **canta** (2) ("*k*") "shaped", also as quasi-suffix **-canta** ("*k*") "-shaped" (*KAT*)

atnecessal **lassecanta** ("*k*") "leaf-shaped" (*KAT*)

atnal **lanta** noun "a fall" (*DAT/DANT (TALÁT)*), also **lantë**. Verb **lanta**- "fall" (*DAT/DANT (TALÁT), Narqelion*); **lantar** present tense pl. (*Nam, RGEO:66*);

**lantaner** "fell" (pl.) (*SD:246*); **lantier** "they fell", a plural past tense of **lanta**- "fall" occurring in *LR:47*; read probably **lantaner** in mature Quenya, as in *SD:246*. Also sg. **lantïë** "fell" (*LR:56*); read likewise **\*lantanë**? Participle

**lantala** "falling" (with locative ending: **lantalassë**) in *Markirya*. Cf. also **lanta-mindon** "fallen-towers"; **lantaránar** "in falling-moon" (locative **-r**) (*MC:214; these forms are "Qenya"*)

atnalessal **lasselanta** "leaf-fall = Autumn" (*DAT/DANT, LAS<sup>1</sup>, Narqelion, LT1:254*)

atnalot **tollanta** "upon top(s?)" (*MC:221; this is "Qenya"*)

atnana **ananta, a-nanta** "and yet, but yet" (*FS, NDAN*)

atnap **panta** "open" (adj.) (*PAT*)

atnap **panta**- "to unfurl, spread out, open" (*PAT*)

atnarewll **ilweranta, ilweran** "rainbow" (*GL:74*) (*The Etymologies* gives **helyanwë**.)

atnaspas **sapsanta** "grave-into" (*MC:221; this is "Qenya"; note obsolete allative in -nta, later dual allative only*)

atnat **tanta** "double" (prob. adj.) (*TATA*)

atnauq **quanta** ("*q*") "full" (*KWAT, Narqelion*)

atnauqnep **penquanta** ("*peñ*-") "full to the brim, with mouth full" (*VT39:11*)

atnav **vanta**- "to walk", also **vanta** noun "walk" (*BAT*)

atnay **yanta** "bridge", also name of tengwa 35 (*Appendix E*); in the *Etymologies*, **yanta** is defined as "yoke" (*YAT*)

atnaynivne **envinyanta** past participle "healed" (*MR:405*), pointing to a verbal stem **\*envinyata**- "heal", literally "renew"; cf. Aragorn's title **Envinyatar** "the Renewer" (*LotR3:V ch. 8*).

atne **enta** "that yonder" (*EN*)

atnec **centa** "communication, \*enquiry, \*essay"; **Ósanwë-centa** "Enquiry into the Communication of Thought" (*VT39:23 cf. MR:415*), an appendix to Pengolodh's *Lammas* or "Account of Tongues" (*VT39:23, MR:415*); cf. also **Essecenta** \*\*"Name-essay" (*MR:415*)

atneuc **quenta** ("*q*") "tale" (*KWET*), "narrative, story" (*VT39:16*); **Quenta Silmarillion** "the Story/Tale of the Silmarils"

atneugalaV **Valaquenta** "Account of the Valar" (SA:val-)  
 atneugemúl **lúmequenta** ("q") "history, chronological account" (LU)  
 atnil **#linta** "swift", only pl. **lintë** attested (Nam, RGeo:66)  
 atnilallot **tollalinta** "upon hills" (MC:214; *this is "Qenya"*)  
 atnis **sinta** (P) (1) "short" (STINTÁ)  
 atnis **sinta**- (P) (2) "fade", pa.t. **sintanë** (THIN)  
 atnit **tinta**- "kindle, cause to sparkle", cf. **Tintallë** (TIN, SA:tin, MR:388)  
 atniv [**vinta**-, pa.t. **vintë**, **vintanë** "fade" (WIN/WIND)]  
 atniw **winta**- "scatter, blow about" (both transitive and intransitive) (PM:376)  
 atniwessal **lassewinta** a variant of **lasselanta** (PM:376).  
 atno **onta**- (pa.t. **ónë** or **ontanë**) "beget, create" (ONO)  
 atnor **ronta** "hollow" (adj? noun?) (also **rotwa**) (LT2:347. *In mature Quenya, the preferred words for "hollow" are unqua adj. and unquë noun.*)  
 atnoro **oronta** "steep" (LT1:256)  
 atnoy **yonta**- "more" (does the hyphen indicate that **yonta**- can be prefixed to adjectives to form a kind of comparative, like the prefix **an**- forms the superlative?) (GL:37)  
 atnup **punta** "stopped consonant" (= a plosive) (PUT, see PUS)  
 atóm **móta**- "labour, toil" (MÔ)  
 atór **róta** "tube" (LT2:347)  
 atórh **hróta** "dwelling underground, artificial cave or rockhewn hall" (PM:365)  
 atpat **tapta** "impeded" (VT39:17); nominal pl. **taptar** is used to mean "consonants" (= **tapta tengwi**, q.v.)  
 atpelet **telepta** "silver", as adj? (LT2:347 - *rather telemna in mature Quenya*)  
 atra **arta** (1) adj. "exalted, lofty" (PM:354)  
 atra **arta** (2) noun "fort, fortress" (GARAT under 3AR)  
 atra **arta** (3) prep. "across, athwart" (LT2:335)  
 atram **marta** "fey, fated" (MBARAT)  
 atrec **certa** "rune" (pl. **certar** given), adapted from Sindarin *certh* (a "true" or inherited Quenya form of primitive *\*kirtë* would have been *\*cirtë*, but this word did not occur). (WJ:396)  
 atro **orta**- "rise, raise, lift up", pa.t. **ortanë** (Nam, RGeo:67, ORO; *misreading "ortani" in Letters:426*)  
 atroh **horta**- "send flying, speed, urge" (KHOR)  
 atroma **#amorta**- "heave" (literally "up-rise, rise up", cf. **orta**-; the prefix **am**- means "up"). Only attested as a participle **amortala** "heaving" in *Markirya*.  
 atrun **#nurta**- "hide", verbal stem isolated from **nurtalë** "hiding", q.v.  
 atsa **#asta** "month", only pl. **astar** attested (Appendix D)  
 atsaf **fasta**- "tangle" (PHAS)

atsal **lasta**- "listen", also adj. **lasta** "listening, hearing" (LAS<sup>2</sup>)  
 atsalaf **falasta**- "to foam", participle **falastala** "foaming, surging" in *Markirya*  
 atsam **masta**- "bake" (MBAS)  
 atsam **masta** "bread" (MBAS, PM:404)  
 atsan **nasta**- "prick, sting" (NAS)  
 atsan **nasta** "spear-head, point, gore, triangle" (SNAS/SNAT), "prick, point, stick, thrust" (NAS)  
 atsap **pasta** "smooth" (PATH)  
 atsatneug **quentasta** "historical account", "any particular arrangement (by some author) of a series of records or evidences into a given historical account" (not History as such, which is **quentalë**). (VT39:16)  
 atse **esta** "first" (ESE/ESET); this entry was marked with a query. The word **Yestarë** (q.v.) "Firstday" in LotR suggests that we should read **\*yesta** for **esta** and also prefix a **y** to the other words derived from ESE/ESET (**essë** > **\*yessë**, **essëa** > **\*yessëa**).  
 atse **esta**- "to name" (ES)  
 atseh **hesta** "wither" (LT1:255)  
 atsel **#lesta** (1) "girdle, fence" in **Lestanórë** "Doriath" (WJ:369)  
 atsel **#lesta** (2) "measure", instrumental **lestanen** in *Fíriel's song*  
 atsel **lesta**- (pa.t. **lendë**) "leave" (ELED)  
 atsem **mesta** "journey" (Arct)  
 atserh **hresta** "shore, beach", ablative **hrestallo** "from (the) shore" in *Markirya*  
 atseuqrat **tarquesta** ("q") "high-speech" (that is Lindarin [later *Vanyarin*, Tolkien revised the names], or Qenya [Quenya]) (TÁ/TA3)  
 atsev **vesta** "matrimony", verb **vesta**- "to wed" (BES). (*Under WED, the verb vesta- was defined as "swear to do something", but this was struck out.*)  
 atsevo [**ovesta**] "contract, compact, treaty" (WED, WÔ)  
 atsewgnat **tengwesta** "a system or code of signs", "Language", referring particularly to structure, including morphology and grammar (VT39:15). As a technical term for "language", this includes languages not made up of sounds (WJ:394), but usually it means "spoken language" when unqualified (WJ:395). In the *Etymologies*, **tengwesta** is glossed "grammar" (TEK).  
 atsewh **hwesta** "breeze, breath, puff of air" (SWES), also name of tengwa 12 (Appendix E); **hwesta sindarinwa** "Grey-elven *hw*", name of tengwa 34 (Appendix E). Verb **hwesta**- "to puff" (SWES)  
 atsey **yesta** (1) "desire" (noun? verb?) (YES)  
 Some would suppose this word is obsoleted by # 2 below.  
 atsey **#yesta** (2) "first", only attested in the compound **yestarë**, but cf. **esta**.  
 atsi **ista**- "know", pa.t. **sintë** (IS, LT2:339)  
 atsi **ista** "knowledge" (IS)  
 atsia **aista**- "to dread" (GÁYAS)  
 atsim **mista** "grey"; see **lassemista**  
 atsim **mista**- "stray about" (MIS)  
 atsimessal **lassemista** "leaf-grey" (LotR2:III ch. 4, *translated in Letters:224*)  
 atsir **rista**-, **rista** "cut" (vb and noun) (RIS)

atsiv **vista** "air as substance" (*WIS (WIL)*)  
 atso **osta** "homestead" (*LT2:336*)  
 atsoc **costa**- ("k") "quarrel" (*KOT > KOTH*)  
 atsoh **hosta** "gather, collect, assemble" (*Markirya*); **hostainiéva** "will be gathered", future tense of the stative verb \***hostainië**, derived from \***hostaina** "gathered", past participle of **hosta**- "gather". Such stative verbs are probably not valid in mature Quenya; see **-ië**. (*FS*)  
 atsoh **hosta** "large number", verb **hosta**- "to collect" (*KHOTH*)  
 atsoha **ahosta** see **hosta**  
 atsolo **olosta** "dreamy" (*UT:396*)  
 atson **nosta** "birth, birthday" (*LT1:272*)  
 atson **nosta**- "give birth" (*LT1:272*)  
 atsor **rosta** "ascent" (*LT1:267*)  
 atsoro **orosta** "ascension" (*LT1:256*)  
 atsu **usta**- "burn" (transitive) (*LT1:271*)  
 atsuam **mausta** "compulsion" (*MBAW*)  
 atsul **lusta** "void, empty" (*LUS*)  
 atsup **pusta** "stop" (noun), in punctuation full stop (*PUS*)  
 atsup **pusta**- "to stop, put a stop to"; also intr. "cease, stop" (*PUS*)  
 atsur **rusta** "broken" (*MC:214; this is "Qenya"*)  
 atta [**atta**- (prefix) "back again, re-" (*TAT*)]  
 atta **atta** (1) "two" (*AT(AT), Letters:427*); **Attalyar** "Bipeds" (sg. \***Attalya**) = Petty-dwarves (from Sindarin *Tad-dail*) (*WJ:389*). A word **atta** "again" was struck out; see *TAT*.  
 attal **latta** (1) "hole, pit" (*DAT/DANT*)  
 attal **latta** (2) "strap" (*LATH*)  
 attay **yatta** "narrow neck, isthmus" (*YAK*)  
 attem **metta** "end"; **Ambar-metta** "world-end, the end of the world" (*EO*); **mettarë** "end-day" = New Years' Eve in the Númenórean calendar and the Steward's Reckoning, not belonging to any month (*Appendix D*)  
 atteuq **quetta** "word" (*SA:quen-/quet-, GL:28*), pl. **quettar** (*WJ:391*)  
 attit **titta** "little, tiny" (*TIT*)  
 attul **lutta**- "flow, float" (*LT1:249*)  
 attup **putta** "stop" (in punctuation) (*PUT*; see *PUS*)  
 atua **auta**- (1) "go away, leave" (leave the point of the speaker's thought); old "strong" past tense **anwë**, usually replaced by **vánë**, perfect **avánië** - but when the meaning is purely physical "went away (to another place)", the past tense **oantë**, perfect **oantië** was used. Past participle **vanwa** "gone, lost, no longer to be had, vanished, departed, dead, past and over" (*WJ:365*)  
 atua **auta**- (2) "invent, originate, devise" (*GAWA/GOWO*) Obsoleted by # 1 above?  
 atua **fauta**- "to snow" (actually glossed **fauta** = "it snows") (*GL:35*)  
 atuah **hauta**- "cease, take a rest, stop" (*KHAW*)  
 atuan **nauta** "bound, obliged" (*NUT*)  
 atuar **rauta** "metal" [meaning changed by Tolkien from "copper"] (*RAUTÁ*)  
 atuar **rauta**- "to hunt" (*LT1:260; in mature Quenya roita-*)

atui **piuta** "spit" (probably verb, perhaps also noun) (*PIW*)  
 atún **núta**- "set, sink" (of Sun or Moon) (*NDÚ*). In early "Qenya", the word was glossed "stoop, sink" (*LT1:263*)  
 auc **cua**, **cu** ("k") "dove" (*KÚ*)  
 auqa **aqua** "fully, completely, altogether, wholly" (*WJ:392*)  
 auqeh **hequa** "leaving aside, not counting, excluding, except" (*WJ:365*)  
 auqia **aiqua** ("q") "steep" (*AYAK*)  
 auqial **laiqua** ("q") "green" (*LÁYAK, LT1:267, MC:214*), "Qenya" pl. **laiquali** ("q") (*MC:216*); **laiqua'ondoisen** ("q") "green-rocks-upon" (*MC:221; this is "Qenya"*)  
 auqla **alqua** "swan" (*ÁLAK [there spelt alqa, as in LT1:249/LT2:335], SA:alqua, UT:265*). The alternative form **alquë** ("q") mentioned in early material (*LT1:249*) may or may not be valid in mature Quenya.  
 auqli **ilqua** ("ilqa") "everything" (*IL*), "all" (*FS*); **ilquainen** ("ilqainen") a word occurring in *Fíriel's Song*, translated "to all". It would appear to be **ilqua** "all" with a dative pl. ending, but in mature Quenya **-inen** is the ending for instrumental pl. (*FS*)  
 auqni **-inqua** adjectival ending, seen in **alcarinqua** "glorious" (*WJ:412*) from **alcar** "glory". Etymologically, **-inqua** means "-full", like "glory-full" in this case.  
 auqniracla **alcarinqua** "radiant, glorious" (*AKLA-R [there spelt "alkarinqa"], WJ:412*); noun **Alcarinquë**, "The Glorious", name of a star/planet (*SA:aglar - there spelt "Alcarinquë", but the Silmarillion Index has "Alcarinquë". The celestial body in question seems to be Jupiter, MR:435*). Cf. also **Alcarin**, q.v.  
 auqnu **unqua** ("q") "hollow" (adj.) (*UNUK*)  
 auqras **sarqua** ("q") "fleshy" (*LT2:347*)  
 auqrom **morqua** "black" (*LT1:261; also morna in mature Quenya*)  
 auqsi **isqua** ("q") "wise" (*LT2:339*)  
 aurrun **nurrua** "mumling" (*Markirya, MC:215*); see **nurru**-  
 áv **vá** (exclamation) "I will not!" or "Do not!"; **ván**, **ványë** "I won't!", **vammë** "we won't" (*WJ:371*)  
 -av **-va** possessive ending, in **Eldaliéva**, **miruvóreva**, **Oroméva**, **Valinóreva**. Pl. **-vë** when governing a plural word (from archaic **-vai**) (*WJ:407*), but it seems that **-va** was used throughout in late Exilic Quenya (cf. **miruvóreva** governing the plural word **yuldar** in *Namárië*). Pl. **-iva** (**-ivë**), dual **-twa**, partitive pl. **-líva**.  
 ava **ava** (1) "outside" (*AWA*)  
 ava **ava**- (2) prefix indicating something forbidden: **avaquétima** "not to be said, that must not be said", **avanyárima** "not to be told or related" (*WJ:370*)  
 ava **ava**- (3) (prefix) "without" (*AR<sup>2</sup>, AWA*)  
 ava **ava**- (4) pa.t. **avanë**, a verb that is not clearly glossed; apparently meaning *refuse* or *prohibit* (*WJ:370*). Cf. **Avamanyar**.  
 avá **áva**, **avá** (the latter stressed on the final syllable) "Don't!"; **ávan** "I won't" (also **ván**, **ványë**); **áva carë!** ("k") "don't do it!" (*WJ:371*)

aván **náva** ("ñ") "mouth", apparently not only the lips but also the inside of the mouth (VT39:13 cf. 8). Possibly, but probably not, the same element that is translated "hollow" in **Návarot**, q.v.

aváp **páva** "mouth" (including tongue, lips and teeth). Apparently changed by Tolkien to **náva**, q.v. (VT39:19)

avár **ráva** (1) "bank" (especially of a river) (**RAMBÁ**)

avár **ráva** (2) "wild, untamed" (**RAB**)

avás **sáva** "juice" (**SAB**)

aváy **yáva** "fruit" (LT1:273; in mature *Quenya yávë*)

avéiladIE nodniM **Mindon Eldaliéva** "Lofty Tower of the Eldalië" (*Silm*)

avéniuH eruaT **Taurë Huinéva** "Forest of Shadow", Sindarin *Taur na Fuin* (**PHUY**)

averet **tereva** "fine, acute" (**TER/TERES**), "piercing" (LT1:255; glossed "fine, acute" in the *Etymologies*, but the stem **TER** is defined as "pierce")

avéy **yéva** "will be" (also "there will be"), apparently the future tense of **ye**. Once translated "is" (**irë ilqua yéva nórina**, "when all is counted"), but this event belongs to the future; hence literally "when all will be counted" (**FS**)

avi **-iva** (**-ivë**) plural possessive ending; seen in **Eldaiva**, **Eldaivë** (**WJ:369**)

avil **-liva** ending for partitive pl. possessive (**Plotz**); see **-li**

avioc **coiva** ("k") "awake" (LT1:257 - read \***cuiva** in mature *Quenya*? Cf. **coivië** becoming **cuivië**. On the other hand, the elements **cui-** and **coi-** having to do with life and awakening cannot be wholly separated.

aviuh **huiva** "murky" (LT1:253)

avl \***-lva** pronominal ending, "our", of two persons where one addresses the other (**Letters:447**). Only attested in the genitive **-lvo** in the word **omentielvo** (see **-lma**). For this reason it has been argued that the ending may actually be \***-lwa**, since there is some evidence that **wo** would change to **vo** in *Quenya* and the **w** of \***-lwa** could be derived from the dual ending **-u**. (**FG**)

avlek **#kelva** pl. **kelvar** "animals, living things that move" (*Silm*)

avlo **#olva** pl. **olvar** "growing things with roots in the earth, \*plants" (*Silm*). More or less the same word as **olwa**, **olba**?

avú **úva** "will not", future tense of a negative verb (present/aorist tense **úyë?**) in *Fíriel's Song*. Cf. also the negative verb **u-**, **um-** "not do, not be".

avu **-uva** future tense ending. In **laituvalmet**, **tiruvantes**, **enquantuva**, **cenuva**, **caluva**.

avucras **sarcuva** ("k") "corporeal, bodily" (LT2:347)

avúl **lúva** "bow" (**Appendix E**)

avulic **ciluva** ("k") "shall see" (**MC:213, 214**; this is "*Quenya*")

avunac **canuva** ("k") "leaden" (LT1:268; if this "*Quenya*" word is used in a mature *Quenya* context, it must not be confused with the future tense of **can-**)

avurú **úruva** "fiery" (from *UR*; this stem was struck out in *Etym*, but several words that must be derived from it occur in *LotR*, so it seems that Tolkien restored it. The word **úruva** also occurred in early "*Qenya*"; in LT1:271 it is glossed "like fire".)

avúrut **turúva** "wooden" (LT1:270)

avutnauqne **enquantuva** "shall refill" (*Nam*); see

**en-, quat-**

áv **wá** (actually spelt **wâ**) "wind" (LT1:266)

awgnan **nangwa** "jaw" (**NAK**)

awgnas **sangwa** "poison" (**SAG**)

awgnat **tangwa** "hasp, clasp" (**TAK**)

awgne **engwa** "sickly"; nominal pl. **Engwar** "the Sickly", Elvish name of Mortal Men (*Silm*, **GENG-WÁ**)

awgnet **tengwa** (pl. **tengwar** attested) "letter",

the written representation of a **tengwë**, q.v. In non-technical usage **tengwa** was equivalent to "consonant", since only the consonants were full signs (**WJ:396**, **TEK**)

awgnus **sungwa** "drinking-vessel" (**SUK**)

awial **laiwa** "sick, sickly, ill" (**SLIW**)

awias **saiwa** "hot" (LT1:248, 255, 265)

awiaiv **vaiwa** "wind" (**WÁ/WAWA/WAIWA**)

awiaiw **waiwa** "wind" (**WÁ/WAWA/WAIWA**)

awlac **calwa** ("k") "beautiful" (LT1:254)

awlam **malwa** "fallow, pale" (**SMAL**)

awleh **helwa** "(pale) blue" (**3EL**)

awlem **melwa** "lovely" (LT1:262)

awley **yelwa** (1) "loathsome" (**DYEL**)

awley **yelwa** (2) "cold" (LT1:260; this "*Qenya*" word was certainly obsoleted by # 1 above. Use **ringa**.)

awliv [**vilwa** < **wilwa**] "air, lower air" (distinct from the 'upper' air of the stars, or the 'outer') (**WIL**)

awliw **wilwa** "vague, fluttering to and fro" (*Markirya*). A similar word in the *Etymologies* was struck out: [**wilwa** > **vilwa**] "air, lower air" (distinct from the 'upper' air of the stars, or the 'outer') (**WIL**)

awlo **olwa** "branch" (**GÓLOB**)

awna **anwa** "real, actual, true" (**ANA2**)

awnac **canwa** "announcement, order" (**PM:362**)

awnah **hanwa** "male" (**INI**)

awnal **lanwa** "loom" (**LAN**)

awnav **vanwa** "gone, lost, no longer to be had, vanished, departed, dead, past, past and over, gone on the road, over" (**WJ:365**, *Nam*, **RGEO:67**, **WAN**, **LT1:264**)

awnaw **wanwa** "great gale" (LT1:266)

awnel **lenwa** "long and thin, straight, narrow" (LT2:341)

awneynil **linyenwa** "old, having many years" (**YEN**)

awnif **finwa** "sagacious" (LT1:253)

awnin **ninwa** "blue" (LT1:262)

awninauqial **laiquaninwa** ("q") "green-blue"? (cf. **ninwa**) (*Narqelion*)

awninreiN **Nierninwa** "Sirius" (a star), also

**Niellúnë** (LT1:262)

awniradnis **sindarinwa** (**þ**) "Grey-elven" in the phrase **hwesta sindarinwa** "Grey-elven *hw*" (**Appendix E**); it may really be "Sindarin" (as a noun) with the possessive ending **-va**, **-wa** appended, hence literally "*hw* of [the] Sindarin [language]"

awnirelet **telerinwa** Telerin (paraphrased "of the Shores of Elfland" in MC:215, since the Teleri dwelt on the shores of the Blessed Realm.) (MC:216)

awnirodloN **Noldorinwa** \*\*Gnomish", Noldorin (LT1:262); lower-case **noldorinwa** in *Narqelion*. Would represent earlier \***Noldorinwa** and should be spelt accordingly in Tengwar.

awnorov **voronwa** "enduring, long-lasting" (BOR)

awra **arwa** "in control of, possessing" (+ genitive), also suffix **-arwa** (suffix) "having", as in **aldarwa** "having trees, tree-grown" (3AR)

awradla **aldarwa** "having trees, tree-grown" (3AR). See **-arwa**.

awrin **nirwa** "bolster, cushion" (NID)

awrot **torwa** ??? (Narqelion)

awru **urwa** "on fire" (LT1:271)

awsu **iswa** "wise" (LT2:339)

awsih **hiswa** "grey" (KHIS/KHITH, Narqelion)

awt **-twa** ending for dual possessive (Plotz)

awta **atwa** "double" (AT(AT))

awtor **rotwa** "hollow" (adj? noun?) (also **ronta**) (LT2:347. In mature Quenya, the preferred words for "hollow" are **unqua** adj. and **unquë** noun.)

axa **axa** ("ks") (1) "narrow path, ravine" (AK)

axa **axa** ("ks") (2) "waterfall" (LT1:249, 255 - this "Qenya" word may have been obsoleted by # 1 above)

axam **maxa** ("ks") "pliant, soft" (MASAG)

axim **mixa** ("ks") "wet" (MISK)

axur **#ruxa**- "crumble"; verbal stem only attested as a participle **ruxal** "crumbling" in the *Markirya* poem, elided from \***ruxala** (since the next word begins in an **a**).

áy **yá** "formerly, ago" (YA)

ay **ya** relative pronoun "which, what" (attested in the *Arctic* sentence, and evidently in *Narqelion*), with locative suffix in *Namárië*: see \***yassë**

ayá **áya** "awe" (PM:363)

ayáh **háya** "far off, far away" (adj.) (KHAYA). Also

**haiya**.

ayáhav **vaháya** "far away" (LR:47, SD:310). Also spelt **vaihaiya** (SD:247)

ayám **#Máya** pl. **Máyar** see **Maia**

ayás **Sáya** name of the fire-fay (GL:66)

aydne **endya** > **enya** "middle" (adj.) (EN)

aydnerabm **Ambarendya** > **Ambarenya** "Middle-earth" (but the more usual word is **Endor**, **Endórë**) (MBAR)

aydneuQ **Quendya** original form of the word **Quenya**, preserved in the Vanyarin dialect (**Quenya** is the Noldorin form) (WJ:361, 371)

aydniw **windya** > **vinya** "pale blue" (WIN/WIND) (It is uncertain whether Tolkien rejected this word or not; in any case, **vinya** means "new" in mature Quenya.)

ayha **#ahya**- "change", only attested in the past tense: **ahyanë** (PM:395)

ayia **aiya** "hail", as greeting (LotR2:IV ch. 9, see *Letters*:385 for translation)

ayah **haiya** "far" (SD:247). Also **háya**.

ayia **vaiya** < **waiya** (also **vaia**, **waia**) "envelope" (noun), especially of the Outer Sea or Air enfolding the world within the Ilurambar or world-walls

(WAY, capitalized **Vaiya** under GEY; the latter entry was struck out). In a "Qenya" text in MC:214, **vaiya** is simply translated "sky".

ayia **waiya** > **vaiya** (also **vaia**, **waia**) "envelope", especially of the Outer Sea or Air enfolding the world within the Ilurambar or world-walls (WAY)

áyl **lyá** ??? (Narqelion; in mature Quenya, no words begin in **ly**-)

áyl **-lya** pronominal suffix "thy, your" in **tielyanna** "upon your path" (UT:22 cf. 51)

áyla **alya** "prosperous, rich, abundant, blessed" (GALA), "rich" [ÁLAM]

áylac **calya**- ("k") "illuminate" (KAL)

áylah **halya**- "veil, conceal, screen from light" (SKAL<sup>1</sup>)

áylap **palya**- "open wide, spread, expand, extend" (PAL)

áylav **valya** adj. "having (divine) authority or power" (BAL; this word is of course etymologically connected to the **Valar** and should not be used with reference to the divinity of Eru.)

áylawn **nwalya**- "to pain, torment" (ÑGWAL; this must represent earlier \***nwalya** = \***ngwalya**; these forms are not given in Etym, but compare **nwalmë**. In Tengwar writing, the initial NW would be represented by the letter **nwalmë**.)

áylef **felya** "cave" (PHÉLEG)

áylel **leya**- "go, proceed (in any direction), travel", pa.t. **lendë** (WJ:362)

áylen **nelya** "third" (cf. **neldë** "three") in **Nelyar** "Thirds", the original name of the Noldor (or rather the direct Quenya descendant of the original Primitive Quendian name) (WJ:380).

áyleneM **Menelya** fifth day of the Eldarin six-day week, dedicated to the heavens (Appendix D)

áylet **telya**- "finish, wind up, conclude" (transitive) (WJ:411)

áyli **ilya** "all" (LR:47, 56; SD:310), "all, the whole" (IL); "each, every, all of a particular group of things" (VT39:20); **ilyë** before a plural noun, "all" being inflected like an adjective (Nam, RGEO:67): **ilyë tier** "all paths" (Namárië, VT39:20), **ilyë mahalmar** "all thrones" (CO)

áylic **cilya** "chasm", allative **cilyanna** ("k") "in-Chasm" (sc. "into [the] chasm") (LR:47, 56). In MR:471, **cilya** is defined as "cleft, gorge". Spelt **kilya** in Etym, there defined as "cleft, pass between hills, gorge" (KIL)

áylicalc **Calacilya** ("k") "Pass of Light", in which Kôr was built (KIL, KAL). Evidently a variant of **Calaciryá**.

áylygnit **tingilya** "a twinkling star" (TIN)

áylih **hilya**- "to follow" (KHIL)

áylim **milya**- "long for" (MIL-IK)

áylinip **pinilya** "small" (MC:220; this is "Qenya")

áylir **rilya** "glittering, brilliance" (RIL)

áylirim **mirilya**- "glitter" (MBIRIL)

áylisl **Isilya** third day of the Eldarin six-day week, dedicated to the Moon (Appendix D)

áyliv **vilya** "air, sky", also name of tengwa 24. Older **wilya**. (Appendix E). Early "Qenya" has **Vilya**

(changed from **Vilna**) "lower air" (*LT1:273*); also **vilya** "air" (*MC:215*)

ayliw **wilya** see **vilya**

aylu **ulya**- "pour", intr. pa.t. **ullë**, tr. **ulyanë** (*ULU*).

Cf. **ullier** "poured", a pl. past tense of **ulya**- occurring in LR:47; read probably \***uller** in mature Quenya. In SD:247, **ullier** is translated "should flow".

aymal **lamya**- "to sound" (*LAM*)

aymih **himya**- "to stick to, cleave to, abide by" (*KHIM*)

ayn **-nya** pronominal suffix, 1. person sg. possessive, "my", e.g. **tatanya** "my father" (*UT:191*). This ending seems to prefer **i** as its connecting vowel where one is needed, cf. **Anarinya** "my sun" in LR:72, so also in **hildinyar**.

aynac **canya** ("k") "bold" (*KAN*)

aynaf **fanya** "(white) cloud" (*SPAN, FS*); pl. **fanyar** in *Namárië* (*Nam, RGEO:67*)

aynah **hanya**- "understand, know about, be skilled in dealing with" (*KHAN*)

aynal **lanya**- "weave" (*LAN*)

aynalav **Valanya** last day of the Eldarin six-day week, dedicated to the Valar (*Appendix D*). Etymology, see Letters:427. Also called **Tárior**.

aynama **amanya** "of Aman, \*Amanian" (*WJ:411*), nominal pl. **Amanyar** "those of Aman", Elves dwelling there (with negations **Úamanyar**, **Alamanyar** "those not of Aman").

aynamalA **#Alamanya** pl.. **Alamanyar**, name of the Elves who started on the march from Cuiviémen but did not reach Aman; = **Úamanyar** (*MR:163*)

aynamaÚ **#Úamanya** pl. **Úamanyar** "those not of Aman", Elves who did not reach the Blessed Realm (but did leave Cuiviémen with the intention of going there) = **Heceldi** (*WJ:371*). Also **Úamanyar** and fuller **Úmaneldi**. (*WJ:373*)

aynamavA **#Avamanya** pl. **Avamanyar** Elves that refused to go to Aman (= **Avari**) (*WJ:370*)

aynap **panya**- "fix, set" (*PAN*)

aynar **ranya**- "to stray" (*RAN*)

aynas **sanya** (**Þ**) "regular, law-abiding, normal" (*STAN*)

aynat **tanya** "that" (*MC:215*; *this is "Qenya"*)

aynav **vanya** "fair" (*FS*), "beautiful" (*BAN*);

nominal pl. **Vanyar** "the Fair", the first clan of the Eldar; the original meaning of this stem was "pale, light-coloured, not brown or dark" (*WJ:380, 381*)

aynav **vanya**- "go, depart, disappear", pa.t.

