

բբոն ԿՇԻՆ

Pedin Edhellen
a Sindarin-Course

Thorsten Renk

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PREFACE



This course was originally only a small project I made up for myself to train the material presented on the German website www.sindarin.de with additional texts and some structure in terms of lessons. It clearly got out of hand since then.

As I write these lines, the second German version is out for download, as far as I can observe the course has become one of 'the' standard documents for German Sindarin students in the web-based community (before they move on to Helge Fauskanger's *Ardalambion* <http://www.uib.no/people/hnohf/>), an exercise book is being prepared and I wrote a similar Quenya course which is now being reviewed. So — here's the English translation.

I think for a beginner the charm of this course is that he or she is confronted with Sindarin texts from the very beginning, thus one has the opportunity to get into the feeling of how this language is used, which is hard to imagine if one reads through one of Helge Fauskanger's essays — these are certainly much better from a linguistic point of view but I think most of the readers do not want to become linguists but rather just use the language. If you belong to this group: This course is written for you. If you are interested into the intricate background of the material presented here, then Helge Fauskanger's article <http://www.uib.no/People/hnohf/sindarin.htm> is a good starting point.

The course consists of two parts: The first part deals with basic knowledge with the aim to teach what is more or less regular in the language. Additional sections on the writing of Elvish in tengwar and (not too serious) conversation chapters offer additional information (not needed to go through the rest of the course). In the second part, the main topics are the exceptions and the more speculative interpretations of the original texts

The main problem when one discusses Sindarin is that there are too few actual text samples from Tolkien which would tell us how the language is really used. Furthermore, we do not know central parts of the grammar, such as many pronouns. Many forms and rules that appear in this course are therefore to some degree speculation. In order not to hide this from the reader, the following scheme is consistently used:

Reconstructions done by myself or by others known to me are marked with a '*' if they are single forms. Longer texts based on some degree of speculation are greyed out. If some

form is especially uncertain, additional remarks are made even in greyed sections.

One should therefore not be tempted to believe greyed sections or forms marked with a '*' as 'right' in the sense that other theories are wrong: Often many interpretations of a form are possible and I have tried to pick the most likely one, but that does not make the others wrong, only, according to my opinion, less likely. At other times, we know several contradictory statements about a form by Tolkien himself out of which one is picked.

In general, no explanations are given why a particular reconstruction takes a particular shape — these can get quite lengthy (for a single form frequently several pages) and would blow up the number of pages of this course close to infinity.

So — a final remark: Please do not let yourself be deceived by the absence of contradictions in this course that this reflects a high degree of certainty of our knowledge of Sindarin: This is not the case. Typically, less than three examples are at the base of some rule, and everyone doing data analysis will immediately realize that one cannot get firm conclusions in such a situation. Publication of further texts from Tolkien might easily change one or several of the forms presented here (and indeed have done so in the past).

Anyone who is interested in the background of how the grammar of Sindarin is derived from the available information might use <http://www.uib.no/people/hnohf/> as a starting point — but be warned, it soon gets very technical.

Regarding the second part of the course: This part contains in some places conclusions which are highly controversial. However, usually these controversially discussed topics are potentially of enormous importance for the use of Sindarin (such as passive constructions or subjunctive expressions). Therefore, I will present one interpretation of these forms (in greyed sections) in this course. Since this is a beginners course to Sindarin and not an essay on grammar, I will not present any alternative views, nor will I discuss the arguments for and against each theory. The view presented here is the one I consider most likely given all available evidence, but my views may easily change (and in fact, so will this course) if more evidence becomes available. The reader would be well advised to study some of the alternative interpretations and make up his own mind before using the constructions presented here in his own texts or starting grammar discussions.

* * *

In the version 2, several striking differences to the presentation as currently found on Ardalambion occur. This reflects to a large degree very fruitful discussions with Carl Hostetter, Bertrand Bellet, Aaron Shaw and Florian "Lothenon" Dombach (whom I'd like to thank very much) and ultimately my own research into Tolkien's fascinating writings as well as the publication of several relevant pieces of evidence. The reasoning underlying the changes can be found in a series of grammar articles on my site **Parma Tyelpelassiva**:

Mutations in Sindarin:

<http://www.phy.duke.edu/~trenk/elvish/mutations.html>

The Sindarin Verb System:

<http://www.phy.duke.edu/~trenk/elvish/verbs.html>

Common Eldarin Views on the Sindarin Pronominal System

<http://www.phy.duke.edu/~trenk/elvish/pronrek.html>

Impersonal Constructions in Elvish

<http://www.phy.duke.edu/~trenk/elvish/impersonal.html>

I certainly hope that Helge Fauskanger will eventually come to adopt some of these views in his presentation of Sindarin grammar, but only time and release of new publications can help to clarify the more obscure issues.

* * *

Version 2.5 is mainly driven by new information on Tolkien's post-LOTR ideas of Sindarin published in 'Words, Phrases and Passages in The Lord of the Rings' in Parma Eldalamberon 17. This has significantly influenced our knowledge of the Sindarin verb, especially the pronominal inflection and the past tense formation. In addition, some of the assumptions of what causes mutations have been revised. So far, recommended reading includes

The Sindarin Past Tense:

http://www.phy.duke.edu/~trenk/elvish/sindarin_past_tense.html

Intensifying prefixes in the Etymologies

<http://www.phy.duke.edu/~trenk/elvish/intensification.html>

Compounds in the Noldorin of the Etymologies

<http://www.phy.duke.edu/~trenk/elvish/noldorin/compounds.html>

The Eldarin Numerals

<http://www.phy.duke.edu/~trenk/elvish/numerals.html>

With many thanks to Eirien, Míriel, Ithrenwen, Giliathiel, Penenûr, Lothenon, Calar, Maewen and many others who have given helpful comments, criticism and other support.



PART I - BASIC KNOWLEDGE



բացարձակ մթնոլորտ |
Flee, darkness!



Lesson 1

PERSONAL PRONOUNS AND
GENITIVE



1.1 TEXT

မိမိ ချစ်သူကလေး

မိမိကလေး မိမိ ချစ်သူကလေး

မိမိကလေး မိမိ ချစ်သူကလေး မိမိ ချစ်သူကလေး

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Mae govannen!

Aragorn: Mae govannen!
Arwen: Mae govannen! Im Arwen.
Aragorn: Im Aragorn. Im adan. Ech elleth?
Arwen: Ma. Im elleth. Im sell Elrond.
Aragorn: E hîr en Imladris?
Arwen: Ma. E peredhel. Ech Rohir?
Aragorn: Uin. Im Dúnadan.
Arwen: Cuio vae, Aragorn!
Aragorn: Cuio vae, Arwen!

Well met!

Aragorn: Well met!
Arwen: Well met! I'm Arwen.
Aragorn: I'm Aragorn, a human. Are you an elven-maiden?
Arwen: Yes, I am an elven-maiden. I am Elrond's daughter.
Aragorn: He is the lord of Rivendell?
Arwen: Yes. He is a half-elf. Are you from the Rohirrim?
Aragorn: No. I am a Dúnadan.
Arwen: Farewell, Aragorn!
Aragorn: Farewell, Arwen.

1.2 GRAMMAR

1.2.1 *The definite and indefinite article*

In Sindarin, there is no word for the indefinite article 'a' - it is simply left out and needs to be introduced if necessary when translating from Sindarin:

edhel ('elf' or 'an elf')
 aran ('king' or 'a king')

The definite article in Sindarin is **i** in singular and **in** in plural. With the exception of pronouns and a few nouns derived with gender-specific endings, Sindarin does not distinguish nouns of different gender, hence the article does not assume distinct forms in front of male or female nouns. The article is written in front of the word it refers to

i edhel (the elf)
 in ion (the sons)

Note from the last example that sometimes when the plural can't be recognized from the form of the noun, the definite article can be used to tell. Thus, **i ion** 'the son' but **in ion** 'the sons'. Grammatically, the article is closely connected with the noun - often this is expressed in writing also:

iRath (the way)

If a noun begins with a consonant, the definite article usually causes consonant shifts. We will discuss these in some detail in lessons 3 and 4.

1.2.2 *The genitive*

Sindarin is a simple language in the sense that grammatical relationships between nouns are usually not expressed by inflectional endings. More often, short markers (or prepositions) between the words are used.

The first case relationship we will have a look at is the genitive. It translates the English 'of' and can denote a variety of things: possession, a topic, part of a whole, origin and a property.

The simplest way to express the genitive is to write two words next to each other — the second one is then assumed to be in genitive. Often, this is done when the second word is a name:

aran Gondor (king of Gondor)
hîr Imladris (lord of Imladris)

However, this doesn't have to be the case:

ion aran (son of a king)
ion erain (son of kings)

Note that in the second set of examples the genitive is indefinite. It can become definite by inserting the definite article — the two nouns can then still be written next to each other to express a genitive:

ion i aran (son of the king)
ion in erain (son of the kings)
cabed i aras (leap of the deer)

For definite genitives in plural, this is the most commonly encountered form in Sindarin. However, as indicated above, there is also a marker particle to express genitive. This is **en** in singular and **enan** in plural, however the latter form is rarely found and then often merged as **en n** into the next word. In some circumstances (see lesson 12) the form **en** is shortened to **e**. Genitives expressed with **en**, **enan** are often definite, but don't have to be so.

cabed en aras (leap of the deer)
ion en aran (son of the king)
ion enan erain (son of kings)
methed en nirnaeth (end of bitter tears)
aran en noeg, (king of the dwarves)

en can also be used with names, although that is not so common (note that **ennorath** is grammatically a plural, 'the middle lands'):

aran enan Ennorath (king of Middle-Earth)

Similarly there is the additional (though rarely found) pair **nan** (singular) and **nia** (plural) to express genitive. As is the case with **en**, genitives of this type may be definite, but don't have to be so.

aras nan aran (deer of the king)
ion nia erain (sons of the kings)

If the second word of such a genitive construction starts with a consonant, usually shifts of that consonant, so-called mutations take place. We will discuss those later on in lessons 3 and 12.

1.2.3 Personal pronouns

Personal pronouns are little words like 'I', 'you', 'he' or 'she' which stand in a sentence instead of a noun. In Sindarin, at least some of them can be emphatic or non-emphatic. This must be expressed in English in a different way, cf. 'You speak Sindarin' vs. the emphatic 'It is you who speaks Sindarin.'

Sindarin has a courteous or formal form of 2nd person pronouns used to address high-ranking personalities and possibly strangers. The form we introduce here, **le**, is a Quenya-loanword, there is also the archaic Sindarin **de**, **dhe** which would have been used e.g. in the 2nd age in Doriath.

The non-emphatic Sindarin pronouns in nominative are:

Subject	Singular	Plural
1. Person	ni (I)	mí (we)
2. Person (formal)	le (thou)	*le (ye)
2. Person	ci (you)	*ci (you)
3. Person (male)	ho (he)	*hy (they)
3. Person (female)	he (she)	*hi (they)
3. Person (things)	ha (it)	*hai (they)

Presumably, the male and female forms **hy** and **hi** are only used if a group is known to be all-female (all-male). Otherwise, it is better to use (like for things) **hai** as a gender-neutral version.

Emphatic pronouns are only known in singular. We find **im** (I), **ech** (you, informal) and **e**, **est** (he, she, it).

Presumably, there's no explicit word for 'to be' in Sindarin, at least as long as the context is unambiguous. On the other hand, in all other verbs the personal pronoun is expressed via the verbal ending (see lesson 2), so there is no need for nominative pronouns most of the time. This leads to the idea that writing out personal pronouns explicitly is a way of expressing 'to be' in Sindarin:

Im Arwen. (I [am] Arwen.)
 Ci aran. (You [are] King.)
 Mí Dúnedain. (We [are] Dúnedain.)

Other pronouns can presumably be used in a similar fashion.

1.3 VOCABULARY

Sindarin	English
adan (pl. edain)	human
aran (pl. erain)	king
aras (pl. erais)	deer
cabed	leap
cuio vae!	farewell!
edhel (pl. edhil)	elf
elleth (pl. ellith)	elf-maiden
Ennorath	Middle Earth (lit. Inner Lands)
hîr (pl. hîr)	lord
Imladris	Rivendell
ion (pl. ion)	son, son
ma	good!, excellent!, that's right!, *yes
mae	well
mae govannen	well met
methed	end
naug (pl. noeg)	dwarf
nirnaeth	bitter tears
peredhel	half-elf
rath (pl. raith)	way, path
sell (pl. sill)	daughter
uin	*no, I do not, *I am not

1.4 TENGWAR

1.4.1 General Remarks

In order to write Sindarin like the elves would have done, it is necessary to learn tengwar, the Elvish script. For the beginner the arguably greatest source of confusion lies in the fact that a single character ('têw') does not correspond to a single sound, but that this correspondence is altered according to which 'mode' one writes — there is a different tengwar system for writing Quenya than for Sindarin, and even Sindarin can be written in (at least) two different modes with different sounds for a given sign — the General Mode (also called Sindarin tehtar mode) and the Mode of Beleriand.

What remains fixed however are the relations between the characters, independent of their sounds. In the following, we will start by discussing the General Mode, which is used in most of this course.

1.4.2 The 12 basic signs

Basis of the tengwar system are two characters which consist only of a stem ('telco') and a bow ('luva'): ρ and ς . By adding a small line, one gets two more characters, all together tinco ρ parma ρ calma ς and quesse ς . However, in the General Mode, most characters derived from calma (except anna) are not used: the main purpose of their existence is the writing of Quenya.

In the General Mode, the sounds expressed by tinco, parma and quesse are t, p and c(k).

One finds three additional sounds by adding a second bow to make the sound softer. In this way, ando $\rho\mathfrak{a}$, umbar $\rho\mathfrak{b}$, and ungewe $\rho\mathfrak{g}$ are derived, corresponding to the sounds d, b, and g.

By extending the telco upward one 'adds an h' to the sounds, resulting in thule \mathfrak{h} , formen \mathfrak{b} and hwesta \mathfrak{d} , corresponding to the sounds th, f and ch.

The last three of the basic signs are found by combining the two methods described above: adding a luva and extending the telco. Hence one finds anto $\mathfrak{h}\mathfrak{a}$, ampa $\mathfrak{b}\mathfrak{a}$ and unque $\mathfrak{d}\mathfrak{a}$ with the sounds dh, v and gh.

We end up with the following table:

ρ	ρ	\mathfrak{g}
t	p	c(k)
$\rho\mathfrak{a}$	$\rho\mathfrak{b}$	$\rho\mathfrak{g}$
d	b	g
\mathfrak{h}	\mathfrak{b}	\mathfrak{d}
th	f	ch
$\mathfrak{h}\mathfrak{a}$	$\mathfrak{b}\mathfrak{a}$	$\mathfrak{d}\mathfrak{a}$
dh	v	gh

unque $\mathfrak{d}\mathfrak{a}$ is usually unused in Sindarin, only if other languages (like the Black Speech) are written in this mode the character is used. If in Sindarin a g connects with a h, both are written separately $\mathfrak{d}\mathfrak{g}\mathfrak{h}$ (and the pronunciation is different).

A table of all tengwar and their names is found in appendix B.

Aduial mi Imladris

Glorfindel: Man anglenna?

Aragorn: Im Aragorn.

Glorfindel: Mae govannen, Aragorn, ci mellon.

Aragorn: Man sad Arwen?

Glorfindel: Ennas mi amrûn. Dortha min adab.

Aragorn revia nan adab. Arwen nan annon.

Arwen: Mae govannen, Aragorn, minno.

Arwen ah Aragorn anglennar i edrain en-falch Imladris.

Arwen: Anor revia nan aegilir. Thinna. Lastog in edhil linno?

Evening in Rivendell

Glorfindel: Who is coming?

Aragorn: I am Aragorn.

Glorfindel: Well met, Aragorn, you are a friend.

Aragorn: Where is Arwen?

Glorfindel: There to the East. She lives in the house.

Aragorn wanders to the house. Arwen is at the gate.

Arwen: Well met, Aragorn, enter!

Arwen and Aragorn approach the border of the ravine of Rivendell.

Arwen: The sun wanders to the mountain peaks. It grows towards evening. Do you hear the elves sing?

2.2 GRAMMAR

2.2.1 Basic facts about Sindarin verbs

In Sindarin there are, roughly spoken, two main classes of verbs:

The first, larger class of 'derived' verbs is formed from archaic roots by means of a verbal formation ending (-na, -ia, -da, -tha or -ta). Since all these endings (and hence also the derived verbs) end with **-a**, this class of verbs is often denoted A-verbs. The stem of an A-verb is for example **lacha-** (to flame).

The second, smaller class of 'basic' or 'primary' verbs is derived directly from the archaic root without any verbal formation ending. Since these verbs form the present tense with a connecting vowel **-i-** (and also the infinitive), they are sometimes denoted I-verbs. The stem of such a verb is for example **ped-** (to speak). We will deal with this second class in lesson 5 in some detail.