**vannë** (*WAN*)

ayne **enya** < **endya** "middle" (adj.) (*EN*)

aynecapa **apacenyä** "of foresight"; only attested

**apacenyë**.

aynele **elenya** "\*"stellar" (only defined as an adjective referring to stars by Tolkien) (*WJ:362*). Cf. **Elenya**, name of the first day of the Eldarin six-day week, dedicated to the stars (*Appendix D*).

aynemór **rómenya** "eastern" (*RÔ*)

aynemrayh **hyarmenya** "southern" (*KHYAR*)

aynemrof **formenya** "northern" (*PHOR*)

aynemún **númenya** "western" (*NDÚ*)

ayneN **Nenya** name of the Blue Ring, apparently properly an adjective meaning something like "Watery [One]" (*SA:nen*)

aynep **penya** "lacking, inadequate"; pl. **penyë** in **penyë tengwi** "lacking signs", "inadequate signs"; in early Elvish analysis of Quenya the term for vowels with no preceding consonant, held (in many cases incorrectly) to have lost such a consonant (*VT39:6, 8*)

aynerabmA **Ambarenya** < **Ambarendya** "Middle-earth" (but the more usual word is **Endor**, **Endórë**) (*MBAR*)

aynereh **herenya** "fortunate, wealthy, blessed, rich" (*KHER*)

ayneuq **quenya** "speech" (*PM:399*); the language-name **Quenya** is said to mean properly "language, speech" (*WJ:393*). However, **Quenya** (archaic **Quendya**, still so in Vanyarin) is also interpreted "Elvish" (*Letters:176*), sc. the adjective corresponding to **Quendi** (*WJ:374*), but it was no longer used as a general adjective. **Quenya lambë** "Quenya tongue" (*WJ:407*).

aynew **wenya** "green, yellow-green, fresh" (*GWEN*)

ayney **yenya** "last year" (*YA*)

ayni **inya** (1) "female" (*INI*)

ayni **inya** (2) "small" (*LT1:256*; *this "Qenya" word is evidently obsoleted by # 1 above*)

aynil **linya** "pool" (*LIN<sub>1</sub>*)

aynim **minya** "first" (*MINI*) (cf. **Minyatur**); **Minyar** "Firsts", the original name of the Vanyar (or rather the direct Quenya descendant of the original Primitive Quendian name) (*WJ:380*)

aynin **ninya** an element occurring in *Fíriel's Song*, evidently meaning "my"; see **indo-ninya**. May not be valid in mature Quenya, that has the ending **-nya** for "my".

aynira **arinya** "morning (adj.), early" (*AR<sup>1</sup>*)

ayniréf **ferinya** "beechen" (*PHER/PHÉREN*)

aynis **sinya** "new" (*SI*)

ayniv **vinya** (1) "new" (cf. compounds **Vinyamar**, **Vinyarië**).

ayniv **vinya** (2) < **windya** "pale blue" (*WIN/WIND*) (*It is uncertain whether Tolkien rejected this word or not; in any case, vinya is only attested with the meaning "new" in mature Quenya.*)

ayniw [**winya** > **vinya** (*WIN/WIND*)]

ayniwh **hwinya**- "to swirl, eddy, gyrate" (*SWIN*)

ayno **onya** "\*"my child", "\*"my son" (not the normal word for "son", however - it seems to be derived from the stem *ONO* "beget") (*UT:174*)

aynor **ronya** "chaser, hound of chase" (*ROY<sup>1</sup>*)

aynúr **rúnya** "red flame" (*SA:ruin; PM:366 gives*

**runya**)

aynur **runya** "slot, footprint" (*RUN; according to PM:366 runya also means "red flame", but SA:ruin has rúnya*)

ayr **-rya** pronominal ending "his, her" (*Nam, RGEO:67*) in **máryat** "her hands", **ómaryo** "of her voice" (genitive of \***ómarya** "her voice"), **súmaryassë** "in her bosom" (locative of **súmarya** "her bosom"); for the meaning "his" cf. **coarya** "his house" (*WJ:369*)

ayra **arya** "twelve hours, day" (AR<sup>1</sup>)  
 ayraf **farya-** pa.t. **farnë** "suffice" (PHAR)  
 ayrah **harya-** "possess" (3AR)  
 ayram **marya** "pale, fallow, fawn" (MAD)  
 ayramilús **súlimarya** ??? (Narqelion)  
 ayraN **Narya** name of the Red Ring, the Ring of Fire; apparently properly an adjective, so that the meaning is something like "Fiery (One)" (SA:nár)  
 ayraN **Anarya** second day of the Eldarin six-day week, dedicated to the Sun (Appendix D)  
 ayrat **tarya** "tough, stiff" (TÁRAG)  
 ayrav **varya-** "to protect" (BAR)  
 ayrayh **hyarya** "left" (KHYAR)  
 ayre **erya** "single, sole" (ERE)  
 ayrem **merya** "festive" (MBER)  
 ayrep **perya-** "divide in middle, halve" (PER)  
 ayrev **verya-** "to dare"; adj. **verya** "bold" (BER)  
 ayrey **yerya-** "to wear (out), get old" (GYER)  
 ayric **cirya** ("k") "ship" (MC:213, 214, 220, 221), "(sharp-prowed) ship" (SA:kir-, where the word is misspelt **círya** with a long í; Christopher Tolkien probably confused it with the first element of the Sindarin name **Círdan**. It seems that **Círyon**, the name of Isildur's son, is likewise misspelt; read **Ciryon** as in the index and the main text of the *Silmarillion*. Cf. also **kiryá** in Etym, stem KIR.) Also in *Markirya*. In the Plotz letter, **cirya** is inflected for all cases except plural possessive (\***ciryai**va). Locative **ciryasse** "upon a ship" (MC:216).  
 ayricalaC **Calacirya** "light-cleft", Calacirya, the great ravine in the mountains of Valinor, the passage leading from Valmar to the region where the Teleri lived. Genitive **Calaciryo** in *Namárië* (Nam, RGeo:67)  
 ayriF **Firyá** pl. **Firyar** "Mortals", an Elvish name of Mortal Men (WJ:387). Etym has **firyá** "human", literally "mortal" (PHIR)  
 ayrip **pirya** "juice, syrup" (PIS)  
 ayrof **forya** "right" (PHOR)  
 ayru **urya-** "burn" (intransitive) (LT1:271)  
 ayru **surya** "spirant consonant" (SUS)  
 aytal **latya** "opening" (used as abstract in the source) (VT39:23); **sanwë-latya** "thought-opening", direct, telepathic thought-transfer (VT39:23)  
 aytat **#tatya** "second", nominal pl. **Tatyar** "Seconds, Second Ones", the original name of the Noldor as the Second Clan of the Elves (or rather the direct Quenya descendant of the original name). (WJ:380)  
 aytat **tatya-** "to double" (TATA)  
 aytelem **#meletya** "mighty"; **meletyalda** "your mighty" = "your majesty" (see **-lda**; **#meletya** = "mighty"). In full **Aran Meletyalda** "king your mighty" (WJ:369)  
 aytem **metya-** "put an end to" (MET)  
 aytiagna **angaitya** "torment" (LT1:249)  
 aytim **mitya** "interior" (adj) (MI)  
 aytip **#pitya** "little" in **Pityafinwë**, **Pitya-naucor**  
 aytni **intya-** "guess, suppose" (INK/INIK)  
 aytnim **mintya** ??? (Narqelion)  
 aytoc **cotya** ("k") "hostile" (KOT > KOTH)  
 aytram **martya-** "destine" (MBARAT)

aytsi **istya** "knowledge" (IS)  
 ayuam **mauya-** "compel" (MBAW)  
 ayúdlA **Aldúya** fourth day of the Eldarin six-day week, dedicated to the Trees (Appendix D). The word seems to include \***Aldu**, a dual form referring to the Two Trees. The Númenóreans altered the name to **Aldëa** (presumably < \***aldajâ**), referring to one tree (the White) only.  
 ayuef **feuya-** "feel disgust at, abhor" (PHEW)  
 ayuit **tiuya-** "swell, grow fat" (TIW)  
 ayús **súya-** (b) "breathe" (THÚ)  
 cam **mac-** ("k") "hew with a sword" (VT39:11, where the aorist **macë** is given); cf. early "Qenya" **mac-** ("k") "slay" (LT1:259)  
 can **nac-** ("k") "bite" (NAK)  
 car **rac-** ("k") "break", past participle **rácina** ("k") "broken" in *Markirya*  
 cat **tac-** ("k") "fasten" (the form **tacë** given in the *Etymologies* is translated "he fastens", evidently the 3. person sg. aorist), pa.t. **tancë** (TAK)  
 cet **tec-** "write" (Etym gives the form **tecë** "writes", evidently the 3. person aorist) (TEK)  
 coi ("k") "life" (LT1:257; in mature Quenya **cuilë**)  
 cir **#ric-** "twist", perfect **irícië** "has twisted" (VT39:9)  
 col **loc-** ("l"ok-) "bend, loop". (May be a primitive stem rather than Quenya.) (SA)  
 com **moc-** ("k") "hate" (given as **mocir** ["k"]) "I hate" in LT1:258; read \***mocin** if the word is to be adapted to mature Quenya)  
 cur **ruc-** ("k") "feel fear or horror" (1. pers. aorist **rucin** "I feel fear or horror"); the verb is said to be constructed with "from" (sc. the ablative case?) of the object feared. (WJ:415)  
 cus **suc-** ("k") "to drink" (1. pers. aorist **sucin** "I drink") (SUK)  
 cut **tuc-** ("k") "draw" (1. pers. aorist **tucin** "I draw") (TUK)  
 dlav **vald-** "blessedness, happiness" (LT1:272 - a final vowel would seem to be required)  
 dnav **vand-** "way, path" (LT1:264; a final vowel would seem to be required)  
 drav **vard-** "rule, govern" (LT1:273; hardly valid in mature Quenya)  
 e e unidentified word in the sentence **e man antaváro?** (LR:63), "what will he give indeed?" It may be an adverbial particle "indeed"; on the other hand, one very early "Qenya" text may suggest that it is the pronoun "he", though "he" is also expressed as the ending **-ro**: "He - what will he give?" A word e "he" also occurs in the Sindarin text of the King's Letter (SD:128-9)  
 eA **Ae** (Quenya?) "day" (LEP/LEPEN/LEPEK - ae was written over ar [# 2] in the names of the Valinorean week, but ar was not struck out.)  
 eaf **fëa** "spirit" (pl. **fëar** attested, MR:363). The Incarnates are said to live by necessary union of **hroa** (body) and **fëa** (WJ:405). In **Fëanor** (Quenya-Sindarin hybrid for pure Quenya **Fëanáro** "Spirit of Fire"), **Fëanturi** "Masters of Spirits", name of the two Valar Mandos and Lórien (SA:fëa, SA:tur)



eat **tëa** "straight line, road" (*TEÑ*)  
 ebmac **cambë** ("k") "hollow (of hand)" (*KAB*)  
 ebmal **lambë** "tongue, language" (the usual word for 'language' in non-technical use) (*WJ:368, 394, (ÑGAL/ÑGALAM)*), "the language or dialect of a particular country or people" (*VT39:15*), also name of tengwa 27 (*Appendix E*). (In early "Qenya", **lambë** was defined as "tongue" of body, but also of land, or even = "speech" [*LT2:339*]. In mature Quenya **lambë** ONLY means "tongue = speech", while the word for a physical tongue is **lamba**.) **Lambë Valarinwa** "Valarin tongue" (*WJ:397*); **Lambengolmor** "Loremasters of Tongues", a school founded by Fëanor (*WJ:396*)  
 ebmal-adIE **Elda-lambë** "the language of the Eldar" (*WJ:368*)  
 ebmalamrap **parmalambë** "book-language" = Q[u]enya (*PAR*)  
 ebmar **rambë** "a shout" (*LT1:259*)  
 ebmas **sambë** (**þ**) "room, chamber" (*STAB*)  
 ebmat **tambë** "copper" (*LT1:250*)  
 ebmeL **#Lembë** pl. **Lembi** "Elves remaining behind" = Telerin Ilkorins (*LEB/LEM*)  
 ebmer **rembë** "mesh" (*Appendix E, in a footnote*)  
 ebmi **imbë** "between" (*Nam, RGEO:67*)  
 ebmil **limbë** "many" (*LT2:342*)  
 ebmilecleh **helcelimbë** ("k") "ice-drop"? (*LIB<sup>1</sup>, cf. KHELEK*)  
 ebmir **rimbë** "crowd, host, great number" (*RIM, SA:rim, Letters:282*)  
 ebmuc **cumbë** ("k") "mound, heap" (*KUB*)  
 ebmul **lumbë** "gloom, shadow" (*LUM*)  
 ebmulisiH **Hísilumbë** (place-name, variant of Hísilómë) (*LUM*)  
 ebmut **tumbë** "trumpet" (*LT1:269*)  
 ecial **laicë** ("k") "keen, sharp, acute" (*LAIK - this may very well be a misreading for laica, which would make this word the same as laica # 1*)  
 ecian **naicë** ("k") "sharp pain" (*NÁYAK*)  
 ecilev **velicë** ("k") "great" (*LT1:254; probably not valid in mature Quenya; in the context of the Etymologies it would have to be derived from BEL, but it is stated that this stem was "not found in Q". Perhaps Tolkien rejected velicë because it was too similar to the Russian word that clearly inspired it.*)  
 ecíp **picë** ("k") "upon" (???) (*MC:214; this is "Qenya"*)  
 ecleh **helcë** ("k") "ice" (*KHELEK, LT1:254*)  
 ecnas **sancë** ("k") "hateful" (*LT2:341*)  
 ecnat **tancë** ("k") pa.t. of **tac-**, q.v. (*TAK*)  
 ecnir **rincë** ("k") "flourish, quick shake" (*RIK(H)*)  
 ecnirata **Atarincë** ("k") "Little father", mother-name (never used in narrative) of **Curufinwë** = Curufin (*PM:353*).  
 ecniréh **hérincë** ("k") "little lady" (*UT:195*). Concerning the diminutive ending, cf. **Atarincë**, **cirinci**.  
 ecniric **#cirincë** pl. **cirinci** ("k"), a species of birds, "no bigger than wrens, but all scarlet, with piping voices on the edge of human hearing" (*UT:169*). Seems to incorporate the diminutive ending **-incë**.

ecól **lókë** "dragon, snake, serpent, drake", older **hlókë** (*SA:lok-, LT2:340, LOK; in the Etymologies the word is followed by "-i", whatever that is supposed to mean*)  
 ecólaef **fëalókë** "spark-dragon" (*LOK*)  
 ecólamár **rámalókë** "winged dragon" (*LOK*)  
 ecólaof **foalókë** "name of a serpent that guarded a treasure" (*LT2:340*)  
 ecólh **hlókë** "snake, serpent", later **lókë** (*SA:lok-*)  
 ecóliwgnil **lingwilókë** "fish-dragon, sea-serpent" (*LOK*)  
 ecóluru **urulókë** "fire-dragon" (*LOK*), pl. **Urulóki** (*SA:ur-*)  
 ecres **sercë** ("k") "blood" (*SA:sereg; the Etymologies gives yár as the Quenya word for "blood"*)  
 ecse [**escë**] ("k") "rustle, noise of leaves" (*EZGE*)  
 ecsil **liscë** ("k") "reed, sedge" (*LT2:335*)  
 ecuara **araucë** "demon" (*LT1:250, in mature Quenya rauco*)  
 ecuaraclaM **Malcaraucë** "balrog", also **Valkaraucë** ("k") (*LT1:250; in mature Quenya Valarauco*)  
 ecuaraclaV **Valcaraucë** ("k") "balrog", also **Malcaraucë** (*LT1:250; in mature Quenya valarauco*)  
 ecúl **lúcë** ("k") "enchantment" (*LUG<sup>2</sup>*)  
 edlaV **Valdë** "female Vala" (also **Valis**) (*LT1:272, in mature Quenya Valië*)  
 edleminaV **Vanimeldë** fem. name, "Beautiful-Dear-One" (*Appendix A*)  
 edlen **neldë** "three" (*SA:neldor, NÉL-ED*). Cf. **nelya**.  
 edles **seldë** "child" [meaning changed by Tolkien from "daughter"] (*SEL-D*)  
 edley **yeldë** "daughter" (*YEL*) This word was struck out in Etym, but it may have been restored together with the ending **-iel**, q.v.  
 edleyt **tyeldë** "end" (noun), also short form **tyel** (*KYEL*)  
 edlic **cildë** ("k") "saw" (???) The phrase **úri kilde hisen nie nienaitë** is translated "the Sun with wet eyes dropped tears of mist", literally perhaps something like "the Sun saw (through) misty tears tearfully"??? (*MC:221; this is "Qenya"; cf. cildo*)  
 edlih **#hildë** pl. **hildi**, **-hildi** "followers" (used = mortal men) (*KHIL*) (also **Hildor**, q.v.). Dat. pl. **hildin** "for men", a dative pl. occurring in *Fíriel's Song*. Cf. **hildinyar** "my heirs", evidently \***hildë**, **hildo** "follower, heir" + **-inya** "my" + **-r** plural ending (*EO*)  
 edlin **nildë** "friend" (fem.) (*NIL/NDIL*)  
 edlirl **Irildë** "Idhril" (*Idril*) (*LT2:343*); **Irildë Talteleмна** = (mature) Sindarin *Idril Celebrindal*; replaced **Irildë Taltelepsa** (*KYELEP/TELEP*). Tolkien may have replaced **Irildë** as the Quenya form of *Idril* with **Itaril**, **Itarillë**, **Itarildë**, q.v.  
 edlis **sildë** "gleaming" (?) (*MC:214; this is "Qenya"; cf. silda-ránar*)  
 edlit **tildë** "point, horn" (*TIL*)  
 edliuq **quildë** "hush, rest, quiet" (*GL:23*)  
 ednah **handë** "knowledge, understanding, intelligence" (*KHAN*)

ednairalaV #**Valariandë** "Beleriand" (genitive in the phrase **Nyarna Valarianden** "the annals of Beleriand" in LR:202; Tolkien later changed the genitive ending from -n to -o; hence read \***Nyarna Valariandëo**)

ednam **mandë** "doom, final end, fate, fortune" (usually = final bliss) (*MANAD*, under *MAN*)

ednan **nandë** (1) "valley" in **Laurenandë** (*UT*:253); also **nan**, **nand-** "valley" (*Letters*:308); **Nan-Tasarion** "Vale of Willows" (*LotR2:III ch. 4*) (Note that this and the next **nandë** would be spelt differently in Tengwar writing, and originally they were also pronounced differently, since **nandë** "harp" was **ñandë** in First Age Quenya).

ednan **nandë** (2) ("ñ") "harp" (*noun*) (*ÑGAN/ÑGÁNAD*)

ednaneruaL **Laurenandë** "Gold-valley" = Lórien (the land, not the Vala) (*UT*:253)

ednat **tandë** "thither" (*MC*:215; *this is "Qenya"*)

ednavevswU **Usvewandë** "way of escape" (*LT2*:336)

ednayricalaC **Calaciryandë**, "the region of *Eldamar* (Elvenhome) in and near the entrance to the ravine, where the Light was brighter and the land more beautiful" (*RGEO*:70)

edne **endë** "core, centre, middle" (*NÉD*, *EN*), also translated "heart", but not referring to the physical organ; it literally means "centre" and refers to the *fëa* (soul) or *sáma* (mind) itself. (*VT39*:32)

ednel **lendë** "left, went" (pa.t. of *lelya-* "go") (*FS*, *LR*:47, *SD*:310, *WJ*:362), or, according to the *Etymologies*, the pa.t. of *linna-* "go" and *lesta-* "leave" (*LED*, *ELED*)

ednelE **Elendë** "Elvenhome", regions of Valinor where the Elves dwelt and the stars could be seen (*MR*:176, *ÉLED*)

ednen [**nendë**] (2) "slope" (*DEN*, *struck out*)

ednen **nendë** (1) "pool" (*NEN*)

edneol **loëndë** "year-middle", the middle (183rd) day of the year, inserted between the months of **Nárië** and **Cermië** (June and July) in the Númenórean calendar and the Steward's Reckoning (*Appendix D*)

ednep **pendë** "slope, downslope, declivity" (*PEN/PÉNE*D)

ednepma **ampendë** "upward slope" (*PEN/PÉNE*D)

edner **rendë** pa.t. of *rerin* (*RED*)

ednerem **merendë** "feast, festival" (also **meren**, **merend-**) (*MBER*)

edneuq **quendë** "Elf", the little-used sg. of **Quendi**, q.v. (*KWEN(ED)*, *WJ*:361)

edneuqalaC #**Calaquendë** pl. **Calaquendi** "Elves of the Light, Light-elves" (*SA:kal-*, *SA:quen-/quet-*, *WJ*:361, *WJ*:373); spelt *Kalaquendi* in *Etym* (*KAL*)

edneuqial #**Laiquendë** pl. **Laiquendi** "Green-elves", not much used (translated from Sindarin *Laegil*, *Laegelrim*) (*WJ*:385, *SA:quen-/quet-*, *LÁYAK*)

edneuqiroM #**Moriquendë** pl. **Moriquendi** "Dark Elves" (*SA:mor*, *WJ*:361, 373).

edneuqrat #**tarquendë** pl. **tarquendi** ("q") "High-elves" = Lindar (= the later *Vanyar*; Tolkien revised the names) (*TÁ/TA3*)

edneuqruN #**Nurquendë** pl. **Nurquendi** ("q") "Gnomes" (lit. "Deep Elves") (*NÚ*)

ednev **vendë** < **wendë** "maiden" (*WEN/WENED*)

ednew **wendë** "maid" (*GWEN*), **wendë** > **vendë** "maiden" (*WEN/WENED*). Early "Qenya" also had **wendi** "maid, girl", but this would be a plural in mature Quenya. (*LT1*:271)

ednewlaL **Lalwendë** (also short **Lalwen**) "Laughing Maiden", fem. name (*PM*:343)

edney **yendë**, **yen** "daughter" (*YÔ/YON*. *This word replaced another form, but the latter may have been restored; see yeldë.*)

ednif **findë** "hair" (especially of the head) (*PM*:340), "a tress or plait of hair" (*PM*:345), "tress, braid of hair, lock of hair" (*SPIN*) This may obsolete earlier "Qenya" **findë** "cunning" (prob. noun) (*LT1*:253)

edniht **thindë** (**þindë**) older form of **sindë**, q.v., preserved in Vanyarin (*WJ*:384, *there spelt with the special letter þ, not the digraph th*)

ednil **lindë** "air, tune, singing, song" (*SA:gond*, [*LIN*², [*GLIN*]); **lindelorendor** "music-dream-land"; see **laurelindórenan lindelorendor...** (*LotR2:III ch. 4*, cf. *Letters*:308)

ednil **lindë-** "sing" (*LT1*:258; *in mature Quenya*)

*lir-*

ednilignit **tingilindë** "a twinkling star" (*TIN*)

edniliom **morilindë** "nightingale" (*MOR*)

ednilodnO **Ondolindë** "Gondolin" (*SA:gond*); see **Ondo**. Earlier "Qenya" has **Ondolinda** (*changed from Ondolin*) "singing stone, Gondolin" (*LT1*:254)

edniloron **norolindë** "tripping lightly" (*MC*:215; *this is "Qenya"*)

ednin **nindë** "fragile, thin" (*NIN-DI*)

ednir **rindë** "circle" (*RIN*)

ednirehT **Therindë** (**þerindë**) "Needlewoman", original form of **Serindë**, before the shift **th** > **s** (*PM*:333)

ednireS **Serindë** fem. name; "Broideress" (*Silm*) or "Needlewoman" (*PM*:333). Original form **Therindë**, q.v.

ednis **sindë** (**þ**) "grey, pale or silvery grey" (the Vanyarin dialect preserves the older form **þindë**) (*WJ*:384, *THIN*; *in SA:thin(d) the form given is sinda*, cf. also **sindanóriello** "from a grey country" in *Namárië*. **Sindë** and **sinda** are apparently variants of the same word.) See **Sindicollo**.

ednit **tindë** "glint" (noun) (*TIN*)

edniv [**vindë** "blue-grey, pale blue or grey" (*WIN/WIND*)]

edniwh **hwindë** "eddy, whirlpool" (*SWIN*)

ednol **londë** "land-locked haven". In **Alqualondë** "Swan-haven" (*SA*). In the *Etymologies*, stem *LOD*, **londë** is glossed "road (in sea), entrance to harbour" (*LOD*).

ednolauqIA **Alqualondë** "Swan-road, Swan-haven", capital of the Teleri (*ÁLAK*, *LOD*, *KHOP* [*there spelt Alqualonde*], *Silm*).

ednolirih **Hirilondë** "Haven-finder", name of a ship (*UT*:192)

ednolognl **Ingolondë** "Land of the Gnomes" (Belieriand, "but before applied to parts of Valinor") (*ŃGOLOD*)

ednulu **ulundë** "flood" (*ULU*)

edram #**mardë** "hall"; only pl. **mardi** is attested (*Nam, RGEO:66*)

edramoro \***oromardë** "high-hall", pl **oromardi** (*Nam, RGEO:66*)

edre **erdë** (1) "seed, germ" (*ERÉD*), (2) **erdë** "singularity", the person as a whole (*MR:216*)

egnaf **fangë** "long beard" (*GL:34*)

egnet **tengë** "indicated" - pa.t. of **tëa?** (*VT39:6*)

egnir **ringë** 1. (adj.) "cold", also **ringa** (which form is to be preferred); 2. (noun) "cold pool or lake (in mountains)" (*RINGI*)

egnit **tingë** "twang" (*TING/TANG*)

egniw **wingë** "foam, crest of wave, crest" (*WIG*); "foam, spindrift" (*LT1:273*). Also **winga**.

ei **-ië** (1) infinitive (or gerundial) ending, attested in **enyalië**, q.v. (*CO*)

ei **-ië** (2) "is", **-ier** "are", stative verb suffix occurring in *Fíriel's Song*: **númessier** "they are in the west", **meldielto** "they are...beloved", **talantië** "he is fallen", **márië** "it is good" (< \***númessë** "in the west", **melda** "beloved", \***talanta** "fallen"); future tense **-iéva** in **hostainiéva** "will be gathered" (< \***hostaina** "gathered"). Compare **ye** "is", **yéva** "will be", verbs that also occur in *Fíriel's Song*. This suffix is probably not valid in mature Quenya: **-ië** is an infinitival or gerundial ending in *CO*, for **ye** "is" we here find **ná**, and the phrase "lost is" is **vanwa ná**, not \***vanwië**.

eil **lië** "people" (*LI, Narqelion*), in **Eldalië** (q.v.); possessive #**liéva** in **Mindon Eldaliéva** (q.v.)

eiladIE **Eldalië** "the Elven-folk" (often used vaguely to mean all the race of Elves, though it properly did not include the Avari) (*WJ:374, ÉLED*; possessive **Eldaliéva** in the name **Mindon Eldaliéva**, q.v.)

eilaV **Valië** female Vala, pl. **Valier** attested (*Silm*)

eilayne **enyalië** "to recall", "to commemorate", with infinitival ending **-ië**; dative **enyalien** "for the recalling", "[in order] to recall" in *CO*.

eilayt **tyalië** "sport, play, game" (*TYAL, LT1:260*)

eiledneuQ **Quendelië** ("q") \*"the People of the Elves" (*KWEN(ED)*)

eilessol **losselië** "white people" (*MC:216*)

eileuq **quelië** "waning" in **Narquelië**, q.v.

eileuqraN **Narquelië** tenth month of the year, "October" (*Appendix D*); the word seems to mean "Fire-waning", "Sun-waning". Compare **narqelion** ("q"), q.v.

eilleleT **Telellië** "Teler-folk" (*TELES*)

eimiaT **Taimië**, **Taimë** "the sky" (*LT1:268*; rather **menel** in mature Quenya)

eimla **almië** "blessedness, 'blessings', good fortune, bliss" (*GALA*)

eimreC **Cermië** seventh month of the year, "July" (*Appendix D*)

ein **nië** "tear" (*NEI, LT1:262, LT2:346*); apparently **nie** in *MC:221*

einássam **massánië** "breadgiver", used as a title of the highest woman among any Elvish people, since

she had the keeping and gift of the *coimas* (lembas). Also translated simply "Lady" (*PM:404*)

einatniT **Tintanië** "Kindler" = Varda (*TIN; Tintánië under *TAN*)*

eináv **vánië** an augmentless perfect of **auta-** (q.v.) that may occur in verse; regular form **avánië** (*WJ:365*)

eináva **avánië**, pl. **avánier** perfect tense of **auta-**, q.v. (*WJ:365*)

einédudIA **Aldudénië** "Lament for the Two Trees" (a strange word, since Quenya does not permit intervocalic *d* as in this word - perhaps the Vanyarin dialect of Quenya did) (*Silm*)

einemoy **yomenië** "meeting, gathering" (of three or more coming from different directions) (*WJ:407*)

einev **venië** "shape, cut" (prob. noun) (*LT1:254*)

einif **finië** "cunning" (prob. noun) (*LT1:253*)

einnavaY **Yavannië** name of the ninth month of the year, "September" (*Appendix D, SA:yávë*)

einras **sarnië** "shingle, pebble-bank" (*UT:463*)

einrom **mornië** "darkness" (*Nam, RGEO:67*).

Early "Qenya" also has **Mornië** "Black Grief", "the black ship that plies between Mandos and Erumáni" (*LT1:261*). This is probably a compound **mor-** "black" and **nië** "tear".

einúdnA **Andúnië** (apparently a variant form of **andúnë**) (place-name, a city and port on the western coast of Númenor, said to mean "sunset"). (*Appendix A, Silm, UT:166, NDÚ*)

eir **rië** "crown" (*RIG*)

eira **arië** "daytime" (*AR<sup>1</sup>*)

eirám **márië** "it is good" (*FS*; from **mára** "good"; the stative-verb suffix **-ië** is hardly valid in mature Quenya)

eiramA **Amarië** (fem. name; perhaps derived from **mára** "good") (*Silm*)

eiráman **namárië** "farewell" (*Nam, RGEO:67*)

eiráN **Nárië** sixth month of the year, "June" (*Appendix D*); derived from the stem (a)nar- having to do with fire or sun.

eiráT **tárië** "height", allative **tárienna** "to [the] height" (*LotR3:VI ch. 4, translated in Letters:308*)

eiratnauQ **Quantarië** "Day of Completion, Oldyear's Day" (*PM:127*) (= the **quantien** of the *Etymologies*)

eirayniV **Vinyarië** "Newyear's Day" (*PM:127*)

eirev **verië** "boldness" (*BER*)

eiriaf **faië** "freedom" (*LT1:250*)

eiríminraC **Carnimirië** "Red-jewelled", the rowan-tree in Quickbeam's song (*LotR2:III ch. 4, SA:caran*), also translated "with adornment of red jewels" (*Letters:224*; where the reading "*carnemírie*" occurs)

eiródnI **Lindórië** fem. name, perhaps \*"She that arises in beauty" (compare **Melkor** "He that arises in Might") (*Silm*). Cf. **linda**.

eirón #**nórië** "country", in **sindanórië** (see **sinda**) (*Nam, RGEO:67*)

eisih **hisië** "mist" (*Nam, SA:hith*); also **hisë**.

eissalo **olassië** "collection of leaves, foliage" (*Letters:283*)

eisua **ausië** "wealth" (*LT2:336*)

eit **tië** "path, course, line, direction, way" (TE3); pl. **tier** in *Namárië* (*Nam*, RGeo:67); **tielyanna** "upon your path" (UT:22 cf. 51; **tie-lya-nna** "path-your-upon")

eitál **lātië** "openness" (VT39:23)

eithapauqa **aquapahtië** "privacy" (literally "fully-closedness", of a mind that closes itself against telepathic transfers) (VT39:23)

eitnalat **talantië** "he is fallen" (FS; see **-ië** #2 concerning the doubtful authority of this stative verb ending in mature Quenya)

eitnalata **atalantië** "Downfall", said to be a normal noun-formation in Quenya (Letters:347).

eitnemo **omentië** "meeting" (meeting or junction of the directions of two people) (WJ:367), \***omentiëlva** "our meeting", only attested in the genitive: **omentiëlvo** "of our meeting". See **-lva**. Concerning the alternative reading **omentiëlmo**, see **-lma**.

eitsewgnat **tengwestië** "Language" as abstract or phenomenon (WJ:394)

eiuqne **enquië** Eldarin six-day week, pl. **enquier** (Appendix D)

eiv **vië** "manhood, vigour" (WEG)

eiváy **yávië** "autumn" (SA:yávë); "autumn, harvest", in the calendar of Imladris a precisely defined period of 54 days, but also used without any exact definition (Appendix D); **yáviérë** "Autumn-day", a day outside the months in the Steward's Reckoning, inserted between **Yavannië** and **Narquelie** (September and October) (Appendix D)

eivet **tevië** "hatred" (LT1:268); also **tevin**

eivioc **coivië** ("k") "awakening", noun (LT1:257; in mature Quenya **cuivië**, as in **Cuiviënen**)

eiviuq **cuivië** "awakening", noun (early "Qenya" **coivië**, q.v.) In **Cuiviënen**, "Water of Awakening" (SA:cuivië, SA:nen, KUY; spelt with a **k** in the Etymologies)

eivnav **vanwië** "the past, past time" (WAN)

eivnorov **voronwië** "endurance, lasting quality" (BOR)

ekólugna **angulókë** "dragon" (LOK)

elabma **ambalë** "yellow bird, 'yellow hammer'" (SMAL)

elambut **tumbalë** apparently an extended form of **tumba** "deep valley" (Letters:308; SA:tum and TUB gives **tumbo** "valley, deep valley"). In **tumbalemorna** "deepvalleyblack" or (according to SA:tum) "black deep valley", also **tumbaletaurëa** "deepvalleyforested"; see **Taurelilómëa-tumbalemorna...**

elác **calë** ("k") "light" (Markirya; in early "Qenya", **calë** meant "morning", LT1:254)

elacia **aicalë** ("k") "a peak" (AYAK)

elacnA **Ancalë** ("k") "radiant one" = Sun (KAL)

elacnam **mancalë** ("k") (MBAKH)

elacúy **yúcalë** ("k") "twilight" (KAL)

elai [**ialë** "everlasting" (GEY); replaced by **oialë**]

elaio **oialë** "everlasting [?age]" (Reading of gloss uncertain) (OY) Used as an adverb "everlastingly" in *Namárië* (*Nam*, RGeo:67)

elamma **ammalë** "yellow bird, 'yellow hammer'" (SMAL)

elatial **laitalë** "praising", isolated from **Eruaitalë** (UT:166, 436)

elatialurE **Eruaitalë** "Praise of Eru", a Númenórean festival (UT:166, 436)

elatnah **hantalë** "thanksgiving", isolated from **Eruhantalë** (UT:166)

elatnahurE **Eruhantalë** "Thanksgiving to Eru", a Númenórean festival (UT:166, 436)

elatneuq **quentialë** ("q") "account, history" (KWET), "narration, History" as abstract, but the word may also be used with a particular reference, as in **quentialë Noldoron** or **quentialë Noldorinwa** "the history of the Noldor", referring to the real events rather than an account of them: "that part of [universal] History which concerned the Noldor". (VT39:16; in this source the spelling really is "quentale" rather than "qentale")

elatneuqemúl **lúmequentialë** ("q") "history" (LU, KWET)

elatroh **hortalë** "speeding, urging" (KHOR)

elatrun **nurtalë** "hiding" (evidently a verbal stem #nurta- "hide" with the verbal noun ending **-lë**); **Nurtalë Valinóreva** "the Hiding of Valinor" (Silm)

elatsev **vestalë** "wedding" (BES) (under WED the word was defined as "oath", but this was struck out)

elatson **nostalë** "species, kind" (LT1:272)

elauqnu **unqualë** ("q") "agony, death" (KWAL)

elauy **yualë** "twilight" (KAL)

elawgnu **ungwalë** "torture" (ÑGWAL)

elayrem **meryalë** "holiday" (MBER)

elaytni **intyalë** "imagination" (INK/INIK)

eldiratI **Itarildë**, **Itaril** (\***Itarill-**), **Itarillë** fem. name, Sindarized as **Idril** (PM:346, 348; SA:ril). (In earlier sources, Tolkien used **Irildë** as the Quenya form of **Idril**.)

elbmal **lambelë** "Language" (especially with reference to phonology). "phonetics" (VT39:15)

elecian **naicelë** ("k") "sharp pain" (NÁYAK)

elecnet **tencelë** ("k") "writing system, spelling" (TEK)

elednagorov **vorogandelë** (read \***vorogandelë**, **voronǵandele**) "harping on one tune", continual repetition (BOR)

elednan **nandelë** ("ñ") "harping" (ÑGAN/ÑGÁNAD)

elednew **wendelë** "maidenhood" (LT1:271)

elednil **lindelë** "music" (LIN<sup>2</sup>, LT1:258 - #**lindalë** in **Ainulindalë**).

eledniw **windelë** "loom" (LT1:254)

elepo **opelë** "walled house or village, 'town'" (PEL(ES))

elet **telë**- "finish, end" (intransitive), also "be the last thing or person in a series or sequence of events" (WJ:411; **telë** may be taken as the 3. person aorist of a stem **tel-**)

eletce **ectelë** ("k") "fountain", also **cectelë** ("k") (LT1:257, LT2:338; in mature Quenya **ehtelë**)

eletcec **cectelë** ("k") "fountain" (LT1:257, LT2:338; in mature Quenya **ehtelë**)

elethe **ehtelë** "issue of water, spring" (SA:kel-, KEL, ET)

eletneuq **quentialë** ("q") "sentence" (LT2:348)

eletor **rotelë** "cave" (LT2:347)  
 elette **ettelë** "outer lands" (ET)  
 elewgnēt **tengwelë** ("e") "Language" (in all its aspects), a general word for the grouping and composing of *tengwi* (linguistic "signs", phonemes) into a linguistic system (VT39:16)  
 elí **ilë** "star" (LT1:269; use rather **elen**, **él** in mature Quenya.)  
 eliam **mailë** "lust" (MIL-*IK*)  
 eliat **tailë** "lengthening, extension" (TAY)  
 eliu **uilë** "long trailing plant", especially "seaweed" (UY)  
 eliuc **cuilë** ("k") "life, being alive" (KUY)  
 elium **muilë** "secrecy" (MUY)  
 eliut **tuilë** "spring, spring-time", also used = "dayspring, early morn" (TUY, VT39:7), in the calendar of Imladris a precisely defined period of 54 days, but also used without any exact definition. Cf. **tuiléré**, q.v. (Appendix D) - In early "Qenya", the word **tuilë** is glossed "Spring", but it is said that it literally refers to a "budding", also used collectively for "buds, new shoots, fresh green" (LT1:269). Cf. mature Quenya **tuima**.  
 eliuotN **Nótuilë** alternative name of May (PM:135)  
 eliuotra **artuilë** "dayspring, early morn" (TUY)  
 eliuotrE **Ertuilë** alternative name of April (PM:135)  
 elív **vilë** "gentle breeze" (LT1:273)  
 ellaf **fallë** "foam" (PHAL/PHÁLAS)  
 ellam **mallë** pl. **maller** "street" (MBAL, LR:47, 56, LT1:263, SD:310)  
 ellan **nallë**, **nal** "dale, dell" (LT1:261)  
 ellatnit **Tintallë** "Kindler", a title of Varda who kindled the stars (TIN, Nam, RGEO:67). From **tinta-** "kindle, make to sparkle" (MR:388)  
 elle **ellë** "came", pl. **eller** with a plural subject (MC:215; this is "Qenya")  
 ellednan **nandellë** ("ñ") "little harp" (ÑGAN/ÑGÁNAD)  
 elleh **hellë** "sky" (3EL; a distinct word **hellë** "frost" was struck out, see *KHEL*.)  
 elleir **riellë** "a maiden crowned with a festival garland" (PM:347), also short form **riel** (\***riell-**) "garlanded maiden" (SA:kal-). In **Altariel**, **Altariellë**.  
 elleleT **Telellë** "little elf" (also **Teler**); the **Telelli** are said to be "young Elves of all clans who dwelt in Kôr to perfect their arts of singing and poetry" (LT1:267; see **Teler**)  
 ellemiuq **quimellë** "lady" (GL:45)  
 ellen **nellë** "brook" (NEN)  
 elleso **osellë** "sister, [female] associate" (THEL/THELES, WÓ). Cf. **otorno**.  
 ellet **tellë** "rear" (TELES)  
 elleuq **quellë** "fading", in the calendar of Imladris a precisely defined period of 54 days, but also used without any exact definition, for the latter part of autumn and the beginning of winter (Appendix D)  
 elleuqón **Nóquellë** alternative name of October (PM:135)  
 elleuqrE **Erquellë** alternative name of September (PM:135)

elleyh **hyellë** "glass" (KHYEL(ES) )  
 elleyn **nyellë** "bell" (NYEL)  
 elleyt **tyellë** "grade" (pl. **tyeller** attested) (Appendix E)  
 ellin **nillë** ("ñ") a star-imagine on **Nur-menel** (q.v.), from a stem *ngil-* "silver glint" (MR:388)  
 elliratl **Itarillë**, **Itaril** (\***Itarill-**), **Itarildë** fem. name, Sindarized as *Idril* (PM:346, 348; SA:ril). (In earlier sources, Tolkien used **Irlidë** as the Quenya form of *Idril*.)  
 elliteynileH **Helinyetillë** "Eyes of Heartsease", a name of the pansy (LT1:262)  
 elloron **norollë** "cart" (GL:31)  
 ellu **ullë** intr. pa.t. of **ulya-**, q.v. (ULU). Cf. **ullier** "poured", a pl. past tense of **ulya-** "pour" occurring in LR:47; read probably \***uller** in mature Quenya. In SD:247, **ullier** is translated "should flow".  
 elo **olë** "three" (LT1:258; in mature Quenya **neldë**)  
 elóf **fólë** "secrecy, a secret" (LT2:340; "Qenya" spelling **fólë**)  
 elogn **Ingolë** "Science/Philosophy" as a whole (PM:360; WJ:383 has **ingolë** ["iñgole"], glossed "lore". In the Etymologies, stem ÑGOL, the word **ingolë** was marked as archaic or poetic and is glossed "deep lore, magic").  
 eloim **moilë** "tarn" (LT2:349)  
 elón **nólë** "long study (of any subject), lore, knowledge" (SA:gúl, also WJ:383 and MR:350, there spelt **ñóle**, the earlier pronunciation. In the Etymologies, stem ÑGOL, the gloss is "wisdom".)  
 eloniav **vainolë** "quiver" (noun) (LT1:271)  
 elót **tólë** "centre" (LT1:269; the word **endë** in to be preferred in mature Quenya)  
 elua **aulë** (1) "invention" (GAWA/GOWO); evidently connected to or associated with **Aulë**, name of the Vala of craft (GAWA/GOWO, TAN); adopted and adapted from Valarin (WJ:399)  
 elua **aulë** (2) "shaggy" (LT1:249; this "Qenya" word may have been obsoleted by # 1 above)  
 eluan **naulë** "wolf-howl" (ÑGAW; this must represent earlier \***ñaulë** = \***ngaulë**; these forms are not given in Etym, but compare **ñauro**. In *Tengwar* writing, the initial N would be represented by the letter **noldo**, not **númen**.)  
 eluat **taulë** "great tree" (LT1:267)  
 elubmul **lumbulë** "(heavy) shadow" (Nam, RGEO:67)  
 elúht **thúlë** (**púlë**) see **súlë**  
 eluim **miulë** "whining, mewling" (MIW)  
 eluis **siulë** "incitement" (SIW)  
 elús **súlë** (**p**) "spirit, breath", also name of *tengwa* 9; originally **thúlë** (**púlë**), before the shift **th** > **s** that occurred shortly before the rebellion of the Noldor (Appendix E, THÚ)  
 em **me** "us"; **mel-lumna** "us-is-heavy", sc. \*"**is heavy for us**" (LR:47, **mel-** is evidently an assimilated form of \***men** "for us", dative of **me**); dual **met** "us (two)"  
 emárauqIA **Alquarámë** ("q") "Swan-wing" (LT2:335)  
 emáuq **quámë** ("q") "sickness" (KWAM)

emáy **yámë** "yawning" (*MC:214; cf. the stem YAG in the Etymologies*)

emayrotna **antoryamë** "strengthening", used of various manipulations of a stem, such as lengthening vowels or consonants or turning a consonant or a vowel into a "blend" (see *ostimë*) (*VT39:9*)

emeló **ólemë** "elbow" (*LT1:258*)

emelón **nólemë** "deep lore, wisdom" (*LT1:263*).

Would represent earlier \***ñólemë** and should be spelt accordingly in Tengwar. Perhaps replaced by **Noimë** in mature Quenya.

eménel **lenémë** "with leave" (+ gen: "with leave of") (*SD:246*)

emiah **haimë** "habit" (*KHIM*)

emial **laimë** "shade" (*DAY*)

emiar **raimë** (*evidently a misreading for \*roime*) "hunt, hunting" (*ROY<sup>1</sup>*)

emiaT **Taimë**, **Taimië** "the sky" (*LT1:268; rather menel in mature Quenya*)

emiay **yaimë** "wailing" (noun), from which is derived the adjective **yaimëa** "wailing", pl. **yaimië** in *Markirya*

emilacnA **Ancalimë** fem. name, \*"**Most Bright One**"

emilúS **Súlimë** third month of the year, "March". The word apparently means \*"**windy one**" (*Appendix D; SA:súl; not capitalized in the latter source*). Early "Qenya" has **súlimë** "wind" (*LT1:266*)

eminéN **Nénimë** second month of the year, "February" (*Appendix D*)

emior \***roimë** - see **raime** (*ROY<sup>1</sup>*)

emirÚ **Úrimë** (in some editions **Urimë**, but this seems to be an error; cf. **úrë** "heat") eighth month of the year, "August" (*Appendix D, SA:ur-, UT:302*)

emisíH **Hísimë** eleventh month of the year, "November" (*Appendix D, SA:híth*). The Quenya word seems to mean "Misty One".

emitso **ostimë** (pl. **ostimi** is attested) "blend", term for a kind of "strengthened" elements within a stem, where a single sound has been expanded into two different elements while maintaining a unitary effect and significance: such as *s-* being turned into *st-*, or *m* being strengthened to *mb*. (*VT39:9*)

eml -**lmë** pronominal ending for inclusive "we", sc. "we" including the person that is spoken to. Exemplified in **laituvalmet** "we shall bless them" (**lait-uva-lme-t** "bless-shall-we-them") (*LotR3:VI ch. 4, translated in Letters:308*)

emlal **lalmë** "elm-tree" (*ÁLAM*)

emlala **alalmë** "elm, elm-tree" (*ÁLAM, LÁLAM, LT1:249*)

emlan [**nalme**] ("ñ") "clamour" (*ÑGAL/ÑGALAM*)

emlap **palmë** "surface" (*PAL*)

emlas **salmë** "harp-playing" (*LT1:265; rather nandelë in mature Quenya*)

emlawgn **ngwalmë** see **nwalmë**

emlawN **nwalmë** "torment", also name of tengwa 20. Originally pronounced **ngwalmë**; initial **ng** had become **n** in Third Age pronunciation (*Appendix E*)

emlay **yalmë** "clamour" (*ÑGAL/ÑGALAM*)

emlem **melme** "love" (noun) (*MEL*)

emlet **telme** "hood, covering"; ablative in the phrase **telmello telmanna** "from hood to base, from crown to foot, top to bottom" (*TEL/TELU*)

emley [**yelmë**] (not glossed; the etymology may suggest \*"**friendship**") (*YEL, struck out*)

emlic **cilmë** "choosing" (isolated from **Essecilmë** "name-choosing", q.v.) (*MR:214*); also in **cilmessi** ("k") "self-names", literally names of personal choice (*PM:339*) (**cilmë** + **essi**, hence \*"**choice-names**"). Sg. \***cilmessë**.

emlicessE **Essecilmë** "name-choosing", an Eldarin ceremony where a child named him- or herself according to personal **lámatyávë** (q.v.) (*MR:214, 471*).

emlim **milmë** "desire, greed" (*MIL-IK*)

emlin **nilmë** "friendship" (*NIL/NDIL*)

emlis **silmë** "starlight", also name of tengwa 29 (*Appendix E*); **silmë nuquerna** "s reversed", name of tengwa 30, similar to normal **silmë** but turned upside down (*Appendix E*). In the *Etymologies*, stem SIL, **silmë** is defined as the "light of Silpion" (Telperion), and also a poetic word for "silver".

emlisi **isilmë** "moonlight", occurring in *Markirya*; free translation "the moon" in *MC:215* (**isilmë ilcalassë**, lit. "moonlight gleaming-in" = "in the moon gleaming")

emloh **holmë** "odour" (*ÑOL*)

emloN **Noimë** ("ñ") "knowledge, Philosophy (including Science)" (*PM:360 cf. 344*)

emlos **solmë** "wave" (*LT1:266*)

emluaq **qualmë** ("q") "agony, death" (*KWAL, LT1:264*)

emluy **yulmë** (1) "drinking, carousal" (*WJ:416*)

emluy **yulmë** (2) "red [heat]" (*the gloss was illegible*) (*YUL*)

emm -**mmë** pronominal ending, exclusive "we", seen in **vammë** "we won't" (*WJ:371*)

emma **ammë** "mother" (*AM<sup>1</sup>*)

emódnit **tindómë** "starry twilight, starlit dusk" (*DOMO, TIN, SA:tin*), usually of the time near dawn, not near evening (*SA:tin*)

emódnú **undómë** "twilight", usually of the time near evening, not near dawn (that is **tindómë**)

emól **lómë** as "dusk". In **Lómion** "Child of Twilight [dusk]", the Quenya name Aredhel secretly gave to Maeglin (*SA*). Otherwise **lómë** is usually defined as "night" (*Letters:308, LR:41, SD:302, SA:dú*); the *Etymologies* defines **lómë** as "Night [as phenomenon], night-time, shades of night" (*DO3/DÓ, LUM, DOMO*). In early "Qenya" the gloss was "dusk, gloom, darkness" (*LT1:255*). Cf. **lómelindë** pl. **lómelindi** "nightingale" (*SA:dú, LR:41; SD:302, MR:172, DO3/DÓ, LIN<sup>2</sup>, TIN*). Derived adjective \***lómëa** "gloomy" in **Lómëanor** "Gloomyland"; see **Taurelilómëa-tumbalemorna...**

emóladla **Aldalómë** place-name \*"**Tree-night**" or \*"**Tree-twilight**" (*LotR2:III ch. 4*)

emóliriW **Wirilómë** a name of the great Spider (Ungoliant) (*LT1:254*)

emólisiH **Hísilómë** (place-name) "Hithlum" (*SA:híth, LUM*)

emonis **sinómë** "in this place" (*EO*)

emorO **Oromë** name of a Vala, adopted and adapted from Valarin. Observes Pengolodh, "the Eldar now take the name to signify 'horn-blowing' or 'horn-blower', but to the Valar it had no such meaning" (WJ:400-401, cf. SA:rom and ROM, TÁWAR in Etym). Genitive **Oromëo** and possessive **Oroméva** in WJ:368.

emraC **Carmë** ("k") "art" (UT:459)

emracesE **Essecarmë** "name-making" (MR:214, 470), Eldarin ceremony where the father announces the name of his child. **Essecenta** ("-kenta") "Name-essay" (see **centa**) (MR:415)

emracneio **oiencarmë** "perpetual production" in **oiencarmë Eruo** ("k") "the One's [Eru's] perpetual production", free rendering "God's management of the Drama" (MR:471)

emras **sarmë** "writing" (VT39:8)

emrein **niermë** ??? (Narqelion)

emres **sermë** "friend" (fem.) (SER)

emrewh **hwerme** "gesture-code" (WJ:395)

emreyk **kyermë** "prayer", isolated from

**Erukyermë** (UT:166)

emreykurE **Erukyermë** "Prayer to Eru", a Númenórean festival (UT:166, 436)

emrin **nirmë** "act of will" (VT39:30)

emro **ormë** (1) "haste, violence, wrath", "rushing" (noun) (GOR, KHOR)

emro **ormë** (2) "summit, crest" (LT1:256; this "Qenya" word is probably obsolete by # 1 above)

emroh **hormë** "urgency" (confused with **ormë** "rushing") (KHOR)

emrum **murmë** "slumber" (LT1:261)

emu ál **lá umë** > **laumë** "no indeed not, on the contrary" ("also used for asking incredulous questions") (LA)

emú **úmë** pa.t. of **um-** (and **u-?**) (UGU/UMU)

emual **laumë** < **lá umë** "no indeed not, on the contrary" ("also used for asking incredulous questions") (LA)

emudnu **undumë** "abyss" (Markirya)

emúf **fúmë** "sleep" (noun) (LT1:253)

emúl **lúmë** (1) "time" (LU) or "hour", allative **lúmenna** "upon the hour", elided **lúmenn'** in the greeting **elen síla lúmenn' omentielvo** because the next word begins with a similar vowel. The complete form **lúmenna omentielvo** is found in WJ:367 and Letters:424. Cf. also the compounds **lumenyárë** and **lúmequenta**, q.v.)

emúl **lúmë** (2) "darkness" (one wonders if Tolkien confused **lúmë** "time, hour" and **lómë** "night") (Markirya)

emulauq **qualumë** ("q") "heaving" (MC:214; this is "Qenya")

emúlay **yalúmë** "former times" (YA)

emulec **celumë** ("k") "stream, flow" (KEL, LT1:257); locative pl. **celumessen** ("k") in Markirya (**ëar-celumessen** is translated "in the flowing sea", lit. "in the sea-streams").

emulet **telumë** "dome, roof, canopy" (TEL/TELU, WJ:411 cf. 399; see also **telluma**); "firmament" (MC:214), inflected **telumen** in MC:221 (the latter is "Qenya"). **Telumehtar** "warrior of the sky", older name of

**Menelmacar** = Orion (Appendix E, TEL/TELU, WJ:411); **Telumendil** "Sky-friend", name of a constellation (Silm)

emullay **yallumë** "at last" (FS)

emullu **ullumë** an word occurring in *Fíriel's Song*, evidently meaning "not for ever". Cf. **ú-**, **lúmë**.

emún **númë** "going down, occident" (Letters:361). Apparently meaning "west" in **númeheruen** and **numeheruvi**; indeed **númë** was glossed "West" in early "Qenya" (LT1:263).

emunef **fenumë** "dragon" (LT2:341 - but **lókë** is the normal word in mature Quenya)

emúnoroS **Soronúmë** (P?) (name of a constellation, apparently incorporating **oron** "eagle") (SA:thoron)

emure **erumë** "desert" (ERE)

emús-en **ne-súmë** ??? (Narqelion)

en **ne** ??? = **n-** in **n-alalmino** (Narqelion)

enác **cánë** ("k") "valour" (KAN)

enaclam **malcanë** ("k") "torture" (LT1:250)

enaclav **valcanë** ("k") "vague" (MC:213; this is "Qenya")

enacrac **carcanë** ("k") "row of teeth" (KARAK). In early "Qenya", **carcanë** meant "snarling", adj. (MC:213)

enáf **fánë**, **fána** "white" (Markirya - **fánë** as a sg. form may be a misreading)

enagnas **sanganë** "gather" (MC:214; this is "Qenya")

enagnul **lunganë** "bending" (MC:214; this is "Qenya")

enám **mánë** "a spirit that has gone to the Valar or to Erumáni" (LT1:260)

enam **manë** "good (moral)" (sc. "good in a moral sense") (LT1:260)

enár **ránë** "straying, wandering" (noun) (RAN)

enatsalaf **falastanë** "surging", **falastanéro** "was loud with surf" (MC:213, 220; this is "Qenya" - the participle "surging" is **falastala** in mature Quenya)

enatsih **histanë** "fading" (MC:213; this is "Qenya")

enatsual **laustanë** "roaring" (MC:213; this is "Qenya")

enatsup **pustanë** "blowing" (MC:213; this is "Qenya")

enav **vanë** "fair" (LT1:272; in mature Quenya rather **vanya**)

enáv **vánë** past tense of **auta-**, q.v. (WJ:365)

enavú **úvanë** "without beauty", adj. **úvanëa** (VT39:14)

eném **ménë** "on us" (SD:310)

eneret **terenë**, **teren** "slender" (TER/TERES)

enev **venë** "small boat, vessel, dish" (LT1:254)

enév **véne** < **wénë** "virginity" (WEN/WENED)

enévalaC **Calavénë** ("k") "Sun" (lit. "light-vessel", "light-dish") (LT1:254)

enéw **wénë** > **véne** "virginity" (WEN/WENED)

eniauq **quainë** ("q") "wailing (pl.)" (MC:213; this is "Qenya")

eniav **vainë** "sheath" (LT1:271)

enif **finë** "a hair" (PM:340) or "larch" (SPIN)

eníl **línë** "cobweb" (SLIG)

enilia #**ailinë** (nominative uncertain) a "Qenya" word for "shore, beach" (mature Quenya **hresta**). Only attested in inflected forms: sg. ablative **ailinello** "shore-from" (MC:213), sg. locative **ailinisse** "on shore" (MC:221), pl. locative **ailissen** "on beaches" (for \***ailinissen?**) (MC:221)

enim **minë** "one" (MINI)

enioviam **maivoinë** "great longing" (LT2:345)

enipmit **timpinë** "spray" (LT1:268)

enit **tínë** "shining" (MC:213; this is "Qenya")

eniudnuN **Nunduinë** "West-flow", name of a river in Númenor (UT:168)

eniuf **fuinë** "deep shadow" (PHUY; cf. "Qenya" **fuin** "night" in MC:221)

enih **huinë** "deep shadow" (PHUY), "gloom, darkness" (SA:fuin), also used for "shadow" = Sauron (LR:56). With prefix **nu-** "under" and allative ending **-nna** in **nuhuinenna** (SD:246); also **unhuinë** "under-shadow" (LR:47).

enihunu **unhuinë** "under-shadow" (LR:47); see

**huinë**.

enihurun **nuruhuinë** "death-shadow" (LR:47, 56, SD:310)

ennal **lannë** "tissue, cloth" (LAN)

ennav **vannë** pa.t. of **vanya-** (WAN)

ennevar **ravennë** "she-lion" (LT1:260)

enó **ónë** pa.t. of **onta-** "beget, create" (ONO)

enódnil **Lindónë**, **Lindon** "Lindon", place-name (WJ:385)

enolh #**hlonë** pl. **hloni** "sounds" (or may the sg. be #**hlon?** #**hlón?**) (WJ:394)

enóllavA **Avallónë** Haven and city on Tol Eressëa. In the *Akallabëth* the city is said to be so named because it is "of all cities the nearest to Valinor", but the etymology is not further explained. The *Etymologies* gives **Avalóna** "the outer isle" = Tol Eressea (LONO, (AWA) )

enóno **onónë** - see *eróno* (= **onóre**)

enórabmA **Ambarónë** "uprising, sunrise, Orient" (AM<sup>2</sup>)

enrac **carnë** "red" (SA:caran, MC:214, KARÁN - spelt with a **k** in the two latter sources), not to be confused with the past tense of **car-** (**carin**).

enraf **farnë** "dwelling", in **orofarnë**

enraforo **orofarnë** "mountain-dwelling" (LotR2:III ch. 4, translated in Letters:224)

enras **sarnë** "strong place" (SAR)

enrav [varnë] (2) "protection" (BAR)

enrav **varnë** (1) "brown, swart, dark brown", in compounds **varni-** (BARÁN)

enref **fernë** "beech-tree" (pl. **ferni** given). Also **feren**. (PHER/PHÉREN)

enro **ornë** "tree" (Letters:308, SD:302: "when smaller and more slender like a birch or rowan", *Etym stem ÓR-NI*: "tree, high isolated tree"). For the etymology, see Letters:426. In **ornemalin** "tree-yellow"; see **laurelindórenan lindelorendor...** (LotR2:III ch. 4; cf. Letters:308). Masc. name **Ornendil** "Tree-friend" (Appendix A)

enroc **cornë** ("k") "loaf" (LT1:257)

enros **sornë**, **sor** "eagle" (LT1:266); rather **sorno**, **soron** in mature Quenya

enrut **turnë** pa.t. of **tur-** (TUR)

enúc **cúnë** ("k") "crescent, bow" (LT1:271). Cf.

**cú**.

enúdna **andúnë** "sunset, west, evening" (NDÚ, *Markirya*, SA), also in *Namárië*: **Andúnë** "West" (but the standard Quenya translation of "west" is **Númen**) (Nam, RGeo:66) Cf. **andu-** in **Andúnië**, **Andúril**.

enúl **lúnë** "blue" (LUG<sup>2</sup>, LT1:262; *Namárië* has #**luin**)

enullat **tallunë** "sole of foot" (TALAM, RUN)

enúllein **Niellúnë** "Sirius" (a star), also **Nienninwa** (LT1:262)

ép **pë** "lip", dual **peu** "the two lips, the mouth-opening" (VT39:9). In an earlier source, the *Etymologies*, **pë** was glossed "mouth" (PEG)

eplet **telpë** "silver", **telep-** in some compounds like **Teleporno**; assimilated **telem-** in **Telemnar** (KYELEP/TELEP, SA:celeb, LT1:255, 268; also **tyelpë**, **telep-**, UT:266). The true Quenya descendant of primitive \***kyelepë** is **tyelpë**, but the Telerin form **telpë** was more common, "for the Teleri prized silver above gold, and their skill as silversmiths was esteemed even by the Noldor" (UT:266). **Telperion** the White Tree of Valinor; **Telperien** ("Telperiën"), fem. name including **telp-** "silver" (Appendix A); **Telperinquar** "Silver-fist, Celebrimbor" (SA:celeb - also **Tyelperinquar**); **Telporno**, **Teleporno** "Silver-high" = Sindarin *Celeborn* (Letters:347, UT:266). It seems that **Teleporno** is properly Telerin, Quenyarized as **Telporno**.

epleyt **tyelpë** "silver" (KYELEP/TELEP), etymology also in Letters:426 and UT:266. **Tyelpë** is the true Quenya descendant of primitive \***kyelepë**, but the Telerin form **telpë** was more common, "for the Teleri prized silver above gold, and their skill as silversmiths was esteemed even by the Noldor" (UT:266).

epmat **tampë** "copper" (LT1:268; in mature Quenya **tampë** is [also?] the past tense of **tap-** "stop, block")

epmat **tampë** pa.t. of **tápë**, see **tap-** (TAP)

epmel **lempë** "five" (LEP/LEPEN/LEPEK, GL:53)

epmil **limpë** "(wine), drink of the Valar" (LIP), cf. the early "Qenya" gloss "drink of the fairies" (LT1:258)

epmit **tippë** "fine rain" (LT1:268, *Nargelion*)

epmot **tompë** pa.t. of **top-** (**topë**) (TOP)

ér **rë** "day" (of the sun) (Appendix D); short **-rë** in compounds like **Ringarë**

erá **árë** "day" (PM:127) or "sunlight" (SA:arien). Also name of tengwa 31; cf. also **ar** # 2. Originally pronounced **ázë**; when /z/ merged with /r/, the letter became superfluous and was given the new value **ss**, hence it was re-named **essë** (Appendix E). Also **árë nuquerna** "árë reversed", name of tengwa 32, similar to normal **árë** but turned upside down (Appendix E). –In the *Etymologies*, this word has a short vowel: **arë** pl. **ari** (AR<sup>1</sup>)

eradlon **noldarë** "mole"; also **noipa** (GL:30)

eráf **fárë** "sufficiency, plenitude, all that is wanted" (PHAR)



eragniR **Ringarë** the twelfth and last month of the year, "December" (*Appendix D, SA:ring*); the word seems to mean "Cold-day".

erah **harë, har** "near" (*LT1:253*)

eramla **almarë** "blessedness, 'blessings', good fortune, bliss" (*GALA*)

eramll **llmarë** "starlight", also name of a Maia (*GIL, SA:ilm-*)

erán **nárë**, also short **nár**, "flame" (*NAR', Narqelion*). Translated "fire" in some names, see **Aicanáro, Fëanáro** (where **nár** apparently has the masculine ending -o)

erasat **tasarë, tasar** "willow-tree" (*TATHAR*). In **Tasarinan** "Willow-valley", **Nan-tasarion** "Valley of willows" (*SA:tathar*)

erát **tárë** "in that day", not translated in its first occurrence in *Fíriel's Song*

eratno **ontarë** "begetter, parent" (fem); pl. **ontari** (see **ontani**) covers both sexes. (*ONO*)

eratsey **vestarë** "first-day", the first day of the year (**loa**), immediately before **tuilë** (*Appendix D*)

eráuq **quárë** (also **quár**) "fist" (*SA:celeb, KWAR; in the Etymologies, Tolkien first wrote quár pl. quari, and quár is also found in PM:318. As usual, the Etym forms have q instead of qu.*) According to PM:318, the "chief use [of this word] was in reference to the tightly closed hand as in using an implement or a craft-tool rather than to the 'fist' as used in punching".

eráy **yárë** "former days" (*YA*)

eraynaf **fanyarë** "the skies" (not heaven or firmament - the upper airs and clouds). Note that despite its English gloss, **fanyarë** is a singular word and therefore takes a singular adjective/participle, as in **fanyarë rúcina** "ruined skies" in *Markirya* (see MC:220, note 8 for this translation)

eráyne **enyárë** "in that day" (pointing to the future) (*FS*)

eráynemul **lumenyárë** "history, chronological account" (*NAR<sup>2</sup> - read \*lúmenyárë?*)

ere **erë, eren** "iron" or "steel"; **Eremandu** variant of **Angamandu** (*Angband*) (*LT1:252; "iron" should be anga in mature Quenya, but these words may be used for "steel"*)

eredne **#enderë** pl. **enderi** "middle-days", in the calendar of Imladris three days inserted between the months (or seasons) **yávië** and **quellë** (*Appendix D*)

eréh **hérë** "lordship" (*LT1:272*)

eréillac **calliérë** "shone" ("k") (*MC:220; this is "Qenya" - mature Quenya \*callë, \*caltanë.*)

eréliut **tuilérë** "Spring-day", a day outside the months in the Steward's Reckoning, inserted between **Súlimë** and **Víressë** (March and April). In early "Qenya", **Tuilérë** was simply glossed "Spring" (*LT1:269*).

erés **sérë** "rest, repose, peace" (*SED*); see under **úyë** concerning the sentence **úyë sérë indo-ninya símen** in *Fíriel's Song*

eret **terë, ter** "through" (*Notes on CO, UT:317, TER/TERES, Narqelion*)

erév **vére** "bond, troth, compact, oath" (*WED*)

eréyn **nyérë** "grief" (*LT1:261*), "sorrow" (*GL:60*)

erí [**írë**] (3) "eternal" (read "eternity", as suggested by Christopher Tolkien, but the word was changed to **oirë**) (*GEY*)

erí **irë** (1) "desire" (*ID*)

erí **irë** (2) "when" (relative, not question-word: **irë**)

**Anarinya queluva**, "when my sun faileth" (*FS*)

eria [**airë**] (3) "eternity" (*EY*)

eria **airë** (1) "holy", **airetári** or **Airë Tári** "holy queen" (a title of Varda, PM:363), genitive **aire-tário** "holy-queen's" (*Nam, RGEO:67 - but according to PM:363, airë is the noun "sanctity", while aira is the adjective "holy"*)

eria **airë** (2) "sea" (dat.sg. **airen** given) (*AYAR/AIR*)

eriac **cairë** ("k") "lay" (pa.t. of "lie") (*MC:221; this is "Qenya" - in mature Quenya \*caitanë pa.t. of caita?*)

eriaf **fairë** (1) "phantom, disembodied spirit, when seen as a pale shape" (pl. **fairi** in *Markirya*); also used = "spirit (in general)" (*MR:349*)

eriaf **fairë** (2) "natural death" (as act) (*PHIR*)

eriaf **fairë** (3) "radiance" (*PHAY*)

eriaf **fairë** (4) "free" (*LT1:250*) (use rather **mirima** in mature Quenya)

erial **lairë** (1) "summer" (*Letters:283*), in the calendar of Imladris a precisely defined period of 72 days, but also used without any exact definition (*Appendix D*).

**Oiolairë** "Eversummer"; see **Coron Oiolairë. Lairelossë** "Summer-snow", name of a tree (*UT:167*), perhaps with white flowers.

erial **lairë** (2) "poem" (*GLIR*)

erial **lairë** (3) "meadow" (*LT1:267, GL:39 - perhaps a doubtful word in mature Quenya, since lairë already has to carry two other meanings*)

erialeteM **Metelairë** alternative name of August (*PM:135*)

erialle **Ellairë** alternative name of June (*PM:135*); evidently incorporating **lairë** "summer"; the **el-** part is probably an assimilated form of **er-**, an element meaning *one* or *first*, June being the first summer month.

erialloroC **Corollairë** ("Korollairë") see **Coron Oiolairë**

erialón **Nólairë** alternative name of July (*PM:135*)

erial **nairë** "lament" (*noun*) (*NAY*)

eriapa **apairë** "victory" (*GL:17*)

erialaA **Alatairë** "Great Sea", name of Western Ocean between Beleriand and Valinor, called *Belegaer* in Sindarin (*ÁLAT, AYAR/AIR*)

erialV **Vairë** "the Weaver", name of a Valië, spouse of Mandos (*Silm, WEY*). The name is translated "Ever-weaving" in VT39:10, and it is implied that the archaic form was *\*Wairë* rather than *Weirë*, the reconstruction given in the *Etymologies* (*LR:398*).

erif **firë** pl. **firi** "mortal man" (*PHIR*) ("Firi" is not clearly glossed and may also be an archaic form from which *firë* is derived, since word-final short *\*i* became *e* in Quenya - but since we would rather expect the spelling *\*phiri* if it were an archaic form, it is best taken as the pl. of **firë**.)

eril **lírë** "song", instrumental **lírinen** "in [the] song" or "by [the] song" (*Nam, RGEO:67*)

erím **mírë** "jewel" (*MIR, SA:mîr*). Cf. **Elemmírë**; short form **-mir** in **Tar-Atanamir**. (*SA:mîr*)

erímadrA **Ardamírë** "Jewel of the World", masc. name (*PM:348*)

erímannavay **yavannamírë** "Yavanna-jewel", name of a tree with globed and scarlet fruits (*UT:167*)

erímmelE **Elemmírë** "Star-jewel" (**elen** + **míre**, note assimilation **nm** > **mm**), name of a star/planet (possibly Mercury, *MR:435*, where the spelling is **Elemmírë**); also name of an Elf. (*SA:mîr*)

erímodloN **Noldomírë** lit. "Noldo-jewel", another word for Silmaril (*ÑGOLOD*). Would represent earlier \***Noldomírë** and should be spelt accordingly in Tengwar.

erímull **Ilumírë** "World-jewel", another word for Silmaril (*IL*)

erín **nírë** "tear" (*NEI*)

erio **oirë** "everlasting [?age]" (*Reading of gloss uncertain*) (*OY*)

erioc **coirë** "stirring", in the calendar of Imladris a precisely defined period of 54 days (*Appendix D*), but translated "the first day of Spring" in the *Silmarillion* Appendix (*SA:cuivië*). Early "Qenya" has **coirë** ("k") "life" (*LT1:257*; in later *Qenya*, the word for "life" is **cuilë**; however, cf. the adj. **coirëa** "living" occurring both in an early and a late source).

eriocóN **Nócoirë** alternative name of March (*PM:135*)

eriocrE **Ercoirë** alternative name of February (*PM:135*)

erion **#noirë** "tomb", isolated from **Noirinan**, q.v.

erís **sírë** "river" (*SIR*), "stream" (*LT1:265*)

eró **órë** (1) "heart" (inner mind), also name of tengwa 21. (*Appendix E*) Cf. the description of Galadriel in *PM:337*, that "there dwelt in her the noble and generous spirit (**órë**) of the Vanyar".

eró **órë** (2) "rising" (*ORO*), cf. early "Qenya" **órë** "the dawn, Sunrise, East" (*LT1:264*)

erodlop **poldorë** (not glossed, derived from **polda** "strong, burly") (*POL/POLOD*)

eródnA **Andóré** full form of **Andor**, "land of gift", name of Númenor (*SD:247*)

eróh **hórë** "impulse" (*KHOR*), **hórëa** "impulsion" (*KHOR*) (*should probably mean "impulsive" instead - Christopher Tolkien may have misread the gloss*)

eról **lorë** "slumber" (*LOS*)

erom **morë** "black" (*MOR*), "dark, darkness" (*Letters:282*)

eróm **mórë** "blackness, dark, night, darkness" (*MOR, MC:214*), also given with short vowel: **morë** "dark, darkness" (*Letters:282*)

erón **nórë** "land" (associated with a particular people) (*WJ:413*), "country, land, dwelling-place, region where certain people live, race, clan" (*NÓ, NDOR, BAL*), also used = "people" (*SA:dôr*; however, the normal word for "people" is **lië**). Early "Qenya" has **nórë** "native land, nation, family, country" (in compounds **-nor**) (*LT1:272*)

erónanrA **Arnanóré, Arnanor** "Arnor", Royal Land (so **#arna** = "royal"?) (*Letters:428*)

erónatseL **Lestanóré** "Doriath", gen. **Lestanóréo** (*WJ:369*)

eróno **onóré** "sister" (of blood-kin) (*THEL/THELES, NÓ*; both of these entries in the *Etymologies* as reproduced in LR have the reading "onóne", but the "Old Noldorin" cognate *wanûre* listed in the entry *THEL/THELES* seems to indicate that the *Qenya* word should be **onóré**; the letters *n* and *r* are easily confused in Tolkien's handwriting. There is no clear evidence for a feminine ending **-në** in *Qenya*, while **-rë** is relatively well attested; cf. for instance **ontarë** = female parent, mother.)

erónemúN **Númen(n)óré** "people of the west", confused with **Númendör** "land of the west" (*SA:dôr*); hence **Númenor** as the name of the great isle given to the Edain by the Valar (*FS, LR:56*); full form **Númenóré** (*LR:47, SD:247, NDÜ*); allative **númenóreenna** "to Númenor" (*LR:56*)

eroneWiA **Aiwenorë** (read \***Aiwenóré?**), **Aiwenor** "Birdland" = lower air (*AIWÉ*)

erónilaV **Valinóré** (*BAL, NDOR*), usually shortened **Valinor**, "the land (or people) of the Valar", "Vali-land" (Vali = Valar), land of the Gods in the West (*BAL, NDOR*); cf. **Valandor**. In the early "Qenya Lexicon", **Valinor, Valinóré** is glossed "Asgard", the name of the city of the gods in Norse mythology (*LT1:272*). Possessive (here object genitive) **Valinóreva** in **Nurtalë Valinóreva**, the "Hiding of Valinor" (*Silm*).

erop **porë** "flour, meal" (*POL/POLOD*)

erórana **anaróré** "sunrise" (*ORO*)

erouH **Huorë** "Heart-vigour" (masc. name) (*KHÔ-N*)

eróvurim **miruvóré** "meed", "a special wine or cordial". Also short **miruvor**. Possessive **miruvóreva** "of meed" (*Nam, RGEO:66; WJ:399*) In the "Qenya Lexicon", **miruvóré** was defined "nectar, drink of the Valar" (*LT1:261*).

erú **úrë** "heat", also name of tengwa 36 (*Appendix E*)

erua **aurë** "sunlight, day" (*SA:ur*), locative **auressë** "in (the) morning" in *Markirya*

eruac **caurë** ("k") "fear" (*LT1:257*)

erualaurë "gold", but of golden light and colour, not of the metal. In *Etym* defined as "light of the golden Tree *Laurelin*, gold" - but not properly used of the metal gold (*LÁWAR/GLÁWAR, GLAW(-R)*). In early "Qenya", however, **laurë** was defined as "(the mystic name of) gold" (*LT1:255, 258*) or simply "gold" (*LT1:248, 268*).