Both these classes contain a number of sub-classes, mostly distinct in the way the past tense is formed.

2.2.2 Pronominal endings for A-verbs

In Sindarin, verbs are inflected for number and person by appending endings to the verb stem. These endings are:

Subject	Singular	Plural
1. person	-n (I)	-m (we)
1. person		-nc (we)
2. pers. (courteous)	*-l (thou)	*-lir (ye)
2. person	-g (you)	-gir (you)
3. person	- (he/she/it)	-r (they)

Note that the 3rd person singular (he/she/it) does not have a separate ending, it is identical with the stem for A-verbs. There is a difference between the 1st person plural in **-m** and in **-nc** which is as follows: **-m** is an exclusive form, i.e. the speaker refers to himself and his group, but not to the person he is speaking to, whereas **-nc** is an inclusive form which includes the person addressed.

In the first and second person singular, the resulting endings **-an**, **-ag** (if the ending is appended to an A-verb) are always changed to **-on**, **-og**.

For the stem **lacha-**, one gets:

lachon (I flame), lachog (you flame), lachal (thou flamest¹), lacha (he/she/it flames)
 lacham (we flame), lachanc (we flame) lachagir (you flame), lachalir (ye flame),
 lachar (they flame)

If the subject of the sentence is mentioned explicitly, a personless form of the verb is used. This form distinguishes only singular and plural. In Sindarin, the personless form is identical to the 3rd person. Normally, this is not confusing, but problems arise once the explicit subject is a pronoun in 1st or 2nd person: this seemingly produces an ending of the 3rd person (but in truth only the personless form):

Arwen linna. (Arwen sings.)
 Im linna. (It is me who sings.), an emphatic alternative for
 Linnon. (I sing.)

A phrase like *Im linnon*. (I I-sing) would probably not be good Sindarin.

Things are similar in plural: Here the 3rd person pl. is identical with the personless form ²:

Edhil linnar. (Elves sing.)
 Mí linnar. (We sing.)

2.2.3 Infinitive

The infinitive of A-verbs is formed by replacing the final **-a** of the stem by **-o**.

lacha- → lacho (to flame)
 linna- → linno (to sing)
 anna- → anno (to give)

laston Arwen linno (I hear Arwen sing)

Note that for reasons which will become obvious when we discuss the I-verbs, listing Sindarin verbs by their infinitive is not a good idea, hence one usually quotes a verb (sloppily) like **linna-** (to sing) although the root **linna-** as such can neither appear in a Sindarin text nor be translated like this.

2.2.4 Imperative

The imperative for A-verbs is also formed (like the infinitive) by replacing the final **-a** of the stem by **-o**. For A-verbs, infinitive and imperative are therefore identical and need to

¹The author is aware that in Old English, 'thou' and 'ye' are actually the familiar form. However, most people today associate it with a formal mode of addressing people. Sometimes, Tolkien adopted this convention himself.

²While the ending **-r** is attested as such, it may well be a plural marker rather than a true pronominal ending 'they'. In this case, there would be a distinct ending marking 'they' and personless and 3rd person plural would not be identical. Indeed, there are texts in which **-nt** is used for 3rd person plural.

be distinguished by context. The imperative is identical regardless if one commands one or several persons.

lacho (flame!), linno (sing!), anno (give!), minno (enter!)

The imperative can also be used in the 3rd person to express a wish:

Minno Aragorn! (Aragorn shall enter!)

This may however be a source of confusion as **Anglenno i aran!** could be both 'You shall approach the king!' and 'The king shall approach!'.

2.2.5 *The gerund*

The gerund is a noun which is derived from a verb. It refers to the action described by the verb. For A-verbs, the gerund is formed by adding the ending **-d** to the stem. This corresponds to the English ending '-ing'

lacha- (flame) → lachad (flaming)
 ertha- (unite) → erthad (uniting)
 linna- (sing) → linnad (singing)

Note that the gerund corresponds to the English noun derived with '-ing', like in 'the singing of the elves was beautiful', not to the participle like in 'the singing elf' — the latter is quite a different form in Sindarin.

Gerunds are also often used in Sindarin where English would use the infinitive. From the few examples, one is unable to draw firm conclusions what form is to be preferred in what situation.

laston linnad (I hear singing)
 laston Arwen linnad (I hear Arwen sing) (possibly an alternative)

For all we know, gerunds can be used almost like regular nouns in Sindarin but cannot be pluralized.

2.2.6 *The use of 'and'*

In Sindarin, there are two distinct words for 'and'; one of them is probably a loanword from Quenya. The first one is the Sindarin form **a**. If a vowel follows, this gets **ah**:

anglennad a dorthad (approaching and dwelling)
 Elrond ah Aragorn (Elrond and Aragorn)

With a vowel, this can also be written as **Elrond a Haragorn**. For a number of consonants, this introduces complex sound changes which we will describe in more detail in lesson 3. The second word is **ar** which may not introduce such complex changes.

2.3 VOCABULARY

Sindarin	English	Sindarin	English
a(h)	and	lacha-	to flame
ar	and	lasta-	to hear
adab (pl. edaib)	house, building	linna-	to sing
aeglir (pl. aeglir)	range of peaks	man?	who?, what?
aduial	evening	man sad?	what place?, where?
amrûn	East	mellon (pl. mellyn)	friend
anglenna-	to approach	mi	in
anna-	to give	min	in the
annon	gate	minna-	to enter
Anor	sun	na	to, towards, at
dortha-	to stay, dwell	nan	to the, at the
edrain (pl. edrain)	border	revia-	to wander
ennas	there	thinna-	to grow towards evening
falch (pl. felch)	ravine		

2.4 TENGWAR

2.4.1 More consonants

By shortening of the telco, we can derive two more groups of characters. However, the regular pattern of sounds becomes now a bit broken:

With a single luva, one finds ore \mathfrak{r} , vala \mathfrak{w} and wilya \mathfrak{v} . In Sindarin, only the first two are used with the sounds r and w.

Using two luvar, one gets numen \mathfrak{rn} malta \mathfrak{mw} and nwalme \mathfrak{vn} . The first two represent the sounds n and m. nwalme has the sound \tilde{n} , which is spoken like the ng in 'ring'. This tengwa is only used at the beginning or end of a word, ng in the middle of a word is always written as two distinct characters and pronounced differently.

We can add to our table:

\mathfrak{r}	\mathfrak{w}	\mathfrak{v}
r	w	-
\mathfrak{rn}	\mathfrak{mw}	\mathfrak{vn}
n	m	\tilde{n}

2.4.2 Vowels

In the General Mode described here, vowels are written as accents ('tehtar') above consonants. When reading, one starts with the vowel above and then the consonant below follows (this is different from Quenya where this order is interchanged).

The tehtar are $\overset{h}{a}$, $\overset{h}{e}$, $\overset{h}{i}$, $\overset{h}{o}$ and $\overset{h}{u}$.

Sometimes (so in the inscription on the ring), the signs representing o and u are switched: This may have to do with the question which of the two occurs more frequently in a language and is easier to write. For the writing of Sindarin, we should not be worried too much.

In Sindarin, also y counts as a vowel (and is written as tehta): It is represented by \ddot{y} .

For the diphthongs in Sindarin (which are ai, ei, ui, ae, oe and au; any other combination of vowels represents two distinct sounds and not a diphthong) one uses the following convention: The first vowel is written as tehta, but the second is represented by a tengwa. For this, one uses c for i, λ for e and o for u as carrier. The combination ae for example reads λ^{c} .

Sometimes, a word ends with a vowel, or two vowels not forming a diphthong connect. In this case, there is no consonant where the tehta should be written onto and one uses a short carrier ı instead, which does not represent any sound.

In other cases, a long vowel needs to be expressed. For this, tehtar are written onto a long carrier j . This sign also does not represent any sound.

2.4.3 Examples

$\text{ńń} \cdot \text{p} \text{j} \text{c} \cdot \text{ń} \text{c} \text{q} \text{ń} \text{ń} \cdot \text{p} \text{ń} \text{ń} \text{ń} \text{ń} \text{ń} \cdot \text{p} \text{ń} \text{j} \text{ń} \cdot \text{w} \text{ń} \text{ń} \text{ń}$
 aran (king), tíw (sign), Aragorn, Barad-dûr, Moria



Lesson 3

THE SOFT MUTATION (LENITION)



3.1 TEXT

ṛaŷhṛa hč

ŷra ʎ čpṛa haŷhṛa ŷhṛa ra hč. ʀaʀna ma mačpṛaŷh.

čpṛa ma ŷčpṛa

ŷra ʎ ʀaʀnaṛa.

čpṛa ra hč ʎ hč. ra ṛaṛa ʎ ṛaṛa.

ŷra i ŷha ʀpṛaṛa. maṛa čhṛa ma maŷpṛa.

čpṛa čhṛa i ʀaṛa. ŷra ma ma.

ŷra ʎ čpṛa hč.

Darthad Ithil

Arwen ah Elrond *d*harthar orthad en Ithil. Dîn mi Imladris.

Elrond: Man Aragorn?

Arwen: Ho Dúnadan.

Elrond: In edhil - hai edhil. In edain - hai edain.

Arwen: I 'ardh prestannen. Mathon *ch*west mi amrûn.

Elrond: Lasto i beth nîn, Arwen: I venn fair.

Arwen: Sui galadh a *th*awar.

Awaiting the moon

Arwen and Elrond are waiting for the rising of the moon. Silence is in Rivendell.

Elrond: Who is Aragorn?

Arwen: He is a Dúnadan.

Elrond: The Elves — are Elves. The Men — are Men.

Arwen: The world is changed. I feel a breeze in the East.

Elrond: Hear my word, Arwen. The man is mortal.

Arwen: Like tree and forest.

3.2 GRAMMAR

3.2.1 General information

Sound and the proper 'flow' of words are important in Sindarin. This has led to the phenomenon of consonant mutations — the first consonant of a word is often altered to adjust to a more smooth flow of speech. Especially, this concerns words closely related to each other, such as the definite article and a noun or prepositions and nouns.

Historically, the reason for consonant mutations is the sound development from primitive Elvish to Sindarin. The changes which occur inside the words are mirrored by the consonant mutations, which can be pictured as e.g. the definite article almost becoming part of the word. For example, the primitive Elvish word for 'father' is **atar**. In Sindarin, this becomes **adar**, showing that **-t-** changes to **-d-** following a vowel. The same change now happens to a word like **tawar** (wood) which begins with **t-** when the definite article is placed before it: *i tawar* changes to **i dawar** or **iDawar**.

This, however, poses a problem for the student, because wordlists are usually organized by sorting words by their first character, and if this changes, the student needs to understand the pattern how this works in some detail before he can look up some word. Let us see how this works:

Consider the two different words **saew** (poison) and **haew** (habit). One rule of consonant mutation states that **s-** is changed into **h-** in some circumstances, one of them being the definite article **i** in singular. Hence, 'the poison' is **i haew** and not *i saew*. For the experienced Sindarin learner however, this does not introduce the danger of translating 'habit' instead of 'poison', for another rule states that **h-** is changed into **ch-**. Therefore, the habit cannot pass off as poison but becomes **i chaew** instead (however, this does not always help, and sometimes only the context can decide). It follows that one needs a solid understanding of mutations in order to be able to look up the correct word in a wordlist.

Consonant mutations come in several types — soft, nasal, mixed, stop and liquid. However, these are technical terms and we will discuss them in due time. Here, we are only concerned about the most common one — the soft mutation or lenition.

One can also group mutations in two different groups — phonological mutations (having to do with consonant shifts when two words connect) and grammatical mutations (not caused by any specific word but indicating grammatical role of the mutated word in the sentence). We will deal with these two main classes in the lessons 15 and 21 in some detail. For the moment, let us only state that if a phonological and a grammatical mutation compete, the phonological one prevails. A word can only be subject to one mutation at a time, not be mutated twice for different reasons. We will give examples later.

3.2.2 *The rules of mutation*

Soft mutation occurs frequently in Sindarin. As its name indicates, 'hard' consonants at the beginning of words are changed to 'soft' consonants. The soft mutation is caused by the following situations:

1. A noun following the definite singular article **i** is mutated.
2. An adjective which determines a noun and is in trailing (not leading) position is often mutated.
3. An adjective which precedes a noun may cause mutation on the noun
4. An adverb written behind the verb it determines may be mutated.
5. An adverb written before the verb it determines causes mutation for the verb
6. A direct object (regardless if it is accusative or dative in English) is mutated.
7. A verb directly following the subject of the sentence may be changed.
8. In a compound word, the second element is often subject to soft mutation

Many of these rules are only listed here to provide the complete picture — we will investigate their consequences in detail later (see lesson 15). In addition, it is worth mentioning that many rules are optional — for example, only about half of the adjectives we find in Sindarin texts following a noun are actually mutated¹.

Here, we only elaborate on the rules 6 and 7 briefly:

In the sentence

Aragorn bada na Imladris. (Aragorn is going to Rivendell.)

the verb **pada** directly follows the subject (Aragorn) and hence it can be mutated. However, in

Aragorn aran Gondor pada na Imladris.
(Aragorn, king of Gondor is going to Rivendell).

the phrase **aran Gondor** intrudes between subject and verb and hence no mutation is seen.

In the sentence

Laston venn. (I hear a man.)

the word **benn** is subject to soft mutation ('lenited'), because it represents an accusative object. Although datives in Sindarin are usually expressed differently (using the preposition **an**), sometimes a dative object is written similarly:

Annon chammad vellon. (I give a friend clothing.)

As mentioned before, a single word can be mutated only once: If e.g. **tawar** (forest) is used as direct object, the result is according to the rules **dawar**. However, if now a definite article is used, one gets **i dawar** and not *i dhawar*, even if this expression is a direct object, the lenition can be carried out only once.

¹In this course, this will be reflected by the fact that sometimes forms in the texts remain unlenited. Usually the criterion is what sounds better.

The individual consonants are changed when lenition is carried out as follows:

p-, **t-** and **c-** become **b-**, **d-** and **g-**:

pân (plank) → i bân (the plank)
 tawar (forest) → i dawar (the forest)
 calad (light) → i galad (the light)

b- and **d-** become **v-** and **dh-** :

benn (man) → i venn (the man)
 daw (darkness) → i dhaw (the darkness)

g- vanishes:

galadh (tree) → i 'aladh (the tree)
 glam (din) → i 'lam (the din)

h-, **s-** and **m-** change into **ch-**, **h-** and **v-**.

hammad (clothing) → i chammad (the clothing)
 salph (soup) → i halph (the soup)
 mellon (friend) → i vellon (the friend)

The combination **hw-** is changed into **chw-**:

hwest (breeze) → i chwest (the breeze)

The consonants **f-**, **th-**, **n-**, **r-** and **l-** remain unchanged:

fen (threshold) → i fen (the threshold)
 thond (root) → i thond (the root)
 nath (web) → i nath (the web)
 rem (net) → i rem (the net)
 lam (tongue) → i lam (the tongue)

The voiceless **rh-** and **lh-** possibly become **thr-** and **thl-**:

rhaw (flesh) → i thraw (the flesh)
 lhûg (snake) → i thlûg (the snake)

but may (especially in later or mannish use) also change to **r-** and **l-**.

rhaw (flesh) → i raw (the flesh)
 lhûg (snake) → i lûg (the snake)

Soft mutation is also caused by the following particles and prefixes:

ab, **adel**, **am**, **ath-**, **athra-**, **be**, **dad**, **di**, **go-/gwa-**, **na**, **nu/no**, **pen-**, **trî/tre-**, **ú-** and **av-/avo**.
 We will discuss them in later lessons.

3.2.3 Consonant changes following 'and'

As indicated in the previous lesson, **a** (and) also causes changes of initial consonants for the following word. However, these are historically not the same as the soft mutation. In late use of Sindarin or in mannish use, simply lenition following **a** may also be seen.

p-, **t-** and **c-** become **ph-**, **th-** and **ch-**:

tawar (forest) → galadh a thawar (tree and forest)
 pân (plank) → thond a phân (root and plank)
 calad (light) → dîn a chalad (silence and light)

l- and **r-** become **lh-** and **rh-**:

lam (tongue) → rhaw a lham (flesh and tongue)

rem (net) → nath a rhem (web and net)

In archaic Sindarin, **gw-** also becomes **w-**, but in the 3rd age this rule is not valid any more. All other consonants remain unchanged.