erualacaM **Macalaurë** ("Makalaurë"), masc. name, the mother-name (never used in narrative) of **Canafinwë** = Maglor (*PM:353, MAK*); his Sindarin name is seen to be based on his mother-name. In the *Etymologies*, **Macalaurë** is interpreted "Gold-cleaver" (*MAK*)

erualodnU **Undolaurë** "Glorund" (> Glaurung). Also **Laurundo**. (*LT2:341*)

eruam **maurë** "need" (*MBAS*)

eruat **taurë** "(great) wood, forest" (*SA:taur, Letters:308, TÁWAR*), pl. **tauri** in *Markirya*

erúl **lúré** "dark weather" (LT1:259)  
 erúlap **palúré** "surface, bosom, bosom of Earth" (= Old English *fólde*) (PAL); cf. **Palúrien**.  
 erúmoiO **Oiomúré** place-name; \*"Ever-? mist" (*Silm*)  
 erús **súré** "wind", instrumental **súrinen** "in the wind" or more literally \*"by the wind" (*Nam*, *RGEO:66*, *Markírya*); **Súríon** masc.name, \*"Wind-son" (*Appendix A*).  
 Early "Qenya" has **súru** (*MC:213*, *216*, *220*)  
 erút **túré** "mastery, victory" (*TUR*)  
 erutsut **tusturë** "tinder" (LT1:270)  
 esáf **fásë** "gap, gulf" (*GL:36*)  
 esén **nésë** (**Þ**) "youth", also **nessë** (*NETH*)  
 esih **hísë** (1) "mist, fog" (*KHIS/KHITH*). Earlier "Qenya" words, probably obsoleted by this word: (2) "dusk" (LT1:255), (3) "blinking" (?) (*MC:214*)  
 esipmis **simpisë** "piping" (LT1:266)  
 espal **lapsë** "babe" (*LAP*)  
 espel **lepsë** "finger" (*LEP/LEPET*)  
 esput **tupsë** "thatch" (*TUP*)  
 ess -**ssë** locative ending; in **Lóriendessë**, q.v.; pl. -**ssen** in **yassen**, **mahalmassen**, q.v. The endings for part. pl. (-**lissë** or -**lissen**) and dual (-**tsë**) are only known from the Plotz letter.  
 essacia **aicassë** ("k") (1) "mountain peak" (*AYAK*)  
 essacia **aicassë** ("k") (2) "pinetree" (*GL:17*; this "Qenya" word is evidently obsoleted by # 1 above.)  
 essacrac **carcassë**, **carcaras** ("k") "row of spikes or teeth" (LT2:344 - *mature Quenya* has **carcanë**, but these words, especially **carcassë**, may still be valid)  
 essacre **ercassë** ("k") "holly" (*ERÉK*)  
 essadnah **handassë** "intelligence" (*KHAN*)  
 essaev **vëassë** "vigour" (*WEG*)  
 essaf **fassë** "tangled hair, shaggy lock" (*PHAS*)  
 essal **lassë** "leaf", pl. **lassi** (*Nam*, *RGEO:66*, *Letters:283*, *LAS<sup>1</sup>*, *LT1:254*, *VT39:9*, *Narqelion*); gen. **lassëo** "of a leaf", gen. pl. **lassion** "of leaves" (earlier **lassio**) (*WJ:407*); **lasselanta** "leaf-fall", used (as was **quellë**) for the latter part of autumn and the beginning of winter (*Appendix D*, *Letters:428*); hence **Lasselanta** alternative name of October (*PM:135*).  
 essala **alassë** "joy, merriment" (*GALÁS*)  
 essalac **calassë** ("k") "clarity, brilliance" (*GL:39*)  
 essalaf **falassë**, also short **falas** (**falass-**), "shore, beach" (LT1:253, LT2:339); **falassë** "shore, line of surf" (*SA:falas*), "beach" (*PHAL/PHÁLAS*); **Falassë Númëa** "Western Surf" (LT1:253)  
 essalav **valassë** "divinity" (or rather \*"valahood"; the word should probably not be used with reference to the divinity of Eru). (*BAL*)  
 essaleuqinat **taniquelassë** name of tree (*UT:167*), perhaps **Tanique(til)** + **lassë** "leaf"  
 essaluaqial **Laiqualassë** ("q")  
 "Legolas" (Greenleaf) (LT1:267)  
 essamiac **caimassë** ("k") "lying in bed" (*noun*), sickness" (*KAY*)  
 essan **nassë** "thorn, spike" (*NAS*)  
 essanrav **varnassë** "security" (*BAR*)  
 essanroto **otornassë** "brotherhood" (*TOR*)  
 essapoh **hopassë** "harbourage" (*KHOP*)

essar **rassë** "horn" (especially on living animal, but also applied to mountains) (*RAS*, *PM:69*)  
 essarat **tarassë** ??? (*Narqelion*)  
 essaraynafrA **Arfanyarassë**, **Arfanyaras** (\***Arfanyarass-**) a "variant or close equivalent" of **Tanique(til)** (*WJ:403*)  
 essatlet **teltassë** "awning" (*GL:70*)  
 essatnail **liantassë** "vine" (LT1:271)  
 essaucial **laiquassë** ("q") "greenness" (LT1:267)  
 essay **#yassë** (1) "in which", pl. **yassen** referring back to a plural noun. (*Nam*, *RGEO:66*)  
 essay **yassë** (2) "once upon a time" (*YA*); writers should rather use **yalúmessë** or **yáressë** of similar meaning to avoid confusion with # 1 above.  
 essayagna **angayassë** "misery" (LT1:249)  
 esse **essë** (1) "name", also later name of tengwa 31, originally called **árë** (**ázë**). (*Appendix E*). Pl. **essi** in *PM:339* and *MR:470*.  
 esse **essë** (2) "beginning" (*ESE/ESET*). This entry was marked by a query in Etym, and a word in the appendices to LotR suggests that it was emended to *YESE/YESET*; we should therefore read \***yessë** for **essë**.  
 essednif **findessë** "a head of hair, a person's hair as a whole" (*PM:345*)  
 esselem **melessë**, **meles** "love" (LT1:262; *rather melmë* in *mature Quenya*)  
 esselima **amilessë** "mothername" (**amil** "mother" + **essë** "name"), name given to a child by its mother, sometimes with prophetic implications (**amilessi tercenyë** "mother-names of insight" (*MR:217*))  
 essemlic **#cilmessë** pl. **cilmessi** "selv-names", literally names of personal choice (*PM:339*) (**cilmë** + **essi**, hence \*"choice-names").  
 essemúlay **yalúmessë** "once upon a time" (*YA*)  
 essen **nessë** "youth"; also **nésë** (*NETH*)  
 essena **anessë** "given (or added) name" (encompassing both **epessi** and **amilessi**) (*MR:217*)  
 essenatsE **Estanessë** "the firstborn", read \***Yestanessë** (\***Yestanessi?**), see **essë** # 2 - but in a later text, Tolkien used **Minnónar** (q.v.) for "the Firstborn" as a name of the Elves, and this form is to be preferred.  
 essenav **vanessë** "beauty" (LT1:272)  
 essenav **venessë** "virginity" (*WEN/WENED*)  
 essepe **epessë** "after-name", nickname, mostly given as a title of admiration or honour (*PM:339*, *UT:266*)  
 esseráy **yáressë** "once upon a time" (*YA*)  
 essere **eressë** "solitude" (*ERE*)  
 esseríV **Viressë** fourth month of the year, "April" (*Appendix D*)  
 esseró **óressë** "in morning" (*MC:214*), evidently the locative of **órë** # 2.  
 essetóL **Lótessë** fifth month of the year, "May"  
 esseuq **quessë** "feather", also name of tengwa 4 (*Appendix E*, *WJ:417*, *KWES*)  
 essev **vessë** "wife" (*BES*)  
 essi **issë** "knowledge, lore" (LT2:339; *rather ista* in *mature Quenya*)  
 essi -**issë** a feminine ending, as in **Írissë** (*PM:345*)

essil **lissë** "sweet" (*Nam, RGEO:66*)  
 essil **-lissë** or **-lissen** ending for partitive pl. locative (*Plotz*); see **-li**  
 essilem **melissë** "lover" (f.) (*MEL*)  
 essiliv **vilissë** "spirit" (*GL:23*)  
 essin **nissë** "woman"; see **nís**  
 essirí **írissë** fem. name (*PM:345*), evidently connected to **írë** "desire".  
 essiric **cirissë** ("k") "slash, gash" (*KIRIS*)  
 essiuqnin **ninquissë** ("q") "whiteness" (*NIK-W*)  
 esso **ossë** "terror" (*GOS/GOTH*)  
 esso **Ossë** name of a Maia, adopted and adapted from Valarin (*WJ:400*), though connected with the common noun **ossë** "terror" in Etym (*GOS/GOTH*)  
 essoh **hossë** "army, band, troop" (*LT2:340*)  
 essol **lossë** (1) "blossom" ("usually, owing to association with *olosse* snow, only used of white blossom") (*LOT(H)*)  
 essol **lossë** (2) "snow" or adj. "snow-white" (*SA:los, MC:213*)  
 essolo **†lossë** "snow, fallen snow", also short **olos**. (*GOLÓS, LOT[H]*)  
 essolol [**lolossë**] "Everlasting Snow" = Taniquetil (*GEY, EY; changed to Oiolossë*)  
 essoloiO norO **Oron Oiolossë** "Mount Everwhite" (*WJ:403*)  
 essolos **solossë** "surf, surge" (*LT1:266*); also **solor**  
 esson **nossë** "clan, family, 'house' " (*NÔ*), "kindred, family" (*PM:320*), "kin, people" (*LT1:250, LT1:272, LT2:338*)  
 essor **rossë** "fine rain, dew" (*ROS<sup>1</sup>, PM:371*)  
 essoreIE **Elerossë** masc. name, "star foam", starlit foam, Sindarin *Elros* (*PM:348*)  
 essoremlis **Silmerossë** a name of Silpion (Telperion) (*ROS<sup>1</sup>, SIL*)  
 essul **lussë** "a whispering sound" (*SLUS/SRUS*)  
 essulec **celussë** ("k") "freshlet, water falling out swiftly from a rocky spring" (*UT:426*)  
 essuluyt **tyulussë** "poplar-tree" (*TYUL*)  
 essum **mussë** "soft" (*VT:39:17*), also used as a noun (perhaps primarily in the pl. form **muksi**) with the same meaning as **mussë tengwi**, see below. (*VT39:17*)  
 essur **russë** "coruscation, †sword-blade" (*RUS*)  
 estaf **fatsë, fas** "tassel" (*GL:34*)  
 estan **natsë** "web, net" (*NAT*)  
 estayh **hyatsë** "cleft, gash" (*SYAD*)  
 estil **litsë** "sand" (*LIT*)  
 estolabma **\*ambalotsë** "uprising-flower", referring to "the flower or floreate device used as a crest fixed to point of a tall [*illegible word*: ?archaic] helmet". Strangely, the word is asterisked as unattested (*WJ:319*)  
 estor **rotsë** "pipe" (*LT2:347*); pl. **rotser** (?) in *Narqelion*?  
 esuan **nausë** (**þ**) "imagination" (*NOWO*)  
 et **te** "them" (*LotR3:VI ch. 4, translated in Letters: 308*)  
 etcen **nectë** "honey" (*LT1:262; mature Quenya has lis; otherwise, nectë would have had to become*

**nehtë**, but this word means "spearhead, gore, wedge, narrow promontory" in mature Quenya [*UT:282*].)  
 etcol **loctë** ("k") "blossom (of flowers in bunches or clusters)" (*LT1:258; would have to become \*lohtë in mature Quenya*)  
 ethe **ehtë** "spear" (*EK/EKTE*)  
 ethen **nehtë** any formation or projection tapering to a point: a spearhead, gore, wedge, narrow promontory (*UT:282*)  
 ethol **\*lohtë** see **loctë**  
 etiam **maitë** "handed" in **Angamaitë, hyarmaitë, morimaitë, Telemmaitë**, q.v. Etym gives **maitë** pl. **mais** "handy, skilled" (*MA3*)  
 etiamagnA **Angamaitë** "Iron-handed", masc. name (*Letters:347*)  
 etiamrom **morimaitë** "black-handed" (*LotR3:VI ch. 6*)  
 etiammeleT **Telemmaitë** masc. name, "Silver-handed" (*Appendix A*)  
 etiamrayh **hyarmaitë** "lefthanded" (*KHYAR*)  
 etiamrof **formaitë** "righthanded, dexterous" (*PHOR*)  
 etianein **nienaitë** "bleared" (*MC:214*), "tearfully"??? (see **cildë**) (*MC:221; this is "Qenya"*)  
 etiavenrac **carnevaitë** ("k") "red sky" (*MC:221; this is "Qenya"*)  
 etiemini **inimeitë** ?"female" (*INI*)  
 etien **neitë** "wax" (*GL:60; rather líco in mature Quenya. The status of the diphthong ei is uncertain.*)  
 etin **nité** "moist, dewy" (*NEI*)  
 etinolh **#hlonitë** "phonetic", only attested in the pl. in the phrase **hlonítí tengwi** "phonetic signs" (sg. **#hlonitë tengwë**) (*WJ:395*). The form **#hlonitë** was changed by Tolkien from **hlonaitë**, as in **hlonaitë tengwesta** "a tengwesta (q.v.) employing phonetic signs" (*VT39:4*), **hlonaiti tengwi** "phonetic signs" (*VT39:4*)  
 etioc **coitë** ("k") "living being" (*LT1:257*)  
 etiolah **haloitë** "leaping" (*LT1:254*)  
 etiovam **mavoitë** "having hands" (*LT2:339*)  
 etiovamár **rámavoitë** "having wings" (*LT2:335, Narqelion*)  
 etiovaunaw **wanwavoitë** "windy" (*LT1:266*)  
 etiovaunah **hanuvoitë** ?"male" (prob. adj.) (*INI*)  
 etiovoru **uruvoitë** "fiery" (*LT1:271*)  
 etiuru **uruitë** "fiery" (*UR; this stem was struck out in Etym, but several words that must be derived from it occur in LotR, so it seems that Tolkien restored it.*)  
 etlay **yaltë** "bridge" (*GL:37*) (The *Etymologies* gives **yanta**.)  
 etliv **-viltë** "-less", also **-valta** (evidently endings used to derive adjectives like "lifeless") (*GL:23*)  
 etn **-ntë** pronominal ending, inflexion of 3 plural ("they") when no subject is previously mentioned (*CO*)  
 etna **antë** "giver" (f.) (*ANA<sup>1</sup>*)  
 etnaccas **saccantë** ("k") "rent" (past tense of an otherwise unattested verb **#saccat-** "rend?") (*SD:246*)  
 etnah **hantë** pa.t. of **hat-** "break asunder" (*SKAT*)  
 etnail **liantë** (1) "spider" (*SLIG*)

etnail **liantë** (2) "tendrill" (*LT1:271; this "Qenya" word is perhaps obsoleted by # 1 above*)  
 etnailewgnU **Ungweliantë** the Spider, ally of Morgoth (*UÑG*)  
 etnailognU **Ungoliantë** "Ungoliant" (the Spider, ally of Morgoth); also **Ungweliantë** (*UÑG, DYEL, SLIG*)  
 etnal **lantë** (1) noun "fall" in **Noldolantë**, q.v. Also **lanta**.  
 etnal **lantë** (2) "falling" (*MC:214; this is "Qenya" - mature Quenya lantala*)  
 etnalata **atalantë** "collapse, downfall"  
 etnalata **Atalantë** "the Fallen" (name), "downfall, overthrow, especially as name of the land of Númenor" (*DAT/DANT, TALÁT, Akallabéth, SD:247, 310; also LR:47*).  
 etnalodloN **Noldolantë** "the Fall of the Noldor" (name of a song) (*Silm*)  
 etnao **oantë** "went away (to another place)"; past tense of **auta-**. Also perfect **oantië**. (*WJ:365*)  
 etnayrA **Aryantë** "Daybringer" (*AR<sup>1</sup>, ANA<sup>1</sup>*)  
 etnem **mentë** "point, end" (*MET*)  
 etnevalaC **Calaventë** ("k") "Sun" (*LT1:254*)  
 etnew **wentë** "brook" (*GL:46*)  
 etnis **sintë** pa.t. of **ista-**, q.v. (*IS*)  
 etnorO **orontë, oronto** "Sunrise" (*LT1:264*)  
 etnul **luntë** "boat" (*LUT, MC:216*), "ship" (*LT1:249, LT1:255*)  
 etnuma **amuntë** "sunrise" (*LT2:335; mature Quenya has anaróre*)  
 etól **lótë** "(large single) flower" (*LOT(H), LT1:259*). (The shorter form **-lot** occurs in compounds, e.g. **fúmelot**, q.v.) In the names **Ninquelótë** "White-flower" (= Nimloth), **Vingilótë** "Foam-flower", the name of Eärendil's ship (*SA:loth*), also in **Lótessë** fifth month of the year, "May" (*Appendix D*)  
 etólegniW **Wingelótë, Wingelot** "foam-flower", name of Earendil's [*sic*] boat (*WIG, LOT(H)*)  
 etóligniV **Vingilóte, Vingelot, Vingilot** "Foam-flower", name of Eärendil's ship (*SA:wing, Silm*)  
 etón **nótë** "number" (*NOT*)  
 etónava **avanótë** "without number, numberless" (*AWA, AR<sup>2</sup>*)  
 etonu **unotë**, also **unotëa** (read \***únotë**, \***únotëa**?) "not counted, uncounted" (*VT39:14*)  
 etpil **liptë-** "to drip" (*LT1:258*)  
 etren **nerhtë** "nine" (*NÉTER*)  
 etric \***cirtë** see **certa**  
 etse **Estë** "Repose, Rest" (*WJ:403, EZDÉ, SED*), only used as name of a Valië (*WJ:404*)  
 etsih **histë** "dusk" (*LT1:255*)  
 etsim **mistë** "fine rain" (*MIZD*)  
 etsiw **wistë** "weft" (*LT1:254*)  
 etsur **ruste** "crumbling" (*MC:214; this is "Qenya"*)  
 ettame'v **v'emattë** ??? May be the preposition **ve** + an otherwise unknown word **emattë**. (*Narqelion*)  
 ettapal **lapattë** "hare" (*GL:52*)  
 ette **ettë** "outside" (*ET*)  
 etua **autë** "prosperity, wealth", also adj. "rich" (*LT2:336*)  
 etúl **lútë** "sail" (*MC:213; this is "Qenya"*)

etún **nútë** "bond, knot" (*NUT*)  
 eu **uë** "fleece" (*LT1:249*)  
 euqata **ataquë** ("q") "construction, building" (*TAK*)  
 euqe **equë** "say/says" or "said" (a tenseless pseudo-verb used to introduce quotations or a "that"-construction); with affixes **equen** "said I", **eques** "said he/she" (*WJ:392, 415*)  
 euqin **niquë** "it is cold, it freezes" (*WJ:417*), also noun **niquë** ("q") "snow" (*NIK-W*)  
 euqlas **salquë** ("q") "grass" (*SALÁK-(WÊ)*)  
 euqne **enquë** ("q") "six" (*ÉNEK*)  
 euqnil **linquë** ("q") "wet" (*LINKWI*). In early "Qenya", this word was glossed "water" (*LT1:262*), and "wet" was **linqui** or **liquin**, q.v.  
 euqnilenúl **lúnelinquë** ("q") "blue-wet" (?), translated "surging" (*MC:213, 220; this is "Qenya"*)  
 euqnim **minquë** ("q") "eleven" (*MINIK-W, LT1:260*)  
 euqnin **ninquë** "white, chill, palid" (*WJ:417, SA:nim, NIK-W - spelt "ninqe" in Etym and in LT1:266, MC:213, MC:220*), pl. **ninqui** in *Markirya*. **Ninquelótë** "White-Flower" (*SA:nim*), = Sindarin *Nimloth*, the White Tree of Númenor; **ninqueruvissë** ("q") "white-horse-on" (*MC:216; this is "Qenya"*, read \***ninquerocossë** in *mature Quenya*)  
 euqninein **nieninquë** ("q") "snowdrop", etymologically "white tear" (*NIK-W, LT1:262, 266*)  
 euqnip **pinquë** ("q") ??? (*Narqelion*)  
 euqnirual **laurinquë** name of a tree, possibly "Gold-full one" (*UT:168*).  
 euqnu **unquë** "hollow" (noun) (*UNUK*), also name of tengwa 16 (*Appendix E; there spelt unque, while the Etymologies has unqe*)  
 euqsu **usquë** ("q") "reek" (*USUK*)  
 ev **ve** "as, like" (*Nam, RGEO:66, Markirya, MC:213, 214*); in *Narqelion* **ve** may mean either "in" or "as"  
 evadna **andavë** "long", as adverb. (*LotR3:VI ch. 4, translated in Letters:308*)  
 evár **rávë** "roaring noise" (*Markirya*)  
 evárh **hrávë** "flesh" (*MR:349*)  
 eváy **yávë** "fruit" (*YAB*), cf. **Yavanna**. Early "Qenya" has **yáva**, *LT1:273*.  
 eváyt **tyávë** pl. **#tyáver** "taste", noun (pl. attested only in the compound **lámatyáver**, see **lámatyávë**.) (*MR:215, 216*)  
 eváytamál **lámatyávë** (pl. **lámatyáver** attested) "sound-taste" (**láma** + **tyávë**), individual pleasure in the sounds and forms of words (*MR:215, 471*)  
 evegninilip **piliningevë** ??? (*Narqelion*)  
 evet **tevë-** "to hate" (*LT1:268; in mature Quenya, tevë may be understood as the 3. person aorist*)  
 evial **laivë** "ointment" (*LIB<sup>2</sup>*)  
 evíl **lívë** "sickness" (*SLIW*)  
 evín **nivë** "pale" (*MC:213; this is "Qenya" - mature Quenya has néca*)  
 evírh **hrívë** "winter", in the calendar of Imladris a precisely defined period of 72 days, but also used without any exact definition (*Appendix D*)  
 evírre **Errivë** alternative name of November (*PM:135*)

evírreteM **Meterrivë** alternative name of January (PM:135)

evírroN **Norrivë** alternative name of December (PM:135)

eviuC **cuivë** ("k") "awakening" (noun) (KUY)

evú **úvë** "abundance, great quantity" (UB)

evúli **ilúvë** "allness, the all". In **Ilúvatar** "All-father". (SA; WJ:402, MR:471, IL) In MR:355, **ilúvë** seems to be equated with Heaven.

ew **-wë** a suffix occurring in many personal names, generally but not exclusively masculine; derived from a stem simply meaning "person" (PM:340, WJ:399). In *Etym*, **-wë** is simply defined as an element that is frequent in masculine names, and it is there derived from a stem (WEG) having to do with "(manly) vigour".

ewáf **fávë** "snow" (GL:35)

ewáy **yávë** "ravine, cleft, gulf" (YAG)

ewgnar **rangwë** "fathom" (RAK)

ewgne **engwë** "thing" (VT39:7)

ewgnen **nengwë** "nose", pl. **nengwi** given (NEÑ-WI)

ewgnet **tengwë** (pl. **tengwi** attested) "indication, sign, token", apparently often used = *phoneme* in a language (WJ:394). In the *Etymologies*, **tengwë** is glossed "writing" (TEK), but a later source provides the word **sarmë** for this meaning. **hloníti tengwi** "phonetic signs" (WJ:395); **#mussë tengwë** phrase only attested in the pl.: **mussë tengwi** ("ñ") "soft elements", a term for vowels, semi-vowels (*y, w*) and continuants (*l, r, m, n*). (In the pl. we would rather expect *\*mussi tengwi* with the pl. form of the adjective.) (VT39:17) **#sarda tengwë** "hard sound", a term for "consonant", but not used of semi-vowels (*y, w*) and continuants (*l, r, m, n*). (Only pl. **sarda tengwi** [ñ] is attested; we would rather expect **#sardë tengwi** with the pl. form of the adjective.) **Sarda tengwi** are also simply called **sardë** "hards", see **sarda**. (VT39:17). **#óma-tengwë** "vowel" (only pl. **óma-tengwi** attested); this refers to vowels considered as independent phonemes, according to Fëanor's new insights on phonemics. Also **#ómëa**. (VT39:8; **ómatengwi** [ñ] with no hyphen in VT39:16). **náva-tengwë** "mouth-sign" = "consonant" considered as a phoneme (only pl. **náva-tengwi** [ñáva-] is attested). Also **#návëa**. Fëanor later substituted the term **#pataca** (VT39:8)

ewgnl **Ingwë** masc. name, "chief". (PM:340, ING, WEG). Pl. **Ingwer** "Chieftains", what the Vanyar called themselves. **Ingwë Ingweron** "chief of the chieftains", proper title of Ingwë as high king (PM:340)

ewgnil **lingwë** "fish" (LIW)

ewgnilamó **ómalingwe** ?"voice-???" (*Narqelion*; in mature Quenya, **óma** means "voice" or "vowel" and **lingwë** means "fish", but at least the latter gloss can hardly be relevant here)

ewgnir **ringwë** "rime, frost" (LT1:265)

ewgnu **ungwë** "spider's web", also name of tengwa 8 (*Appendix E*). However, this word was defined as "gloom" in the *Etymologies* (UÑG), while in early "Quenya" it meant "spider" ("especially *Ungwë* the Gloomweaver", = Ungoliant) (LT1:271)

ewia **aiwë** "(small) bird" (AIWË, SA:lin #1);

**Aiwendil** "Lover of Birds" (UT:401)

ewiam **maiwë** "gull" (MIW), pl. **maiwi** in *Markirya*.

Cf. also the "Quenya" pl. **maiwin** "gulls" (MC:213)

ewiay **yaiwë** "mocking, scorn" (YAY)

ewlE **Elwë** masc. name, "Star-person" (PM:340, WJ:369, WEG)

ewli **ilwë** "sky, heavens" (LT1:255), "the middle air among the stars" (LT1:273)

ewlO **Oiwë** masc. name (PM:340), difficult to interpret (PM:341)

ewlon **nowë** ("ñ") "wisdom, secret lore" (ÑGOL)

ewlut **tulwë** "pillar, standard, pole" (LT1:270)

ewna **anwë** archaic past tense of **auta-**, q.v. (WJ:365)

ewnaM **Manwë** "Blessed Being" (*Letters*:283), adopted from Valarin *Mánawenûz*; names ending in **-wë** were already frequent in Quenya (WJ:399). In the *Etymologies* derived from *MAN*, *WEG*. Cf. **Mánwen**, **Mánwë** the oldest Quenya forms of **Manwë**, closer to the Valarin form (WJ:399). Lower-case **manwë** in LR:56.

ewnaorrim **#mirroanwë** pl. **mirroanwi** "incarnates, those (spirits) 'put into flesh' " (MR:350)

ewnarA **Aranwë** "Kingly Person", masc. name (*Silm*)

ewnaram **maranwë** "destiny" (MBARAT)

ewnas **sanwë** "thought" (VT39:23, 30)

ewnasó **ósanwë ósanwë** "interchange of thought", "communication of thought", telepathy (VT39:23, cf. MR:415); **Ósanwë-centa** ("k") "Enquiry into the Communication of Thought" (VT39:23 cf. MR:415)

ewnat **tanwë** "craft, thing made, deceive, construction" (TAN)

ewnay **yanwë** "bridge, joining, isthmus" (YAT)

ewnayleh **helyanwë** "rainbow", lit. "sky-bridge" (3EL)

ewneL **Lenwë** the leader of the Nandor (Nandorin *Denweg*, primitive *\*Denwego*) (WJ:412)

ewneE **Elenwë** "Star-person", fem. name (*Silm*)

ewnev **venwë** "shape, cut" (prob. noun) (LT1:254)

ewniF **Finwë** masc. name, apparently displaying the frequent ending **-wë** suffixed to a stem normally having to do with hair, but the name is obscure (see Tolkien's discussion in PM:340-341). Also in *Etym* (PHIN, WEG)

ewnifacruT **Turcafinwë** "strong, powerful (in body) Finwë", masc. name; he was called *Celegorm* in Sindarin. Short Quenya name **Turco**. (PM:352)

ewnifanaC **Canafinwë** "strong-voiced or ? commanding Finwë", masc. name; his Sindarin name was *Maglor* (see **Macalaurë**). Short Quenya name **Cáno**. (PM:352).

ewnifayleN **Nelyafinwë** "Finwë third" (after the original Finwë and Curufinwë = Fëanor), masc. name; he was called *Maedhros* in Sindarin. Short Quenya name **Nelyo**. (PM:352)

ewnifaytiP **Pityafinwë** "Little Finwë", masc. name; he was called *Amrod* in Sindarin. Short Quenya name **Pityo** (PM:353)

ewnifiroM **Morifinwë** "dark Finwë", masc. name; he was called *Caranthir* in Sindarin. Short Quenya name **Moryo**. (PM:353)

ewnifoloN **Nolofinwë** ("ñ") "Fingolfin" (PM:344)

ewnifuleT **Telufinwë** "Last Finwë", masc. name; he was called *Amras* in Sindarin. Short Quenya name **Telvo**. (PM:353)

ewnifuruC **Curufinwë** (so spelt in *Silm*; "Kurufinwë" in PM) "Skillful Finwë", a name of Fëanor (PM:343); also the origin of the Sindarin name *Curufin*; Fëanor named his favourite son after himself. Short Quenya name **Curvo**. (PM:352)

ewnit **tinwë** "sparkle", also "star"; pl. **tinwi** "sparks", properly used of the star-imagines on **Nurmenel** (q.v.). Cf. **nillë**. (TIN, MR:388) In early "Qenya", **tinwë** was simply glossed "star" (LT1:269, cf. MC:214)

ewnititnil **lintitinwë** "having many stars" (LT1:269)

ewnnoE **Eönwë** name of a Maia, evidently adopted and adapted from Valarin (WJ:417)

ewnnoIF **Fionwë** (name of a Maia; also called **Eönwë**) (PHI, (WEG) )

ewnrorov **voronwë** "steadfastness, loyalty, faithfulness" (CO), also masc. name **Voronwë** "the Faithful" (PM:340, BORÓN, LT1:250)

ewrah **harwë** (1) "wound" (SKAR), (2) "treasure, treasury" (3AR) (Use rather **harma** for "treasure".)

ewruc **curwë** ("k") "craft" (KUR); **Curwë** ("K") "technical skill and invention" (PM:360 cf. 344)

ewsih **hiswë** "fog" (KHIS/KHITH)

ewsu **uswë** "issue, escape" (noun) (LT1:251)

exam **maxë** ("ks") "dough" (MASAG)

exarac **caraxë** ("k, ks") "jagged hedge of spikes" (KARAK)

exaracleH **Helcaraxë**, the Grinding Ice between Araman and Middle-earth (SA; spelt "*Helkarakse*" in the Etymologies, stem KARAK). Cf. **helca** "icy, icecold".

exat **taxë** ("ks") "nail" (TAK)

exay **yaxë** "milch cow", also **yaxi** "cow" (in mature Quenya, the latter looks like a plural) (GL:36)

exin **nixë** "frost" (WJ:417)

exit **tixë** ("ks") "dot, tiny mark, point" (TIK)

exitama **amatixë** ("ks") (dot or point placed above the line of writing) (TIK)

exitnun **nuntixë** ("ks") dot or point placed below the line of writing (TIK)

exol **loxë** ("ks") "hair" (LOK)

ey **ye** "is" (FS); apparently replaced by **ná** in mature Quenya. Future tense **yéva**, q.v.

éy **yé** untranslated interjection in Aragorn's exclamation when he found the sapling of the White Tree: "yeah!"

eyl -**lyë** 2. person sg. ending: "thou", **hiruvalyë** "thou shalt find" (Nam, RGEO:67)

eyle **elyë** "even thou", emphatic 2. person sg. pronoun (Nam, RGEO:67)

eyn -**nyë** pronominal suffix "I"; also short form -n. In **utúvinyes** (see **tuv-**)

eynarah **haranyë** last year of a century in the Númenórean calendar (Appendix D)

eynas **sanyë** (þ) "rule, law" (STAN)

eynecapa **apacenyë** is translated "foresight" in MR:216; yet the context and the form of the word itself clearly indicates that it is actually the pl. form of an adjective **\*apacenya** "of foresight". The noun "foresight" is almost certainly **\*apacen**; cf. **tercen** "insight". (MR:216) The literal meaning of **\*apacen** is "aforesight", sc. knowledge of that which comes after. [Essi] **apacenyë** "[names] of foresight", prophetic names given to a child by its mother (MR:216)

eyneyn **nyenyë** "weeping" (LT1:262)

eynis **sinyë** (þ) "evening" (THIN)

eynivraN **Narvinyë** first month of the year, "January". The word seems to mean "New Fire/Sun". (Appendix D)

eyt **tye** "you, thee" as object (LR:70, Arct)

eyú **úyë** a verb occurring in *Fíriel's Song*, apparently **ye** "is" with the negative prefix **ú-**, hence "is not" (**úyë sérë indo-ninya símen**, translated "my hearth resteth not here", literally evidently "[there] is not rest [for] my heart here")

ezá **ázë** see **árë**

gnef **feng-** "reed" (GL:34). Some final vowel would obviously be required. Use rather **liscë**.

i i "the", indeclinable definite article (*I, Nam, RGEO:67, Markirya, WJ:369, WJ:398, MC:215, 216, 221; directly prefixed i- in i-mar [FS], i-Ciryamo [UT:8] and i-aldar "the trees" [Narqelion]; with no hyphen in icilyanna = i cilyanna in SD:247*). Also relative pronoun: i "the one/they who" (both article and relative pronoun in CO: **i Eru i or ilyë mahalmar ëa**: *the One who is above all thrones*), **i hárar** "*they who are sitting*"). Note that before a verb, **i** means "the one who", or, in the case of a plural verb, "those who"; cf. also **i carir quettar ómainen** "those who form words with voices" (WJ:391).

i -i nominative plural ending regularly used on nouns ending in a consonant and in -ë (except as a part of -ië); in the latter case, -ë is displaced (**Quendë** pl. **Quendi**).

ia **ai!** interjection "Ah!", "Alas!" (Nam, RGEO:66; also twice in *Narqelion*, untranslated.)

iadlis **sildai** ??? (Narqelion)

ian **nai** (1) "be it that", used with a future tense-verb to express a wish. The translation "maybe" in Tolkien's rendering of *Namárië* is somewhat misleading; he used "be it that" in the interlinear translation in RGEO: 67. **Nai hiruvalyë Valimar! Nai elyë hiruva!** "May thou find Valimar. May even thou find it!" (Nam). **Nai tiruvantes** "be it that they will guard it" > "may they guard it" (CO)

ian **nai** (2) "alas" (NAY; may be obsoleted by # 1 above - in mature Quenya, **ai** is to be preferred)

ianilam **malinai** ??? (Narqelion)

iarabmaenrac **carneambarai** ("k") "red-???" (Narqelion; very early "Qenya")

iavuluc **culuvai** ("k") ??? (Narqelion)

iaw **wai** (what the primitive element *wei* "wind, weave" became in Quenya; therefore confused with the stem WAY "enfold") (WEY)

iclén **nelci** ("k") pl. of **nelet** (NÉL-EK)

icran **narci-** ("k") "to rend" (*NÁRAK*)  
 idle **eldi** "stars", a pl. of **elen** (q.v.) occasionally found in verse  
 idlenamaÚ **Úmaneldi** "Non-Aman Elves", Elves who never dwelt in Aman (= **Úmanyar**) (*WJ:373*). Sg. #**Úmanel**, #**Úmaneld-**.  
 idlezaO **Oazeldi** Vanyarin (and original) form of **Oareldi**; see **Oarel** (*WJ:374*)  
 idlinnavay **Yavannildi** "Followers of Yavanna" (sg. \***Yavannildë**), Elvish women who knew and kept the secret of the making of *coimas* (lembas) (*PM:404*)  
 idnama **amandi** pl. of **óman**, q.v. (**amandi** is evidently a misreading for \***omandi**) (*OM*)  
 idnamagna **Angamandi** see **Angamando** (*LT1:249*)  
 idneuQ **Quendi** "Elves" as a race (analogical sg. **quendë**, not much used) (*WJ:361*; *SA:quen-/quet-*, *WJ:372*, *KWEN(ED)*, spelt "*qende*, *Qendi*" in *Etym*). Gen. pl. **Quendion** (*PM:395*)  
 idneug **quendi** "Elvish woman", pl. **quendir** given (*MR:229*; changed from **quendë** pl. **quender**); the sg. **quendi** must not be confused with the pl. **Quendi**, see above.  
 idni **indi** - apparently a name of Men, hardly valid in mature Quenya (*LT2:343*)  
 idniL **Lindi** What the Green-elves (Laiquendi, Nandor) called themselves; also used in Exilic Quenya (*WJ:385*)  
 idnis **sindi** "river" (*LT1:265*; rather **sírë** in mature Quenya)  
 idnisulec **celusindi** ("k") "a river" (*LT1:257*; hardly a valid word in mature Quenya - use **sírë**)  
 idniuqraS **Sarquindi** ("q") "Cannibals" (*LT2:347*)  
 igniuq **quingi** ("q") "twang, of strings, harp" (*LT1:256*; rather **tingë**, **tango** in mature Quenya)  
 il -li partitive pl. ending (simply called a plural suffix in the *Etymologies*, stem *LI*); genitive -lion in **vanimálion**, allative -linna and -linnar in **falmalinnar**, q.v. The other cases are only known from the Plotz letter: possessive -líva, dative -lin, locative -lissë or -lissen, ablative -lillo or -lillon, instrumental -línen, "respective" -lis.  
 illes **seli** (p) pl. of **sele** (*THEL/THELES*)  
 im **mi** "in, within" (*MI*); **mí** "in the" (*Nam*, *RGEO:66*; *CO* gives **mi**; the correct forms should evidently be **mi** = "in" and **mí** = **mi** i "in the"). Allative **minna** "to the inside, into" (*MI*).  
 imec **cemi** "earth, soil, land"; **Cémi** ("k") "Mother Earth" (*LT1:257*; the "*Qenya*" word **cemi** surely corresponds to **cemen** in mature Quenya)  
 imól **lómi** "clouds" (*MC:214*; this is "*Qenya*")  
 imóludnam **mandulómi** "hell-shadows" (*MC:221*; this is "*Qenya*")  
 imreN **Nermi** "a field-spirit" (*LT1:262*)  
 imúcaiO **Oiacúmi** ("k") = **Avacúma** ("k"), the Exterior Void beyond the World (*OY*, cf. *AWA*)  
 ín †ní "woman, female" (*NI<sup>1</sup>*, *INI* (*NÉR*))

in **ni** "I", dative **nin** "for me" (*Arct*, *Nam*, *RGEO:67*)  
 inatno **ontani** (misreading for **ontari**, *SD:73*), pl. of **ontaro**, **ontarë** (*ONO*)  
 inéyn **nyéni** "she-goat" (*LT1:262*)  
 iniA **Aini** feminine form of **Ainu** (*AYAN*, *LT1:248*); see **Ainu**.  
 inracorO **Orocarni** "the Red Mountains", place-name: lit. \*"*Mountain-Reds*" (*Silm*)  
 inrav **varni** "queen" (*LT1:273*; rather **tári** in mature Quenya)  
 inrot **torni** pl. of **toron** (*TOR*)  
 inuruc **curuni** ("k") "witch" (of the good magic) (*LT1:269*)  
 io **oi** "ever" (*OY*)  
 ioem **mëoi** "cat", a somewhat strange word by mature Quenya standards (no other cases of final -oi in the singular). **Vardo Meoita** "Prince of Cats"; **meiota** seems to be a kind of adjective rather than a genitive (*LT2:348*).  
 ion **noi** "lament" (*NAY*)  
 iot **toi** "they" (*FS*; replaced by **te** in mature Quenya?)  
 iramiuq **químari** ("q") "phantoms" (*MC:213*; in mature Quenya **fairi**, sg. **fairë**)  
 irassa **assari** "bones" (?) (*MC:214*; this is "*Qenya*")  
 irát **tári** "queen", used especially of Varda (*TÂ/TA3*, *LT1:264*), etymologically "she that is high" (*SA:tar*). Genitive **táριο**. **Elentári** "Starqueen", a title of Varda. (*Nam*, *RGEO:67*). **Tarinya** "my queen" (*UT:179*; sic, not \***tárinya**)  
 irátalaV **Valatári** "Vala-queen" (*BAL*; it is there said that **Vala** has no feminine form except this compound, but *Silm* gives **Valië**)  
 irátneE **Elentári** "Star-queen", title of Varda (*EL*, *SA:tar*)  
 irátneK **Kementári** "Earth-queen", title of Yavanna. (*SA:tar*)  
 ireh **heri** "lady" (*KHER*, *LT1:272*)  
 irialÚ **Úlairi** "Nazgûl" (sg. \***Úlairë**? \***Úlair**?)  
 Etymology obscure.  
 iricóh **hóciri-** "cut off" (cut of a required portion, so as to have it or use it) (*WJ:365*, *368*) (Normal aorist probably \***hócirë**, present/continuative tense \***hócira**, past tense **hócirnë**)  
 iróleP **Pelóri** "Fencing Heights", the mountains raised by the Valar to protect Aman (*SA:pel*, *WJ:403*)  
 iróm **móri** "dark" (*MC:221*; this is "*Qenya*"; in mature Quenya **mórë**, **morë**)  
 irom **mori** "night" (*LT1:261*, in mature Quenya **mórë**, **morë**)  
 irú **úri** "sun" (*MC:214*, *221*; this is "*Qenya*"); genitive **úrio** "sun's" (*MC:216*)  
 irúmulU **Ulumúri** The great horns of Ulmo; etymology obscure (*Silm*)  
 is **sí** "now" (*Nam*, *RGEO:67*, *LR:47*, *310*), **sin** (*SI*, *LR:47*) or **sín** (*SD:247*, *310*) before vowels. Compare the distribution of *a/an* in English. In Fíriel's Song, **sí** is translated "here".



isial **laisi**, also **laito**, "youth, vigour, new life" (*LT1:267*)

isiolah **haloisi** "the sea (in storm)" (*LT1:254*)

islaV **Valsi** = **Valis**? (*LT1:272*)

issocnas **Sancossi** ("k") "the Goblins" (*LT2:341*)

itrononúL **Lúnoronti** "Blue Mountains" (*LUG<sup>2</sup>*)

itsiwni **inwisti** "mind-mood" (changed by Tolkien from **inwaldi**) (*MR:216, 471*)

iuF **Fui** "Night" (*PHUY*)

iuH **Hui** "Night" (*PHUY*), in earlier "Qenya" defined as "evening" (*MC:214*) or "fog, dark, murk, night" (*LT1:253*).

iuqlet **telqui** ("q") (analogical) pl. of **telco** (*TÉLEK*)

iuqnar **ranqui** ("q") pl. of **ranco** (*RAK*)

iuqnil **linqui** ("q") "wet" (*MC:216*; mature Quenya has **linquë**.)

iuqnirut **turingui** ("q") "queen" (*LT1:260*; apparently the fem. of **tur**. In mature Quenya, "queen" is **tári**.)

iuqnis **sinqui** ("q") ??? (*Narqelion*)

iuqro **orqui** ("q") pl. of **orco** ("k") (*ÓROK*, *LT2:336*)

ivurehemún **númeheruvi** "Lords-of-West" ("West-lords") in *SD:246*

iwgnal **\*langwi** - see **lango**

ixay **yaxi** "cow" (in mature Quenya, this looks rather like a plural); cf. **yaxë** "milch cow" (*GL:36*)

I -I reduced pronominal affix of the 2. person, "you" (pl.). See **heca!** (*WJ:364*)

la **'al-** "thrive" (*GALA*; the ' simply indicates that the original initial **G** has disappeared and need not normally be included.)

labma **ambal** "shaped stone, flag" (*MBAL*)

lac **cal-** "shine", future tense **caluva** ("k") "shall shine" (*UT:22 cf. 51*). Compare also early "Qenya" **cala-** ("k") "shine" (*LT1:254*)

lamrO **Ormal** One of the Lamps of the Valar: **\*"High-Gold"???** (*Silm*)

lan **nal**, **nallë** "dale, dell" (*LT1:261*)

lanemia **aimenal**, **aimenel** - see **lirulin**

lát **tál** (**tal-**, as in "g.sg. *talen*", in mature Quenya dat.sg.) "foot" (*TAL*). Early "Qenya" forms: **tala** "foot" (*LT2:347*) and dual **talwi** "the feet" (*LT2:347*); **tálin** "feet" (*MC:216*); instrumental **talainen**, **talalinen** "with wings, on wings" (wings here meaning sails) (*MC:213, 216, 220*; this is "Qenya")

lay **yal-** "summon". In **enyalië** "to recall" (*Notes on CO, UT:317*)

layt **tyal-** "play" (1. pers. aorist **tyalin** "I play") (*TYAL*)

ldnif **findl** "lock of hair, tress" (but **findil** elsewhere - in mature Quenya, no word can end in **-dl**). (*LT2:341*)

lé **fél** "star", pl. **éli** given (*WJ:362, EL*)

leceH **Hecel** ("k") (**Heceld-**, e.g. pl. **Heceldi**, *WJ:371*) = **hecil**, q.v., but reformed to match **Oarel**, especially applied to the Eldar left in Beleriand. **Helcelmar** and **Heceldamar** **\*"Land of Forsaken Elves"**, the name used by the loremasters of Aman for Beleriand. (*WJ:365*)

ledniS **Sindel** (**p**) (**Sindeld-**, as in pl. **Sindeldi**) "Grey-elf" = **Sinda** pl. **Sindar**, but less common (*WJ:384*)

lei **-iel** patronymic (or matronymic) ending -"daughter" (*YEL*) (*In the Etymologies, Tolkien struck out this ending and the corresponding independent word yeldë "daughter", changing them to -ien, yendë. However, the ending -iel later turns up in the name Uinéniel "Daughter of Uinen" in UT:182, so it would seem that Tolkien changed his mind again and restored this ending, and perhaps the noun yeldë along with it.*)

leir **riel** (**\*riell-**) "garlanded maiden" (*SA:kal-*), full form **riellë** "a maiden crowned with a festival garland" (*PM:347*). In **Altariel**, **Altariellë**.

leirámlA **Almáriel** (fem. name) (*GALA*)

leirátlA **Altáriel** "Galadriel", "maiden crowned with a radiant garland" (*SA:kal*; **Alatáriel** is *Telerin*)

leiratlaÑ **Náltariel** true Quenya form of *Galadriel*; the form actually used was **Altariel**, Quenyarized from *Telerin* **Alatáriel**(*lë*). (*PM:347*)

leiríF **Fíriel** "She that sighed" or "She that died", later name of **Míriel** (*MR:250*)

leiríM **Míriel** **\*"Jewel-woman"** (*Silm*), genitive **Míriello** (see *namna*)

lem **mel-** "love (as friend)" (*MEL*); **melánë** "I love", a doubtful word in mature Quenya; read perhaps **\*mélanyë** or **\*melanyë** (*LR:70*)

len **nel-** (*prefix*) "tri-" (*NEL*)

lenamA **#Amanel** pl. **Amaneldi** **\*"Aman-elves"**, Elves living in Aman (*WJ:373*).

leneM **Menel** "heavens" (*Markirya, SA*), "the apparent dome in the sky" (*MR:387*).

lenemia **aimenel**, **aimenal** - see **lirulin**

lenemraT **Tarmenel** "High Heaven" (*LotR1:II ch. 1*), **Tar-menel** "the true firmament", as opposed to **Nur-menel** (q.v.) (*MR:388*)

lenem-ruN **Nur-menel** the lesser firmament, a great dome covering Valinor, made by Varda and full of star-images (see **tinwë**, **nillë**). It was a simulacrum of **Tar-menel**, the true firmament (*MR:388*)

lenoloS **Solonel** a name of the Teleri (here in the sg, pl. **Solonyeldi**) (*PHAL/PHÁLAS, NYEL, SOL*)

lep **pel-** "go round, revolve, return" (*PEL*)

lerao **Oarel** ("*Oärel*") "Elf who departed from Beleriand to Aman" (while the *Sindar* stayed there). Stem **Oareld-**, as in pl. **Oareldi** (*WJ:363, 374*). Older form **Oazeldi**.

leremódnit **tindómerel** (also capitalized **Tindómerel**) "daughter of twilight", a kenning (poetic name) of the nightingale; = Sindarin *Tinúviel*. (*TIN, SEL-D, SA:tin*)

leruA **Aurel** (**Aureld-**, e.g. pl. **Aureldi**) = **Oarel**, q.v. "Elf who departed from Beleriand to Aman" (while the *Sindar* stayed there) (*WJ:363*). Earlier **Auzel** pl. **Auzeldi**.

let **tel** "roof" (*LT1:268*)

letse **estel** "trust, hope" (*WJ:318, MR:320*)

leuq **#quel-** "to fail", only attested in the future tense (**queluva** in *FS*)

leynalaF **Falanyel** (**Falanyeld-**, as in pl. **Falanyeldi**) (in the pl.) a name of the Teleri (*PHAL/PHÁLAS*)

leyt **tyel-** "end, cease" (*KYEL*)  
 leyt **tyel** (probably **tyeld-**, cf. long form **tyeldë**)  
 "end" (noun) (*FS, KYEL*)  
 leze **ezel, ezella** "green" (in Vanyarin Quenya only). Adopted and adapted from Valarin. (*WJ:399*)  
 lezuA **Auzel** pl. **Auzeldi** Vanyarin form (and original form) of **Aureldi** (*WJ:374*); see **Aurel**  
 li **il-** (prefix) "no, \*un-" (*LA*)  
 licadnemrayH **Hyarmendacil** masc.name,  
 "South-victor" (*Appendix A*)  
 licadramU **Umbardacil** "Umbar-victor" (*Appendix A*); the place-name *Umbar* is not Quenya and has no connection with **umbar** "fate".  
 licam **macil** ("k") "sword" (*MAK, LT1:259*)  
 licamlaC **Calmacil** masc. name, "Light-sword" or possibly (if haplology of \***Calmamacil**) "Lamp-sword" (*Appendix A*). Cf. **cälë, cala, calma, macil**.  
 licamleneM **Menelmacil** "Heaven-sword", Orion (*WJ:411*)  
 licammilaC **Calimmacil** masc. name, "Bright Sword" (for \***Calimamacil**?) (*Appendix A*)  
 licamraN **Narmacil** masc. name, "Flame-sword" (*Appendix A*)  
 licamroM **Mormacil** ("k") "Black-sword" (name of Túrin, Sindarin *Mormegil*) (*MAK*)  
 liceh **hecil** ("k") (masc. **hecilo**, fem. **hecilë**) "one lost or forsaken by friends, waif, outcast, outlaw" (*WJ:365*)  
 licet **tecil** ("k") "pen" (*TEK, PM:318*)  
 licis **sicil** ("k") "dagger, knife" (*SIK*)  
 licnat **tancil** ("k") "pin, brooch" (*TAK*)  
 licruT **Turcil** (= *Tarcil*?) "Númenórean" (*TUR*), stem **turcild-** as in pl. **turcildi** (*LR:47, 56; SD:246*).  
 lid **-dil, -ndil** = Old English "-wine", sc. "-friend" in names, e.g. **Elendil, Eärendil** (*NIL/NDIL*)  
 lidleneM **Meneldil** "Heaven-friend" = astronomer (*Appendix A; Letters:386*)  
 lidn **-ndil** (also **-dil**) ending in many names, like **Amandil, Eärendil**; it implies devotion or disinterested love and may be translated "friend" (*SA:(n)dil*); this ending is "describing the attitude of one to a person, thing, course or occupation to which one is devoted for its own sake" (*Letters:386*)  
 lidn **-ndil, -dil** = Old English "-wine", sc. "-friend" in names, e.g. **Elendil, Eärendil** (*NIL/NDIL*)  
 lidnadIE **Eldandil** (pl. **Eldandili** in *WJ:412*) "Elf-friend" (by the Edain confused with **Elendil**, properly "Star-friend") (*WJ:410*)  
 lidnalaV **Valandil** masc. name, "God-friend, \*Vala-friend" (*Appendix A, translated in LR:60*)  
 lidnamA **Amandil** "Aman-friend" (*Appendix A, SA:mân*)  
 lidnara **arandil** "king's friend, royalist" (*Letters:386*)  
 lidnav \***vandil** < **vandil** "staff" (*LT1:264*) (No word can end in *-dl* in mature Quenya; the word may be adapted as \***vandil**. Compare **findil, findili**.)  
 lidnayriC **Ciryandil** "Ship-friend" (*Appendix A*)  
 lidnedneuQ **Quendendil** (also contracted **Quendil**; pl. **Quendili** in *WJ:410*) "Elf-friend" (*WJ:410*)

lidnelE **Elendil** masc. name "Star-friend", "Lover or student of stars", applied to those devoted to astronomical lore. However, when the Edain used this name they intended it to mean "Elf-friend", confusing **elen** "star" and **elda** "elf" (*WJ:410*). (This idea that the name was misapplied seems to be late; Tolken earlier interpreted the name as an ancient compound *Eled + ndil*; see *Letters:386*. See also *NIL/NDIL* in the *Etymologies*, where *Elendil* is equated with "Ælfwine", Elf-friend). Allative **Elendilenna** "to *Elendil*" (*PM:401*); **Elendil Vorondo** genitive of **Elendil Voronda** "Elendil the Steadfast" (*CO*) Pl. **Elendili** the Númenórean Elf-friends (*Silm*)

lidneN **#Nendil** pl. **Nendili** "Water-lovers", the most frequently used "title" or secondary name of the Lindar (Telieri) (*WJ:411*)

lidni **indil** "lily", or other large single flower. Adopted and adapted from Valarin. (*WJ:399*)

lidnif **findil** "lock of hair, tress" (see **findil**)

lidnoiriS **Siriondil** masc. name, "Sirion-friend" (*Appendix A*)

lidnoroV **Vorondil** masc. name, "Faithful friend" (*Appendix A*)

lidnurU **Urundil** masc. name, "copper-lover" (*PM:365*)

lidraM **Mardil** masc. name, "(one) devoted to the house", sc. of the kings (*Appendix A; interpreted in Letters:386*)

lidranA **Anardil** masc. name, "Sun-friend", (*Appendix A*).

lidraniM **Minardil** masc.name "minar[?]-friend". Perhaps **minar** is to be understood as a variant of **minas** (s being voiced to z by contact with the voiced plosive that follows, and then regularly becoming r); if so, the name means "Tower-friend" (*Appendix A*)

ligniR **Ringil** name of one of the great Lamps (pillared on ice), apparently contains **ringë** (*RINGI*)

ligniw **wingil** (**wingild-**, as in pl. **Wingildi**) "nymph" (*WIG, LT1:273*); "Qenya" pl. **wingildin** "foam-fays, foam-maidens" (*MC:216*)

lima **amil** "mother" (*AM<sup>1</sup>*)

limam **mamil** "mother" (*UT:191*)

limúR **Rúmil** masc. name, genitive **Rúnilo** (*WJ:398*)

lin **-nil** = Old English "-wine", sc. "-friend" as an element in names (*NIL/NDIL*). Variant of **-ndil**. In **Eärnil**, contraction of **Eärendil**.

linrac **Carnil** ("k") name of a star (or planet), identified as Mars (*MR:435*)

linraE **Eärnil** masc. name, contraction of **Eärendil** (*Appendix A*)

lipil **lipil** "little glass" (*LT1:258*)

liramliS **Silmaril** (**Silmarill-**, as in pl. **Silmarilli**) name of the shining jewels made by Fëanor; full sg. form **Silmarillë** (*SA:sil, SIL, RIL, MIR*). Translated "radiance of pure light" in *Letters:148*. Gen. pl. **Silmarillion**, as in (**Quenta**) **Silmarillion** "(the Story) of the Silmarils".

liratI **Itaril** (\***Itarill-**), **Itarillë, Itarildë** fem. name, Sindarized as *Idril* (*PM:346, 348; SA:ril*). (In earlier sources, Tolkien used **Irdë** as the Quenya form of *Idril*.)

liravat **tavaril** "dryad, spirit of woods" (evidently fem.) (*TÁWAR*)

lirim **miril** (**mirill-**, as in pl. **mirilli**) "shining jewel" (*MBIRIL*)

liris **siril** "rivulet" (*SIR*)

lirúdnA **Andúril** "Flame of the West", sword-name (*LotR1:II ch. 3*)

lis **sil-** "shine" (white), present tense **síla** "shines, is shining" (*FG*); aorist **silë**, pl. **silir** (*The Return of the Shadow:324*), frequentative **sisíla-** (*Markirya* comments)

lisl **Isil** "Moon" (*FS; SA:sil, Appendix E, SD:302, SIL; also defined as "the Sheen" under THIL*)

lisraN **Narsil** (**P**) the sword of Elendil, compound of the stems seen in **Anar** "Sun" and **Isil** "Moon"; see Letters:425 for etymology

liteuqin **niquetil** ("q") "snowcap" (*LT1:266*)

liteuqinaT **Taniquetil** (**Taniquetild-**) the highest of the mountains of Valinor, upon which were the mansions of Manwë and Varda; properly, this name refers to the topmost peak only, the whole mountain being called **Oiolossë** (*SA:til*). The *Etymologies* has **Taniquetil**, **Taniquetildë** ("q") (**Ta-niqe-til**) ("g.sg." **Taniquetilden**, in mature Q dat.sg.) "High White Horn" (*NIK-W, TIL, TA/TA3, OY*)

litlen **neltil** (**neltild-**, as in pl. **neltildi**) "triangle" (*TIL, NEL*)

litniw **wintil** "a glint" (*LT1:261*)

litueq **quetil** ("q") "tongue, language" (*KWET*)

liv [vil-] "to fly" (*The forms given are the 1. pers. aorist vilin "I fly" and the pa.t. villë. Changed to wilin, pa.t. presumably \*wille.*) (*WIL*)

liw **wil-** "fly" (1. pers. aorist **wilin** "I fly"; changed from **vilin** pa.t. **villë**; new past tense presumably **\*willë**) (*WIL*). The early "Qenya" lexicon has **wili-** "sail, float, fly" (*LT1:273*)

locnaT **Tancol** ("*Tankol*") "Signifer", "the significant star" = Venus (*MR:385*)

lodnassuR **Russandol** "Copper-top", a nickname (**epessë**) of Maitimo/Nelyafinwë (= Maedhros) (*PM:354*)

lognaytE **#Etyangol** (**\*Etyangold-**), pl. **Etyangoldi** ("*Etyaŋgoldi*") "Exiled Noldor" (*WJ:374*). Sg. probably **\*Etyangol** (**\*Etyangold-**).

lóm **mól** "slave, thrall" (*MÓ*)

lot **tol** "island, isle" (rising with sheer sides from the sea or from the river, *SA:tol*). In early "Qenya", the word was defined as "island, any rise standing alone in water, plain of green, etc" (*LT1:269*). The stem is **toll-**; the *Etymologies* as published in LR gives the pl. **tollë** (*TOL<sub>2</sub>*), probably a misreading for **tolli**, as in *LT1:85*.

ludnereT **Terendul** "Slender-(and)-dark", masc. name (*LR:59, TER/TERES, DUL, NDUL*)

lut **tu-** "come", 1. pers. aorist **tulin** "I come" (*TUL*), perfect **utúlië** "has come" (**utúlien** "I am come", *EO*), **utúlie'n aurë** "Day has come" (the function of the 'n is unclear; it may simply be inserted for euphony). Past tense **túlë** "came" in *LR:47* and *SD:246*; read perhaps **\*tullë** in mature Quenya. Cf. early "Qenya" perfects **tulielto** "they have come" (*LT1:114, 270*) and **tulier** "have come", pl., in the phrase **I-Eldar tulier** "the

Eldar have come" (*LT1:114, 270*). Read probably **\*utúliëntë**, **\*Eldar utúlier** in mature Quenya.

lutte **#ettul-** "come forth"

ma **am-** (*prefix*) "up" (*AM<sup>2</sup>*)

mah **ham-** "sit" (*KHAM*)

mat **tam-** "to tap" (1. pers. aorist **tamin** "I tap"), pa.t. **tamnë** (*TAM*)

mic **cim-** "heed" (*GL:39*)

mli **ilm-** stem appearing in **Ilmen**, the region above the air where the stars are, in **Ilmarë**, name of a Maia, and in **Ilmarin** "mansion of the high airs", the dwelling of Manwë and Varda upon Oiolossë (*SA*)

mol **lom-** "hide" (*LT1:255, that has lomir "I hide"; read \*Iomin if the word is to be adapted to mature Quenya.*)

mu **um-** "not do, not be" (1. pers. aorist **umin** "I do not, am not"), past tense **úmë** (*UGU/UMU*). Future tense **úva?** (q.v.)

n **-n** (1) dative ending, in **nin**, **enyalien**. Pl. **-in**, partitive pl. **-lin**, dual **-nt** (*Plotz*)

n **-n** (2), also **-nyë**, pronominal ending, 1. person sg. "I", as in **utúlien** "I am come" (*EO*)

n **-n** (3) a plural sign used in some of the case endings (*WJ:407*): Pl. genitive **-on**, pl. ablative **-llon** (but also **-llor**), pl. locative **-ssen**.

n **n-alalmino** ??? (twice in *Narqelion*; perhaps **ne + alalmino**)

na **an** "for" (*Nam, RGEO:66*) - but the **an** of the phrase **es sorni heruion an!** "the Eagles of the Lords are at hand" (*SD:290*) seems to denote motion towards (the speaker): the Eagles are coming. Etym has **an**, **ana** "to, towards" (*NÁ<sup>1</sup>*). In the "Arctic" sentence, **an** is translated "until".

na **an-** prefix "re" in **antúlien**, q.v. (*Mature Quenya shows en-*)

nablu **Ulban** (**Ulband-**) "monster" (a name of Melko) (*LT1:260*)

nabma **amban** "upward slope, hill-side" *AM<sup>2</sup>*)

nac **can-** (1) (*prefix*) ("k") "four" (*KÁNAT*)

nac **can-** (2) verb "order" (give an order) or (with things as object) "demand" (*PM:361-362; only the stem KAN is there mentioned*)

nacadiE **Eldacan** ("k") (masc. name) "Ælfnoth", Elf-bold (*KAN*)

nagnalayt **tyalangan** "harp-player" (*TYAL*)

nahám **Máhan** (pl. **Máhani** attested in *WJ:402*), one of the eight chiefs of the Valar. (Adopted and adapted from Valarin, but usually translated as **Aratar**.)

nalap **palan-** "far, distant, wide, to a great extent" (*PAL*); "far and wide" in **palantír** (pl. **palantíri**) "Far-seer", the magic far-seeing stones made by the Noldor in the First Age (*SA:palan, PAL*). For etymology, see Letters:427. Also **Palantir** masc. name, "Far-sighted" (*Appendix A, SA:palan, PAL, TIR*); assimilated **palar-** in **Palarran** "Far-Wanderer", name of a ship (**palan + ran**) (*UT:179*)

nalat **talán** (**talam-**, e.g. pl. **talami**) "floor, base, ground" (*TALAM*)

nam **man** "who" (*Nam, RGEO:67, FS, LR:59, Markirya, MC:213, 214*); cf. *PM:357* note 18, where a

reference is made to the Eldarin interrogative element *ma*, *man*). However, **man** is translated "what" in LR:59: **man-ië**? "what is it?" (LR:59; the stative-verb suffix *-ië* is hardly valid in mature Quenya) Either Tolkien later adjusted the meaning of the word, or **man** covers both "who" and "what". Cf. also **mana**, **manen**.

nama **aman** "blessed, free from evil". Adopted and adapted from Valarin. (WJ:399) Place-name **Aman** the Blessed Realm, from the stem *mân-* "good, blessed, unmarred" (SA:mân).

namal **laman** (**lamn-** or simply **laman-**, as in pl. **lamni** or **lamani**) "animal" (usually applied to four-footed beasts, and never to reptiles and birds) (WJ:416)

namarA **Araman** "outside Aman", name of a region (SA:ar, mân)

namó **óman** "vowel" (pl. **amandi** given, probably a misreading for **\*omandi**; the stem would seem to be **\*omand-**) (OM)

namurE **Eruman** desert north-east of Valinor (ERE)

nan **nan** "but" (FS); the *Etymologies* also gives **ná**, **nán** (NDAN), but these words may be confused with forms of the verb "to be", so **nan** should perhaps be preferred.

nán **nán** (2), also **ná**, "but, on the contrary, on the other hand" (NDAN; the form **nan**, q.v., is probably to be preferred to avoid confusion with **ná** "is").

nan **nan** (**nand-**) "woodland" (LT1:261)

nan **nan-** (prefix) "backwards" (NDAN)

nanirasaT **Tasarinan** **\*"Willow-vale"**, also **Nan-Tasarion** (LotR2:III ch. 4)

nanirioN **Noirinan** the "Valley of the Tombs" in Númenor (evidently **\*noirë**, **\*noiri-** "tomb" + **nan** "valley") (UT:166)

naniródnileruaL **Laurelindórinan** "Valley of Singing Gold", an earlier name of **Laurenandë** (Lórien) (UT:253); **laurelindórenan lindelorendor malinornélión ornemalin** **\*"Goldenlight-music-land-valley music-dream-land of yellow-trees tree-yellow"**, Quenya elements agglutinated in Entish fashion; this supposedly means something like "the valley where the trees in a golden light sing musically, a land of music and dreams; there are yellow trees there, it is a tree-yellow land" (LotR2:III ch. 4, translated in Letters:308).

nar **ran** "noise" (LT1:259). Stem **\*ram-** if it is connected to the verb **rama-???**

nara **aran** "king"; pl. **arani** (WJ:369); gen.pl. **aranion** "of kings" in **asëa aranion**, q.v.; **aranya** **\*"my king"** (**aran** + **nya**) (UT:193).

naragni **ingaran** "high-king" (PM:340)

narah **haran** (**#harn-**, as in pl. **harni**) "king, chieftain" (3AR, TÂ/TA3 - for "king", the word **aran** is to be preferred in LotR-style Quenya)

narat **taran**, **tarambo** "buffet" (LT2:337)

naraún **Núaran** **\*"West-king"**; **Núaran Númenoren** **\*"West-king of Númenor"**; changed (according to LR:71) to **Núaran Númenen**, **\*"West-king of the West"** (all of this is "Qenya" with genitive in **-n** instead of **-o**, as in mature Quenya) (LR:60)

narewll **Ilweran**, **Ilweranta** "rainbow" (GL:74) (The *Etymologies* gives **helyanwë**.)

naródlóN **Noldóran** ("**ñ**") "King of the Noldor" (PM:343; evidently **noldo** + **aran**).

narralap **Palarran** "Far-Wanderer", name of a ship (**palan** + **ran**, note assimilation **nr** > **rr**) (UT:179)

nas **san** "then" (MC:216; also twice in *Narqelion*)

na s a m i a c c a i m a s a n ("k")

"bedchamber" (**caimasamb-**, as in pl. **caimasambi**) (STAB)

nata **Atan** pl. **Atani** "the Second Folk", an Elvish name of Mortal Men, the Second-born of Ilúvatar. Cf. also **Núnatani** (WJ:386).

natanúN **#Núnatan** pl. **Núnatani** "Western Men" = Sindarin *Dúnedain* (WJ:386).

natarA **Aratan** **\*"Noble Adan"**, masc. name (*Silm*)

natayriC **Ciryatan** **\*"Ship-builder"** (Appendix A),

also **Tar-Ciryatan**, name of a Númenórean king, "King Shipbuilder" (SA:kír-)

natraM **Martan**, **Martano** "Earth-smith", "Earthbuilder", a surname of Aule (TAN, GAWA/GOWO - the form **Martano** given under MBAR must be understood as primitive)

natsadnas **sandastan** "shield-barrier", a battle-formation (UT:282; probably **sandastam-** since the final element is derived from a stem *stama-* "bar, exclude". Compare **talán**, **talam-** from TALAM.)

natsaniM **Minastan** masc.name, **\*"Tower-maker"** (Appendix A)

nauh **huan** (**hún-**, as in dat. sg. **húnen**) "hound" (KHUGAN, KHUG)

náv **ván** "goose"; pl. **váni** given (WA-N). Older **wán**.

navarh **#Hravan** pl. **Hravani** "the Wild", name of non-Edain Men (WJ:219)

naváy **yávan** "harvest, autumn" (LT1:273; in mature Quenya **yávië**)

náv **wán** > **ván** "goose" (WA-N)

nawh **hwan** (**hwand-**, e.g. pl. **hwandi**) "sponge, fungus" (SWAD)

naxa **axan** "law, rule, commandment". Adopted and adapted from Valarin. (WJ:399) Pl. **axani** is attested (VT39:23, defined as "laws, rules, as primarily proceeding from Eru" in VT39:30)

nayricalaC **Calaciryán** ("**k**") "the Cleft of Light", the pass in the Pelóri, apparently a variant of **Calaciryá** (WJ:403, SA:kal-, kí-). **Calaciryán**, **Calaciryandë**, "the region of *Eldamar* (Elvenhome) in and near the entrance to the ravine, where the Light was brighter and the land more beautiful" (RGEO:70)

ne **en** (1) "there, look! yonder" (EN)

ne **en** (2) unidentified word occurring twice in Fíriel's Song; according to the most plausible theory it is an adverbial particle denoting that the action of the following verb took place a long time ago.

ne **en-** (3) prefix "re-, again-", in **enquantuva** "shall refill", **entuluva**, "shall come again", **Envinyatar** "Renewer", **envinyanta** "healed, \*renewed", **enyalië** "to recall" (Nam, RGEO:67, LotR3:V ch. 8, MR:405, UT:317)

nec **#cen** = noun "sight" as the final element of some nouns (\***apacen**, **tercen**, q.v.)

nec **cen-** ("k") "see, behold", future tense **cenuva** ("kenuva") "shall see" in *Markirya*.

néc **cén** ("k") "soil, earth"; see **cemen** (*KEM*)

necapa **apacen** "foresight"; see **apacenyë**.

necret **tercen** ("*terken*") "insight", literally "through-sight" (*MR:471*); adj. **#tercenyä** (only pl. **tercenyë** attested) "of insight"; **essi tercenyë** "names of insight", names given to a child by its mother, indicating some dominant feature of its nature as perceived by her (*MR:216*)

needniessalatpap **paptalasselindeën** "like music of falling leaves" (*MC:216*; *this is "Qenya"*)

neessoleuqlis **silquelosseën** ("q") "blossom-white hair" (*MC:216*; *this is "Qenya"*)

neh **hen** (**hend-**, as in pl. **hendi**) "eye" (*KHEN-D-E*)

neidnE **Endien** alternative term for "autumn" (*PM:135*). In the *Etymologies*, the word **Endien** is assigned a quite different meaning: "Midyear, Midyear week", in the calendar of Valinor a week outside the months, between the sixth and seventh months, dedicated to the Trees; also called *Aldalemnar* (*YEN, LEP/LEPEN/LEPEK*)

neilútna **antúlien** "hath returned" in the phrase **l-cal' antúlien** ("k") "Light hath returned" (*LT1:270*); note the "Qenya" third person ending **-n**. In mature Quenya this would perhaps read \***i cá!** **enutúlië**.

neilútu **utúlien** see **tul-** (*EO*)

neirA **Arien** "the Sun-maiden", fem. name, the Maia of the Sun (*AR1; Silm*); cf. **árë** "sunlight"

neiramliS **Silmarien** (*sometimes "-riën"*) fem. name, apparently incorporates **sil(i)ma** (*Appendix A*)

neiródlíH **Hildórien** the land where Men first awoke, like the Elves did at Cuiviénen (*Silm, KHIL, PHIR*)

neiróL **Lórien** (from **lor-**) name of a Vala, properly the place where he dwells, while his real name is **Irmo** (*WJ:402, LOS (ÓLOS, SPAN)*)

neirúlaP **Palúrien** surname of Yavanna (*PAL*)

neirúluC **Culúrien** another name of Laurelin; apparently derived from the stem **KUL-** "golden-red" (*Silm; LR:365*)

nele **elen** "star" (*SA:él, elen, EL*); pl. **eleni** (occasionally in verse: **eldi**) (*WJ:362*); gen. pl. **elenion** in the phrase **Elenion Ancalima** "brightest of stars" (*LotR2:IV ch. 9*; see *Letters:385* for translation); allative **elenna** "starwards" used as name of Númenor (*Silm*; see **Elenna**); ablative pl. **elenillor** "from stars" in *Markirya*.

nelestO **Otselen** "Seven Stars" = Great Bear (constellation) (*OT/OTOS/OTOK*)

nelette **ettelen** ?"foreign" (*gloss not certainly legible*) (*ET*)

nem **men** (1) "way" (*SA*) or "place, spot" (*MEN*)

nem **men** (2) "who", evidently a misreading or miswriting for **man** (*MC:221, in Markirya*)

nemec **cemen** (**cén**) ("k") "earth", referring to the earth as a flat floor beneath *menel*, the heavens (*SA:kemen*); "soil, earth" (*KEM, LT1:257*). At one stage,

Tolkien intended **cemen** as the genitive of **cén**; later **cemen** became the nominative.

nemek **kemen** "earth"; see **cemen**.

nemí **ímen** a word occurring in *Fíriel's Song*, translated "in them" (**ar ilqua ímen** "and all [that is] in them"). Probably not valid in mature Quenya.

nemís **símen** "here" (*FS*; cf. **sinomë** in *EO*)

nemli **ilmen** region above air where stars are (*WIL, SA:ilm-*); **Ilmen-assa** "Chasm of Ilmen" (*GAS*)

nemlot **tolmen** "boss (of shield)" (*LT1:269*)

nemór **rómen**, **Rómen** "east" (*RÔ, MEN, SA:men*), "uprising, sunrise, east" (*SA:rómen*); also name of tengwa 25 (*Appendix E*). **Rómenna**, a place in the eastern part of Númenor, is simply the allative "eastward" (*SA:rómen*), cf. also **rómenna** in *LR:47, 56*. Ablative **Rómello** "from the East" or "[to one] from the East", hence Tolkien's translation "to those from the East" in his rendering of *Namárië* (*Nam, RCEO:67*). Masc. name **Rómendacil** "East-victor" (*Appendix A*; cf. *Letters:425*)

nemraH [**Harmen**] "south" (*MEN*) (*Changed to hyarmen.*)

nemrayh **hyarmen**, **Hyarmen** "south" (*SA, SA:men, KHYAR*), also name of tengwa 33 (*Appendix E*).

nemroF **Formen** "north" (*SA:men*), also name of tengwa 10 (*Appendix E, PHOR, MEN*).

nemroT [**Tormen**] "north" (*MEN*)

nemún **númen** "west, the way of the sunset" (*SA:andúnë, cf. NDÛ, MEN; capitalized Númen under SA:men and in CO*), "going down, occudent" (*Letters:361*), also name of tengwa 17 (*Appendix E*). Allative **númenna** "Westward" (*LR:47, SD:310*) See also **númenyaron**, **númessier**.

nemúnureH **Herunúmen** "Lord of the West" (*SA:heru*); **herunúmen** "Lord-of-West" (*LR:47*), title of Manwë

nen **nen** "river" (*LT1:248*), "river, water" (*LT1:262*) (*In mature Quenya, nén with a long vowel means "water", but hardly "river" - that is sirë.*)

nén **nén** (**nen-**) "water" (*NEN*).

nen **-nen** instrumental ending (pl. **-inen**, dual **-nten**, partitive pl. **-línen**)

nenam **manen** "how" (*PM:395*)

nenár **ránen** "errant" (*RAN*; *may be a misreading for \*ránëa*)

nenatsel **lestanen** "in measure", a word occurring in *Fíriel's Song*, apparently the instrumental form of a noun **#lesta** "measure", not otherwise attested.