3.3 VOCABULARY

Sindarin	English	Sindarin	English
benn (pl. binn)	man	lhûg (pl. lhÿg)	snake, serpent
calad (pl. celaid)	light	matha-	feel
daw	darkness	nath (pl. naith)	web
dîn (pl. dîn)	silence	nîn	my
dôl (pl. dÿl)	head	orthad	rising (noun)
dartha-	to wait	pân (pl. pain)	plank
fair (pl. fîr)	mortal (man)	peth (pl. pith)	word
fen (pl. fin)	threshold	prestannen	changed
galadh (pl. gelaidh)	tree	rem (pl. rim)	net
gardh (pl. gerdh)	world	rhaw (pl. rhoe)	flesh, body
glam (pl. glaim)	din, uproar	salph (pl. selph)	soup
hammad (pl. *hemmaid)	clothing	sui	like
hwest (pl. hwist)	breeze	tawar (pl. tewair)	forest
Ithil	moon	thond (pl. thynd)	root
lam (pl. laim)	tongue		

3.4 TENGWAR

3.4.1 More consonants

The tengwar system contains a number of consonants which cannot be derived from telco and luva. These are silme ʒ, silme nuquerna ȝ, lambe ʈ rômen ȝ hwesta sindarinwa ɖ and hyarmen λ. They represent the sounds s, s, l, r, hw and h. Hence, the table of all consonant tengwar relevant for the General Mode is:

ʀ	ʁ	ʑ	ʀ	ʁ	ʑ
t	p	c(k)	r	w	-
ʀ	ʁ	ʑ	ʀ	ʁ	ʑ
d	b	g	n	m	ng
ʀ	ʁ	ʑ	ʒ	ȝ	ɖ
th	f	ch	s	s	hw
ʀ	ʁ	ʑ	ȝ	λ	ʈ
dh	v	gh	r	h	l

3.4.2 Writing 'r' and 's'

You may have noticed that there are two characters for r and s. Which of those should be preferred? In general, it is nicer to end a word with a 'closed' óre than with the rather open shape of a rómen and to use the silme nuquerna instead of silme in final position for precisely the same reason. Also, the nuquerna versions are preferred if there is a tehta above the tengwa — writing silme nuquerna instead of silme offers just more space for the tehta.

3.4.3 The definite article

If a noun has a definite article and starts with a consonant, the definite article is usually not written on a separate short carrier (as in the case when the noun starts with a vowel) but directly above the first consonant as tehta. Hence, we have *i aran* (the king) but *h̄ñr̄o iVellon* (the friend)

3.4.4 Punctuation marks

The tengwar writing system does not really contain the same set of punctuation marks known from English. However, breaks can be expressed by dots: a short break with a single dot ·, a longer break with a double dot : and a new sentence or paragraph is usually concluded with four dots ∴. Possibly, one can use those similar to the comma, semicolon and full stop. Additionally, there's the question mark † and exclamation mark †.

3.4.5 Examples

ŷ̄āȳō· ṽāȳō̄· āȳō̄ȳō̄ȳō̄ȳō̄· āȳō̄ȳō̄ȳō̄ȳō̄· p̄ȳō̄ȳō̄ȳō̄· ēȳō̄ȳō̄

Aragorn, Legolas, Galadriel, Gimli, Perhael, Eirien



Lesson 4

PLURAL FORMATION AND NASAL MUTATION



4.1 TEXT

Ṭṛá m̄

Ṭṛá m̄ m̄i d̄ibl̄ac̄Ṭṛá· ṽḍ ṽḍib̄iṁ m̄n̄a ṽḍr̄a· ṽḍib̄iṁ Ṭṛáha
í m̄aṽṽib̄iṁ m̄aṽṽi· ṽḍib̄iṁ ṽḍib̄iṁ ṽḍib̄iṁ· m̄a ṽḍib̄iṁ ṽḍib̄iṁ
ṽḍib̄iṁ m̄aṽṽi ṽḍib̄iṁ· m̄aṽṽi ṽḍib̄iṁ ṽḍib̄iṁ· m̄aṽṽi ṽḍib̄iṁ ṽḍib̄iṁ
í ṽḍib̄iṁ ṽḍib̄iṁ· m̄aṽṽi ṽḍib̄iṁ ṽḍib̄iṁ ṽḍib̄iṁ ṽḍib̄iṁ ṽḍib̄iṁ ṽḍib̄iṁ·

Lui ym

Lui ym mi Chithaegllir. Yrch reviar min eryd. Dravar 'elaidh a narthar noer. Droeg athradar i *thewair*. In edain 'rogar a phadar na i *thelaith*. I *miss* ah i *chín* egledhiar. I *minn* mabar dhring a 'rynd a maethar. Binn rim gwannar ah in yrch farar in edain.

Bad times

Times are bad in the misty mountains. Orcs wander in the mountains. They hew trees and flame fires. Wolves cross the forests. The humans fear and go to the plains. The women and children go to exile. The men seize hammers and clubs and fight. Many men die and the orcs hunt the humans.

4.2 GRAMMAR

4.2.1 Plural formation

In the last lesson, we have met a situation where initial consonants of words were changed. Now, when discussing plural formation, we have a similar phenomenon: The vowels of a word are changed, and this change is such that they become 'more similar' to a final **-i** marking plural (which was present in archaic Sindarin). This is called *i-affection*. Thus, in Old Sindarin the plural of **aran** (king) was **arani**. This changed the vowels to the more similar **ereini**. In 3rd age Sindarin, any final vowels are lost, and the word again changes to **erain**, which is now its plural. The individual vowels are changed as follows (note that **y** counts as a vowel in Sindarin):

a in the final syllable becomes **ai**, in all other syllables **e**:

barad (tower) → beraid (towers)
 aran (king) → erain (kings)

Somewhat exceptionally, if a final **a** is followed by **-r-, -l-** and an aspirated stop, i.e. a combination like **-lph, -rph, -lch, -rch, -lth, -rth** or **-ldh, -rdh**, the final **a** changes into **e** or sometimes **ei** instead:

salph (soup) → selph (soups)
 gardh (realm) → gerdh (realms)
 falch (ravine) → felch (ravines)
 alph (swan) → eilph (swans)

e in the final syllable becomes **i**, in all other syllables it remains **e**:

edhel (elf) → edhil (elves)
 hên (child) → hîn (children)

i always remains **i**:

Ithil (moon) → Ithil (moons)

o in the last syllable becomes **y** (sometimes also **e**), in all other syllables **e**:

orod (mountain) → eryd, ered (mountains)
 orch (orc) → yrch (orcs)

short **u** becomes **y** in any syllable, long **û** becomes **ui** instead in the last syllable:

tulus (poplar) → tylys (poplars)
 dûr (dark) → duir (dark) (Pl.)

y always remains **y**:

ylf (drinking vessel) → ylf (drinking vessels)

the combination **io** becomes **y**:

thalion (hero) → thelyn (heroes)

the diphthong **au** becomes **oe**, this also holds for final **-aw** which is the same sound:

draug (wolf) → droeg (wolves)
 rhaw (body) → rhoe (bodies)

the combination **ie** becomes **i** in the last syllable:

miniel (elf of the first house) → minil (elves of the first house)

all other diphthongs are unchanged:

aew (bird) → aew (birds)

Of course also combinations of these rules are valid:

annon (gate) → enny (gates)

pennas (history) → pennais (histories)

4.2.2 Nasal mutation

If the plural is formed with the definite article a new difficulty arises because **in** causes a new type of mutation, the so-called nasal mutation. This mutation changes the initial consonants of words in a different way than lenition does. Often, the **-n** is assimilated into the following word and changes its initial consonant.

Nasal mutation occurs less frequently than lenition. Mostly, it is caused by the three following objects: The plural article **in** and the prepositions **an** and **dan** (to be discussed in a later lesson).

The individual consonants are changed according to the following pattern:

p-, t- and **c-** become **ph-, th-** and **ch-**:

pân (plank) → i phain (the planks)

tawar (forest) → i thewair (the forests)

calad (light) → i chelaid (the lights)

b- and **d-** change into **m-** and **n-**, but **dr-** stays unchanged:

benn (man) → i minn (the men)

daw (darkness) → i noe (the darknesses)

draug (wolf) → in droeg (the wolves)

g- becomes **ng-**, but not if it appears in the combinations **gl-**, **gr-** or **gw-**, those do not mutate.

galadh (tree) → i ngelaidh (the trees)

grond (club) → in grynd (the clubs)

h- and **hw-** change into **ch-** and **'w-**:

hammad (clothing) → i chemmaid (the clothings)

chwest (breeze) → i 'wist (the breezes)

f-, l-, m-, n-, r-, s- and **th-** stay unchanged, but the article gets reduced to **i** nevertheless, or in the case of **r-** may become **idh**:

fen (threshold) → i fin (the thresholds)

lam (tongue) → i laim (the tongues)

mellon (friend) → i mellyn (the friends)

nath (web) → i naith (the webs)

rem (net) → idh rim (the nets)

salph (soup) → i sailph (the soups)

thond (root) → i thynd (the roots)

lh- and **rh-** become **thl-** and **thr-**:

lhug (serpent) → i thlyg (the serpents)

rhass (precipice) → i thress (the precipices)

4.3 VOCABULARY

Sindarin	English	Sindarin	English
alph	swan	hên	child
aew	bird	lû	time
athrad-	to cross	maba-	to seize
barad	tower	maetha-	to fight
bess	woman	nartha-	to kindle, to light
draug	wolf	orch	orc
drava-	to hew	pada-	to go
dring	hammer	rim	many
egledhia-	to go to exile	talath	plain
fara-	to hunt	thalion	hero
groga-	to fear	tulus	poplar
grond	club	um	bad
gwanna-	to die, to depart		

4.4 TENGWAR

4.4.1 Some special points

There are several specialities of the General Mode which should be known to a tengwar writer:

If a tilde \sim appears above t, d, th, dh or n, this represents an additional n, for example ᑦᑭᑦᑭᑦᑭᑦ **Gondor**. If the tilde is located above p, b, f, v or m, an additional m is to be inserted. Finally, if it is found above c, g, ch, gh or ñ, an additional ñ is implied.

If a bar $_$ is drawn below a tengwa, it represents a doubling of the sound (except for nasal sounds and s), for example in ᑭᑦᑭᑦᑭᑦ **mellon** (friend). Inside a word, underlined formen $\underline{ᑭ}$ however represents ph in the transcription. Word-final ph or f inside a word is written using $\underline{ᑭ}$ alone, f in final position is written using $\underline{ᑭ}$. For a double ss, no bar is drawn, instead esse (nuquerna) is used: ᑭᑭ or ᑭᑭ .

If a w is appended to sound, this can be written as tehta using ᑭᑭ , for example ᑭᑭᑭᑭ **Arwen**. But if too many tehtar are stacked on top of each other, ᑭᑭ can also be used.

If a word starts with the combination i + vowel, then the initial i is represented by ᑭ : ᑭᑭᑭᑭ **iaur** (old). If a word ends with -aw, then this is read -au and is also written like this in tengwar: ᑭᑭᑭᑭ **naw** (thought).

4.4.2 Examples

$\text{ᑭᑭᑭᑭ} \cdot \text{ᑭᑭᑭᑭ} \cdot \text{ᑭᑭᑭᑭ} \cdot \text{ᑭᑭᑭᑭ} \cdot \text{ᑭᑭᑭᑭ} \cdot \text{ᑭᑭᑭᑭ}$

grond (club), lembas (waybread), linnod (short poem), rohirrim, gwedh (bond), hwest (breeze)

4.4.3 The Beleriand mode

To show the difference between the various writing modes, here is a brief introduction to the Beleriand Sindarin mode:

In this mode, vowels are not written as tehtar but as full signs, hence $\text{c}\cdot\text{a}\cdot\text{i}\cdot\text{u}\cdot\text{o}$ represent a, e, i, o and u. In this mode, Aragorn reads $\text{c}\ddot{\text{y}}\text{c}\ddot{\text{c}}\text{c}\ddot{\text{y}}\text{c}$.

If a long vowel needs to be indicated, an andaith ('longsign') is written: $\text{p}\ddot{\text{c}}\ddot{\text{y}}\text{c}\text{p}\text{a}$ is Barad-Dûr.

Additionally, the meaning of the signs for m, n and y is changed: m is m, n n and y y (it follows trivially that r is always written as $\text{r}\ddot{\text{o}}\text{m}\text{e}\text{n}$ in this mode).

For nn, númen $\text{n}\ddot{\text{a}}$ is written and for mm malta $\text{m}\ddot{\text{a}}$, for ll however lambe is simply repeated, e.g. $\text{m}\ddot{\text{a}}\text{r}\ddot{\text{c}}\text{c}\text{a}\text{m}$ **mellon** (friend) but $\text{c}\text{m}\ddot{\text{a}}\text{c}\text{m}$ **annon** (gate).

The tilde-notation of the General Mode is not used with the exception of the w-tehta w^{\sim} which is used in the same function: $\text{c}\ddot{\text{y}}\text{c}\text{w}^{\sim}\text{c}$ **gwanna** (he dies).

4.4.4 Examples

Here is beginning of the Moria gate inscription in the Beleriand-mode

$\text{a}\text{m}\text{a}\text{r}\text{h}\text{a}\text{n}\text{p}\text{a}\text{r}\text{o}\text{y}\text{u}\text{n}\text{c}\ddot{\text{y}}\text{c}\text{e}\text{n}\text{m}\ddot{\text{a}}\text{y}\ddot{\text{u}}\text{c}\text{p}\text{a}\text{r}\text{a}\text{c}\text{m}\ddot{\text{a}}\text{r}\ddot{\text{c}}\text{c}\text{a}\text{m}\text{c}\text{m}\text{i}\text{n}\text{n}\text{o}\text{c}$

and in the General Mode:

$\text{a}\text{m}\text{a}\text{r}\text{h}\text{a}\text{n}\text{p}\text{a}\text{r}\ddot{\text{y}}\text{u}\text{n}\text{c}\ddot{\text{y}}\text{c}\text{e}\text{n}\text{m}\ddot{\text{a}}\text{y}\ddot{\text{u}}\text{c}\text{p}\text{a}\text{r}\text{a}\text{c}\text{m}\ddot{\text{a}}\text{r}\ddot{\text{c}}\text{c}\text{a}\text{m}\text{c}\text{m}\text{i}\text{n}\text{n}\text{o}\text{c}$

Ennyn Durin aran Moria: Pedo mellon a minno!

Do you recognize this writing? It is in the General Mode, but in a different style of letters:

$\text{a}\text{m}\text{a}\text{r}\text{h}\text{a}\text{n}\text{p}\text{a}\text{r}\ddot{\text{y}}\text{u}\text{n}\text{c}\ddot{\text{y}}\text{c}\text{e}\text{n}\text{m}\ddot{\text{a}}\text{y}\ddot{\text{u}}\text{c}\text{p}\text{a}\text{r}\text{a}\text{c}\text{m}\ddot{\text{a}}\text{r}\ddot{\text{c}}\text{c}\text{a}\text{m}\text{c}\text{m}\text{i}\text{n}\text{n}\text{o}\text{c}$
 $\text{a}\text{m}\text{a}\text{r}\text{h}\text{a}\text{n}\text{p}\text{a}\text{r}\ddot{\text{y}}\text{u}\text{n}\text{c}\ddot{\text{y}}\text{c}\text{e}\text{n}\text{m}\ddot{\text{a}}\text{y}\ddot{\text{u}}\text{c}\text{p}\text{a}\text{r}\text{a}\text{c}\text{m}\ddot{\text{a}}\text{r}\ddot{\text{c}}\text{c}\text{a}\text{m}\text{c}\text{m}\text{i}\text{n}\text{n}\text{o}\text{c}$



Lesson 5

CONJUGATION OF I-VERBS



5.1 TEXT

၆၀၀၀

ဗွဲ့အဖွဲ့က ငါ့ ချစ်ခင်ရင် ဗွဲ့အဖွဲ့က ငါ့ ငါ့က မိမိက ဗွဲ့အဖွဲ့က
ချစ်ခင် ရင်က ငါ့က ငါ့က ငါ့က

ဗွဲ့အဖွဲ့က ချစ်ခင်ရင် ပျော် ငါ့က

ချစ်ခင် ရင်က ငါ့က ငါ့က

ငါ့က ငါ့က ငါ့က ငါ့က

ငါ့က ငါ့က ငါ့က ငါ့က ငါ့က ငါ့က

ငါ့က ငါ့က ငါ့က

ချစ်ခင် ရင်က ငါ့က ငါ့က ငါ့က

ချစ်ခင် ရင်က ငါ့က ငါ့က

ဗွဲ့အဖွဲ့က ငါ့က

ချစ်ခင် ရင်က ငါ့က ငါ့က

Siniath

Aragorn a Glorfindel reviar na 'lained Imladris. Aragorn gên adan neri nan aeglir.

Aragorn: Glorfindel, tiro venn!

Glorfindel: Daro ah anglenno!

I venn bada nan edhel a nan adan.

Eobhan: Mae govannen! Im Eobhan. Tegin hiniath an Elrond. Man rîd na Imladris?

Glorfindel: Mae Govannen! Imladris nan harad. Noro!

Glorfindel cên na chaered a gîr.

Aragorn: Man?