neni **-inen** instrumental pl. ending. In **ómainen** (*WJ:391*)

neniac **cainen** ("k") "ten" (*KAYAN/KAYAR*)

neníl **-línen** ending for partitive pl. instrumental (*Plotz*); see **-li**

nenílamlaculuc **culucalmalinen** ("k") "with golden lights" (*MC:220; this is "Qenya"*)

nenipmit **timpinen** "a fluter" (*LT1:268; hardly valid in mature Quenya*)

neníramlafetól **lótëfalmarinen** "with waves crowned with flowers" (*MC:220; this is "Qenya"*)

nenisín **Nísinen** *\*\*"Fl fragrance-water"*, a like in Númenor (*UT:168*)

neniU **Uinen** (**Uinend-**, as in dative **Uinenden**) name of a Maia, spouse of Ossë (*UY, NEN*). Adopted and adapted from Valarin (*WJ:404*), though it is also said that it contains **-nen** "water" (*SA:nen*); the latter explanation may be folk etymology. In the *Etymologies*, the name is derived from the same stem (*UY*) as **uilë** "long trailing plant, especially seaweed".

nenúh **húnen** dat. sg. of **huan** (*KHUGAN, KHUG*)

nerae **ëaren** "eagle" or "eyrie" (*LT1:251; this early "Qenya" word is certainly no more valid than ëa "eagle" in mature Quenya.*)

neramIA **Almaren** the first abode of the Valar in Arda, apparently related to **almarë** "blessedness" (*Silm, LR:357*)

nera **eren, erë** "iron" or "steel"; **Eremandu** variant of **Angamandu** (*Angband*) (*LT1:252; "iron" should be anga in mature Quenya, but these words may be used for "steel"*)

neraf **feren** (**fern-**, as in pl. **ferni**) "beech, beech-tree". Also **fernë**. (*BERÉTH, PHER/PHÉREN*)

nerah **heren** (1) "order"; **Heren Istarion** "Order of Wizards" (*UT:388*); (2) "fortune" etymologically "governance" ("and so what is in store for one and what one has in store") (*KHER*) **Herendil** masc. name *\*\*"Fortune-friend" = Eadwine, Edwin, Audoin* (*LR:52, 56, cf. the Etymologies, stems KHER-, NIL/NDIL*)

nerem **meren** (**merend-**), also **merendë** "feast, festival" (*MBER*)

nerématnacla **alcantaméren** ("*k*") "made it shine" (with a fem.pl. subject; the ending **-ren** probably means "they" of women, but the ending does not have to be translated here) (*MC:216; this is "Qenya"*)

neret **teren, terenë** "slender" (*TER/TERES*)

nesih **hísen** "of mist" (*MC:221; this may be "Qenya", but it connects with híse.*)

nessil **-lissen** or **-lissë** ending for partitive pl. locative (*Plotz*); see **-li**

nessiracla **alcarissen** ("*k*") "in light-rays" (a "Qenya" form from *MC:221; alcar* means "glory" in mature Quenya)

nésurE **Erusén** "the children of God" (*RGEO:74; this is a weird form with no plural ending. The normal form seems to be Eruhíni.*)

net **ten** "for", in *Fíriel's Song*; apparently replaced by **an** in mature Quenya.

net **ten-** "hear", future tense **tenuva** (*MC:213; in mature Quenya, "hear" is hlar-*)

netn **-nten** ending for dual instrumental (*Plotz*)

néuq **quén** (**quen-**, as in pl. **queni**; as final element in compounds **-quen**) "one, (some)body, person, individual, man or woman", pl. **queni** = "persons", "(some) people", "they" with the most general meaning (as in "they [= people in general] say that..."). Combined with noun and adjective stems in old compounds to denote habitual occupations or functions, or to describe those having some notable (permanent) quality;

examples include **roquen, ciryaquen, arquen**, q.v. Also in **aiquen, ilquen** (*WJ:361 cf. 360, 372*)

neuqayric **ciryaquen** "shipman, sailor" (*WJ:372*).

neuqia **aiquen** "if anybody, whoever" (*WJ:372*)

neuqli **ilquen** "everybody" (*WJ:372*)

neuqor **roquen** "horseman [*but the Quenya word does not show gender*], rider, knight" (*WJ:372, UT:282*)

neuqra **arquen** "a noble" (*WJ:372*)

neurehemún **númeheruen** *\*\*"of the Lord of the West"* (*Manwë*) (*SD:290*); this is "Qenya" with genitive in **-en** instead of **-o** as in mature Quenya

neureV rA **Ar Veruen** *\*\*"Day of the Spouses"* (*Aule and Yavanna*) (*LEP/LEPEN/LEPEK; this is "Qenya" with genitive in -n.*)

neurevR **Arveruen** third day of the Valinorian week of 5 days, dedicated to Aule and Yavanna (*BES*)

néw **wén** "greenness, youth, freshness" (*GWEN*), blended with **wendë** "maid"

new **wen** "maid, girl" (*\*\*wend-*), in early "Qenya" also **wendi** (*the mature Quenya form wendë occurs in MC:215 and in Etym, stems GWEN, WEN/WENED.*) (*LT1:271, 273*)

new **-wen** "maiden", a frequent ending in feminine names like **Eärwen** *\*\*"Sea-maiden"* (*SA:wen*). Early "Qenya" also has **-wen** feminine patronymic *\*\*"daughter of"* (*LT1:271, 273*), but the the patronymic ending seems to be **-iel** "*-daughter*" in mature Quenya.

newlaL **Lalwen** (also longer **Lalwendë**) "Laughing Maiden", fem. name (*PM:343*)

newle **elwen** "heart" (*LT1:255; rather hón or indo in mature Quenya*)

newlo **olwen** (**olwenn-**) "branch, wand, stick" (*LT2:342*)

newnaM rA **Ar Manwen** *\*\*"Day of Manwe"* (*LEP/LEPEN/LEPEK; this is "Qenya" with genitive in -n.*)

néy **yén** (pl. **yéni** in *Nam*, obsoleting **yen[i]** in the *Etymologies*, stem *YEN*), Elvish "long year" of 144 solar years, 52,596 days (*Nam, Appendix D, E; RGEO:66. Tolkien earlier defined yén as 100 solar years; see PM:126; in the Etymologies, stem YEN, it seems to mean simply "year".*) **Yénonótië** *\*\*"reckoning of years"* (*MR:51*)

ney **yen, yendë** "daughter" (*YÓ/YON. This word replaced another form, but the latter may have been restored; see yeldë.*)

ni **in** a strange particle occurring in the phrase **i-coimas in-Eldaron** "the coimas [embas] of the Eldar" in *PM:403*. It looks like the Sindarin plural article, but in Quenya **i** is both sg. and pl. "the", and the word **Eldar** does not normally take any article at all. The alternative reading **i-coimas Eldaron** (*PM:395*) is probably to be preferred.

ni **-in** dative pl. ending, seen in **eldain, fírimoin**, q.v.

niracla **alcarain** ("*k*") "shining" (pl - sg *\*alcara?*) (*MC:221; this is "Qenya"*)

niclah **halcin** ("*k*") "frozen" (*LT1:254*)

niclih **hilcin** ("*k*") is glossed "it freezes"; if this word is to be adapted to mature Quenya, it would have to mean "I freeze" (*LT1:254*)

nicseH **Hescin** ("*k*") "winter one" (???) (*LT1:255*)

nidnamoro **oromandin** "wood-spirits" (*MC:215; this is "Qenya"*)

nidnan **nandin** "fay of the country" (*LT1:261*)

nietnauc **quantien** ("q") "last day of year" (*YEN*).

The word is assigned a different meaning in PM: **quantien** ("q") "full year" = **yén**, a period of 144 solar years (*PM:126; pl. quantiéni, PM:127*). Since the latter meaning comes from drafts for the LotR Appendices that did not make it into the published LotR, it should perhaps be ignored.

nih **-hin** "child", pl. **-híni** (as in **Eruhíni**, "Children of Eru", *SA:híni*)

nihurE **Eruhin** pl. **Eruhíni** "Children of Eru", Elves and Men (*WJ:403; SA:híni*)

nil [lin- (2) "sing" (*GLIN, struck out*)]

nil **lin-** (1) (*prefix*) "many" (*LI*)

nil **-lin** ending for partitive pl. dative (*Plotz*); see -

**li**

nil **lin, lind-** "a musical sound" (*Letters:308*), "melody" (*LT1:258*)

nilauq **qualin** ("q") "dead" (*KWAL, LT1:264*)

nilauqia **aigualin** ("q") "tall", plural form (???) (*MC:216; this is "Qenya" - but cf. aiqua.*)

nilav **valin** "happy" (*LT1:272*)

nilavrA **Arvalin** "outside Valinor" (*AR<sup>2</sup>*)

nileh **helin** "violet" or "pansy" (*LT1:262*)

nilem **melin** "dear" (*MEL*)

nileruaL **Laurelin** ("g.sg. *Laurelinden*" or *Laurelingen*; in mature Quenya this is dat.sg.) Name of the Golden Tree of Valinor, interpreted both "singing-gold" (stem **Laurelind-**) and "hanging-gold" (stem **Laureling-**) (*LIN<sup>2</sup>, LÁWAR/GLÁWAR, [GLAW(-R)], SA, Letters:308*)

nileY **Yelin** "winter" (*LT1:260; mature Quenya has hrívë, and Yelin was probably obsoleted together with the adjective yelwa "cold", that appear with a different meaning in the Etymologies.*)

nili **ilin** "pale blue" (*GLINDI*)

nilia **ailin** ("g.sg. *ailinen*", in mature Quenya dat.sg.) "pool, lake" (*AY, LIN<sup>1</sup>, LT2:339*)

nilip **pilin** (**pilind-**, as in pl. **pilindi**) "arrow" (*PÍLIM*)

niliv **vilin** "airy, breezy" (*LT1:273*)

niliw **wilin** "bird" (*LT1:273; if this "Qenya" word is to be used in mature Quenya, it must not be confused with the 1. pers. aorist of the verb wil-*)

nilleróL **Lórellin** name of the lake where the Valië Estë sleeps; apparently meaning "Dream-lake" (*Silm*)

niluril **lirulin** "lark" (*MR:238, 262*), changed from

**aimenel, aimenal**

nimat **tamin** "forge" (noun? verb? If it is a verb, this would - at least within the framework of mature Quenya - be the 1. person aorist of a verb **tam-**; cf. **tam-** "to tap".) (*LT1:250*)

nimól **lómin** "shade, shadow" (*LT1:255*)

nimri **irmin** "the world, all the regions inhabited by Men" (*LT2:343*)

nin **nin** "to me", dative of **ni** (*FS*)

niolacrat **tarcalion** = **Tar-Calion**, Quenya name of Ar-Pharazôn (*LR:47, SD:246*); see **Calion**

nir **rin** "dew" (*LT1:265; rather rossë in mature Quenya*)

nira **arin** "morning" (*AR<sup>1</sup>*)

niraclA **Alcarin** "the Glorious", title taken by Atanatar II of Gondor, also name of one of the Kings of Númenor (*Appendix A*). Is this to be taken as a shorter form of **alcarinqua**, q.v.?

niradIE **Eldarin** adjective derived from **Elda**: "Eldarin, Elvish" (*Silm, ÉLED*)

niramlaf **falmarin** (**falmarind-** or simply **falmarin-** as in pl. **falmarindi** [or **falmarini**]) "sea-spirit, nymph" (*PHAL/PHÁLAS*)

niramll **Ilmarin** "mansion of the high airs", the dwelling of Manwë and Varda upon Oiolossë (*SA:ilm-*)

nirasat **tasarin** "willow" (*LT2:346; mature Quenya tasar, tasarë*)

nirawh **hwarin** "crooked" (*SKWAR*)

nirawliw **wilwarin** (**wilwarind-**, as in pl. **wilwarindi**) "butterfly" (*Markirya, WIL, LT1:273*); **Wilwarin** name of a constellation, tentatively identified as Cassiopeia (*Silm*). "Qenya" adjective **wilwarindeën** "like butterflies" (*MC:216*); "Qenya" simulative form **wilwarindon** "as a butterfly" (*MC:213, 220*)

niredneuQ **Quenderin** "Quendian, belonging to the Elves as a whole" (a learned word) (*WJ:407*)

nireleT **Telerin** "Telerian" (*TELES*)

nirevÍ **\*Iverin** (**Íverind-**), **Íverindor** "Ireland" (*LT2:344*) *The nominative of Íverind- must be \*Íverin, the form Íverind- occurring before endings. Compare Íverin below.*

nirewÍ **Íverin** "Ireland" (also **Íverindor, Íverind-**) (*LT2:344*)

niri **irin** "town" (*LT2:343*)

nirif **firin** "dead" (by natural cause) (*PHIR*). This may obsolete the earlier "Qenya" word **firin** "ray of the sun" (*LT2:341*)

nirifli **ilfirin** "immortal" (*PHIR*)

niripli **\*ilpirin** (*hypothetical form; the word actually appears in Q as ilfirin*) "immortal" (*PHIR*)

nirit **tirin** "tall tower" (*LT1:258; this is a verb "I watch" in the Etymologies, stem TIR.*)

nirív **virin** "a magic glassy substance of great lucency used in fashioning the Moon. Used of things of great and pure transparency." (*LT2:339*)

niroc **corin** ("k") "circular enclosure" (*KOR*). In the early "Qenya Lexicon", this word was defined as "a circular enclosure, especially on a hill-top" (*LT1:257*).

nirocll **ilkorin** "not of Kor" (*LA, AR<sup>2</sup>*)

nirodionalóm **mólanoldorin** "the language of the Noldor enslaved by Morgoth" (*MÓ*) (*Changed from múlanoldorin.*)

nirodionalúm [**múlanoldorin**] "the language of the Noldor enslaved by Morgoth" (*MÓ*) (*Changed to mólanoldorin.*)

niróIO **Olórin** name of the Maia that became Gandalf, connected to **olos** # 1 (*UT:396*)

nirouq **quorin** ("q") "drowned, choked" (*LT1:264*)

nirú **úrin** "blazing hot" (*LT1:271*)

nirú **Úrin** (**Úrind-**, as in "g.sg. *Urinden*", in mature Quenya this is dat.sg.) a name of the Sun (*UR; this stem*

was struck out in *Etym*, but several words that must be derived from it occur in *LotR*, so it seems that Tolkien restored it.)

niruf **furin** "hidden, concealed" (also **hurin**) (LT2:340)

niruh **hurin** "hidden, concealed" (also **furin**) (LT2:340)

nirulaP **Palurin** "the wide world" (LT1:264)

nirúT **Túrin** (masc. name), apparently meaning "victory-mood" (LR:395, stem TUR). The *Etymologies* gives **Turindo** as the Quenya form of this name; **Túrin** seems to be properly the Sindarin form, though it fits Quenya style well enough and Nienor used it in a Quenya sentence (near the end of ch. 21 in the *Silmarillion*)

nis **sin** (1) a word either meaning "thus" (adverb) or "this" (as an independent word in the sentence, not modifying another word like **sina** does). Attested in the sentence **sin quentë Quendingoldo Elendilenna**, either "this Pengolodh said to Elendil" or "thus spoke Pengolodh to Elendil" (PM:401).

nis **sin** (2) a form of **sí** "now" (q.v.) occurring before vowels, possibly replaced by **sín** (SI)

niseH **Hesin** "winter" (LT1:255; mature Quenya has **hrivë**)

nistalobmuT **Tumbolatsin** (place-name, apparently incorporating **tumbo**) (LAT)

nit **tin-** "glint" (3. pers. aorist **tinë** "it glints") (TIN)

nital **latin**, **latina** "open, free, cleared (of land)" (LAT)

niu **uin** (1) see **u-**

niU **Uin** (2) "the primeval whale" (LT1:263)

niul **luin** "blue", pl. **luini** (Nam, RGE0:66). In

**Helluin**, name of the star Sirius, and **Luinil**, name of another blue-shining star (or planet). (SA; *Luinil is tentatively identified with Neptune*, MR:435)

niull **Illuin** name of one of the Lamps of the Valar; apparently incorporating the element **luin** "blue" (*Silm*)

niullodniM **Mindolluin** "Blue Tower" (**mindon** + **luin**), name of a mountain. (Christopher Tolkien translates the name as "Towering Blue-head" in the *Silmarillion* Index, but this seems to be based on the questionable assumption that it includes the Sindarin element *do* "head, hill". Unless this translation is given in his father's papers, the name is better explained as a Quenya compound.)

niuqil **liquin** ("q") "wet" (LT1:262; mature Quenya has **linquë**.)

nivay **yavin** "bears fruit" (LT1:273; would have to mean "I bear fruit" in mature Quenya; a stem **#yav-** may be isolated)

nivet **tevin** "hatred" (LT1:268); also **tevië**

no **-on** gen.pl. ending (3O), in **Silmarillion**, **Valion**, **aldaron**, **aranion**, **tasarion** (see **Nan-Tasarion**), **Númevalion**, **Sindaron**, **Istarion**, **Ingweron**, **Quendion**, **Eldaron**.

no **on**, **ondo** "stone" (LT2:342, LT1:254 - probably only **ondo** in mature Quenya). Various "Quenya" forms: **ondoli** "rocks" (MC:213; this would be a partitive plural in mature Quenya), **ondolin** "rocks" (MC:220),

**ondoisen** "upon rocks" (MC:221), **ondolissen** "rocks-on" (MC:214; the latter form, partitive plural locative, is still valid in mature Quenya)

nodna **andon** "great gate" (**andond-**, as in pl. **andondi**) (AD)

nodniL **Lindon**, **Lindónë** "Lindon", place-name (WJ:385)

nodnilessaleruat **taurelasselindon** "like leaves of forests" (MC:213, 220; this is "Quenya")

nodnilewnit **tinwelindon** "like stars" (MC:213, MC:220; this is a "Quenya" "similative" form in **-ndon** and pl. in **-li**)

nodnim **mindon** "(great, lofty) tower", allative pl. **mindoninnar** in *Markirya*, changed to the contracted form **mindonnar**. Cf. also **Mindon Eldaliëva** "Lofty Tower of the Eldalië" (*Silm*)

nodnit **tindon** "lay" (???) (MC:220; this is "Quenya")

nodroc **cordon** ("k") "idol" (LT1:257)

noedla **aldëon** "avenue of trees" (LT1:249)

nognal **langon** "throat" (MC:216; this is "Quenya", possibly an inflected form of **lango** #2 - but Tolkien changed it to **lanco**)

nóh **hón** "heart" (physical) (KHÔ-N); **hon-maren** "heart of the house", a fire (LR:63, 73; this is "Quenya" with genitive in **-en**, not **-o** as in mature Quenya - read **\*hon-maro?**)

noi **-ion** (patronymic ending) "son (of), descendant" (YÔ/YON, LT1:271, LT2:344)

noidleN **Neldion** "Day of the three [younger gods]", sc. Osse, Orome and Tulkas (LEP/LEPEN/LEPEK)

noif **fion** (**fiond-** or simply **fion-**, as in pl. **fiondi** or **fioni**) "hawk" (reading of gloss uncertain; according to Christopher Tolkien the most natural interpretation would be "haste", but this word would have no plural form) (PHI)

noil **-lion** ending for partitive pl. genitive (*Plotz*); see **-li**

noilaC **Calion**, *Tar-Calion*, the Quenya name of King Ar-Pharazôn "the Golden"; **Calion** would seem to be connected to **cal-** "shine", **câlë** "light". (*Silm*)

noilavemúN **Númevalion** "of the West-powers" (SD:290); cf. **Valion**

noileuqraN **Narquelion** ("q") "fire-fading, autumn" (FS, *Narqelion*, KWEL, (LAS<sup>1</sup>)); simply translated "Fading" in LR:72.

noilisaR **Narsilion** (P) "(the song) of the Sun and Moon"; actually the stems of the words for Sun and Moon compounded (see **Narsil**) and a plural genitive ending added (*Silm*)

noilit **Tilion** "the Horned", name of a Maia, steersman of the Moon (SA:*til*; according to the *Etymologies*, stem *TIL*, **Tilion** is a name of the "man in the Moon")

noillimA **Amillion** "February" (LT1:249; mature Quenya has **Nénimë**)

noin **nion** "bee" (GL:60)

noinara aesa **asëa aranion** "kingsfoil, athelas"; lit. "asëa [foil?] of kings", see **aran** (*LotR3:V ch. 8*)

noinros **sornion** "eyrie" (LT1:266)



noipliS **Silpion** a name of the Elder of the Two Trees of Valinor (Telperion, the White Tree). (*Silm*, *SIL*, *SÍLIP*, *BAL*, *ROS*, *LR:385*)

noiradIA **Aldarion** masc. name, \*"Son of (the) Trees", (*Appendix A*).

noiránA **Anárion** \*"Sun-son", masc. name.

noiráT **Tárion** alternative name of **Valanya**, the last day of the Eldarin six-day week, dedicated to the Powers (Valar) (*Appendix D*)

noirepleyT **Tyelperion** less common name of **Telperion** (*UT:266*).

noirit **tirion** "watch-tower, tower" (*TIR*); in early "Qenya" the gloss was "a mighty tower, a city on a hill" (*LT1:258*). **Tirion** "Great Watchtower", a city of the Elves (*SA:tir*; in *MR:176* the translation is "Watchful City")

noiom **morion** "son of the dark" (in *Fíriel's Song*, *Morion* is translated "dark one", referring to Melko[r]) (*LT1:261*)

noiroM **Morion** "the dark one", a title of Morgoth (*FS*).

noirÚ **Úrion** (Q?) a title of Fionwë (= later Eönwë); see the *LR* index. (*UR*; this stem was struck out in *Etym*, but several words that must be derived from it occur in *LotR*, so it seems that Tolkien restored it.)

noirutnaF rA **Ar Fanturion** \*"Day of the Fanturi (Mandos and Lorien)" (*LEP/LEPEN/LEPEK*)

noitnirE **Erintion** second half of the month of **avestalis** (January) (*LT1:252*)

nolaV **Valon** "male Vala" (also **Valmo**) (*LT1:272*; these forms may or may not be valid in mature Quenya)

nolh **#hlon** (**#hlón**?), pl. **hloni** "sounds" (or may the sg. be **#hlonë**?) (*WJ:394*)

nolho **ohlon** (pl. **ohloni** is attested) "diphthong", used of both vocalic diphthongs and "consonantal diphthongs" like *mb* (*VT39:9*)

noll -**llon** ending for plural ablative; also -**llor**

nollil -**lillon** or -**lillo** ending for partitive pl. ablative (*Plotz*); see -**li**

nomilacnA **Ancalimon** fem. name \*"Most Bright One" (*Appendix A*).

nomlU rA **Ar Ulmon** \*"Day of Ulmo" (*LEP/LEPEN/LEPEK*; this is "Qenya" with genitive in -*n*.)

nonnaraT **Tarannon** masc. name; ?"High-gift"? Or, if -**annon** is a Sindarin-influenced form of **andon** "great gate" rather than a masculinized form of **anna** "gift", "Lord of the Gate"??? (*Appendix A*)

nor -**ron** gen. pl. ending in **aldaron**, see **alda**. The -**r** is actually the nominative pl. ending, to which is appended the genitive ending -**o** and a second plural marker, -**n**.

norabma **ambaron** (**ambarón-** as in "g.sg. *ambarónen*", in mature Quenya dat.sg.) "uprising, sunrise, Orient" (*AM*<sup>2</sup>). The longer form **Ambarónë** should be preferred, since **ambaron** is also the dat.sg. of **ambar** # 1.

noradIA **Aldaron** a name of Oromë (*GÁLAD*, *Silm*).

norasseN **Nessarion** \*"[Day] of the younger [gods]", sc. Ossë, Oromë and Tulkas (in Tolkien's earlier

conception, Ossë was a "god" or Vala). (*LEP/LEPEN/LEPEK*)

norátuac **cautáron** ("k") "bent" (*MC:216*; this is "Qenya")

noravat **tavaron**, **tavaro** "dryad, spirit of woods" (evidently masc.) (*TÁWAR*)

noraynemún **númenyaron** a word occurring in a phrase from an earlier version of *Fíriel's Song*, **Valion númenyaron**, "of the Lords [Valar] of the West". But **númenyaron** cannot simply mean "of the West"; it seems to be the plural genitive of **númenya** "western", hence literally \*"of the western (things, persons, realms)" or "of the Westerners".

norénauqnin **ninquanéron** ("q") "white shining" (*MC:220*; this is "Qenya")

nores **seron** "friend" (*SER*)

norias **sairon** "wizard" (*SAY*); according to *LT2:337* and *GL:29*, **Sairon** is also the Quenya name of Dairon (Daeron).

noro **oron** (**oront-**, as in pl. **oronti**) "mountain" (*ÓROT*)

noroc **coron** (1) "mound" (*SA*); **Coron Oiolairë** ("Koron"), the "Mound of Eversummer" where the Two Trees grew. Also contracted **Corollairë** (*WJ:401*)

noroc **coron** (2) ("k") (**corn-**, as in dat. sg. **cornen**) "globe, ball" (*KOR*)

noros **sonon** (or **sornë**) (**þ**) "eagle", before an ending **sorn-** as in pl. **sorni**, "gen.sg...*sornen*", in mature Quenya dat.sg. (*THOR/THORON*). *SD:290* has the pl. **sononi** "eagles", changed to **sorni** as in the *Etymologies*. Early "Qenya" has the forms **sor**, **sornë** (*LT1:266*)

norot **toron** pl. **toni** "brother" (*TOR*)

noruahT **Thauron** (**pauron**) earlier form of **Sauron**, before the change **th > s** (*SA:thaur*, cf. *Letters:380*, that suggests a stem **thaurond-**, there spelt with the Greek letter for **th**)

noruaS **Sauron**, **Sauro** (**þ**) "the Abhorred", name of a Maia. Earlier **Thauron** (*SA:thaur*, *THUS*), archaic \***thaurond-** (*Letters:380*, where a special letter is used instead of the digraph **th**)

noylidneraE **Eärendilyon** "son of Eärendel" ("used of any mariner") (*LT1:251*)

noyra **aryon** "heir" (*GAR* under *3AR*)

noyrah **haryon** "(heir), prince" (*3AR*)

noyriC **Ciryon** \*"Ship-son"; see **cirya**.

nuaqlaf **falquan** ("q") "large sword" (*LT2:341*)

numa **amun** (**amund-**) "hill" (*LT2:335*; in mature Quenya **ambo**)

nún **nún** "down below, underneath" (adv.) (*NÚ*)

Ó †**Ō** "the sea" (poetic word, hardly valid in mature Quenya) (*LT1:263*, there spelt **Ō**)

o o (1) a word for "and" occurring solely in *SD:246*; all other sources give **ar**.

o -o (1) genitive ending, in **Oromëo**, **Elenna-nórëo**, **Rithil-Anamo**, **Rúmilo**, **Lestanórëo**, q.v. Pl. -**ion** and -**ron**, q.v.

o o (2) "with" (*MC:216*; this is "Qenya"; *WJ:367* states that no independent preposition **o** was used in Quenya. Use **yo**.)

o -o (2), also -ó "a person, somebody", pronominal suffix (PM:340)

ó ó- (usually reduced to o- when unstressed) a prefix "used in words describing the meeting, junction, or union of two things or persons, or of two groups thought of as units". In **omentię**, **ónoni**, **ónona** (WJ:367; in the Etymologies, stem WŌ, the prefix o-, ó- is simply defined as "together")

oat **toa** (1) ("tōa") "wood" (VT39:6)

oat **toa** (2) "of wool, woollen" (TOW, cf. GL:71)

obma **ambo** "hill", allative pl. **ambonnar** "upon hills" in *Markirya* (**ruxal' ambonnar** "upon crumbling hills")

obmarat **tarambo**, **taran** "buffet" (LT2:337)

obmilet **telimbo** "canopy, sky" (LT1:268)

obmot **tombo** "gong" (LT1:269)

obmul **lumbo** "cloud", pl. **lumbor** in *Markirya*. In early "Qenya", **lumbo** was glossed "dark lowering cloud" (LT1:259)

obmut **tumbo** "(deep) valley", under or among hills (TUB, SA:tum). In early "Qenya", the gloss was "dark vale" (LT1:269). See **tumba**.

ocáuq **quáco** ("q") "crow" (WJ:395; Etym also has **corco**, q.v.)

occav **vacco** ("k") "jacket, cloak" (GL:21)

occe **ecco** ("k") "spear" (EK/EKTE)

occelep **pelecco** ("k") "axe" (LT2:346)

occet **tecco** ("k") "stroke of pen or brush (·) when not used as long mark" (TEK)

occor **rocco** ("k") "horse" (ROK, SA:roch; Letters: 428; cf. 282 where the spelling really is **rocco**, not **rokko**. In Letters:428 the word is defined as "swift horse for riding".)

occurat **tarucco** ("k") "bull" (also **tarunco**) ("k") (LT2:347; mature Quenya has **mundo**)

ocian **naico** ("k") "of hill(s)" (???) (MC:221; this is "Qenya")

ocíl **lício** ("k") "wax" (*Markirya* comments, MC: 223)

ociol **loico** "corpse, dead body"; **loicolícuma** "corpse-candle" in *Markirya*

ocleM **Melko** "Mighty One", name of the rebellious Vala, usually called **Melkor** (MIL-İK, MOR; FS - MR:350 confirms that the form **Melko** is still valid in mature Quenya, though not interpreted "Greedy One" as in the Etymologies)

oclet **telco** "stem" (Appendix E). The Etymologies gives **telco** ("k") pl. **telqui** ("q") "leg" (the pl. form is said to be analogical) (TÉLEK)

oclut **tulco** ("k") "support, prop" (TULUK)

ocnal **lanco** ("k") "throat, swallow" (LAK<sup>1</sup>, LANK)

ocnar **ranco** ("k") "arm", pl. **ranqui** ("q") (RAK)

ocnit **tinco** "metal" (TINKŌ), also name of tengwa 1 (Appendix E, there spelt "tinco", but "tinko" in Etym)

ocnurat **tarunco** ("k") "bull" (also **tarucco**) ("k") (LT2:347; mature Quenya has **mundo**)

ocomsoC **Cosmoco** ("k") "Gothmog" (LT2:344)

ocrac [carco ("k") "crow" (KARKA)] (Changed to **corco**.)

ocras **sarco** ("k") "flesh" (LT2:347; mature Quenya has **hrávě**)

ocro **orco** ("k") "Orc", pl. **orc** or **orqui** (WJ:390, ÓROK; pl. **Orcor** also in MR:74). Early "Qenya" has **orc** ("k") (**orqu-**) ("q") "monster, demon" (LT1:264; in mature Quenya, no word can end in -rc.)

ocroc **corco** ("k") "crow" (KORKA, see KARKA)

ocrom **morco** ("k") "bear" (MORÓK)

ocru **urco** ("k"), pl. **urqui**, an old word used in the lore of the Blessed Realm for anything that caused fear to the Elves during the March; by the Exiles recognized as the cognate of Sindarin *orch* and used to mean "Orc". The Sindarin-influenced form **orco** was also used. (WJ: 390)

ocruar **rauco** ("k") "a powerful, hostile, and terrible creature", especially in the compound **Valarauco** "Demon of Might" (WJ:415, cf. SA:raukor. In the Etymologies, stem RUK, the gloss is "demon".) In the compound **Valarauca** "Balrogs", the pl. of **rauco** is surprisingly **#rauca** instead of **\*raucor**.

ocruT **Turco** see **Turcafinwë**

ocsur **rusco** "fox" (PM:353)

ocuae **cauco** ("k") "humpback" (LT1:257)

ocuaN **Nauco** ("k") "Dwarf" (capitalized in WJ: 388, but not in Etym, stem NAUK). **Naucalië** (not **\*Naucolië**) the "Dwarf-people" as a whole. From **nauca**. See also **Picinaucor**.

ocuan-aytiP **#Pitya-nauco** pl. **Pitya-naucor** "Petty-dwarves" (cf. **nauco**) Also **Picinaucor** (WJ:389)

ocuanicP **#Picinauco** pl. **Picinaucor** ("k") "Petty-dwarves" (cf. **nauco**). Also **Pitya-naucor** (WJ:389)

ocuaralam **malarauco** "balrog, demon" (RUK - rather **valarauco** in mature Quenya)

ocuaralaV **Valarauco** ("k") "Demon of Might" (here **vala-** assumes its basic meaning "power, might"), Sindarin *balrog* (WJ:415). Pl. **Valarauca** (sic, not -or) "Balrogs" (SA:val-, SA:rauco). Earlier forms from the "Qenya Lexicon" are **Valcaraucë**, **Malcaraucë** (q.v.); these should probably be ignored in mature Quenya.

ocuit **tiuco** ("k") "thigh" (TIW)

odlatsA **Astaldo** "the Valiant", a title of Tulkas (*Silm*, MR:438); replaced **Poldórea**.

odIE **Eldo** archaic variant of **Elda**, properly one of the "Marchers" from Cuiviënen, but the word went out of use (WJ:362, 374)

odlemadIE **#Eldameldo** pl. **Eldameldor** "Elf-lovers" (WJ:412)

odles **seldo** (meaning not clear, perhaps the masculine form of **seldë** "child", hence **\*"boy"**) (SEL-D)

odlic **cildo** ("k") "one saw" (MC:220; this is "Qenya"; cf. **cildë**)

odliH **#Hildo** pl. **Hildor** "the Followers", an Elvish name of Mortal Men as the Second-born of Ilúvatar (WJ: 387).

odlin **nildo** "friend" (apparently masc.; contrast **nildë**) (NIL/NDIL)

odlogn **ngoldo** see **noldo**

odlognl **Ingoldo** masc. name; possessive **Ingoldova** "Ingoldo's" (VT39:16)

odlon **noldo** "one of the people of the Noldor", "one of the wise folk, Gnome". Cf. the gloss "Gnome" in early "Qenya" (LT1:262). Also name of tengwa 19. Originally pronounced **ngoldo** (also spelt **ñoldo** by Tolkien, *NGOLOD*); initial **ng** had become **n** in Third Age pronunciation (*Appendix E*). Pl. **Noldor** ("*Ñoldor*"), "the Wise", name of the second clan of the Eldar (*WJ:380, 381*)

odna **ando** "gate", also name of tengwa 5 (*AD, Appendix E*)

odnam **mando** "custody, safe keeping" (*MR:350*) or "prison, duress" (in *Mandos*, q.v.) (*SA:band*); **Mando** "the Imprisoner or Binder", usually lengthened **Mandos** (*MBAD (ÑGUR, GOS/GOTH, SPAN)*)

odnamagnA **Angamando** "Iron-gaol", Sindarin *Angband* (*MR:350*). The *Etymologies* gives **Angamanda** "Angband, Hell", lit. "Iron-prison" (*MBAD*). Older "Qenya" has **Angamandu** "Hells of Iron" (or pl. **Angamandi**) (*LT1:249*)

odnamalaC **Calamando** ("k") "Light Mando" = Manwë (*MBAD, (KAL, MANAD)*)

odnamiroM **Morimando** "Dark Mando" = Mandos (*MBAD*)

odnaN **#Nando** pl. **Nandor** name of the Green-elves (**Laiquendi**). The primitive word \**ndandô*, whence Quenya **Nando**, implied "one who goes back on his word or decision", since the Nandor left the March from Cuiviénen to Aman. Adj. **Nandorin**. (*WJ:412*)

odni **indo** "heart, mood" (*ID, obsoleting earlier "Qenya" indo "house" in LT2:343*); "state" (perhaps especially state of mind, given the other glosses) (*VT39:23*); **indo-ninya** a word occurring in *Fíriel's Song*, translated "my heart". Read \***indonya** in mature Quenya?

odnil **lindo** "singer, singing bird" (*LIN<sup>2</sup>*)

odnilem **melindo** "lover" (m.) (*MEL*)

odniliut **tuilindo** "swallow", etymologically "spring-singer" (*TUY, LIN<sup>2</sup>, LT1:269, LT2:388*)

odniloc **colindo** "bearer", in **cormacolindor** (q.v.)

odnim **mindo** "isolated tower" (*MINI*)

odnimoroc **coromindo** ("k") "cupola, dome" (*KOR*)

odniruT **Turindo** (masc. name, see **Túrin**). (*TUR*)

odniS **Sindo** (þ) name of Elwe's brother (*THIN*)

odno **ondo** "stone" as a material (*UT:459, GOND*). Pl. **ondor** in an earlier variant of *Markirya*; partitive pl. locative **ondolissë** "on rocks" in the final version

odnoh **hondo** "heart"; **hondo-ninya** "my heart", changed to **indo-ninya** (*FS, earlier version*)

odnomiaT **Taimondo**, also **Taimordo** "Orion" (*LT1:268; Orion is called Telumehtar or Menelmacar in mature Quenya*)

odnor **rondo** "a vaulted or arched roof, as seen from below" (and usually not visible from outside); "a (large) hall or chamber so roofed" (*WJ:414; in the Etymologies, stem ROD, the gloss is simply "cave"*)

odnorrasaC **Casarrondo** "Khazad-dûm", Moria (*WJ:388, 389*)

odnoy **yondo** "son" (*YÔ/YON*); cf. the patronymic ending **-ion**. Early "Qenya" has **yô**, **yond-**, **yondo**