Glorfindel: Mathon vorn... Ephedinc i venn.

Tidings

Aragorn and Glorfindel wander at the borders of Rivendell. Aragorn sees a man run at the mountains.

Aragorn: Glorfindel, look, a man!

Glorfindel: Stop and come closer!

The man goes to the elf and the human.

Eobhan: Well met! I'm Eobhan. I bring news for Elrond. Which way to Rivendell?

Glorfindel: Well met! Rivendell is to the South. Run!

Glorfindel looks towards the distance and shudders.

Aragorn: What?

Glorfindel: I feel a darkness... We follow the man.

5.2 GRAMMAR

5.2.1 General remarks

In contrast to the A-verbs, the I-verbs end with their bare stem, i.e. with a consonant. An example of such a verb is **ped-** (to speak). In present tense, the conjugational endings are connected to this stem using the vowel **-i-**, hence the term I-verbs. Apart from A and I-verbs, there are also several irregular verbs in Sindarin which differ in the way the past tense is formed. Blendings between that A- and the I-verb classes, so-called analogous forms, are also quite common. In present tense, however, every verb can be treated as either A- or I-verb.

5.2.2 Pronominal endings for I-verbs

The pronominal endings for I-verbs are identical to those for A-verbs, the only difference is the (endingless) 3rd person singular. Here the vowel is lengthened if the I-verb contains only one syllable. As already mentioned, **-i-** is inserted between stem and ending.

Subject	Singular	Plural
1. person	-n (I)	-m (we)
1. person		-nc (we)
2. pers. (courteous)	*-l (thou)	*-lir (ye)
2. person	-g (you)	-gir (you)
3. person	- (he/she/it)	-r (they)

Using **ped-**, one finds:

pedin (I speak), pedil (thou speakest), pedig (you speak), pêt (he speaks)
 pedim (we speak), pedinc (we speak), pedilir (ye speak), pedigir (you speak),
 pedir (they speak)

However, like in the case of plural formation, the **-i-** changes vowels according to the rules of i-affection: **a** and **o** become **e**, hence **tol-** (to come) one finds:

telin (I come), telig (you come), telil (thou comest), têt (he comes)
 telim (we come), telinc (we come), teligir (you come), telilir (ye come) telir
 (they come)

For **dar-** (to stop) this yields:

derin (I stop), derig (you stop), deril (thou stoppest), dêr (he stops)
 derim (we stop), derinc (we stop), derigir (you stop), derilir (ye stop), derir
 (they stop)

5.2.3 Infinitive

The infinitive of I-verbs is formed by (taking care of i-affection) appending **-i** to the word in question. (The i-affection during this process is the reason why it is not a good idea to list Sindarin verbs by their infinitive forms).

pedi (to speak), neri (to run), teli (to come), peli (to wither), firi (to die)

5.2.4 Imperative

The imperative for I-verbs is formed by appending **-o** to the verb stem:

pedo (speak!), noro (run!), tolo (come!), pelo (wither!), firo (die!)

Its use is identical for A- and I-verbs.

Tolo Aragorn! (Aragorn shall come!)

5.2.5 Gerund

The gerund for I-verbs is formed by appending the ending **-ed** to the verbal stem:

cab- (to jump) → cabed (jumping)
 cen- (to see) → cened (seeing)
 glir- (to recite) → glired (reciting)

Gerunds are often used where English would have the infinitive. However, gerunds used as infinitive are not subject to soft mutation of direct objects:

cenin toled i adual (I see the evening come)

However, gerunds used as nouns are probably treated as nouns and subject to mutation, cf. the slight difference in expression:

cenin doled en adual (I see the coming of the evening)

5.3 VOCABULARY

Sindarin	English	Sindarin	English
aphad-	to follow	harad	South
an	for	morn	darkness
cen-	to see	nor-	to run
dar-	to stop	ped-	to speak
*fir-	to die	pel-	to wither, to fade
gir-	to shudder	siniath	news, tidings
gland	border	tir-	to watch
glir-	to sing, to recite	tog-	to bring
haered	distance	tol-	to come

5.4 CONVERSATION - GREETINGS

If you meet elves, it is good to know some basic phrases for greeting and farewell. Usually, one greets with a simple

Mae govannen! (Well met! Welcome!)

If you prefer a more formal greeting, you can also try

Le suilon! (I greet thee!),

using the formal pronoun, or, if you happen to know the elf better, you might try

Gen suilon! (I greet you!)

You can also try

Ai! (Hail!)

Introduce yourself by phrases like

Im N.N. (I'm N.N.), Estannen N.N. (I'm called N.N.)
or Nin estar N.N. (They call me N.N.)

But you can also say

I eneth nîn N.N. (My name is N.N.).

If you want to know the name of an elf, you can ask

Man i eneth lîn? (What is thy name?).

Since you do not yet know the name of the other person, it is much better to use the formal pronoun in this situation.

If you want to leave, you can say goodbye using

Cuio vae! (Fare well!)

or, if you prefer a very formal phrase

Namárië. (Farewell!)

However, this is not Sindarin but Quenya, a very ancient elvish language. The Sindarin equivalent of this may read

*Novaer! (Farewell!)



Lesson 6

ADJECTIVES, NEGATION



6.1 TEXT

ክህረት

ገጠናው የሚከተል ህግ ላይ ተመሥርቶ የሚሰጠው ስህተት ስለሆነ፡፡
የሚሰጠው ስህተት ስለሆነ፡፡

ይህ ስህተት ስለሆነ፡፡

ገጠናው ላይ ተመሥርቶ የሚሰጠው ስህተት ስለሆነ፡፡ ስለሆነ
ነፃ ስህተት፡፡ ስለሆነ ስለሆነ የሚሰጠው ስህተት ስለሆነ
ህግ ላይ ተመሥርቶ የሚሰጠው ስህተት ስለሆነ፡፡

ይህ ስህተት ስለሆነ፡፡ ስለሆነ ስለሆነ ስለሆነ ስለሆነ
ስለሆነ ስለሆነ ስለሆነ፡፡

ህግ ላይ ተመሥርቶ የሚሰጠው ስህተት ስለሆነ፡፡

የሚሰጠው ስህተት ስለሆነ፡፡

ይህ ስህተት ስለሆነ፡፡

የሚሰጠው ስህተት ስለሆነ፡፡

ይህ ስህተት ስለሆነ፡፡ ስለሆነ ስለሆነ ስለሆነ
ስለሆነ ስለሆነ ስለሆነ፡፡

Athrabeth

Eobhan dartha min tham a Glorfindel pada na Elrond.

Glorfindel: Benn aníra annad hiniath.

Elrond: Aníron i venn minnad.

Eobhan: Mae govannen, Elrond. Edain o Chithaeglir anírar i dulu in edhil. Amarth `ortheb presta ven. Yrch elaig degir viss a chîn. Curu aglareb e-dagor in edhil istassen. Pelilir haltho ven.

Elrond: In edhil ú-annar dulu. Penim dûr. I naid edhellin uir i naid in edain.

Arwen: Amman, adar?

Gilraed: Ha gwend iaur.

Elrond: Edain ú-chalthar in edhil.

Glorfindel: û maer.

Elrond: In edhil in anírar padad pelir padad. Gerigir i dhâf nîn. Im dartha.

A debate

Eobhan is waiting in the great hall and Glorfindel is going to Elrond.

Glorfindel: A man desires to bring news.

Elrond: I want the man to enter.

Eobhan: Well met, Elrond. The men of the Misty Mountains desire the help of the elves. A horrible fate troubles us. Wild orcs slay women and children. The famous skill of the elves in battle is known. You can protect us.

Elrond: The elves do not give help. We lack strength. The Elvish affairs are not the affairs of the men.

Arwen: Why, father?

Gilraed: It is old friendship.

Elrond: The men don't defend the elves either.

Glorfindel: It is not good.

Elrond: The elves who desire to go can go. You have my permission. I stay.

6.2 GRAMMAR

6.2.1 Adjectives

The Sindarin adjective is not very different from the noun in some sense, many words even double as noun and adjective, such as **morn** which can express both 'darkness' and 'dark'. Unlike in English, Sindarin adjectives agree in number with the noun they determine: If the noun appears in plural, then so does the adjective. Adjectives form their plural by exactly the same i-affection rules as nouns do, so we do not need to discuss this again.

Adjectives describing a noun usually follow this noun (they may come before the noun in poetic word order) and are in this position often lenited (see lesson 3). But adjectives may also function as adverbs and be for this or a different reason accidentally behind a noun: If there is no connection between adjective and noun, there is also no lenition. We will elaborate on these points in lesson 15 and give some examples in the mean time:

ylf dawaren (a wooden drinking-vessel)
 ylf tawaren (a drinking-vessel is wooden)
 ylf dewerin (wooden drinking-vessels)

Many adjectives are formed from nouns by means of the endings **-eb**, **-ui** and **-en**. Here, the ending **-eb** usually denotes 'full of', the ending **-(r)en** is used to characterize unchangeable

properties of something and the ending **-ui** often denotes transient properties, 'having a quality'. However, this rule doesn't always apply.

aglar (fame) → aglareb (famous)
 brass (white heat) → brassen (white hot)
 úan (monster) → uanui (monstrous)
 celeb (silver) → *celebeb (full of silver)
 celeb (silver) → celebren (of silver)

Adjectives can also be formed from verbs (especially primary verbs), an example is the ending **-weg** which denotes 'active in doing' or **-ui** which is the equivalent of the English '-able'.

ped- (to speak) → pedweg (talkative)
 ped- (to speak) → pedui (speakable)
 tir- (to watch) → *tirweg (watchful)

There is no true comparative degree known in Sindarin. Based on Quenya examples one may deduce that a construction involving a preposition could be used. The most likely candidate for this preposition may be **athan**¹(beyond), causing nasal mutation for the following word:

barad beleg atham menn (a tower is great beyond a man)
 Aragorn aglareb athan Elrohir (Aragorn is more famous than Elrohir)

There is also an intensified form of the adjective. For practical purpose, one can picture it as being formed with the help of the prefix **an-**, followed by nasal mutation for the adjective in this case (in reality, it is a dynamic lengthening of the first consonant following a prefix **a-** with various subsequent sound developments and blendings).

parch (dry) → apharch (arid)
 alag (wild) → analag (exceedingly wild)
 beleg (great) → ammeleg (truly great)
 brassen (white hot) → amrassen (exceedingly hot)
 maer (good) → ammaer (exceedingly good)

If an **-i-** occurs in the adjective, i-affection of the prefix needs to be carried out, changing the prefix to **en-/ein-**.

lint (swift) → ellint (very swift)
 iaur (old) → einior (elder)
 ring (cold) → edhring (freezing)

A different way to intensify an adjective is the prefix **rau-**, **ro-** which originates from an element meaning 'further, beyond'. It causes lenition for the following adjective.

beleg (great) → roveleg (beyond great)
 maer (good) → rovaer (beyond good)

Presumably, the superlative cannot be expressed directly — it arises from a combination of intensifying prefix and genitive:

alag (wild) → analag in edain ('exceedingly wild among men', wildest of men)
 iaur (old) → einior in edhil (eldest among the elves)
 maer (good) → ammaer in naid (best of the things)
 uanui (monstrous) → anuanui in yrch (most monstrous of the orcs)

¹This may also be interpreted as **athar**, if so, Liquid Mutation (see Lesson 13) would be caused.

6.2.2 Negation

Sindarin makes a difference in negation between stating a negative fact and stating a negative intention. In English, 'Aragorn is not an Elf.' states a fact whereas 'I will not go to Imladris.' an intention.

Intentions are negated with the verb **ava-**, i.e. **avon** (I won't) or **avam** (we won't).

avon linnad (I won't sing)
avam minnad (we won't come in)

Negative imperatives also state intentions, i.e. the desire that somebody else doesn't do a thing. Derived from the same verb, the particle **avo** (causing lenition) or the closely related prefix **av-** (also causing lenition) is used.

pedo! (speak!) → avo bedo! or avbedo! → (don't speak!)
minno! (enter!) → avo vinno! or avinno! → (don't enter!)

In addition, there is the interjection **baw!** 'don't!'

The negation of a fact on the other hand proceeds from a different verb and particle **û**. Used alone, this simply means 'no' or 'not'

û na Imladris (not to Imladris)

More commonly, it is used as a prefix **u-**, **ú-** (which causes lenition). When it is applied to verbs, it negates the sentence

cên (he sees) → ú-gên (he doesn't see)

When applied to the bare verbal stem, it forms a kind of negative participle:

ped- (to speak) → úbed (not saying)
tír- (to watch) → údir (not watching)

Adjectives may also be negated:

beleg (great) → úveleg (not great)
ha úvaer (it is not good)

However, with nouns often a bad, sinister meaning is implied:

siniath (news) → *úhiniath (ill news, bad tidings)

Finally, **u-** can also be used like a stem verb. This is an archaic mode of speaking, but in this usage a sentence can also be negated by letting the (lenited) bare verb stem follow **u-** as in **uin bed** (I do not speak).

uig dir (you do not watch)
û linna (he does not sing)
uim gen (we do not see)

6.2.3 Relative sentences

The relative pronoun in Sindarin is identical with the definite article: It is **i** in Singular and **in** in plural.

i elleth i linna (the elf-maiden who sings)
in edhil i maethar (the elves who fight)
i ylf i tawaren (the drinking-vessel that is wooden)

The relative pronoun **i** usually causes lenition for the verb of the relative sentence, the plural pronoun **in** causes nasal mutation. Sometimes, **i** can also be used as relative pronoun in plural. If the relative sentence is an object, however, and the relative pronoun is hence not the subject of the relative clause, presumably no mutation is caused:

Laston venn i cenin. (I hear the man whom I see.)

6.3 VOCABULARY

Sindarin	English	Sindarin	English
aglar	fame, glory	haltha-	protect
aglareb	famous, glorious	iaur	old
alag	wild	istassen	known
amarth	fate	*lint	swift
*amman	why	maer	good
aníra-	to wish, to desire	parch	dry
athrabeth	debate	pedweg	talkative
ava-	will not	pen-	to lack (something)
beleg	great	presta-	to affect, trouble, change
brass	white heat	*pol-	can, to be able
brassen	white hot	nad	thing
car	house, building	o Chithaeglir	from the Misty Mountains
celeb	silver	tawaren	wooden
curu	skill	*tirweg	watchful
dâf	permission	*tulu	help
dartha-	wait	*tûr	power, might
e-dagor	in battle	u-	not to be, not to do
gortheb	horrible	úan	monster
gwend	friendship	uanui	monstrous

6.4 CONVERSATION - CAN YOU GIVE ME?

Imagine you and some elves sit around a camp-fire or around a table eating and the dishes are passed around. Would it not be nice if you could just ask for things? So, let's try a few phrases:

Annog nin...? (Would you give me...?) or
Annog...enni? (Would you give me...?)

is a polite phrase to ask for something. If you are less educated, you can also try

Anno nin...! (Give me...!) or
Anno...enni! (Give me...!).

You might also try

Aníron... (I wish...).

If you are asked for something, you can reply

Mae. (Yes.) or Annon. (Yes, I give.)

or, if you want to deny the request, you say

Baw. (No.) or ú-annon. or Avon. (No, I don't give.)

If you intend to be really rude, try

Baw. Han hebin anim. (No. I keep it for myself.)

If you want to thank the other, you can use

Gen *hannon. (I thank you.) or simply *Hannon. (I thank!) or Hannad.
(Thanks.)

If someone thanks you, you can say

Glassen. (My pleasure.)

If you want to ask for things, the following words might be of use:

saw (juice), *súthlas (tea), *nen-e-guil (spirit, whiskey 'water of life'), *nen-e-naur (spirit, 'water of fire'), aes (cooked food), bass (bread), basgorn (loaf of bread)², lembas (way-bread), cram (cake), rhaw (flesh), glî (honey), iau (corn), solch (edible root), paich (syrup), *iaunen (beer, 'corn water')

²bass and basgorn are special cases for mutations, see lesson 18.



Lesson 7

PREFIXES, PAST TENSE OF
A-VERBS, POSSESSIVES



7.1 TEXT

လိ ဝံသံ

အငယ်က ဖွားထင် ဝံ နှိ ဝံသံ လိဝံ

အငယ်က ဝံသံ ဝံသံလိဝံ ဝံသံ ဝံသံ ဝံသံ

အငယ်က ဝံသံ ဝံသံ ဝံသံ ဝံသံ ဝံသံ ဝံသံ

ဝံသံ ဝံသံ ဝံသံ ဝံသံ ဝံသံ ဝံသံ

အငယ်က ဝံသံ ဝံသံ ဝံသံ ဝံသံ

အငယ်က ဝံသံ ဝံသံ ဝံသံ ဝံသံ ဝံသံ

အငယ်က ဝံသံ ဝံသံ ဝံသံ

Io anann

Gilraed: Renig i lû ah i maeth ioer?

Glorfindel: Mae, govaethannenc in edain. Gwann.

Gilraed: Reviassenc na Vordor ah in edain vaethanner veren dan in yrch.
Pilin 'wathranner i 'wilith ah iâr hirias.

Aragorn: Govedig Eobhan nan mbar dîn?

Gilraed: I 'ûr nîn pêd enni, dan ú-vedin. Elrond idhren.

Aragorn: Berion in edain in ú-vill.

Long past

Gilraed: Do you remember the old time and the past fights?

Glorfindel: Yes, we fought together with the humans. It is past.

Gilraed: We marched to Mordor and the humans fought boldly against the orcs. Arrows shadowed the sky and blood flowed.

Aragorn: Do you go with Eobhan to his home?

Gilraed: My heart tells me, but I don't go. Elrond is wise.

Aragorn: I protect the men who are not strong.

7.2 GRAMMAR

7.2.1 Prefixes

Prefixes and prepositions are very similar objects in Sindarin (and in fact, closely related). Thus, sometimes objects which appear in English as preposition can be just prefixes to a verb in Sindarin. For example, for 'to go through something', in Sindarin one might use 'to through-go something'. Possibly, some English prepositions can only be expressed this way in Sindarin. Most of the prefixes cause lenition for the word that receives the prefix. Prefixes causing lenition are:

go- (together with)

govaetha Aragorn (he fights together with Aragorn)

gwa- (together with, an archaic version of **go-**)

gwaguion vess (I live together with a woman)

ab- (behind, in the rear of)

abvedin Legolas (I go behind Legolas)

am- (up, upward)

amvêd orod (he goes up a mountain, he climbs a mountain)

ath-,athra- (across)

athnallon i hirion (I call across the river)

dad- (down)

dadvêd orod (he goes down from a mountain, he descends from a mountain)

However, prefixes are not only used as substitute for prepositions with verbs but also sometimes for the formation of new words or shades of meaning with nouns, see e.g. **penn** (declivity) and **ambenn** (uphill).

For **lh-** and **rh-**, the soft mutation caused by a prefix is different from the soft mutation caused for other reasons. In compounds with prefixes, **rh-** and **lh-** become **r-** and **l-** instead of **thr-** and **thl-** as usually.

rhûn (East) → amrûn (sunrise)

but:

rhûn (East) → i thrûn (the East)

7.2.2 Possessives

Possessives identify the possessor of some thing. In Sindarin, the most common forms should really be called 'possessive adjectives' since grammatically they behave like adjectives: They follow the noun whose possession they clarify and are lenited in this position. They are:

Possessor	singular	plural
1st person	nîn (my)	mîn (our)
2nd pers.(formal)	lîn (thy)	lîn (your)
2nd person	*cîn (your)	*cîn (your)
3rd person	tîn (his/hers/its)	*tîn (their)
3rd person (reflexive)	în (his/her/its)	*în (their)

Usually the noun which is determined by the possessive adjective requires the definite article. Only when the noun is a person is this omitted.

mabam in ylf vîn (we seize our drinking-vessles)
 maetha i vaeth î (he fights his fight)
 cenin vess dîn (I see his wife)

As the above examples already indicate, the reflexive **în** is used if the sentence is in the 3rd person and the possessive refers to the same person who is also subject of the sentence:

maba i ylf dîn (he takes his cup; i.e. someone else's)
 maba i ylf î (he takes his [own] cup)

Occasionally, a noun can be described by an adjective and its possession be indicated by a possessive at the same time. In this case, it does not matter if the possessive or the adjective is first. However, if the possessive comes directly after the noun, it causes nasal (not soft) mutation for the adjective behind. (The opposite case is somewhat unclear, conceivably in most cases lenition is caused for the possessive if the adjective is first).

mellon vîn maer (our good friend)
 mellon vaer vîn (our good friend)

7.2.3 Past tense of A-verbs

The majority of A-verbs seems to form their past tense by appending an ending. Apparently, there's distinction in the past tense formation for transitive and intransitive verbs.

Transitive verbs are those that can take an object, like 'see' in 'I see a man'. Such A-verbs form their past tense with the help of the ending **-nt**. The resulting form doubles as personless form and 3rd person singular form just like the present tense.

Intransitive verbs are those that cannot take an object, like 'flow' — one cannot 'flow something'. Such A-verbs form their past tense with the ending **-s** or **-st** which likewise yields a form that doubles as personless and 3rd person singular.

There are also verbs which can be both intransitive and transitive, like 'sink' — a ship can 'sink' (and here the verb cannot take an object) but an iceberg can 'sink something' (e.g. a

ship) and here the verb can take an object and is used transitively. For such verbs, it seems best to use the ending **-nt** when they are used transitively and **-s** when used intransitively.

maetha- (to fight) → maethant (he fought)
 cuia- (to live) → cuias (he lived)

Transitive A-verbs in past tense are conjugated by appending the usual pronominal endings, changing **-nt** to **-nn-** in this process (this is quite a regular change — Sindarin can't usually have the consonant cluster **-nt-** in the middle of a word). One finds:

maethannen (I fought), maethanneg (you fought), maethannel (thou foughtst),
 maethant (he fought)
 maethannem (we fought), maethannenc (we fought), maethannegir (you fought),
 maethannelir (ye fought), maethanner (they fought)

Some stems already end in a **-nna**, e.g. **linna-** (to sing). In order to avoid the rather awkward **linnannen*, this may be contracted:

linnen (I sang), linneg (you sang), linnel (thou sangst), linnant (he sang)
 linnem (we sang), linnenc (we sang), linnegir (you sang), linnelir (ye sang),
 linner (they sang)

For intransitive A-verbs in past tense, the presence of a pronominal ending restores the **-s** to **-sse-**, hence one finds:

mudassen (I laboured), mudasseg (you laboured), mudassel (thou labouredst),
 mudas (he laboured)
 mudassem (we laboured), mudassenc (we laboured), mudassegir (you laboured),
 mudasselir (ye laboured), mudasser (they laboured)

The negation of a verb using the prefix **ú-** is straightforward - the prefix simply remains:

ú-vaethant (he did not fight)
 úvudassen (I did not labour)

The negation in the archaic mode is a bit more tricky. Here the verb **û** must be put into past tense, whereas the bare verb stem remains unmodified:

ún vel (he did not love)
 únen bed (I did not speak)
 únem dir (we did not watch)

7.3 VOCABULARY

Sindarin	English	Sindarin	English
bad-	to go	idhren	wise
bain	beautiful, fair	io anann	long ago
bâr	home	loth	flower
bell	strong	ista-	to have knowledge
beren	bold	malen	yellow
beria-	to protect	maeth	fight
cuia-	to live	mel-	to love
dan	but, however	mell	dear
eirien	daisy	muda-	to labour, toil
egor	or	nalla-	to call, to cry
enni	me, to me	nan mbar	to the home
eria-	to rise	*nosta-	to smell
gûr	heart	*pilin	arrow
gwann	past	*ren-	to remember
gwatha-	to shadow, darken	siria-	to flow
gwilith	sky	sirion	river
iâr	blood	tanc	strong

7.4 CONVERSATION - COMPARISONS

If you're about to get to know elves better, you probably want to talk about your affections and aversions. Following the sentence

Man loth nostog ammel - i veril egor i eirien?
(Which flower do you smell preferably - the rose or the daisy?)

you can ask those questions. If you prefer to ask more general, you might use

Man nosta ammain i-lyth? (Which among the flowers smells most beautiful?).

You might try an answer like

I veril ammain. (The rose smells really beautiful.) or
Noston veril ammel i-lyth. (I like the smell of roses best among the flowers.)

If you want to ask how you look in a certain piece of clothing, you have to ask a bit different:

Man thia ammain - i chammad valen egor i chammad galen?
Which appears more beautiful - the yellow or the green clothing?)

The answer may be

I chammad valen bain athan i galen.
(The yellow clothing is fairer than the green one.)

You might have use of the following vocabulary when forming sentences of your own:

Colors: caran (red), malen (yellow), calen (green), nim (white), morn (black), mallen (golden), luin (blue), mith (grey), gwind (blue-grey), baran (brown), elw (sky blue), glos (snow white)

Properties: beleg (great), maer (good), bain (fair), mell (dear), gwain (new), lagor (fast), *lint (swift), tîr (straight, right), raeg (wrong)



Lesson 8

PREPOSITIONS 1, IRREGULAR PLURALS 1, OBJECT PRONOUNS



8.1 TEXT

မိ လင်္ကာ မိမိတို့

ပွင့်လှာ၍ ၊ ကာကွယ်၍ ကာကွယ်၍ ကာ ကွယ်၍ ကာ ကွယ်၍ ကာ ကွယ်၍
လင်္ကာ မိမိတို့

ယူ၍ ၊ ချိန် ချိန် ချိန်

ကာကွယ်၍ လွတ်ငြိမ်း ချိန် မိမိတို့ ၊ ကာ ကွယ်၍

ယူ၍ ၊ ကာကွယ်၍ ကာကွယ်၍ ကာ ကွယ်၍ ကာ ကွယ်၍

ကာကွယ်၍ ကျိန် ချိန် ကျိန်

ယူ၍ ကာကွယ်၍ ကာကွယ်၍ ကာကွယ်၍ ကာကွယ်၍ ကာကွယ်၍

ကာကွယ်၍ ကျိန် ကျိန် ကျိန် ၊ ကာကွယ်၍

ယူ၍ ကာကွယ်၍ ကာကွယ်၍ ကာကွယ်၍ ကာကွယ်၍

ကာကွယ်၍ ကာကွယ်၍ ကာကွယ်၍

Mi ham i-meigol

Aragorn a Ninias nauthar an i lend na Chithaeglir. Bedir na i ham i-meigol.

Aragorn: Si cû ar pilin?

Ninias: Hirig gui im veigol ar im cheithol.

Aragorn: A, ennas! Annog nin i gû beleg min ich?

Ninias: I gû di i thôl vallen?

Aragorn: Ma. Gen hannon. Hirin bilin adel i thaind?

Ninias: ú-chirig. Bado trî i annon hen.

Aragorn: Mae. Man lû revianc?

Ninias: Ne cheriad e-laer.

In the armory

Aragorn and Ninias plan for the journey to the Misty Mountains. They go to the armory.

Aragorn: Is here a bow and arrows?

Ninias: You find bows between swords and axes.

Aragorn: Ah, there. Can you give me the great bow between the spears?

Ninias: The bow beneath the golden helmet?

Aragorn: Yes. I thank you. Do I find arrows behind the shields?

Ninias: No. Go through this door.

Aragorn: Well. What time do we go?

Ninias: In the beginning of summer.

8.2 GRAMMAR

8.2.1 Prepositions

Up to now, we have already used some prepositions: **mi**, **na**, **an** and **dan**. Like in English, prepositions in Sindarin stand in front of a noun and clarify a relation of this noun within the sentence (often a spatial or temporal position such as 'in the forest', 'on the table'). Grammatically, the preposition + noun combination becomes an indirect object.

Although it is tempting, such indirect objects are not automatically subject to the grammatical lenition which is observed for direct objects (those without a preposition in front). But in most cases, there is a close relation between preposition and noun (remember, prepositions and prefixes are closely related), leading to a phonological mutation dependent on the final character of the preposition. In most cases, this is lenition anyway, but unlike for direct objects, other types of mutations are possible for indirect objects. We will treat this in full detail only in lesson 21

Here, we discuss only prepositions causing lenition, we will introduce the other ones later.

The list is:

mi, **vi** (in, between (spatial))

cuion mi Chithaeglir (I live in the Misty Mountains)

revion mi 'elaidh (I wander between trees)

na, before vowels also **n'** (to, towards; at)

tirin na dawar (I look towards a forest)

bâd n 'ondor (he goes to Gondor)

im n' orod (I'm at a mountain)

im (between, (abstract or spatial))

dagor im vellyn (battle between friends)

ab (after (temporal))

pêd ab Elrond (he speaks after Elrond)

adel (behind, rear (spatial))

bedin adel in yrch (I go behind the orcs)

am (over, onto (denoting height and movement))

cemmin am i 'olf (I jump over a bough)

be (according to)

be beth en aran (according to a word of the king)

di (beneath (abstract, spatial))

athrabeth di 'wilith (a debate beneath the sky)

nu (under, beneath (spatial))

nu amon (under a hill)

nef (on this side of)

nef aer (on this side of the sea)

pen (without)

pen bith (without words)

trî (through)

minnon trî annon (I enter through a gate)

There is also the preposition **o** (about, concerning). This has the same consonant change pattern as **a** 'and' and also causes an **h-** to be prefixed to the following word:

o (about, concerning)

siniath o Rhohan (tidings concerning Rohan)

trenarn o hedhil (a tale about elves)

peth o thawar (a word about a forest)

8.2.2 Irregular plural formation

Unfortunately, not all nouns and adjectives follow the pattern of plural formation outlined in lesson 4. We will now get to know the first group of exceptions to the main pattern.

There are some words which had only one syllable in archaic Sindarin but acquired a second syllable in the evolution towards modern Sindarin. However, their plural formation preserves the original monosyllabic word. For example, in early Sindarin there was the word **dagr** (battle) derived from primitive **ndakrô**. This word had the completely regular plural **deigr** (this **-ei-** later became the **-ai-** of modern Sindarin). However, only *afterwards* the word developed a second syllable, becoming **dagor**, but the same was done in the regular plural, resulting in final **deigor** instead of *degyr* as one might expect.

The words which form plural in this way are:

badhor (judge) → beidhor
 bragol (sudden) → breigol
 dagor (battle) → deigor
 glamor (echo) → gleimor
 hador (thrower) → heidor
 hathol (axe) → heithol
 idhor (thoughtfulness) → idhor
 ivor (crystal) → ivor
 lagor (swift) → leigor
 magol (sword) → meigol
 magor (swordfighter) → meigor
 nadhor (pasture) → neidhor
 nagol (tooth) → neigol
 naugol (dwarf) → noegol
 tadol (double) → teidol
 tathor (willow) → teithor
 tavor (woodpecker) → teivor
 tegol (pen) → tigol
 gollor (mage) → gyllor

These are the historically correct forms. However, in late use of Sindarin (and presumably also mannish use), these complications may be ignored and other plural forms may appear. One variant is that the original monosyllabic form is used (for example **naugl**) and a plural **-in** is appended, leading to **nauglin** (dwarves). Another variant may be that the plural is just formed as if the historically correct forms would not exist, i.e. **megyl** as plural of **magol** instead of **meigol**. These may be dialect variants in the use of Sindarin. In this course however the historical forms will be preferred.

There is also a different development in which the ending **-rô** (denoting someone doing something) is not appended to the primitive stem like in **makrô** but to the primitive verb, cf. **maktârô**. Whereas the first form yields **makr** → **magor** as outlined above, the second form had a second syllable from the start and would yield a regular plural **maethor** → **maethoer**. This basically applies to all nouns formed from A-verbs by exchanging the final **-a** into **-or**:

maethor (fighter) → maethoer (fighters)
 *halthor (protector) → halthoer (protectors)

8.2.3 Agreement and disagreement

In order to express agreement and disagreement, one may use **ma** (that's right, yes) and **baw** and **û** (no, don't!). The latter two words for denial show an important difference: While **û** is used to deny facts, **baw** is used to deny intentions.

A question like

Telig vi aduial nan adab nîn? (Do you come to my house in the evening?)

asks for someone's intention. If you want to say no to this request, you have to answer with **baw**. On the other hand, a question like

Govant Aragorn Legolas? (Did Aragorn meet Legolas?)

has to do with a fact and therefore one has to answer with **û** if Aragorn did not meet Legolas.

Both **û** and **baw** are rather hard and sudden denials, and although they are understood, they should not usually be used in normal conversation. Often it is better to repeat the verb of the question:

Lastog i 'lamor? (Do you hear the echo?)
Laston. (Yes.) - ú-Laston. (No.)

Only for questions involving the verb 'to be' (which is not written in Sindarin) one is often forced to use **ma** or **û**.

8.2.4 Object pronouns

In Sindarin (like in English), there is often no marked distinction between an object in dative (I give you) and accusative (I see you). Hence, both can be expressed by a direct object in Sindarin (however, to make a distinction, in Sindarin often **an** is used to express dative, corresponding to the English 'I give to you', 'I give for you'). We will treat those pronouns in lesson 19). The direct object pronouns are

Object	Singular	Plural
1. Person	nin (me)	men (us)
2. Pers.(formal)	le (thee)	le (you)
2. Person	*cen (you)	*cen (you)
3. Pers.(male)	*son (him)	*syn (them)
3. Pers.(female)	*sen (her)	*sin (them)
3. Pers.(things)	*san (it)	sain (them)
3. Person (reflexive)	*in (him-, her-, itself)	*in (themselves)

Since these forms are used as direct objects, they have to be lenited when in actual use:

Hon cenin (I see him)
Gen hîr (he finds you)
Anno nin i vagol! (Give me the sword!)
Lasto hon! (Listen to him!)