"son" (*LT2:342*). According to *LT2:344*, these are poetic words, while **yondo** is the normal word for "son" in mature Quenya. According to *LT2:344*, **yondo** means "male descendant, usually (great) grandson", but in mature Quenya, **yondo** means "son", and the word is so glossed in *LT2:342*.

odnulu **ulundo** "monster, deformed and hideous creature" (*ÚLUG*)

odnum **undo** (1) "bull" (*Letters:422*)

odnum **undo** (2) "snout, nose, cape" (*MBUD*)

odnuruaL **Laurundo** "Glorund" (> Glaurung). Also

**Undolaurë**. (*LT2:341*)

odnus **sundo** "base, root, root-word" (*SUD*), sc. a Quendian consonantal "base"

odnut **tundo** "hill, mound" (*TUN*)

odram **mardo** "dweller" (*LT1:251*)

odrom **mordo** (1) "shadow, obscurity, stain" (*MOR*)

odrom **mordo** (2) "warrior, hero" (*LT1:268 - probably obsoleted by # 1 above*)

oel **lëo** "shade, shadow cast by any object" (*DAY*)

oev **vëo** "man" (*WEG; etymologically connected to vëa "manly, vigorous"; the more neutral word for "man" is nér.*)

ogna **ango** pl. **angwi** "snake" (*ANGWA/ANGU*)

ognal **lango** (2) "throat" (*followed by \*langwi - this evidently indicates that the pl. of lango is NOT langwi, but rather langor. Contrast anggo "snake", pl. angwi. But whatever the case, lango was changed to lanco.*) (*LANG, see LANK*)

ognal **lango** (1) "broad sword", also "prow of a ship" (*LAG*)

ognat **tango** "twang" (*TING/TANG*)

ognu **ungo** "cloud, dark shadow" (*UÑG*)

oh **ho** "from" (*3O*); cf. **hó-**

óh **hó-** verbal prefix; "away, from, from among", the point of view being outside the thing, place, or group in thought (*WJ:368*)

ohtogñiroM **Moriñgotho** oldest form of **Moringotto**, Morgoth (*MR:194*)

oio **oio** "an endless period" (*CO*) or "ever" (*SA:los*). **Oiolairë** "Ever-summer" (name of a tree, *UT:167*; also in the name **Coron Oiolairë**, "Mound of Ever-summer", assimilated **corol-** in the contraction **Corollairë**) (*SA:coron*); **Oiolossë** "Everwhite, Ever-snowwhite", a name of Taniquetil (*OY*), hence the translation "Mount Everwhite" in Tolkien's rendering of *Namárië*. See also *SA:los*. Explicit "mount" in **Oron Oiolossë** "Mount Everwhite" (*WJ:403*). Ablative genitive **Oiolossëo** "from Mount Everwhite" in *Namárië* (*Nam, RGeo:67, OY*)

oipia **aipio** "plum tree, cherry tree" (*GL:18*)

ól **ló** "night, a night" (*DO3/DÓ*)

olám **málo** "friend" (*MEL*)

olam **malo** "pollen, yellow powder" (*SMAL*)

olia **ailo** "lake, pool" (*LT2:339; mature Quenya has ailin*)

oll **-llo** ablative ending, "from" or "out of", e.g. **sindanóriello** "out of a grey land", **Rómello** "from the

East", **Mardello** \*"from Earth" (FS). Pl. **-llon** or **-llor** (in **elenillor**); dual **-lto** (Plotz)

ollac **callo** ("k") "noble man, hero" (KAL)

olle [ello] "call, shout of triumph" (GYEL (< GEL) )

olley **yello** "call, shout of triumph" (GYEL)

olley **nyello** "singer" (NYEL)

ollil **-lillo** or **-lillon** ending for partitive pl. ablative (Plotz); see **-li**

ollo **ollo** "cliff, seaward precipice" (also *oldô* - is this to be understood as the older form?) (LT1:252)

ollocidniHT **Thindicollo** (**pindicollo**) original form of **Sindicollo**, before the shift **th** > **s** (PM:337, *there spelt with the special letter **p**, not the digraph **th***)

ollocidniS **Sindicollo** (**p**) "Grey-cloak", title of Elwë (Elu). Sindarin *Thingol*. (WJ:410, MR:217). (**Sindi**- in this name is a compound form of **sindë**, q.v.) Original form **Thindicollo** (WJ:333). The *Silmarillion* appendix (SA:*thin(d)*) gives **Sindacollo**.

ollogniS **Singollo** (**p**) contraction of **Sindicollo** (Silm)

olluc +**cullo** ("k") "red gold" (KUL)

olóc **cólo** ("k") "burden" (VT39:10)

oloy **yolo**- "stink" (GL:41)

oluc [**culo**, **culu** ("k") "gold" (substance)] (KUL; *the word **culu** also occurred in early "Qenya" [LT1:258], but in the Etymologies it was struck out. Use **malta**.*)

olús **súlo** "goblet" (SUG; see **SUK**)

om **-mo** ending frequent in names and titles, sometimes with an agental significance (WJ:400)

omalaC #**Calamo** pl. **Calamor** ("k") (Q? - not Sindarin!) \*"Light-Ones" = Light-Elves? (KAL)

omán **Námo** (1) "Judge", name of a Vala, normally called **Mandos**, properly the place where he dwells (WJ:402)

omán **námo** (2) "a person, somebody" (PM:340 - *use rather **quen** to avoid confusion with # 1*)

omanA **Anamo** "of doom" in **Rithil-Anamo**, q.v. Nominative \***anama**? or \***anan** (**anam**-)?

omanA-lihtiR **Rithil-Anamo** "Ring of Doom", translation of the foreign word **Máhanaxar** that was adopted and adapted from Valarin (WJ:401). Presumably \***Risil-Anamo** in Exilic Quenya.

omayric **ciryamo** "mariner", nominative and genitive identical since the noun already ends in **-o**, cf. **Indis i-Ciryamo** "the Mariner's Wife" (UT:8)

omelógni **ingólemo** "one with very great knowledge, a 'wizard' ", applied only to great sages of the Eldar in Valinor, like Rúmil (PM:360)

omilav **valimo** "happy" (LT1:272; *no adjectives end in **-o** in mature Quenya. Use **valin**.*)

omilúS **Súlimo** (**p**) surname of Manwe (wind-god) (THÚ, SA:súl)

ominaV **Vanimo** (pl. **Vanimor** given), "the beautiful", children of the Valar (BAN), or "fair folk" = (men and) elves (UGU/UMU)

ominavÚ **Uvanimo** "monster (creature of Melko[r])" (BAN, LT1:272); pl. **úvanimor** "monsters" (UGU/UMU, (GÚ) )

omiriM #**Mirimo** pl. **Mirimor** \*"the Free", a name of the Teleri (MIS)

omitiaM **Maitimo** "well-shaped one", mother-name (never used in narrative) of **Nelyafinwë** = Maedhros (PM:353)

omitsI #**Istimo** pl. **Istimor** \*"Wise Ones" = "Gnomes" (Noldor) (IS)

omlaV **Valmo** "male Vala" (also **Valon**) (LT1:272; *these forms may or may not be valid in mature Quenya*)

omlin **nilmo** "friend" (apparently masc.) (NIL/NDIL)

omlognebmAL #**Lambengolmo** pl. **Lambengolmor** "Loremasters of Tongues", a school founded by Fëanor (WJ:396)

omlogni **ingolmo** "loremaster" (WJ:383)

omlon **nommo** ("ñ") "wise person" (PM:360)

omIU **Uimo** name of the Vala of all waters (ULU), interpreted "the Pourer" by folk etymology, but the name was actually adopted and adapted from Valarin (WJ:400)

omran **narmo** ("ñ") "wolf" (ÑGAR(A)M; *both the old form **ñarmo** = \*ngarmo and the Third Age form **narmo** are given*)

omres **sermo** "friend" (evidently masc., since **sermë** is stated to be fem.) (SER)

omrl **Irmo** "Desirer", name of a Vala; normally called **Lórien**, properly the place where he dwells (WJ:402)

omrocleyT **Tyelcormo** ("k") "hasty-riser", mother-name (never used in narrative) of **Turcafinwë** = Celegorm (PM:353)

omuar **raumo** "(noise of a) storm" (Markirya)

omuruC **Curumo** \*"Cunning One", "Saruman" (UT:401)

omutoc **cotumo** ("k") "enemy" (KOT > KOTH)

on **no** "under" (NÚ; *all other sources give **nu** instead. In early "Qenya", **no** meant "upon"; MC:214*)

ón **nó** (**nów**-, e.g. pl. **nówi**) "conception" (= idea) (NOWO)

onác **cáno** ("k") "commander", usually as the title of a lesser chief, especially one acting as the deputy of one higher in rank (PM:345, SA:káno; PM:362 *indicates that **cáno** originally meant "crier, herald"*); "ruler, governor, chieftain" (UT:400) Masc. name **Cáno**, see **Canafinwë**

onácret **tercáno** "herald" (PM:362)

onácedniF **Findecáno** ("k") \*"Hair-commander"; Sindarized as *Fingon* (PM:344)

onácuruT **Turucáno** ("k") "Turgon" (PM:344)

onap **pano** "piece of shaped wood" (PAN)

onapma **ampano** "building" (especially of wood), "wooden hall" (PAN)

onáremliS **Silmeráno** "of silver moon" (MC:220; *this is "Qenya"*)

onat **tano** "craftsman, smith" (TAN)

onatnec **centano** ("k") "potter" (TAN)

onayn **nyano** (*prob. misreading for \*nyaro*) "rat" (NYAD)

onimlala **alalmino** "Elm"-something? (*Narqelion*)

onmas **samno** (**p**) "carpenter, wright, builder" (STAB)

onmutU **Utumno** name of the first great stronghold of Melkor in the North (SA:*tum*, *TUB*)

onrev **verno** "husband" (*BES*)  
 onritalah **halatirno**, also short **halatir** (**halatirn-**, as in dat.sg. **halatirnen**), "kingfisher", etymologically "fish-watcher" (*TIR, SKAL<sup>2</sup>, KHAL<sup>1</sup>*)  
 onroht **thorno** (**Porno**) archaic/Vanyarin form of **sorno** (*Letters:427*)  
 onron **norno** (1) "oak" (*DÓRON*)  
 onroN **Norno** (2) "dwarf"; a personalized form of the adjective **norna** (*WJ:413*); **Nornalië** (not \**Nornolië*) the "Dwarf-people" as a whole (*WJ:388*)  
 onros **sorno** "eagle" (archaic **thorno**) (*Letters:427*). Also **sonon**. Early "Qenya" has **sor**, **sornë** (*LT1:266*)  
 onroto **otorno** "brother, sworn brother, [male] associate" (*TOR, WÓ*). Cf. **osellë**.  
 onuat **tauno** "forest" (*LT1:267*; *mature Quenya taurë*)  
 opmut **tumpo** "hump" (*TUMPU*)  
 or -**ro** pronominal ending "he", in **antaváro**, q.v.  
 orabmat **tambaro** "woodpecker" (*TAM*)  
 orac [**caro**] ("k") "doer, actor, agent" (*KAR*; replaced by **tyaro**)  
 oracatho [**ohtacaro**] ("k") "warrior" (*KAR*)  
 oradnan **nandaro** ("ñ") "harper" (*ÑGAN/ÑGÁNAD*)  
 oraiaV **Vaiaro** a name of Ulmo, lord of Vaiya (*WAY*)  
 oránaciA **Aicanáro** ("k") "Sharp Flame, Fell Fire", masc. name; Sindarized as *Aegnor*. (So in *SA:nár* and *PM:345*; *MR:323* has **Aicanár**.)  
 oránaeF **Fëanáro** "Spirit of Fire", Fëanor (*SA:nár, PHAY*). The word apparently includes the masculine ending -**o**.  
 oránayaF **Fayanáro** archaic form of **Fëanáro** (*PM:343*)  
 oranmec **cemnaro** ("k") "potter". (*TAN*)  
 oratneuq **quentaro** ("q") "narrator" (*KWET*)  
 oratno **ontaro** "begetter, parent" (evidently masc.); pl. **ontari** (see **ontani**) covers both sexes. (*ONO*)  
 oravat **tavaro**, **tavaron** "dryad, spirit of woods" (evidently masc.) (*TÁWAR*)  
 orayn \***nyaro** - see *nyano*  
 orayt **tyaro** "doer, actor, agent" (*KAR*)  
 oriam **mairo** "horse" (*GL:56*; *later sources have rocco*)  
 oro **oro** "hill" (*LT1:256*; *rather ambo in mature Quenya*)  
 oro **oro-** "rise" (*LT1:256*; *mature Quenya has orta-*)  
 orôkelebm \***mbelekôro** is mentioned as "the oldest Q form" of **Melkor**; this is obviously a form that belongs to Common Eldarin rather than Quenya as we know it; note that it is asterisked as unattested (*WJ:402*)  
 oróno **onóro** "brother" (of blood-kinship) (*TOR, NÓ (WÓ)*)  
 oronron **nornoro-** "run on, run smoothly" (*LT1:263*)  
 orouq **quoro-** ("q") "choke, suffocate" (*LT1:264*)  
 orov **voro**, **voro-** "ever, continually" (*BOR, Narqelion*)

oruan **nauro** ("ñ") "werewolf" (*ÑGAW*)  
 oruaS **Sauro**, **Sauron** (**P**) "the Abhorred", name of a Maia. Earlier **Thauron** (*SA:thaur, THUS*), archaic \***thaurond-** (*Letters:380*, where a special letter is used instead of the digraph **th**)  
 oruen **neuro** "follower, successor" (*NDEW*)  
 orúh **húro** "storm" (*MC:214*; *this is "Qenya"*)  
 orún **núro** "sunset" (*NDÚ*)  
 orúS **Súro** (**P**) alternative form of *Sauro(n)* (*THUS*)  
 osto **otso** "seven" (*SA:sîr, OT/OTOS/OTOK*)  
 ót **tó** "wool" (*TOW*)  
 ot -**to** ending for dual genitive (*Plotz*)  
 otar **rato** "soon" (*Arct*)  
 otára **aráto** "champion, eminent man" (*SA:ar(a)*)  
 otáradniF **Findaráto** \* "Hair-champion", Sindarized as *Finrod* (*SA:ar(a)*)  
 otáragnA **Angarátó** "Iron-champion", masc. name, Sindarin *Angrod* (*SA:ar(a)*)  
 othus **suhto** "draught" (*SUK*)  
 otial **laito**, also **laisi**, "youth, vigour, new life" (*LT1:267*)  
 otl -**lto** "they", pronominal suffix occurring in *Fíriel's Song* (**meldielto** "they are beloved" and **cárielto** "they made"), also in *LT1:114*: **tulielto** "they have come". Probably not valid in mature Quenya (replaced by -**ntë**?)  
 otl -**lto** ending for dual ablative (*Plotz*)  
 otlav **valto** "luck" (*LT1:272*)  
 otlot **tolto** "eight" (*TOL<sup>1</sup>-OTH/OT*)  
 otlu **ulto-** "pour" (intransitive?) (*LT1:270*; *in mature Quenya ulya- pa.t. ullë*)  
 otna **anto** (1) "mouth", also name of tengwa 13 (*Appendix E*)  
 otna **anto** (2) "giver" (m.) (*ANA<sup>1</sup>*)  
 otne **ento** "next" (*Arct*)  
 otnoro **oronto**, **orontë** "Sunrise" (*LT1:264*)  
 otrabmA **Ambarto** \* "upwards-exalted", mother-name (never used in narrative) of **Pityafinwë** = Amrod (*PM:353, 354*)  
 otrabmU **Umbarto** "Fated", mother-name (never used in narrative) of **Telufinwë** = Amras. The ominous name was altered to **Ambarto** by Fëanor. (*PM:353-354*)  
 otram **marto** "fortune, fate, lot" (*LT2:348*)  
 otrama **amarto** "Fate" (also **ambar**) (*LT2:348*; *in mature Quenya rather umbar, umbart-*)  
 otro **orto** "mountain-top" (*ÓROT*)  
 otro **orto-** "raise" (*LT1:256*; *in mature Quenya orta-*)  
 otsa **asto** "dust" (*ÁS-AT*)  
 otsam **masto** "village" (*LT1:251*)  
 otso **osto** (1) "a strong or fortified building or place, strong place, fortress" (*MR:350, 471*; *WJ:414*); "city, town with wall round" (*OS*).  
 otso **osto** (2) "the gates of the Sun" (*LT1:264*; *this "Qenya" word is probably obsolete by # 1 above*)  
 otsoúT **Túrosto** "Gabilgathol", a dwelling of the Dwarves (Sindarin *Belegost*; the names mean "Mickleburg", "Great Fortress")  
 otta **atto** "father" (hypocoristic, = \* "dad") (*ATA, LR:49*)

ottogniroM **Moringotto** "Black Foe", Sindarin *Morgoth*. The oldest form is said to have been **Moriñgotho** (MR:194)

ottom **motto** "blot" (MBOTh)

ottor **rotto** "a small grot or tunnel" (PM:365)

otuarabmaN **Nambarauto** "hammerer of copper [> metal]", masc. name (S *Damrod*) (RAUTĀ)

otúl **lúto** "flood" (LT1:249)

ouh **huo** "dog" (KHUG, see KHUGAN)

out **tuo** "muscle, sinew, vigour, physical strength" (TUG)

óv **vó** (actually spelt **vô**), also **vondo**, "son" (LT2:336; in mature Quenya **yondo**)

oviac **caivo** ("k") "corpse" (MC:221; mature Quenya has **loico** or **quelet**)

ovruC **Curvo** see **Curufinwë**

oxa **axo** "bone", pl. **axor** in *Markirya*

óy **yó** ["yô"], **yond-** see **yondo**.

ōydnī **indyō** "grandchild, descendant" (ÑGYŌ/**ÑGYON** - read **inyo** in *Noldorin Quenya, that changed ndy to ny?* Cf. *Quenya for Quendya.*)

oyleN **Nelyo** see **Nelyafinwë**

oyricaev **vëaciryō** ("k") "of sea-ship", genitive of **#vëaciryā** ("k") (MC:216; this is "Qenya"; see **vëa** # 2)

oyroM **Moryo** see **Morifinwë**

oytiP **Pityo** see **Pityafinwë**

oyúy **yúyo** "both" (YŪ)

pat **tap-** "stop, block" (the form **tápë** given in the *Etymologies* is translated "he stops, blocks", evidently the 3. person sg. aorist, though we would rather expect **\*tapë**); pa.t. **tampë** (TAP)

pelet **telep-** see **telpë**

plus **sulp-** "lick" (LT1:266; rather **lav-** in mature Quenya)

pot **top-** "cover" (1. pers. aorist **topë** "covers"), pa.t. **tompë** (TOP). Variant **tup-**, q.v.

put **#tup-** "cover", isolated from **untúpa**, q.v. Variant **top-** in the *Etymologies*.

r -r nominative plural ending regularly used on nouns ending in -a, -i, -ië, -o, -u, e.g. **Ainur**, **Valar**, **tier**.

ra **ar** (1) "and" (AR<sup>2</sup>, SA, FS, Nam, RGeo:67, CO, LR:47, 56, MC:216)

ra **ar** (2) "day", apparently short for **árë**, seen in the names of the Valinorean week, e.g. **Ar Manwen** "Day of Manwë".

ra **ar-** (prefix) "outside" (AR<sup>2</sup>)

ra, arA **ar-**, **ara-** a prefixed form of the stem **Ara-** "noble" (PM:344). In **Aracáno** "high chieftain", mothername (*amilëssë*, q.v.) of Fingolfin (PM:360, cf. 344), **Arafinwë** "Finarfin" (MR:230)

rabma **ambar** (1) ("a-mbar") (dat.sg. **ambaran**) "oikumenë [Greek: the earth as the human habitation], Earth, world" (MBAR). **Ambar-metta** "the end of the world" (EO)

rabma **ambar** (2) "doom" (variant of **umbar**?) in **Turambar** (SA:amarth); instrumental **ambartanen** "by doom" (*Silm* ch. 21, UT:138). The early "Qenya" lexicon has **ambar** "Fate", also **amarto** (LT2:348)

rabma **ambar** (3) "in bosom" (locative -r), nominative "bosom" presumably **\*amba** (MC:213; this is "Qenya")

rabml **Imbar** "the Habitation, = Earth," also "the principal part of Arda" (= the Solar System) (MR:337, also WJ:419 note 29)

rabmu **umbar** (**umbart-**, as in dat.sg. **umbarten**) "fate, doom" (MBARAT), also name of tengwa 6 (Appendix E)

rabmuL **Lumbar** name of a star (or planet), tentatively identified with Saturn (MR:435), evidently connected to **lumbo**, **lumbulë** (*Silm*)

rabmuruT [**Turambar**] (masc.name) (MBARAT) Changed by Tolkien to **Turambar**

rac **car-** "make, do, build" (1. pers. aorist **carin** "I make, build"), pa.t. **carñë** (KAR); stem **carë** ("k") in the phrase **áva carë** "don't do it" (WJ:371); **carir** "form", aorist pl. in the phrase **i carir quettar** "those who form words" (WJ:391). Past participle **carna**, q.v. Some doubtful forms in *Fíriel's Song*: past tense **cárë** ("káre") "made"; the form **carñë** (LR:362) is probably to be preferred in mature Quenya. Also **\*cárië** with various suffixes: **cárier** ("kárier") is translated "they made"; actually it seems to be an augmentless perfect **\*they have made**, "they" being simply the plural ending -r. The literal meaning of **cárielto** ("kárielto") must also be **\*they made** (cf. -lto).

rac **car-** ("k") "make, build" (1. pers. aorist **carin** "I make, build"), pa.t. **carñë** (KAR)

rac **car** (**card-**) ("k") "deed" (rewritten >) "building, house" (KAR)

rác **cár** (**cas-**) ("k") "head" (KAS)

racadlE **Eldacar** masc. name, **\*"Elf-head"???** (Appendix A)

racalaV **Valacar** masc. name, **\*"Vala-head"???** (Appendix A)

racam **macar** (1) "swordsmen" (VT39:11). In **Menelmacar**.

racam **macar** ("k") (2) "tradesman" (MBAKH)

racamleneM **Menelmacar** "Swordsmen of the Sky", the Orion constellation (also called *Telumhtar*, Appendix E, first footnote)

racatho **#ohtacar-** stem of the past tense **ohtacárë** (-"káre") "war-made", made war (+ allative = make war upon) (LR:47, SD:246; **ohtacárië** in LR:56). The past tense is probably **\*ohtacarnë** in mature Quenya.

racla **alcar** (so spelt in CO, otherwise "alkar") "glory, radiance, brilliance, splendour" (WJ:369, CO, AKLA-R; the latter source also lists an alternative longer form **alcarë**)

raclaniM **Minalcar** masc. name, **\*"First-glory"???** (Appendix A)

racleH **Helcar**, the Inland Sea in the north-east of Middle-earth (**helca** "icy, iccold")

radlama **amaldar** ??? (*Narqelion*; may include **aldar** "trees")

radlamisiN **Nísimaldar** "Flagrant trees", a region in Númenor (UT:167; evidently **#nísima** "flagrant", attested here only, + **aldar** "trees").

radleraT **Tareldar** "High-elves" (*MR:349*), sg. #**Tarelda**

radlereP **Pereldar** "Half-elven" (= Sindarin *Peredhil*) (*Letters:282*), in the Etymologies used of the Danas or Nandor (*PER*). Sg. #**Perelda**.

radrav **vardar** "king" (*LT1:273*; rather **aran** in mature Quenya)

rae **ëar** "sea" (*AYAR/AIR* [gives also dat. sg. **ëaren**], *WJ:413*; see *Letters:386* for etymology), pl. **ëari** "seas" (*FS, LR:47*); **Eär** "the Great Sea", ablative **Eärello** "from the Great Sea", et **Eärello** "out of the Great Sea" (*EO*). Compound **ëaruilë** "seaweed" (*UY*). Found in names like **Eärendil** "Sea-friend", **Eärrámë** "Sea-wing" (*SA*), **Eärendur** masc. name, "Sea-servant"; in effect a variant of *Eärendil* (*Appendix A*). Used = "(professional) mariner" (*Letters:386*). Fem. name **Eärwen** "Sea-maiden" (*Silm*); **Eärrámë** "Sea-wing", "Wings of the Sea", name of Tuor's ship (*RAM, AYAR/AIR*)

raem **mëar** "gore" (*LT1:260*)

raemól **lómëar** "child of gloom" (pl. evidently **Lómëarni**) (*LT1:255, 259*)

rah #**har-** or #**hára-** "sit", pl. **hárar** in *CO* (i **hárar** "those who sit, those who are sitting")

rah **har, harë** "near" (*LT1:253*)

rahaN **Nahar** the name of Oromë's horse, adopted and adapted from Valarin (*WJ:401*)

rahollezE **Ezellohar** "the Green Mound" where the Two Trees grew; adopted and adapted from Valarin; also translated as **Coron Oiolairë, Corollairë** (*WJ:401*). The name must have become \***Erellohar** in Exilic Quenya.

rahtava **Avathar** name of the land between the southern Pelóri and the Sea, where Ungoliant dwelt; said to be "not Elvish" in *WJ:404* and must be thought of as an adaption from Valarin; on the other hand, *MR:284* states that it is "ancient Quenya" and offers the interpretation "The Shadows". Whatever the case, it must have become \***Avasar** in Exilic Quenya.

rál **lár** (1) "league", a linear measure, 5000 **rangar** (q.v.). A **ranga** was approximately 38 inches, so a **lár** was "5277 yards, two feet and four inches [ca. 4826 m], supposing the equivalence to be exact" - close enough to our league of 5280 yards to justify this translation. The basic meaning of **lár** is "pause"; in marches a brief halt was made for each league. (*UT:285*)

rál **lár** (2) "ears", a pair of ears (*LAS<sup>2</sup>*)

ralabmA **Ambalar** "East" (*MC:221*; this is "Qenya")

ralátuqnis **sinquitálar** ("q") ??? (*Narqelion*)

ralh **hlar-** "hear", future tense **hlaruva** "shall hear" in *Markirya*

ram **mar-** "abide, be settled or fixed" (*UT:317*); **maruvan** "I will abide" (**mar-uva-n** "abide-will-I") (*EO*)

ram **mar** "earth", ablative **Mardello** "from earth" (*FS*). May be more or less identical with **már** "home, house" (of persons or peoples; in names like *Val(i)mar, Vinyamar, Mar-nu-Falmar, Mardil*) (*SA:bar*). Early "Qenya" has **mar** (**mas-**) "dwelling of men, the Earth, -land" (*LT1:251*)

ramadIE **Eldamar** "Elvenhome" (*ÉLED*; found already in *Narqelion*), according to *MR:176* another name of **Tirion** (see **tir-**).

ramadnE **Endamar** "Middle-earth" (*EN, MBAR, NDOR*). However, Middle-earth is normally called **Endor, Endóre**.

ramárremúN **Númerrámar** "West-wings", name of a ship (**Númen + rámar**, note assimilation **nr > rr**) (*UT:175*)

ramaynaF **Fanyamar** "upper air" (*SPAN*)

ramayniV **Vinyamar** "New Dwelling" (*Silm*)

ramilaV **Valimar** "Vala-home", a region in Valinor, also called **Valmar**. In *Namárië*, this word is used = **Valinor**. (*Nam, RGEO:67*)

ramlaf **falmar, falmarin** (**falmarind-** or simply **falmarin-** as in pl. **falmarindi** [or **falmarini**]) "sea-spirit, nymph" (*PHAL/PHÁLAS*)

ramlaF-un-raM **Mar-nu-Falmar** "Home under Waves", name of the sunken Númenor (*Silm*)

ramlaS **Salmar** (masc. name; etymology unclear - cf. **salma?**) (*Silm*)

ramlatraM **Martalmar** (name) (*TALAM*)

ramlattiM **Mittalmar** the "Midlands" of Númenor (*UT:165*)

ramlaV **Valmar** alternative form of **Valimar**, q.v. (*Silm*)

ramodloN **Noldomar** "Gnomeland" (*LT1:262*). Would represent earlier \***Noldomar** and should be spelt accordingly in *Tengwar*.

ramra **armar** "goods" (pl.) (*3AR*). Sg #**arma** if there is a sg.

ramret **termar-** "stand" meaning *last* (**ter-mar-** "through-abide"); future tense **termaruva** in *CO*.

rán **nár** "flame", also **naré** (*NAR<sup>1</sup>*)

ranA **Anar** "sun" (*ANÁR, NAR<sup>1</sup>, SA:nár; UT:22 cf. 51*); **anar** "a sun" (*Markirya*); **Anarinya** "my Sun" (*FS*). See also **Úr-anar**.

ranagnul **lunganar** "sagged" (*MC:221*; this is "Qenya")

ranam **manar** "doom, final end, fate, fortune" (usually = final bliss) (*MANAD* (under *MAN*))

ranár-adlis **silda-ránar** "in gleaming-moon" (locative -r) (*MC:213*; this is "Qenya"; cf. **sildë**)

ranár-agnim **minga-ránar** "in waning-moon" (locative -r) (*MC:213*; this is "Qenya")

ranaroc **coranar** "sun-round", solar year (*Appendix D*; pl. **coranári** in *PM:126*)

rana-rÚ **Úr-anar** word occurring in *Fíriel's Song*, translated "the red sun"; actually the prefixed element **úr-** must have to do with the element *ur-* "heat, be hot" mentioned in the *Silmarillion* Appendix.

ranÉN **Nénar** name of a star (or planet), evidently derived from **nén** "water" (*Silm*), tentatively identified with Uranus (*MR:435*)

ranilavenrac **carnevalinar** ("k") "red-???" (*Narqelion*; very early "Qenya")

ranmel **lemnar** "week" (of five days) (*LEP/LEPEN/LEPEK*)

ranmeladIA **Aldalemnar** "week of the Trees, Midyear week" (*LEP/LEPEN/LEPEK* (*GÁLAD, YEN*))

ranmeleT **Telemnar** masc.name, "Silver-flame" (*Appendix A; for \*Telep-nar*)

rannam **mannar** "into (the) hands", allative pl. of **má**. (*FS*)

rannil **-linnar** or **-linna** ending for partitive pl. allative (*Plotz*); see **-li**

rannil **-linnar** see **-li**

rao **oar** (1) = **oa**, q.v.

rao **oar** (2) "child of the sea, merchild" (*LT1:263; hardly valid in mature Quenya*)

rarythe **ehtyar** "spearman" (*EK/EKTE*)

ras **sar** (**sard-**, as in pl. **sardi**) "(small) stone" (*SAR*). In **Elessar**, q.v.

rasa **asar** (Vanyarin **athar**) "fixed time, festival".

Adopted and adapted from Valarin. (*WJ:399*). Pl. **asari** is attested (*VT39:31*)

rasaC **Casar** ("k") "Dwarf", pl. **Casari** or **Casári**, partitive plural **Casalli**. Adapted from Dwarvish *Khazâd*.

rasan **nasar** "red" (in Vanyarin Quenya only).

Adopted and adapted from Valarin. (*WJ:399*)

rasat **tasar**, **tasarë** "willow-tree" (*TATHAR*). In

**Tasarinan** "Willow-valley", **Nan-tasarion** "Valley of willows" (*SA:tathar*)

rasseE **Elessar** "Elf-stone" (**Elen** + **sar**, actually "Star-stone", cf. **Elendil** concerning **elen** "star" being used to mean "Elf") (*LotR3:V ch. 8*). **Elessar** may also be seen as a pun or variant of **Elessar** "Elf-friend".

rat **tar** (1) "thither" (*TA*)

rat **tar** (2) "beyond" (*FS*)

rat **-tar** element meaning "king" or "queen" in compounds and names (*TÁ/TA3*)

raT **Tar-** element prefixed to the names of the Kings and Queens of Númenor (e.g. **Tar-Amantil**); see their individual names (like **Amantil** in this case), also in **Tareldar** "High-elves"; see also **Tarmenel**.

rát **tár** pl. **tári** "king" (only used of the legitimate kings of whole tribes); the pl. must not be confused with the sg. **tári** "queen" (*TÁ/TA3*)

rata **atar** "father" (*SA; WJ:402, UT:193, LT1:255*).