The reflexive pronouns refer back to the subject of the sentence:

Cên in. (He sees himself.)
Cên hon. (He sees him; i.e. another person)

8.3 VOCABULARY

Sindarin	English	Sindarin	English
badhor	judge	lagor	fast
baw	no	maethor	fighter
bragol	sudden	magol	sword
cab-	to jump, to leap	magor	swordfighter
dagor	battle	ne cheriad	in the beginning
e-laer	of Summer	nautha-	to think, to plan
ech	spear	nadhhor	pasture
glamor	echo	nagol	tooth
golf	branch	naugol	dwarf
gollor	mage	sam	chamber, room
hador	thrower	si	here
hathol	axe	tadol	double
heriad	beginning	tathor	willow
idhor	thoughtfulness	tavor	woodpecker
ivor	crystal	thand	shield
man lû	what time?	thôl	helmet

8.4 CONVERSATION — AN INVITATION

If you know elves for some time, maybe you want to invite them to your home, or you're invited yourself. In Sindarin, this may be expressed as

Aníral toled na i gar nîn? (Do you want to come to my house?)

Aníral toled an govaded nin? (Do you want to come to meet me?).

If you don't know the other too well, it is better to use the courteous endings of the 2nd person (like in the above example). If your guest has arrived, you ask him to enter:

Minno! (Enter!)

If you have met him outside and ask him in spontaneously, you can also use

Aníral minnad? (Do you want to enter?).

Once he is inside, you can offer food or drink using

Aníral maded? (Do you want to eat?) Aníral sogad? (Do you want to drink?)

or you start showing him your home. This is done with phrases like

Sen i thambas. (This is the hall.)

Trî i annon hiril i ham-e-guiad. (Through the door you find the living-room.)

Am i bendrath i ham-e-maded. (Up the stairs is the eating room.)

Fair... (Right is ...) Hair... (Left is...)

Trî chenneth cenil i daur. (Through the window you can see the forest.)

Tiro i ham-e-meigol. (Look, the armoury.)

The following words might come in handy if you describe your own home:

thamb (hall), *sam-i-meigol (armoury), car (house), henneth (window), annon (gate), pendrath (stairs), *sam-e-guiad (living room), *sam-en-nen (bathroom), *sam-e-lostad (bedroom), haust (bed)



Lesson 9

PAST TENSE OF I-VERBS,
IRREGULAR PLURALS 2



9.1 TEXT

ကံၤပွဲၤကံၤ ၵ်းလဲၤ

ၤကံၤ ဆဲၤကံၤ ၵ်း ညးကံၤ

ၤကံၤကံၤ ပွဲၤကံၤ ပွဲၤကံၤ

ၤကံၤ ဆဲၤကံၤ ကံၤ ၵ်းလဲၤကံၤ ၵ်း လဲၤကံၤ ၵ်း ကံၤ ဆဲၤကံၤ ဆဲၤကံၤ
ကံၤ ပွဲၤကံၤ ၵ်း ကံၤ ပွဲၤကံၤ ၵ်း ကံၤ ပွဲၤကံၤ ၵ်း ကံၤ ပွဲၤကံၤ ၵ်း
ကံၤ လဲၤကံၤ ၵ်း

ၤကံၤကံၤ ၵ်း ကံၤ

ၤကံၤ ပွဲၤကံၤ ပွဲၤကံၤ ကံၤ ၵ်းလဲၤ ကံၤ ပွဲၤကံၤ ပွဲၤကံၤ ကံၤ ၵ်း
လဲၤကံၤ ကံၤ ကံၤ ပွဲၤကံၤ ၵ်း ကံၤ ပွဲၤကံၤ ၵ်း ကံၤ ပွဲၤကံၤ ၵ်း
ကံၤ ပွဲၤကံၤ ၵ်း

ၤကံၤကံၤ ဆဲၤကံၤ ၵ်း

I narn e-harch

Arwen: Man lû bedig?

Aragorn: Erin arad aphadol.

Arwen: Evennin na Chithaeglir. Io anann. Mí edhil vaethanner dan yrch.
A dan affaeg. Egennin firn-i-chuinar nan had hen.

Aragorn: Sen tîr?

Arwen: Aphadel rýn udulem na i harch en aran fern-i-guina. Ha eithel nia
naid faeg. Nauthon i aran hen tôl. No dirweg!

Aragorn: Mae. Cuio vae!

The tale of the grave

Arwen: What time do you go?

Aragorn: On the following day.

Arwen: I went to the Misty Mountains. Long ago. We elves fought
against orcs. And against worse. I saw dead who lived at this
place.

Aragorn: Is this true?

Arwen: Following tracks we came to the grave of the undead king. It was
the source of the bad things. I thing this king comes again. Be
watchful!

Aragorn: Yes. Fare well!

9.2 GRAMMAR

9.2.1 Past tense of I-verbs

The formation of past tense for I-verbs is a little more complex than in the case of A-verbs. There are several ways of how these verbs can form their past tense, and often more recent developments replaced the original past tense formation, leading to the fact that a verb may have more than one correct past tense.

However, originally (and this is what we will treat here first) primary verbs usually had strong past tenses and an augment. A strong past tense means that the form is not constructed with an ending (as in the case of the A-verbs **-nt** or **-s**) which is simply appended to the verb stem, but that the stem itself is modified somehow.

An augment in this context means that the stem vowel is prefixed. Quite often, for I-verbs, the stem vowel is also the only vowel. At this point, it shouldn't come a big surprise that prefixing the vowel to a verb causes lenition to its initial consonant. There are also cases in which the stem vowel cannot simply be read off the verb (because historically it was different). A good example is **tol-** (to come) which has developed from an original **tul-** - in this case, the original vowel gets prefixed, leading to **udul** (came) instead of *odol*. For such verbs, we'll give the past tense of the verb in the vocabulary.

There are two main ways a verb can have a strong past tense: n-infixion and vowel strengthening.

The most frequently encountered cases are basic verbs ending in the consonants **-b**, **-d**, **-g** and **-dh**. These verbs form their past tense by so-called nasal infixion. We start with the formation of the personless singular form (which is identical to the 3rd person singular as in present tense) from which all other past tense forms can be derived. The past tense is formed with the help of the element **-n-**, but this is not appended to the word but inserted *before* the final consonant. This leads to the following set of sound shifts: **nd** → **nt**, **nb** → **mp**, **ng** → **nc** and **ndh** → **nd** (essentially, the final consonant is 'un-mutated').

had- (to throw) → achant (he threw)
 cab- (to leap) → agamp (he leaped)
 dag- (to slay) → adhanc (he slew)
 gwedh- (to bind) → ewend (he bound)

Forms corresponding to other persons are derived by appending an **-i-** to this 3rd person/personless forms onto which in turn the appropriate pronominal ending is appended. Like in present tense, this causes i-affection in the verb:

echennin (I threw), echennig (you threw), echennil (thou threwest), achant (he threw)
 echennim (we threw), echenninc (we threw), echennigir (you threw), echen-
 nilir (ye threw) echennir (they threw)

Verbs which originally ended in **-m-** or **-n-** (this comes out in 3rd age Sindarin as **-v-** or **-n-**) are similar, but there's a peculiarity to them: Regularly, adding the nasal past tense marker **-n-** would produce the sound shift **nv** → **mm**, but it comes out as **mp** instead due to the similarity to the more frequently encountered class of verbs described above. It may be that the other nasal combination **nm** is changed into **nt** for similar reasons, but we don't know for sure. However, only three verbs of this class are known:

hav- (to sit) → achamp (he sat)
 cen- (to see) → egenn or egent (he saw)
 can- (to shout) → agann or agant (he shouted)

Like for their counterparts described above, all other forms are derived by appending **-i-** and the pronominal endings to the forms. **-mp-** and the possible **-nt-** are changed into **-mm-** and **-nn-** respectively. Again, i-affection has to be carried out:

echemmin (I sat), echemmig (you sat), echemmil (thou satst), achamp (he sat)
 echemmim (we sat), echemminc (we sat), echemmigir (you sat), echemmigil
 (ye sat), echemmir (they sat)

There's a deceptively similar verb derived from original end consonant **-b** (which also lenites into **-v**). This, along with verbs ending in the nasals **-r** or **-l** and **-w** forms a past tense of a completely different kind — by strengthening of the stem vowel. Originally, this implies a lengthening of the vowel, but after some developments, the usual system is as follows: A stem vowel **a** is changed to **o**, the vowel **i** and the vowel **e** are lengthened to **î**, and **o** is changed to **u**. Verbs ending in **-r-** or **-l-** but having **e** as stem vowel have yet a different way of forming the past tense which we'll cover in lesson 11. Hence

hal- (to lift) → achol (he lifted)
 gir- (to shudder) → i'îr → îr (he shuddered)
 nor- (to run) → onur (he ran)
 lav- (to lick) → alof (he licked)

(the change of **-v-** into **-f** is merely the way this sound is written when it is final).

In principle this works the same for primary verbs which are composed of a prefix and a verbal root (usually, these have a root ending with a consonant, but have more than one syllable). However, here the prefix prevents an augment from being used, and only either nasal infixion or vowel strengthening are seen:

trenar- (to tell) → trenor (told)

Somewhat complicated is the question of endings. Verbs which form past tense by vowel strengthening insert the vowel **-e-** between the 3rd person/personless form and the pronominal endings. Consequently, there's no i-affection:

udulen (I came), uduleg (you came), udulel (thou camest), udul (he came)
 udulem (we came), udulenc (we came), udulegir (you came), udulelir (ye
 came), uduler (they came)

íren (I shuddered), íreg (you shuddered), írel (thou shudderedst), ír (he shud-
 dered)
 írem (we shuddered), írenc (we shuddered), íregir (you shuddered), írelir (ye
 shuddered), írer (they shuddered)

We will cover other ways of forming I-verb past tenses in later lessons.

9.2.2 *Demonstrative pronouns*

The demonstrative pronouns in Sindarin are **sen** (this) and **sin** (these). Like an adjective, they follow a noun and are lenited in this position. Usually, the definite article is written before the noun:

i aran hen (this king)
 i thîw hin (these signs)

Possibly, the demonstrative pronoun can also be used as an independent entity, i.e. not determining a noun. If so, it occurs unlenited:

Sen magol. (This is a sword.)

9.2.3 *Imperative of 'to be'*

There are few situations where the context is not sufficient to allow what form of 'to be' needs to be filled into a given 'gap'. One of these situations is the imperative. Here, the form **no!** (be!) is written explicitly.

No veren! (Be bold!)

Most likely, this **no** has evolved beyond a mere imperative into a particle denoting optative, which might be translated as 'may it be that'.

9.2.4 *ai-Plurals*

There are some cases where an **-ai-** in a word is not left unchanged when plural is formed but is instead changed into **-î-** or rarely into **-y-**. This is caused for words with **-e-** or **-y-** in the archaic stem of the word, leading to a different plural formation. The words with this seemingly irregular formation are:

cai (hedge) → cî (hedges)
 cair (ship) → cîr (ships)
 fair (mortal) → fîr (mortals)
 fair (right, right hand) → fyr (right hands)
 gwain (new) → gwîn
 lhain (thin, lean) → lhîn
 paich (juice) → pich (juices)
 rain (footprint, track) → rîyn (tracks)
 tellain (sole of foot) → tellyn (soles of feet)

9.3 VOCABULARY

Sindarin	English	Sindarin	English
aphadol	following	had-	to throw
cai	hedge	hal-	to lift
cair	ship	hav-	to sit
can-	to shout	lav-	to lick
cuina-	to be alive	lhain	thin, lean
dag-	to slay	narn	tale
e-harch	of the grave	paich	juice
eithel	spring, source	rain	footprint, track
erin	on the (indicating time)	redh-	to sow
fair	right, right hand	sarch	grave
faeg	bad, mean, poor	taen	long
fern	dead	tellain	sole of foot
gwain	new	tîr	true, right, straight
gwedh-	to bind	trenar-	to tell

9.4 CONVERSATION — THE WEATHER

The weather is, also for elves, a topic which is often discussed. If you don't know what to talk about, try dropping a comment on weather conditions! You can start with

Man tolthant i 'waew?
(‘What did the wind bring?’, How is the weather?)

Man tolthatha i 'waew?
(‘What will the wind bring?’, How will the weather become?).

The answer might include something like

Ail. (It is raining.)
Danna loss. (Snow falls.)
Sîla Anor. (The sun is shining.)
Hithu. (It is fog.)

An elf experiences the weather as something outside his influence, and furthermore, he doesn't have a specific agent 'doing' the weather in mind — consequently statements about the weather are impersonal. This is best seen in **ail** which literally translates 'is raining', avoiding the english 'dummy' subject 'it' (there is no 'it' doing the raining if you think a bit).

But this implies that also statements like 'it is cold' have to be phrased impersonal, hence **ring** (it is cold) and **ring enni** (I am cold, lit. [it] [is] cold for me) instead of *ha ring* or *im ring*.

The following words might be useful for talking about the weather:

ring (cold), laug (warm), loss (snow), ross (rain), mith (wet mist), faun (cloud), glawar (sunlight), alagos (storm), gwaew (wind)

Mi Chithaeglir

Aragorn, Ninias, Eobhan ah in edhil o Imladris padar mi Chithaeglir nan mbâr Eobhan.

Aragorn: Man lû telithanc nan daen?

Ninias: Bedithanc i lond hen dad eraid. Si i rât talu, ir ethredithanc i daur i raid faeg. A cenithanc loss.

Aragorn: Mathon chwest. Hithu delitha ned aduial.

Ninias: Mae, telitha. Ring. Tolthathanc aen 'lad an naur hi ae aníram laug.

Aragorn: Ma. Naw vaer.

In the Misty Mountains

Aragorn, Ninias, Eobhan and the elves from Rivendell march in the Misty Mountains towards the home of Eobhan.

Aragorn: What time will we come to the summits?

Ninias: We will go this path for two days. Here, the way is level, but when we have crossed the forest the ways are poor. And we will see snow.

Aragorn: I feel a breeze. Mist will come in the evening.

Ninias: Yes. It will be cold. We should maybe fetch wood for a fire now if we want to be warm.

Aragorn: Yes, a good idea.

10.2 GRAMMAR

10.2.1 The future tense

Future tense of A-verbs

The future tense is formed for A-verbs by appending the ending **-tha** to the word stem. It is conjugated by appending the appropriate pronominal ending to this form. Like in present tense, the 1st person ending **-n** and the second person **-g** change the preceding **-a-** into **-o-**.

lachathon (I will flame), lachathog (you will flame), lachathal (thou wilt flame),
lachatha (he will flame)

lachatham (we will flame), lachathanc (we will flame), lachathagir (you will flame),
lachathalir (ye will flame), lachathar (they will flame)

erthathon (I will unite), erthathog (you will unite), erthathal (thou wilt unite),
erthatha (he will unite)

erthatham (we will unite), erthathanc (we will unite), erthathagir (you will unite),
erthathalir (ye will unite), erthathar (they will unite)

linnathon (I will sing), linnathog (you will sing), linnathal (thou wilt sing),
linnatha (he will sing)

linnatham (we will sing), linnathanc (we will sing), linnathagir (you will sing),
linnathalir (ye will sing), linnathar (they will sing)

Future tense of I-verbs

For most of the I-verbs, the formation of the future tense is almost free of complications. We will discuss the exceptions in lesson 11. Starting with the infinitive, one simply appends

the ending **-tha** and the appropriate pronominal endings for conjugation:

pedithon (I will speak), pedithog (you will speak), pedithal (thou wilt speak),
peditha (he will speak)
peditham (we will speak), pedithanc (we will speak), pedithagir (you will
speak), pedithalir (ye will speak), pedithar (they will speak)

telithon (I will come), telithog (you will come), telithal (thou wilt come),
telitha (he will come)
telitham (we will come), telithanc (we will come), telithagir (you will come),
telithalir (ye will come), telithar (they will come)

One should not forget that i-affection is carried out in forming the infinitive and that again in the 1st person singular and the 2nd person familiar **-a-** is changed into **-o-** again.

Meaning of the future tense

Besides the ordinary meaning that something will happen in the future, the future tense in Sindarin can probably also imply an intention. The precise meaning must then be deduced from the context.

Nin ebennir beriathon Edoras. (They told me I shall defend Edoras.)

Future of 'to be'

Since 'to be' is usually left out, the context of a sentence has to be used to determine which tense is meant (a single sentence is usually insufficient for this):

Im faeg. ('I am bad', 'I was bad' or 'I will be bad')

can, according to context, be translated in present tense, past tense or future tense.