According to the *Etymologies* (*ATA*) the pl. is **atari**, but contrast **#atári** in **Atanatári** "Fathers of Men" (q.v.) **Atarinya** "my father" (*LR:70*).

ratalaV **Valatar** (**Valatár-** as in "gen.sg. *Valatáren*", in mature Quenya dat.sg.) "Vala-king", applied to the nine chief Valar: Manwe, Ulmo, Aule, Mandos, Lorien, Tulkas, Ossë, Orome, and Melko[r]. *Note: This list, recorded in the Etymologies, differs from the scenario of the published Silmarillion; Ossë is not a Vala in Tolkien's later conception.* (*BAL*)

ratanatA **Atanatar** masc. name, "Father of Men" (*Appendix A*), also common noun **atanatar**, pl. **Atanatári**, "Fathers of Men", a title that "properly belonged only to the leaders and chieftains of the peoples at the time of their entry into Beleriand" (*PM:324, SA:atar*)

ratanna **Annatar** "Lord of Gifts, \*Gift-lord", name assumed by Sauron when he tried to seduce the Eldar in the Second Age (*SA:tar*)

ratavúll **Ilúvatar** "All-father", God (*FS, IL; Ilúvatar, ATA*); **Ilúvatáren** "of Ilúvatar"; in the "Qenya" of *Fíriel's Song*, *LR:47* and *SD:246*, the genitive ending is -

**en** instead of **-o** as in mature Quenya. Cf. the genitive **Ilúvataro** in the phrase **Híni Ilúvataro** "Children of Ilúvatar" in the *Silmarillion* Index.

rataynivnE **Envinyatar** "the Renewer" (*LotR3:V ch. 8*)

ratcebmileT **Telimbectar** ("k") "Orion", lit. "Swordsman of Heaven". Also **Telimectar** ("k"). (*LT1:268; mature Quenya Telumehtar*)

ratcem **mectar** ("k") "Swordsman". In **Telimectar** ("k"). (*LT1:268; mature Quenya mehtar*)

ratcemileT **Telimectar** ("k") "Orion", lit. "Swordsman of Heaven". Also **Telimbectar** ("k"). (*LT1:268; mature Quenya Telumehtar*)

ratepmis **simpetar** "piper" (*LT1:266*)

ratewniT [**Tinwetar**] "star-queen, Queen of Stars", title of Varda (*TIN, TÁ/TA3*)

ratham **mahtar** "warrior" (*MAK*)

rathe [**ehtar**] "spearman" (*EK/EKTE*)

rathemilaC **Calimehtar** masc.name, "Bright Swordsman" (*Appendix A*)

ratho **ohtar** "warrior, soldier" (*UT:282*)

ratnarA **Arantar** masc. name, "King-Lord" (*Appendix A*)

ratnE **Entar** "Thither Lands, Middle-earth, Outer Lands, East" (seen from Aman) (*EN*)

ratnocleT **Telcontar** "Strider" (*MR:216*)

ratnorenwIT [**Tinwerontar**] "star-queen, title of Varda" (*TIN, TÁ/TA3*)

ratnoroS **Sorontar** (**þ**) "King of Eagles", Sindarin *Thorondor*, name of a great Eagle (*SA:thoron, THOR/THORON, TÁ/TA3*)

ratsI **Istar** "Wizard", used of Gandalf, Saruman, Radagast etc. Pl. **Istari** is attested. Gen. pl. in the phrase **Heren Istarion** "Order of Wizards" (*UT:388*)

ratso **ostar** "township" (*LT2:336*)

ratsoh **hostar** "tribe" (*LT2:340*)

ratson **#nostar** pl. **nostari** "parents" (*LotR3:VI ch. 6, translated in Letters:308*)

ratsoraT **Tarostar** masc. name, "Lord of *ostar* [?]" (*Appendix A*)

ratsoroF **Forostar** the "Northlands" of Númenor (*UT:165*)

ratsorrayH **Hyarrostar** the "Southeastlands" of Númenor (*UT:165*)

ratsorrO **Orrostar** the "Eastlands" of Númenor (*UT:165*)

ratsudnA **Andustar** the "Westlands" of Númenor (*UT:165*)

ratsunrayH **Hyarnustar** "the Southwestlands" of Númenor

raum **maur** "dream, vision" (*LT1:261*)

ráuq **quár** (also **quárë**) "fist" (*SA:celeb, KWAR; in the Etymologies, Tolkien first wrote quár pl. quari, and quár is also found in PM:318. As usual, the Etym forms have q instead of qu.*) According to *PM:318*, the "chief use [of this word] was in reference to the tightly closed hand as in using an implement or a craft-tool rather than to the 'fist' as used in punching".

rauqnirepleyT **Tyelperinquar** "Silver-fist, Celebrimbor" (*PM:318; also Telperinqar, q.v.*)



rava **avar** "recusant, one who refuses to act as advised or commanded"; pl. **Avari** Elves that refused to join in the westward march to Aman (*WJ:371*) The *Etymologies* gives **Avar**, **Avaro** pl. **Avari** "Elves who never left Middle-earth or began the march" (*AB/ABAR*)

ravam **mavar** "shepherd" (*LT1:268, GL:58*)

ravamiaT **Taimavar** "Shepherd of the Sky", Orion (*LT1:268; Orion is called Telumehtar or Menelmacar in mature Quenya*)

ravaT **#Tavar** (3) pl. **Tavari** (name of the "fays of the Woods" in early "Qenya"; see *The Book of Lost Tales* 1 p. 267) (*TÁWAR*). In mature Quenya **tavaro**, **tavaron** masc. or **tavaril** fem.

ravat **tavar** (1) "wood" (*TÁWAR*)

ravat **tavar** (2), pl. **tavarni**, "dale-sprites" (*LT1:267; perhaps obsolete by # 1 above*)

ravunén **nénuvar** "pool of lilles" (*LT1:248*)

ravuruc **curuvar** ("k") "wizard" (*LT1:269 - but Gandalf, Saruman etc. were istari*)

raxanahám **Máhanaxar** the "Doom Ring" of Aman; adapted and adapted from Valarin. (*WJ:399*)

ray **yar** "to whom" (*MC:215; this may be "Qenya", but on the other hand both the relative pronoun ya and an allative ending -r are still valid in mature Quenya, cf. mir "into"*)

ráy **yár** (**yar-**, as in dat.sg. **yaren**) "blood" (*YAR; the Silmarillion appendix gives sercë instead*)

rayh **hyar-** "cleave" (1. pers. aorist **hyarin** "I cleave") (*SYAD*)

rayh **hyar** "plough" (*LT2:342*)

rayn **nyar-** "to tell" (1. pers. aorist **nyarin** "I tell") (*NAR<sup>2</sup>*)

raynamaÚ **Úmanyar** "those not of Aman", Eldar that did not reach Aman, sc. Sindar and Nandor (*SA:mân*). Sg. **#Úmánya**. Also **Úamanyar**.

rayt **tyar-** "cause" (*KYAR*)

raytsi **istyar** "scholar, learned man" (*IS*)

re **#er-** "remain", verb (*LT1:269; given in the form erin and glossed "remains"; erin would have to mean "I remain" in mature Quenya, if this word is to be adapted.*)

re **er** "one, alone" (*ERE*); "only, but, still" (*LT1:269*)

rednE **Ender** (surname of Tulkas) (*NDER, TULUK*)

rehatrA **Artaher** (**Artahér-**) "noble lord", masc. name (*Sindarin Arothir*) (*PM:346*)

rehayriC **Ciryaher** "Ship-lord" (*Appendix A*)

rehodnO **Ondoher** masc.name, "Stone-lord" (**ondo** alluding to *Gondor*, "stone-land") (*Appendix A*)

rehotsO **Ostoher** masc. name, "City-lord" (*Appendix A*)

rein **nier** "honey-bee" (*LT1:262*)

reiric **círier** ("k") "clove" (*MC:216; this is "Qenya"*)

reissemún **númessier** "they are in the west", a construction occurring in *Fíriel's Song*, evidently **núme(n)-ssë-ie-r** "west-in-are-they"; the stative-verb suffix **-ië** is probably not valid in mature Quenya (*FS*)

reitúl **lútier** "sailed" (*MC:216; this is "Qenya"*)

rél **\*lér** "man" (*NI<sup>1</sup>*) *hypothetical Q form of PQ dêr; the form actually used in Quenya was nér*)

relep **peler** "fenced field" (Old English *tún*) (*PEL(ES)*)

reles **seler** (**p**) (**sell-**, as in pl. **sell**) "sister" (*THEL/THELES*)

releT **Teler** "sea-elf", pl. **Teleri**, general (partitive) pl. **Teelli**, the third tribe of the Eldar (*TELES (MIS)*), also called *Lindar*. **Teleri** means "those at the end of the line, the hindmost", (*WJ:382 cf. 371*), derived from the stem *tel-* "finish, end, be last" (*SA:tel-*). The *Lindar* were so called because they lagged behind on the march from *Cuiviënen*. In early "Qenya", **Teler**, also **Telellë**, was defined "little elf" (*LT1:267*), but this is certainly not a valid gloss in mature Quenya.

rem **mer-** "wish, desire, want" (the form **merë** given in Etym seems to be the 3. person sg. aorist, "wishes, desires, wants"); pa.t. **mernë** (*MER*)

rén **nér** (**ner-**, as in pl. **neri**) "man" (adult male - elf, mortal, or of other speaking race) (*MR:213, DER, NDER, NI<sup>1</sup>*)

renaev **vëaner** "(adult) man" (*WEG*)

renagnil **linganer** "hummed like a harp-string" (*MC:216; this is "Qenya"*)

renatsual **laustaner** 'lausted', past tense ("not 'roared' or 'rushed' but made a windy noise" - but in *MC:220*, Tolkien himself translated **laustanéro** as "rushed") (*MC:216; this is "Qenya"*)

rer **rer-** "to sow" (1. pers. aorist **rerin** "I sow"), pa.t. **rendë** (*RED*)

res **-ser** "friend" (*SER*)

res **ser-** "rest" (1. pers. aorist **serin** "I rest"); pa.t. probably **\*sendë** (*SED; cf. rer- pa.t. rendë from RED concerning the past tense*)

resselE **Elessar** (masc. name = Old English *Ælfwine*, Elf-friend) (*SER*)

ret **ter**, **terë** "through" (*Notes on CO, UT:317, TER/TERES, Narqelion*)

reyús **súyer** ??? (*Narqelion*)

rif **fir-** "die, fade" (cf. **fifiru-**); aorist (?) **firë** "expire"; augmentless perfect **firië**, translated "she has breathed forth" (but no explicit element meaning "she" seems to be present) (*MR:250, 470*)

rih **hir-** "find", future tense **hiruva** in *Namárië* (**hiruvalyë** "thou shalt find") (*Nam, RGEO:67*)

ril **lir-** "to chant" (1. pers. aorist **lirin** "I chant, I sing") (*LIR<sup>1</sup>, GLIR*)

ril **lir** ??? (*Narqelion*)

rim **mir** (1) "to the inside, into" (also **minna**) (*MI*)

rim **mir** (2) "one" (*LT1:260; in mature Quenya minë*)

rimanatA **Atanamir** masc.name, "Edain-jewel"? (*Appendix A*).

rimatrA **Artamir** "Noble jewel", masc. name (*Appendix A*)

rimatsaC **Castamir** masc. name, "casta[?]-jewel" (*Appendix A*)

rinava **avanir** "unwill" (*VT39:23*)

ris **sir-** "flow" (*SIR*)

riste **etsir** "mouth of a river" (*ET*)

rit **tir-** "watch, watch over, guard, heed", 1. pers. aorist **tirin** "I watch", pa.t. **tirnë** (*TIR*), future tense **tiruva** "shall heed" in *Markirya* (also MC:213, 214); also in *CO* with pronominal endings: **tiruvantes** "they will guard it" (**tir-uva-nte-s** "guard-will-they-it"). The stem also occurs in **palantíri** (q.v.), **Tirion** "Great Watchtower", a city of the Elves (*SA:tir*; in *MR:176* the translation is "Watchful City")

ritalah **halatir** (**halatirn-**, as in dat.sg. **halatirnen**), also **halatirno**, "kingsfisher", etymologically "fish-watcher" (*TIR*, *SKAL*<sup>2</sup>, *KHAL*<sup>1</sup>)

ritnalap **palantír** (pl. **palantíri**) "\*"Far-seer", the magic far-seeing stones made by the Noldor in the First Age (*SA:palan*, *PAL*). For etymology, see Letters:427. Also **Palantir** masc. name, "Far-sighted" (*Appendix A*, *SA:palan*, *PAL*, *TIR*).

ritnemrayH **Hyarmentir** (name of a mountain; the element **-tir** means "\*"watch[ing point]".) (*SA:hyarmen*)

ritsaniM **Minastir** masc. name, "\*"Tower-watcher" (*Appendix A*)

ritsinraC **Carnistir** "red-face", masc. name, mother-name (never used in narrative) of **Morifinwë** = **Caranthir** (*PM:353*)

ro **or** "over" (*CO*); in early "Qenya", this preposition was also defined as "on, upon" (*LT1:256*, *MC:216*)

rocleM **Melcor** (so spelt in *MR:362*) see **Melkor**

rocleM **Melkor** (spelt **Melcor** in *MR:362*), the rebellious Vala, the devil of the Silmarillion mythos. Older form **Melkóre** "Mighty-rising" (hence the interpretation "He that arises in power"). Oldest form \***mbelekôro** (*WJ:402*). **Melkorohíni** "Children of Melkor", Orcs ("but the wiser say: nay, the slaves of Melkor; but not his children, for Melkor had no children") (*MR:416*)

rodlen **neldor** "beech" (*LT2:343*)

rodn **-ndor** "land" in compounds (*Letters:308*, *UT:253*)

rodnalaV **Valandor** "the land of the Valar", confused with and replaced by **Valinóre** "the people of the Valar", short form **Valinor** (*SA:dôr*, *Silm*)

rodnarA **Arandor** "Kingsland" (*UT:165*).

rodnE **Endor** "Middle-earth" (*SA:dôr*, *NDOR*), "centre of the world" (*EN*); also long form **Endóre** "Middle-earth" (*Appendix E*); allative **Endoreenna** "to Middle-earth" in *EO*.

rodmemúN **Númendör** "land of the west", confused with and replaced by **Númen(n)órë** "people of the west" (*SA:dôr*)

rodni **indor** "master (of house), lord" (*LT2:343*; probably obsoleted together with **indo** "house", q.v.)

rodnireví **Iverindor** "Ireland" (*LT2:344*); also \***Iverin**, **Iverind-**.

rodnoraT **Tarondor** masc. name, "\*"Lord of Ondor (Gondor)" (*Appendix A*)

rogni **ingor** "summit of a mountain" (*PM:340*)

roip **pior** ??? (*Narqelion*)

rol **lor-** "to slumber" (*LT1:259*; the corresponding abstract noun **lóré** "slumber" is attested in mature Quenya, so this verb must still be valid). Cf. also **lor**

"dream" (*Letters:308*; probably just an Elvish "element" rather than a complete word)

roll **-ilor** ending for plural ablative; also **-Ilon**

rolo **olor** "dream", noun (*LOS*, *ÓLOS*, *LT1:259* [*the latter source also gives olórë*]); perhaps changed by Tolkien to **olos**, q.v.

rolos **solor** "surf" (*SOL*); **solor**, **solossë** "surf, surge" (*LT1:266*)

rom **mor** "darkness" (*Letters:308*; probably just an Elvish "element" rather than a complete word; *Namárië* has **mornië** for "darkness")

romureH **Herumor** "\*"Black Lord"

rón **nór** "land" (as opposed to sea; **nor** in *Letters:308*). Longer, more usual form **nórë**, q.v.

ronadIE **Eldanor** "Elvenland", regions of Valinor where the Elves dwelt and the stars could be seen (*MR:176*)

ronaemól... **Taurelilómëa-tumbalemorna Tumbaletaurëa Lómëanor** "Forestmanyshadowed-deepvalleyblack Deepvalleyforested Gloomyland", Quenya elements agglutinated in Entish fashion; this supposedly means something like "there is a black shadow in the deep dales of the forest" (*LotR2:III ch. 4*; translated in *Appendix F* under "Ents"; cf. also *Letters:308*)

ronanrA **Arnanor**, **Arnanórë** "Arnor", Royal Land (so #**arna** = "royal"?) (*Letters:428*)

ronayriF **Firyantor** = **Hildórien**, the place where mortal men first awoke, like the Elves did at Cuiviénen (*PHIR*)

ronemúN **Númenor** "Westerness", the great isle given to the Edain by the Valar (*FS*, *LR:56*); full form **Númenórë**; see **Númen(n)orë**.

ronewiA **Aiwenor**, **Aiwenorë** (read \***Aiwenórë**?) "Birdland" = lower air (*AIWÉ*)

roniagnA **Angainor** the chain with which Melkor was bound (*Silm*), transparently including **anga** "iron".

ronilaV **Valinor** "the land (or people) of the Valar", "\*"Vali-land" (Vali = Valar), land of the Gods in the West (*BAL*, *NDOR*); cf. **Valandor**. Full form **Valinórë** (*BAL*; **Vali-nórë** under *NDOR*) In the early "Qenya Lexicon", **Valinor**, **Valinórë** is glossed "Asgard", the name of the city of the gods in Norse mythology (*LT1:272*). Possessive (here object genitive) **Valinóreva** in **Nurtalë Valinóreva**, the "Hiding of Valinor" (*Silm*).

ros **sor**, **sornë** "eagle" (*LT1:266*); rather **sorno**, **sonon** in mature Quenya

rov **vor**, **voró** "ever" (*BOR*, *LT1:250*, 273 [*only voró in the Etymologies*]; also in *Narqelion*)

rovurim **miruvor**, full form **miruvórë** "meed", "a special wine or cordial"; possessive **miruvóreva** "of meed" (*Nam*, *RGEO:66*; *WJ:399*) In the "Qenya Lexicon", **miruvórë** was defined "nectar, drink of the Valar" (*LT1:261*).

rú **úr** "fire" (*UR*) This stem was struck out in *Etym*, but a word that must be derived from it occurs in *LotR*, so it seems that Tolkien restored it. Early "Qenya" also has **Ûr** "the Sun" (also **Ûri**, **Ûrinci** ("k"), **Urwen**) (*LT1:271*). Cf. **Ûri**.

rud **-dur** see **-ndur**

rudleneM **Meneldur** masc. name, \*"Heaven-servant" (*Appendix A*)

rudlisl **Isildur** (masc.name., \*"Moon-servant") (*SA:sil, Appendix A, NDU*)

rudn **-ndur** (also **-dur**) ending in some names, like **Eärendur**; as noted by Christopher Tolkien in the *Silmarillion Appendix* it has much the same meaning as **-ndil** "friend"; yet **-ndur** properly means "servant of" (*SA: (n)dil*), "as one serves a legitimate master: cf. Q. *arandil* king's friend, royalist, beside *arandur* 'king's servant, minister'. But these often coincide: e.g. Sam's relation to Frodo can be viewed either as in status **-ndur**, in spirit **-ndil**." (*Letters:286*)

rudnalav **Valandur** masc. name, \*"Vala-servant" (*Appendix A*)

rudneE **Elendur** masc. name, \*"Star-servant", probably intended to mean \*"Elf-servant"; in effect a variant of *Elendil* (*Appendix A*)

rudneleP **Pelendur** masc.name, \*"Fence-servant" (???) (*Appendix A*)

rudneluA **Aulendur** "Servant of Aulë", applied especially to those persons, or families, among the Noldor who actually entered Aulë's service and in return received instruction from him (*PM:366*)

rudnemeC **Cemendur** masc. name, \*"Earth-servant" (*Appendix A*)

ruf **fur-** "to conceal, to lie" (*LT2:340*)

runiuF **Fuinur** (*misprint "Fuinar" in the Silmarillion Index*) masc. name, evidently derived from **fuinë** "shadow" (*Silm; cf. the stem PHUY in the Etymologies*)

runraE **Eärnur** masc.name, contraction of **Eärendur** (*Appendix A*)

rut **tur** "king" (*LT1:260*); rather **aran** in mature Quenya, but cf. the verb **tur-**.

rut **tur-** "wield, control, govern" (1. pers. aorist **turin** "I wield" etc.), pa.t. **turnë** (*TUR*)

rutayniM **Minyatur** "First-ruler"; **Tar-Minyatur** "High First-ruler", title of Elros as the first King of Númenor (*SA:minas, PM:348, SA:tur*)

rutnaeF **#Fëantur** pl. **Fëanturi** "Masters of Spirits", name of the two Valar Mandos and Lórien (*SA:fëa, SA:tur*)

rutnaF **Fantur** "lord of cloud", surname of Mandos (*SPAN, TUR*)

rutnafolo **Olofantur** "lord of Dream-cloud", surname of the Vala Lórien (*ÓLOS, SPAN*)

rutnafuruN **Nurufantur** "lord of Death-cloud", surname of Mandos (*SPAN, ÑGUR*)

rutsalaF **Falastur** masc. name, \*"Shore-lord" (*Appendix A*)

s **-s** (1) pronominal ending "it", seen in **tiruvantes** and **utúvienyes**, q.v. May also be used for "he/she" as in **eques**; it seems that **-s** covers the entire 3. person singular.

s **-s** (2) ending for the mysterious case sometimes called "respective". Pl. **-is**, dual **-tes**, partitive pl. **-lis**.

saf **fas, fatsë** "tassel" (*GL:34*)

sakluT **Tulkas** (**Tulkass-**, as in dat.sg. **Tulkassen**) name of a Vala, adopted and adapted from Valarin (*WJ:399, TULUK*)

salaf **falas** (**falass-**), **falassë** "shore, beach" (*LT1:253, LT2:339*); **falassë** "shore, line of surf" (*SA:falas*), "beach" (*PHAL/PHÁLAS*); **Falassë Númëa** "Western Surf" (*LT1:253*)

salat **talas** "sole" (*LT2:347; mature Quenya has tallunë*)

sam **-mas** element in placenames, equivalent to English **-ton, -by** (*LT1:251; may or may not be valid in mature Quenya*)

samoic **coimas** "life-bread" = Sindarin *lembas* (*SA:cuivië, PM:395*); **coimas Eldaron** "the coimas of the Eldar" (*PM:395*)

sapóc [**cópas**] "harbour", see **cópa, hópa**.

saracrac **carcaras, carcassë** ("k") "row of spikes or teeth" (*LT2:344 - mature Quenya has carcanë, but these words, especially carcassë, may still be valid*)

saraynafrA **Arfanyaras** (\***Arfanyarass-**), **Arfanyarassë** a "variant or close equivalent" of **Taniquetil** (*WJ:403*)

satlep **peltas** (**peltax-**, as in pl. **peltaxi** ["ks"]) "pivot" (*PEL, TAK*)

savat **tavas** "woodland" (*LT1:267*)

sayricrA **Arciryas** masc. name (evidently derived from \***arcirya** "royal ship") (*Appendix A*)

se **es** unidentified word in the phrase **es sorni heruion an!** "the Eagles of the Lords are at hand" (*SD: 290*); possibly an assimilated form of **en**, that may function as a kind of deitic particle here: \*"Behold the Eagles..."

selem **meles, melessë** "love" (*LT1:262; rather melmë in mature Quenya*)

set **-tes** ending for dual "respective" (*Plotz*)

seuqe **eques** (**equess-**, as in pl. **equessi**) "a saying, dictum, a quotation from someone's uttered words, a current or proverbial dictum" (*WJ:392*); **I Equessi Rúmilo** "the Sayings of Rúmil" (*WJ:398*)

sewrein **nierwes** "hive" (*LT1:262*)

seyneivútu **utúvienyes** see \***tuv-** si **is** "light snow" (*LT1:256*)

si **-is** ending for plural "respective" (*Plotz*)

sidni **indis** is translated "wife" in *UT:8*; but is assigned the meaning "bride" in other places; use rather **vessë** for "wife". **Indis** "Bride", name of the goddess Nessa (*NDIS-SÊ/SÂ (NETH, NI<sup>1</sup>, NDER, I)*); **Indis Nessa** \*"Bride Nessa", title and name of the Valië (*NETH*) sil **lis** (**liss-**, e.g. dat.sg. **lissen**) "honey" (*LIS*) silap **palis** "sword, lawn" (*LT1:264*)

silatseva **avestalis** "January" (*LT1:252; mature Quenya has Narvinyë*)

silav **Valis** "female Vala" (also **Valdë**) (*LT1:272; in mature Quenya Valië*)

siliccileiN **Nielicilis** ("k") "little Niële" (*MC:215; this is "Qenya"*)

Silindo "Jupiter" (*LT1:265; this planet is called Alcarinquë in mature Quenya*)

siliuqim **miquilis** ("q") "kisses" (noun) (*MC:215; this is "Qenya"*)

sín **nís** (**niss-**, as in pl. **nissi**) "woman" (MR:213. *The Etymologies* gives **nís** (or **nissë**) pl. **nissi**: see the stems **NDIS-SÊ/SÁ**, **NI**, **NIS** (**NÉR**). However, the MR forms are to be preferred.)

sinialaC **Calainis** ("k") "May" (LT1:252, 254; in mature Quenya **Lótesse**)

sirao **oaris** (**oarits-**), also **oarwen**, "mermaid" (LT1:263; read perhaps **ëar-** for **oar-** in mature Quenya)

siriacA **Acairis** ("k") fem. name, "bride" (LT1:252; in mature Quenya, "bride" is **indis**)

siric **ciris** ("k") "cleft, crack" (LT2:337 - *obsoleted by cirissë?*)

sirit **tiris** "watch, vigil" (LT1:258)

siuqil **liquis** ("q") "transparency" (LT1:262)

siuqin **niquis** "frost-patterns", also **niquessë** by association with **quessë** "feather" (WJ:417). In early "Quenya", the gloss was simply "snow" (LT1:266).

so **os** (**ost-**) "house, cottage" (LT2:336; *hardly valid in mature Quenya - use coa or mar*)

sodnaM **Mandos** (**Mandost-**) "Castle of Custody" (the approximate meaning, according to MR: 350) Used as the name of a Vala, properly the place where he dwells (the *Halls of Mandos*), while his real name is **Námo** (WJ:402). In the *Etymologies*, **Mandos** (also **Mandossë**) is interpreted somewhat differently, "Dread Imprisoner" (MBAD (MANAD)). See also **Mando**.

soh **hos** "folk" (LT2:340)

soirit **tirios** "a town with walls and towers" (LT1:258)

solám **málos** "forest" (LT2:342 - *rather taurë in mature Quenya*)

solenemrA **Armenelos** City of the Kings in Númenor (**ar-menel-os(to)** "royal-heaven-city"???)

solo **†olos** "(2) snow, fallen snow" (prob. **oloss-**), also **†olossë** (**GOLOS**)

solo **olos** (1) "dream, vision" (**olor-**, as in pl. **olori** from earlier **olozí**) (UT:396). Cf. **olor**.

solot **tolos** "knob, lump" (LT1:269)

sonemroF **Formenos** "Northern Fortress" (SA:formen)

su **#us-** "escape", verb (*given in the form usin "he escapes" in LT1:251; this would have to mean "I escape" if the word is to be adopted to mature Quenya*). Cf. **uswë**.

t -t (1) dual ending, denoting a *pair* of something: **máryat** "her (pair of) hands" (Nam). Other dual endings known from the Plotz letter: genitive **-to**, possessive **-twa**, dative **-nt**, locative **-tsë**, allative **-nta**, ablative **-lto**, instrumental **-nten**, "respective" **-tes**.

t -t (2) "them", pronominal ending; seen in the word **laituvalmet** "we shall bless them" (**lait-uva-lme-t** "bless-shall-we-them"). Also independent word **te**.

t -t (3) reduced pronominal affix of the 2. person, "you" (sg.). See **heca!** (WJ:364)

tah **hat-** pa.t. **hantë** "break asunder" (SKAT)

tahret **terhat-** "break apart" (SKAT), past tense **terhantë** "broke" (LR:47/56)

tala **alat-** "large, great in size" (*root meaning*) (**ÁLAT**). In **Alatairë**.

talat **talat-** a stem used for "slipping, sliding, falling down" (Letters:347), cf. **talta-** and **talantië** talodnA **Andolat** (hill-name, = Sindarin *Dolad*) (NDOL)

tam **mat-** "eat" (MAT), also given as **mata-** (VT39:5), pa.t. **mantë** "ate" (VT39:7)

tan **nat** "thing" (NÁ<sup>2</sup>)

tanal **lanat** "weft" (LAN)

tanú **únat** "a thing impossible to be or to be done" (VT39:26) Cf. **ú-** and **nat**.

tapayh **hyapat** "shore" (SKYAP)

taras **sarat** (pl. **sarati** given) "letter", any individual significant mark, used of the letters of Rúmil after the invention of Fëanor's tengwar (WJ:396)

**Tarcil** ("k") masc. name, "High-man", also used to mean Númenórean (*Appendix A, TUR, KHIL*)

tauq **quat-** "fill" (WJ:392), future **#quantuva** "shall fill" (**enquantuva** "shall refill") (Nam, RGE0:67)

tay **yat** (**yaht-**) "neck" (YAK)

te **et** "out" (+ ablative: "out of"); Also prefix **et-** "forth, out" (ET); **ettuler** "are coming forth" (**ettul-** = **et + tul-**). (SD:290; read probably **\*ettulir** or *continuative \*ettúlar* in mature Quenya).

tece **ecet** ("k") "short broad-bladed sword" (UT: 284)

telempë "silver" (LT1:268; in mature Quenya **telpë**, also found in early "Quenya")

telen **nelet** pl. **nelci** ("k") "tooth" (NÉL-EK)

teleuq **quelet** ("q") (**quelets-**, as in pl. **queletsi**) "corpse" (KWEL)

tem **met** "us (two)", including the dual ending **-t**. **Me** (LR:56) evidently means "we".

temorO **Oromet** place-name of obscure meaning (*Silm*)

teret **teret** "auger, gimlet" (LT1:255)

tesseuq **quesset** ("q") "pillow"; probably **\*quessëc-** since the Sindarin cognate *pesseg* points to a primitive form **\*kwessek-** (compare **filit**, **filic-**) (KWES)

teuq **quet-** "say, speak" (SA:quen-quet-, LT2:348), pa.t. **quentë** in PM:401, 404. Cf. also **#maquet-**

teuqadE **Eldaquet** ("q") apparently another name of Quenya (LT2:348)

teuqam **#maquet-** "ask", only attested in the past tense: **maquentë** (PM:403)

teuqáv **váquet-** (1. pers. aorist **váquetin** and 1. pers. past tense **váquenten** are given) "to say no" (not denying that something is true, but denying to do or to allow something: "to say I will not/do not"; "to refuse", "to forbid" (WJ:370, 371)

teuqava **avaquet-** ("q") "refuse, forbid" (KWET)

thay **yaht-** see **yat** (YAK)

tilif **filit** (**filic-** ("k"), as in pl. **filici**) "small bird" (*PHILIK*)

tiril **lirit** "poem" (LT1:258)

tn **-nt** ending for dual dative (*Plotz*)

tneuq **quent** ("q") "word" (LT2:348; in mature Quenya **quetta**)

tolegniV **Vingelot**, **Vingilot**, **Vingilótë** "Foam-flower", name of Eärendil's ship (SA:wing, *Silm*)

tolegniW **Wingelot**, **Wingelótë** "foam-flower", name of Earendel's [*sic*] boat (*WIG*, *LOT(H)*)

toligniV **Vingilot**, **Vingelot**, **Vingilótë** "Foam-flower", name of Eärendil's ship (*SA:wing*, *Silm*)

toligniw **wingilot** "foamflower, Eärendel's boat" (*LT1:273*; in *mature Quenya Wingelot*, *Wingelóte*)  
tollemúf **fúmellot** "poppy" (also **fúmella**) (*LT1:253*)

ton **not-** "reckon" (*NOT*); past participle **nótina** "counted, \*reckoned" (*FS*).

tono **onot-** "count up" (*NOT*)

toraván **Návarot** "Nogrod" (< Novrod), Hollowbold, a dwelling of the Dwarves (*WJ:389*)

tram **mart** "a piece of luck" (*LT2:348*; in *mature Quenya*, no word can end in *-rt*. Read **marto**, as in *LT2:348?*)

tram **mart-** "it happens" (impersonal) (*LT2:348* - read **martá-**?)

tsala **alast-** "marble" (*GL:39*). Some final vowel would obviously be required - read **\*alasta?** Or **\*alas**, becoming **alast-** before an ending?

tsuar **raust** "hunting, preying" (*LT1:260*; in *mature Quenya \*roimë* [misreading "raime" in *LR:384*]. No word can end in *-st* in *mature Quenya*.)

tun **nut-** "tie" (1. pers. aorist **nutin** "I tie") (*NUT*)

**Turambar** masc. name, "Master of Doom/Fate", name taken in pride by Túrin (*Appendix A*, *SA:tur*, *TUR*, *MBARAT*)

u **u-** "not do, not be" (1. pers. aorist **uin** "I do not, am not"), pa.t. **úmë** (*UGU/UMU*)

ú **ú-** (*prefix*) "not-, un-, in-", denying presence or possession of thing or quality (*VT39:14*, *UGU/UMU*, *GÚ*, *LT1:272*)

ua **au-** (1) a verbal prefix "off, \*away", as in **auciri** ("k") "cut off" (so as to get rid of or lose a portion); contrast **hóciri** (*WJ:365*, *368*)

ua **au-** (2) privative prefix, = "without" (*AWA*)

ual **lau** "no indeed not, on the contrary" ("also used for asking incredulous questions") (*LA*)

uaqlaf **falqua** ("q") "cleft, mountain pass, ravine" (*LT2:341*)

uar **rau** (pl. **rávi**) "lion" (*LT1:260*; the pl. is valid in *mature Quenya*, but the sg. has become **rá**)

úc **cú** ("k") "arch, crescent" (*KU3*); "crescent Moon" (*LT1:271*; the long vowel was denoted by a circumflex rather than an accent in the early "Quenya" lexicon)

uc **cu**, **cua** ("k") "dove" (*KÚ*)

ucarar **taracu-** ("k") "ox" (*LT2:347*, *GL:69*)

ucin **nicu-** ("k") "be chill, cold (of weather)" (*WJ:*

417)

udnam **mandu** "abyss" (*MC:214*; this is "Quenya" - *mature Quenya* has **undumë**)

udnamagnA **Angamandu** see **Andamando** (*LT1:249*)

udnamerE **Eremandu** "Hells of Iron", a name of Angband (*LT1:249*)

udneuq **quendu** "Elvish man", pl. **quendur** given (*MR:229*; changed from **quendo** pl. **quendor**)

udnu **undu** "down, under, beneath" (*UNU*), prefix **undu-** "down", in **undulávë** "down-licked" = covered. **Lumbulë undulávë ilyë tier** "(heavy) shadow down-licked all paths", lyrical translation "all paths are drowned deep in shadow"

udnuc **cundu** ("k") "prince" (*KUNDÛ*)

udru **urdu** "death" (*LT2:342*; rather **nuru** in *mature Quenya*)

uep **peu** "the two lips, the mouth-opening" (*VT39:9*).

úl **lú** "a time, occasion" (*LU*)

ulap **palu-** "open wide, spread, expand, extend" (*PAL*)

ulec **celu** ("k") "stream" (*LT1:257*; rather **celumë** in *mature Quenya*)

ull **ilu** "(the) world" (*FS*, *LR:47*, *56*), "universe" (*IL*); **ilu** "everything, all, the whole" (of the universe also including God and all souls and spirits, which are not properly included in the term **Eä**; see *VT39:20*)

ulu **ulu-** "pour" (transitive?) (*LT1:270*; in *mature Quenya ulya-* pa.t. **ulyanë**)

uluc [**culo**, **culu** ("k") "gold" (substance)] (*KUL*; the word **culu** also occurred in early "Quenya" [*LT1:258*], but in the Etymologies it was struck out. Use **malta**.)

ulut **tulu-** "fetch, bring, bear; move, come" (*LT1:270*; probably obsoleted by **tulta-** in *mature Quenya*)

uluy **yulu-** "carry" (*GL:38*)

uma **amu-** "raise" (*LT2:335*; *mature Quenya* has **orta-**)

uma **amu** "up, upwards" (*LT2:335*; in *mature Quenya amba)*

un **nu** "under" (*LR:56*, *Markirya*, *Nam*, *RGEO:66*, *MC:214*; the Etymologies alone gives **no** [q.v.] instead)

unah **hanu** "a male (of Men or Elves), male animal" (*3AN*)

unal **lanu** "lead" (*LT1:268*)

unam **manu** "departed spirit" (*MAN*)

unE **Enu** "the Almighty Creator who dwells without the world" (*LT2:343* - in *mature Quenya Eru*)

unel **lenu-** "stretch" (*LT2:341*)

unén **nënu** "yellow water-lily" (*LT1:248*)

uniA **Ainu** "holy one, angelic spirit"; fem. **Aini** (*AYAN*, *LT1:248*); "one of the 'order' of the Valar and Maiar, made before Eä"; pl. **Ainur** attested. Adopted and adapted from Valarin (*WJ:399*). In the early "Quenya lexicon", **ainu** was glossed "a pagan god", and **aini** was similarly "a pagan goddess", but as Christopher Tolkien notes, "Of course no one within the context of the mythology can call the Ainur 'pagan'" (*LT1:248*).

**Ainulindalë** "Music of the Ainur" (*SA:lin #2*), the First History (*WJ:406*), the Song of Creation (*AYAN*)

unif **fainu-** "release" (*LT1:250*)

upalh **hlapu-** "blow; fly or stream in the wind", participle **hlápula** "blowing" in *Markirya*

úR **Rú** "Drúg", **Rúatan** pl. **Rúatani**

"Drúedain" (*UT:385*)

urat **taru** "horn" (*LT2:337*, *347*; *mature Quenya*

**tarca**)

uray **yaru** "gloom, blight" (*GL:37*)

urE **Eru** "the One", God, a name reserved for the most solemn occasions (*WJ:402*), genitive **Eruo** (*MR:329*).

ureh **heru-** "to rule" (*LT1:272*; rather **tur-** in mature *Quenya*)

ureh **heru** (**hér-**) "lord, master" (*PM:210, KHER, LT1:272*); Letters:283 gives **hér** (**heru**); **heruion** evidently a gen.pl. of **heru** "lord": \*"*of the lords*" (*SD:290*);

urev **veru** "husband and wife, married pair" (*BES*)

urífif **fifíru-** is evidently the frequentative (see **sisíla-**) form of **fir-**; according to *MC:223* it means "slowly fade away"; participle **fifírula** in *Markirya* (translated "fading")

urom **moru-** "to hide" (*LT1:261*)

urrun **nuru-** "murmur, grumble" (cf. "Qenya" **núru-**); participle **nurrula** in *Markirya*, changed to **nurrua**, perhaps a kind of verbal adjective of the same meaning (translated "mumbling" in *MC:215*)

uru **uru** "fire" (*LT1:271*)

uruc **curu** "skill" in Curufin, Curufinwë, Curunir (*SA:curu*). In early "Qenya", this word (spelt *kuru*) was glossed "magic, wizardry" (*LT1:269*)

uruf **furú** "a lie" (*LT2:340, GL:36*)

urum **murú-** "to slumber" (*LT1:261*)

urún **núru-** "growl (of dogs), grumble" (*LT1:263*).

Perhaps replaced by **nurru-** (q.v.) in mature *Quenya*.

urun **nuru**, **Nuru** "death, Death" (*ÑGUR*). This would represent earlier \***ñuru** and should be spelt accordingly in Tengwar writing. When personalized, **Nuru** refers to Mandos. Cf. **Nurufantur**.

urús **súru** "wind" (*MC:213, 216, 220*; this is "Qenya"; mature *Quenya* has **súřë**)

urut **turu-** "kindle" (*LT1:270*; rather **tinta-** in mature *Quenya*)

urut **turu** "wood" (properly firewood, but used of wood in general) (*LT1:270*)

uruyt **tyuru-** "to 'turn' milk, make cheese" (*QL:50*, cf. *GL:28*)

ús **sú** "noise of wind" (*LT1:266*; "Qenya" spelling **sú**)

utul **lutu-** "flow, float" (*LT1:249*)

uvul **luvu-** "lower, brood" (*LT1:259*)

uvut **tuvu-** "receive" (*GL:71*)

uynataf **fatanyu** "hell" (*GL:51*)

val **lav-** (1) "lick", pa.t. **#lávë** in **undulávë**, see **undu** (*Nam*); 1. person aorist **lavin** "I lick" in the *Etymologies* (*LAB*)

val **lav-** (2) "yield, allow, grant" (*DAB*)

vayt **tyav-** "taste" (1. pers. aorist **tyavin** "I taste")

(*KYAB*)

vut **#tuv-** "find", perfect **utúvië** "has found" in Aragorn's exclamation when he found the sapling of the White Tree: **utúvienyes** "I have found it" (**utúvie-nye-s** "have found-I-it") (*LotR3:VI ch. 5*)

wac **caw-** "bow" ("k") (1. pers. aorist **cawin** "I bow") (*LT1:257*; cf. **cauka**, **cauko**)