10.2.2 Plural formation for words ending in **-u**

There is a group of words which had only one syllable in archaic Sindarin but ended with **-w**. This final sound often developed into a **-u** in modern Sindarin (and thus a second syllable was formed), but the plural formation of these words still reflects the original pattern for the monosyllabic word. For example, the archaic word **celw** (source) formed the plural as **cilw**. But later, the word became **celu** in modern Sindarin, but the plural is not *cily* as one might expect from the rules, but **cilu**, reflecting the development of the word. Other words in this group of irregular plural formation are:

anu (male) → einu
celu (spring, source) → cilu (sources)
coru (cunning) → cyru
galu (blessing) → geilû (blessings)
gwanu (death, act of dying) → gweinu (deaths)
haru (wound) → heiru (wounds)
hethu (vague) → hithu
hithu (mist) → hithu (mists)
inu (female) → inu
malu (pale) → meilu
naru (red) → neiru
nedhu (cushion) → nidhu (cushions)
pathu (level space, sward) → peithu (swards)

talú (flat) → teilu
 tinu (spark) → tinu (sparks)

However, there are indications that 'regular' plurals may be formed by analogy with other words, for example, the word **curu** (skill) would follow the above pattern and develop into *cyru*, but instead its plural is the analogous **cyry**. Possibly, this may be relevant for more of the above, and there may even be two valid plural forms for a given word. In particular, this may be realized in a mannish use of Sindarin.

10.2.3 Numbers

The numbers from 1 to 10 in Sindarin read:

1	min	τ	6	eneg	ᵼ
2	tad	ϣ	7	odog	ᵼ
3	nel(edh)	ϣ	8	toloth	ᵼ
4	can(ad)	ᵼ	9	neder	ᵼ
5	leb(en)	ᵼ	10	cae	ᵼ

In addition, 11 is known as **mimp** and 12 as **imp**. In order to express the idea of 'one single' (as opposed to 'first in a sequence'), **er** is used for 'one'.

For larger numbers, we have scarce information. However, we may use the number formation of Qenya as a guideline. Based on this idea, we may expect ***nelchae** (13), **canchae** (14) but ***tadchaen** (20) ***min tadchaen** (21), ***nelchaen** (30), ***eneg nelchaen** (36), ***neder odchaen** (69) and so on.

Basically, **-chae** has the meaning of '-teen' whereas **-chaen** stands for **-ty**. The prefix is always the first syllable of the number. Numbers are written just the other way as they are in English — the last English digit comes first in Sindarin.

Unfortunately, we do not know what the word for 100 should be. ***haran** based on a Qenya form may do. Thus, ***tad tadchaen tacharan** may be 222. For even larger numbers, there would be **meneg** (1000) which possibly might also indicate a large number in general.

If things are counted, the number goes before the noun and does not cause mutation:

Neled binn delithar. (Three men will come.)

Elvish numbers are said to follow the duodecimal system, however the only examples of Sindarin numbers known follow the decimal system instead, hence we will not describe speculations about the duodecimal formation here.

10.3 VOCABULARY

Sindarin	English	Sindarin	English
*ae	if	lond	path
anu	male	malu	pale
athrad-	to cross	nan mbâr	to the home
celu	spring, source	naru	red
coru	wily, cunning	naur	fire
galu	blessing	naw	idea
glad	wood	nedhu	cushion
gwanu	death, act of dying	pathu	level space, sward
haru	wound	ring	cold
hethu	vague	sun	few
hi, hî	now	taen	peak, summit
hithu	mist, fog	talû	flat
inu	female	tinu	spark
ir	when	toltha-	to fetch, to summon

10.4 CONVERSATION — ASKING THE WAY

If you have lost your way but are lucky enough to meet some elves, it is very useful to know some phrases in order to be able to ask for the way:

Using

Man sad ...? ('What place is...?', Where is...) or
 Man râd na ...? ('Which way to...?', Where to...?)

you can phrase your question. One can also try

Nin pelig peded i râd na...? (Can you tell me the way to...?).

A possible answer might be

Pado fair/hair! (Go right/left!)

if it is only a short distance. For a longer distance in a city, you might get an answer like

Ab vennig daer neled raith, pado fair na gar veleg.
 (After you have gone straight for three streets, go right towards a large house.)

If you are out in nature, the directions given to you might rather sound like

Pado nan amrûn nan thin. Hirig hirion. Aphado i hirion er arad a pado na charad.
 (Go east until the evening. You find a great river. Follow the stream one day and go south.)

Sometimes, you might also hear something like

Hirithog amon i estar 'Amon Hen'. (You will find a hill called 'Amon Hen'.)

The following vocabulary might be of use:

Directions: hair (left), fair (right), taer (straight), ad (back)

The Compass: amrûn (East, sunrise), rhûn (East), rhuven (East), harad (South), forn (North), forod (North), forven (North) annûn (West), dûn (West)

Points of reference: taur (forest), tawar (wood), ael (lake), rim (cold mountain lake), lô (swamp), îf (cliff, sheer descent), gaer, gear (sea, ocean), sîr (river), calon (river), duin (stream), ered (mountains), falas (shore), amon (hill), nadhor (pasture), pind (ridge), toll (isle), athrad (crossing), cîl (cleft, gorge), eithel (spring), parth (field, enclosed grassland)

In town: iant (bridge), iaun (holy place), sant (garden), rath (street), barad (tower), ram (wall), ost (town)



Lesson 11

ANALOGOUS VERB FORMS, CLASS PLURAL



11.1 TEXT

අප්‍රේමයා

ඉදිරිපත් වූ නව කෘතියක් පිළිබඳව විද්‍යාඥයන්
 විශේෂයෙන්ම කැමැත්තක් දැක්වූහ. මෙය
 අප්‍රේමයාගේ නව කෘතියක් ලෙසින් සලකනු ලැබූ
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 හැකිවිය. මෙහි මූලික අංගය වන්නේ සිංහල
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 සංකීර්ණ ව්‍යාකරණයයි. මෙහි ප්‍රධාන
 අංගය වන්නේ සිංහල භාෂාවේ සංකීර්ණ
 ව්‍යාකරණයයි.

Govaded

Aragorn ah in edhil 'evedir Rycol vaethor. Ho trenar:
Rycol: Udulen am i thaen. Nin governir neled maethoer. Athrannem
 i daur ennas a hiriannem rýn i-nglamhoth. Aphanem idh rýn
 hin neled eraid. Hiriannem i 'lamhoth a lhathrannem. Nae! Ven
 lastanner a dagor vragol herias. Grogassen. Degannen orch, dan
 maethoer nîn firiasser. Drengen, labassen am girith a bronnen.
 Ha gortheb.

A meeting

Aragorn and the elves meet Rycol, a fighter. He tells:

Rycol: I came over the summits. Three fighters went with me. We crossed the forest there and found tracks of an orc-horde. We followed the tracks three days. We found the orc-horde and eaves-dropped. Alas! They heard us and a sudden battle began. I felt great fear. I killed an orc, but my fighters died. I flew, jumped over a cleft and survived. It was horrible.

11.2 GRAMMAR

11.2.1 Analogous past tenses for I-verbs

Some I-verbs don't form their past tenses by either nasal infixion or stem vowel strengthening which are the past tenses developed directly from primitive Elvish. Instead, they form past tenses in analogy with the more frequent A-verbs with the ending **-ant** (which has no justification from the underlying primitive forms). Since this is a weak past tense, the forms then lack the augment. The following rules involve a fair amount of guesswork about what Tolkien really had in mind and not everything is definitely known.

This analogous replacement comes in two different types. The first class of these verbs has only an analogous past tense (and usually retains the regular past tense as a valid alternative). However, the analogous past tense is somehow appended to the infinitive, so these forms show *i*-affection in past tense even if there's no *i* in the ending. In the following, we list all verbs of this class:

dag- (to slay) → degi (to slay) → adhanc or degant (he slew)
 gwedh- (to bind) → gwedhi (to bind) → ewend or gwedhant (he bound)
 redh- (to sow) → redhi (to sow) → erend or redhant (he sowed)
 tog- (to bring) → tegi (to bring) → udunc or tegant (he brought)

Some verbs ending in nasals presumably share this analogous formation. If the stem vowel of the verb is an *i*, the ending is expanded to **-iant** to echo the *i*. This is quite a common phenomenon in Sindarin and we will meet it again later in this lesson:

fir- (to die) → firi (to die) → ifir or firiant (he died)
 gir- (to shudder) → giri (to shudder) → ir or giriant (he shuddered)
 glir- (to sing) → gliri (to sing) → ilir or gliriant (he sang)
 hir- (to find) → hiri (to find) → hiriant (he found)
 nor- (to run) → neri (to run) → onur or nerant (he ran)
 hol- (to close) → heli (to close) → ochul or helant (he closed)
 trenar- (to tell) → treneri (he told) → trenor or trenerant (he told)
 tir- (to watch) → tiri (to watch) → tiriant (he watched)

However, there's a second class of I-verbs for which the analogous replacement has affected more forms. These forms typically show an infinitive in **-o** (e.g. **garo** 'to hold' but **gerin** 'I hold'), consequently an analogous past tense *without* *i*-affection and presumably a future in **-atha** instead of **-itha**. The verbs in question are:

dreg- (to flee) → drego (to flee) → edhrenc or dregant (he flew)
 → dregatha (he will flee)
 hav- (to sit) → havo (to sit) → achamp or havant (he sat)
 → havatha (he will sit)
 rad- (to find a way) → rado (to find a way) → arant or radant (he found a way)
 → radatha (he will find a way)

sog- (to drink) → sogo (to drink) → uhunc or sogant (he drank)
 → sogatha (he will drink)
 tob- (to cover) → tobo (to cover) → udump or tobant (he covered)
 → tobatha (he will cover)
 drav- (to hew) → dravo (to hew) → adhramp or dravant (he hewed)
 → dravatha (he will hew)

For a couple of verbs, especially those ending in a liquid **-r**, **-l** with stem vowel **e**, the analogous past tense seems to have replaced the regular formation altogether:

gar- (to hold) → garo (to hold) → garant (he held) → garatha (he will hold)
 mel- (to love) → melo (to love) → melant (he loved) → melatha (he will love)
 pel- (to fade) → pelo (to fade) → pelant (he faded) → pelatha (he will fade)
 thel- (to intend) → thelo (to intend) → thelant (he intended) → thelatha (he will intend)

All these verbs append the pronominal endings by inserting the vowel **-e-**. Hence

adhrammen (I hewed), adhrammeg (you hewed), adhrammel (thou hewedst),
 adhramp (he hewed)
 adhrammem (we hewed), adhrammenc (we hewed), adhrammegir (you hewed),
 adhrammelir (thee hewedst), adhrammer (they hewed)

or

dravannen (I hewed), dravanneg (you hewed), dravannel (thou hewedst), dra-
 vant (he hewed)
 dravannem (we hewed), dravennenc (we hewed), dravannegir (you hewed),
 dravannelir (thee hewedst), dravanner (they hewed)

adhangen (I slew), adhangeg (you slew), adhangel (thou slewest), adhanc (he
 slew)
 adhangem (we slew), adhangenc (we slew), adhangegir (you slew), adhangelir
 (thee slewest), adhanger (they slew)

or

degannen (I slew), deganneg (you slew), degannel (thou slewest), degant (he
 slew)
 degannem (we slew), degannenc (we slew), degannegir (you slew), degannelir
 (thee slewest), deganner (they slew)

11.2.2 Analogous past tenses for A-verbs

There are also some derived verbs which form their present tense and past tense analogous with the I-verbs. This primarily concerns the following A-verbs with three syllables (one may question if it still makes sense to call these verbs A-verbs since they don't show an ending **-a** in present tense, but they are nevertheless derived verbs):

athrad- (to cross) → athrado (to cross) → athrad (he crosses)
 → athrant (he crossed) → athradatha (he will cross)
 aphad- (to follow) → aphado (to follow) → aphad (he follows)
 → aphant (he followed) → aphadatha (he will follow)
 gannad- (to play harp) → gannado (to play harp) → gannad (he plays harp)
 → gannant (he played harp) → gannadatha (he will play harp)
 lathrad- (to eavesdrop) → lathrado (to eavesdrop) → lathrad (he eavesdrops)
 → lathrant (he eavesdropped) → lathradatha (he will eavesdrop)
 limmid- (to moisten) → limmido (to moisten) → limmid (he moistens)
 → limmint (he moistened) → limmidatha (he will moisten)

nimmid- (to whiten) → nimmido (to whiten) → nimmid (he whitens)
 → nimmint (he whitened) → nimmidatha (he will whiten)
 tangad- (to establish) → tangado (to establish) → tangad (he establishes)
 → tangant (he established) → tangadatha (he will establish)

In present tense, these verbs presumably are conjugated like I-verbs:

ephedin (I follow), ephedig (you follow), ephedil (thou followest), aphad (he follows)
 ephedim (we follow), ephedinc (we follow), ephedigir (you follow), ephedilir (ye follow), ephedir (they follow)

In past tense however, they do not behave like the most frequent class of I-verbs but use the vowel **-e-** to attach the endings:

aphannen (I followed), aphanneg (you followed), aphanell (thou followedst),
 aphant (he followed)
 aphanne (we followed), aphanne (we followed), aphannegir (you followed),
 aphanneilir (ye followed), aphanneir (they followed)

11.2.3 Class plural

Sindarin does not only have the 'ordinary' plural, denoting an a priori rather unspecified amount of something (e.g. **edain** might denote two or several thousand — there is no way to tell) but also a distinct plural form called 'class plural'. This class plural, roughly spoken, denotes all objects of some specific kind. The class in question may be large ('all stars') or small ('all sons of Elrond'; there are only two), but it has to be a true plural, there is no class with only one object.

The most common ending to form class plural is **-ath**:

Perian (halfling) → Periannath (halflings as a people)
 sell (daughter) → sellath dîn (all his daughters)
 elen (star) → elenath (all stars, the night sky)

If the noun ends with an **-m** or **-mb**, this becomes **-mm-** before the class plural ending. Likewise, if the noun ends with **-nd**, this becomes **-nn-**. A single **-n** may be expanded to **-nn-**, this depends on the question if it represents a shortened **-nd**, **-nn** (like in **Perian**) or an original ending **-n** (like in **elen**) — in the first case, there are often longer variants of the word. Final **-s** is expanded to **-ss-**. Final **-nc** is softened to **-ng**.

lam (tongue) → lammath (all tongues)
 ranc (arm) → rangath (all arms)

If the last syllable of the noun contains an **i** and only one consonant follows afterwards, the **i** is echoed in the ending, changing it to **-iath**, if however more than one consonant follows then the ending remains **-ath**. Unfortunately, the last rule also holds for an **-m**, **-s** or the **-n** that would be expanded to **-nn-**:

gîl (star) → giliath (stars)
 pilin (arrow) → pilinnath Aragon (all arrows of Aragon)

The special class of words ending in **-u** (see lesson 10.2.2) changes the final **-u** back into **-w-** when the ending is appended:

galu (blessing) → galwath (all blessings)
 tinu (spark) → tinwath (all sparks)

If a word in class plural is determined by the definite article, this has to appear as plural **in** since the class plural is a plural form after all. This can be confusing if one uses a new word to denote the whole class:

in elenath (the nightsky)

In order to denote peoples or races, one often finds **-rim** ('people' with positive connotation) or **-hoth** ('horde', with negative connotation) instead of **-ath**:

glamhoth (din-horde, a host of orcs)

Nogothrim (dwarves)

As in the previous example, all these words are true plural and get the definite article **in**, even though e.g. 'din-horde' is actually singular in English.

i nglamhoth (the host of orcs)

idh Rohirrim (the people of Rohan)

11.2.4 The relative pronoun in dative

Presumably, there is an abbreviation of relative sentences in dative which would involve **an i** (for him who) or **an in** (for those who). This is done by the contracted form **ai**:

Maethathon ai melin. (I will fight for those (whom) I love.)

Cuinog ai ú-belig gared. (You live for what you cannot have.)

Note that this particular contraction only concerns the relative pronoun **i** or **in**: If **an** is used with the definite article, this reads **'nin** instead and causes nasal mutation of the following word:

aglar 'ni Pheriannath (glory to the halflings)

11.3 VOCABULARY

Sindarin	English	Sindarin	English
brona-	to survive, to endure	lathrad-	to listen to, to eavesdrop
cirith	cleft	limmid-	to moisten
dag-	to slay	nae!	woe!, alas!
drav-	to hew	nimmid-	to whiten
dreg-	to flee	rad-	to find a way
gar-	to hold, to possess	ranc	arm
gannad-	to play the harp	síla-	to shine
gortheb	horrible	sog-	to drink
govaded	meeting	tangad-	to make fast, to confirm
grog-	to feel terror	thel-	to intend, to mean
*hir-	to find	tíra-	to watch
hol-	to close	tob-	to cover, to roof
laba-	to hop		

11.4 CONVERSATION — IN BATTLE

If you're ever unlucky enough to end up in a battle, you might not give up hope as long as elves are around. However, in order to fight alongside with them, you might need to understand the following commands. General commands will be given like

Noro nan goth! (Run towards the enemy!)
 Pain! Si berio! (All! Defend here!)
 Drego! (Flee!)

Before battle starts, however, you might get to hear the battle plan:

Idh rechyn delithar lagor o chair a heriathar i nagor.
 (The riders shall come swiftly from the left and shall begin the battle.)

I meigor veriathar i had hen.
 (The swordfighters shall defend this place.)

Mabo i cheithol dan in yrch!
 (Take the axes against the orcs!)

Hado ich ben daith nîn!
 (Throw spears according to my sign!)

If you're cut off, don't despair: Use the following phrases to call for help:

Govaethanc! (We shall fight together!)
 Tulu! (Help!)
 Amaethathanc! (Let us attack again!)
 Im harnannen! (I'm wounded!)

As long as the battle goes well, you can also try one of the following:

Lacho calad! Drego morn! (Flame light! Flee darkness!)
 Gurth 'ni yrch! (Death to the orcs!)
 An Imladris! (For Rivendell!)

The following words might prove a useful addition to your battle vocabulary:

Different troops: rochon (rider), magor (swordfighter), hador (thrower), cúvenn (bowman)

Weapons and armour: magol (sword), ech (spear), cû (bow), pilin (arrow), hathol (axe), sigil (dagger, knife), lang (cutlass), thôl (helmet), thand (shield), crist (cleaver), grond (club), dring (hammer)

Verbs: drav- (to hew), maetha- (to fight), dag- (to slay), had- (to throw), dartha- (to wait), beria- (to defend), northa- (to ride), nor- (to run), dreg- (to flee), heria- (to begin suddenly), harna- (to wound)

A battle

According to the words of Rycol, Aragorn and the elves want to find the tracks of the orcs. At the end they come to a hidden valley where the orcs rest. Aragorn and Ninias go watching and find an orc-host. Suddenly they hear bowstrings and arrows fly against the orcs. Aragorn cries 'Death to the orcs!' and runs against the enemy. The orcs have cutlasses and daggers; Aragorn's sword is longer than these daggers and he slays an orc. More arrows fly against the orcs and many cannot flee. After the battle they free a prisoner.

12.2 GRAMMAR

12.2.1 Prepositions

At this point, we will learn about some new prepositions which, unlike the group discussed before, cause nasal mutation (see lesson 4) for the following word.

They are

an (for)

maethon an Ngondor (I fight for Gondor)

dan (against)

maethon dam Mordor (I fight against Mordor)

nan (with, provided with, characterized by, using)

maethon na magol (I fight with a sword)

Amon na Thaur (Hill of Wood)

aran na chîr lim (king of swift ships)

and presumably also

athan (on the other side of, beyond)

athan ngaer (on the other side of an ocean)

The alert reader will recognize that **nan** is the same word we have introduced earlier as a variant to express the genitive. It does so with the sense in mind that the genitive word characterizes the first word better, but it has a meaning as a preposition which goes a bit beyond the genitive.

We have learned about the fact that the plural article **in** is often shortened to **i** when nasal mutation for the following word is caused. If prepositions cause nasal mutations, this can in principle also happen, however, the pattern how the preposition is shortened is unfortunately different. Prepositions are only shortened if they cause nasal mutation for hard consonants **p**, **t** or **c**, or if they mutate **ml**, **h** or **th**.

a Pheriannath (for halflings)

da thaur (against a forest)

a thôl (for a helmet)

For the consonants **b**, **m**, **f**, **l**, **lh**, **r**, **s** and **th** the preposition adjusts:

am marad (for a tower)

am mellon (for a friend)

af fair (for a mortal)

al loth (for a flower)

al 'lug (for a serpent)
adh roch (for a horse)
as sarch (for a grave)

Since in the case of **athan** it is not even sure if this preposition causes nasal mutation at all, it is presumably better not to change this preposition at all.

Although we have introduced **an** (for) as a preposition, this does not appear to be its main function in Sindarin: Usually it is used (similarly to **en** denoting genitive) to denote the dative. Although it is permissible to express the dative (like the accusative) as a lenited direct object, datives with **an** are much more common in the attested text samples:

Annon vagol venn. (I give the man a sword; unusual expression)
Annon vagol am menn. (I give a sword to the man; usual expression)

12.2.2 *The mixed mutation*

Mixed mutation is generally caused by compounds of prepositions with the definite article **i** or **in**. The genitive **en** also falls into this class.

To explain this in some more detail: Often, one would like to use an article immediately following a preposition, like in *be i* (according to the) or **na in** (to the). Both cases can be expressed by appending the ending **-n** (or sometimes **-in**) to a preposition (if **-in** is used, I-affection occurs). One finds

na (towards) → nan (towards the)
be (according to) → ben (according to the)
nu (under) → nuin (under the)
od (of) → uin (of the)
or (above, on) → erin (on the)

As the attested example **an + i** → **'nin** with nasal mutation indicates, it is somewhat dangerous (although tempting) to generalize this rule for compounds with prepositions too much.

As its name indicates, the mixed mutation acts sometimes like lenition and sometimes like nasal mutation. If caused by genitive, **en** is often shortened to **e**. Other compounds of preposition and article however are not shortened. The mixed mutation acts on the individual consonants as follows:

Hard sounds are changed as if it were lenition:

p-, t- and c- become **b-, d- and g-**:

calad (light) → e-galad (of the light)
pilin (arrow) → e-bilin (of the arrow)
taur (forest) → e-daur (of the forest)

pr- however becomes **mr**

prestanneth (affection) → e-mrestanneth (of the affection)

b-, d- und g- stay unchanged, but **en** gets shortened, but for **dr-, gl-, gr- or gw-** **en** comes in full length :

barad (tower) → e-barad (of the tower) but:
draug (wolf) → en-draug (of the wolf)

bl- and **br-** become **ml-** and **mr-**:

brôg (bear) → e-mrôg (of the bear)

f- and **n-** stay unchanged, and so does **en**:

nad (thing) → en-nad (of the thing)

h-, **l-**, **th-** and **m-** stay unchanged, but **en** is shortened:

hîr (lord) → e-hîr (of the lord)

maethor (fighter) → e-maethor (of the fighter)

thôl (helmet) → e-thôl (of the helmet)

rh-, **lh-** and **hw-** are changed into **'r-**, **'l-**, and **'w-**, with **en** being shortened:

hwest (breeze) → e-'west (of the breeze)

s- becomes **h-** with shortened **en**:

salph (soup) → e-halph (of the soup)

Finally, **r-** is unchanged but **en** is changed into **edh**:

rem (net) → edh rem (of the net)

12.3 VOCABULARY

Sindarin	English
ab nagor	after the battle
and	long
brôg	bear
coth	enemy
dolen	hidden
gurth	death
*ias	where (relative pronoun)
imlad	valley
lang	cutlass
leithia-	to free
meth	end
naud	bound
rim	much
sav- (pa.t. aw)	to have
sigil	dagger, knife
tang	bowstring

12.4 CONVERSATION — TELL ABOUT YOURSELF!

If you get to know elves better, maybe at some stage you feel it would be time to tell something about yourself, your family or details of your life. Well, you can do this with sentences like

Telin o... (I come from...)¹.

Nostor nîn erin... (My birthday is on the...)

Tâd hîn mi adab nîn. (I have two children.²)

¹Unfortunately, you'll have to look ahead to lesson 13 if you want to use **o** correctly.

²Elves would never use 'have' in connection with children.

Gwedhithon na N.N. ('I will bind to N.N.', I'm engaged with N.N.)
 Im gwennen na N.N. (I'm married to N.N.)

You can tell your job with

Im maethor. (I'm a fighter.)
 Echedin gair. ('I build houses.', I'm a builder.)
 Bangon chemmaid. (I trade in clothes.)
 Redhin iau. ('I sow corn.', I'm a farmer.)
 Neston. ('I heal.', I'm a healer.)
 Im benn idhren. ('I'm a wise man.', I'm a scholar.)
 Im talagan. ('I play the harp.', I'm a harper.)

If you want to ask a question yourself, use

Man ceril? (What do you do?)
 Man lû i nostor lân? (What time is your birthday?)
 Le gwennen? (Are you married?)
 Man sâd udulel? ('What place did you come from?', Where are you from?)

Some more useful words:

Jobs and titles: aran (king), rîs (queen), caun (prince), hîr (lord), hiril (lady), arphen (a noble), ithron (wizard), condir (mayor), rochben (rider), ceredir (maker), thavron (carpenter, builder), orodben (mountaineer), pethron (narrator), cennan (potter)

The family: herven (husband), herves (wife), dîs (bride), adar (father), naneth (mother), ion (son), sell (iell) (daughter), muindor (brother), muinthel (sister), gwanunig (twin), gwanur (relative)



Lesson 13

PREPOSITIONS 3,
STOP-MUTATION AND
LIQUID-MUTATION



13.1 TEXT

ibēn nā yūnā hūnā

բաւ ի Շահո. Էտն ու նո կո՛ւ Շահուհոն. Լի՛ նայնո Լծոն ի Լյոն
հոնո. Լի՛ ոնոն Լի՛ բոն Էն ու՛ հոնո

՛ Նոն ընդ ընդոն ունոն բոնո. ի՛ Լոնոն ընդոն
Էն ունոն ի՛ Լոնոն բոնո. ընդ ի՛ Լոնոն ընդոն
բոնոն Էն. ի՛ ընդ ունոն Էնոն.

Ի Շահո նայնո նո ընդ բոնոն ի Լոնոն հոնո ի՛ Լոնոն.
Էն կո՛ւ հոնոն Նո Լոնոն Լոն Էն ունոն ի՛ ունոն ընդ
Էնոն Լոնոն Լոնոն Լոնոն Լոնոն Լոնոն Լոնոն Լոնոն

I phith en aran fern

Be Eolair, i venn 'n in edhil leithianner, ha narn iaur o haran fern. Io anann ho ebent i phith nu firias:

'Es sarch telithon nan edain, ar grogathar. Or hain lodatha faer nîn ar cenithon bain. Yrch o Chithaeglir tolthathar dulu daged i chyth. Ar i ardh nîn athelitha.'

Eolair trenar in yrch ebennir o haran fern a grogasser. In edhil thelir hi hired had af fuin a ned arad aphadol hired i harch nan aran fern.

The words of the dead king

According to Eolair, the man whom the elves have freed, there is an old tale of the dead king. Long ago he said before he died the words:

'Out of a grave I will come to the men, and they will feel terror. Above them my spirit will float and I will see all. Orcs of the misty mountains will bring help to slay the enemies. And my kingdom will come again.'

Eolair tells that the orcs spoke about the dead king and had fear. The elves decide to find a place for the night now and to find the grave of the dead king on the next day.

13.2 GRAMMAR

13.2.1 Prepositions

The last prepositions that we discuss here cause mutations of yet other types that we had not covered before. For most of the following prepositions, this is the so-called stop-mutation, in one case, this is the liquid mutation.

Please note that the liquid mutation is not specifically mentioned by Tolkien but its existence is only concluded from general principles, therefore it is rather uncertain. Luckily, it occurs rarely.

The prepositions to be discussed now are:

o (od) (of, coming from)

Celebrimbor o Eregion (Celebrimbor of Eregion)
 nen o Chithaeglir (water coming from the Misty Mountains)
 sarn od Orthanc (a stone of the Orthanc)

ned (into, on (denoting vague time))

minnon ned adab (I enter into a house)
 telin ned laer (I come in summer)

ed (out of)

ed annon (out of a door)
 es sarch (out of a grave)
 e thaur (out of a forest)

or (above, on)

or amon (above a hill)
 or chaw (on a top)

The preposition **o** may become **od** if it comes before a vowel, most notably before a word starting in **o-**. Note that there is a second preposition **o** (about, concerning) which adds an **h-** to the following word if it ends in a vowel. Usually, these two prepositions can be

distinguished by the different mutations caused by them, but there are cases where only the context can help.

ned originally means 'into', but it can be used to make vague statements about time, i.e. **ned laer** 'a few days into the summer', 'some time at the beginning of summer'.

13.2.2 Stop-mutation

Stop mutation is caused by the prepositions **o** (from archaic **od**), **ned** and **ed**. Both prepositions become short, i.e. **o** and **e** if the following word starts with a consonant. In order to distinguish the short **e** coming from **ed** from the rather similar **e** coming from genitive **en**, the latter is usually written with a hyphen whereas the former is not. In tengwar, no hyphen should be written, so one might distinguish by leaving some space between the **e** and the following word if **ed** is meant.

Stop mutation can also be caused in compounds if the initial word ends with **-t** or **-d**. An example for this is presumably the prefix **ad-** (re-, again).

On 'hard' sounds, stop mutation acts like nasal mutation:

p-, **t-** and **c-** are changed into **ph-**, **th-** and **ch-**:

calad (light) → e chalad (out of a light)
taur (forest) → e thaur (out of a forest)

h- becomes **ch-**:

hammad (clothing) → e chammad (out of clothing)

hw-, **lh-** and **rh-** are mutated to **w-**, **thl-** and **thr-**:

hwest (breeze) → e west (out of a breeze)
lhug (serpent) → e thlug (out of a serpent)

b-, **d-**, **g-**, **m-** und **n-** remain unchanged but the preposition becomes short:

Gondor (Gondor) → o Gondor (of Gondor)
nath (web) → e nath (out of a web)

l- and **r-** remain also unchanged, however the preposition is not shortened:

Lothlórien (Lothlórien) → ed Lothlórien (out of Lothlórien)
rem (net) → ed rem (out of a net)

th-, **f-** and **s-** stay unchanged as well, but the preposition sometimes adjusts:

sarch (grave) → es sarch (out of a grave)
falch (ravine) → ef falch (out of a ravine)
thôl (helmet) → eth thôl (out of a helmet)

13.2.3 Liquid-mutation

Liquid-mutation usually follows **-r** or **-l**. This can be caused by the preposition **or** (above) or by forming a compound, such as **morchant** (shadow) from **mor** (dark) and **cant** (shape). Liquid mutation obeys the following rules:

p-, **t-** and **c-** become **ph-**, **th-** and **ch-**:

taur (forest) → or thaur (above a forest)
caw (top) → or chaw (above a top)

lh- and **rh-** are changed into **'l-** and **'r-**:

lhûg (serpent) → or 'lûg (above a serpent)

s- remains **s-**:

salph (soup) → or salph (above a soup)

All other consonants follow the rules for soft mutation.

13.2.4 *New prefixes*

There are also some prefixes which do not cause lenition but rather stop- or liquid-mutation. Presumably, an example of the former is:

ad- (re-, again)

ertha- (to unite) → adertha- (to reunite)

tol- (to come) → athol- (to come back)

The prefix **ar-** is seen to cause liquid mutation, but sometimes also lenition:

ar- (royal, exalted)

pen (somebody) → arphen (a noble)

But there is a different prefix **ar-** probably causing only liquid mutation:

ar- (without)

nedia- (to count) → arnediad (without count)

13.2.5 *A variant article*

Sometimes, the definite article or the relative pronoun appears in a combination that is difficult to pronounce, like **i in edhil egennir** (whom the Elves saw). In this case, the article **i** may take the variant **'n** which makes the sentence easier to pronounce.

13.2.6 *Ordinal numbers*

The ordinal numbers in Sindarin are:

first	minui	sixth	enchui
second	tadui (edwen)	seventh	odothui (othui)
third	nellui (nail)	eighth	tollui (tolothen)
fourth	canthui	ninth	nedrui
fifth	lefui	tenth	caenui

13.3 VOCABULARY

Sindarin	English
ardh	kingdom
arphen	a noble
faer	spirit
loda-	to float
nedia-	to count
pen	somebody
sarn	stone

13.4 CONVERSATION — THE TIME

You can hardly expect of an elf (an immortal being after all) that he looks at his watch and gives you an exact time. However, you can make an appointment with elves provided you are willing to risk a brief period of waiting. If you want to see an elf again, you can say while you say goodbye:

Man lû achenithanc? (When will we see each other again?)

Man lû telithal na nin? (When will you come to me?)

Man lû gevedithanc? (When will we meet?)

To indicate the day of the meeting, you will maybe hear:

Erin dolothen Nínui. (On the 8th of February.)

You might also hear

Uin dolothen Urui. (On the 9th day of August.)

Note the difference between **erin** (on the), giving a date and **uin** (from the), indicating a time-span from a given date which in essence means one day more. Do not confuse these, or you will miss your date!

The hour can be indicated using

Ned amrûn. (At sunrise.)

Neth thîn. (At evendim.)

Ned aduial (At the twilight of evening.)

If you don't like this, you might say

ú-belin teli. (I cannot come.)

An other time will be found. Elves have much time to share.

The following vocabulary should enable you to arrange a meeting:

Months: Narwain (January), Nínui (February), Gwaeron (March), Gwirth (April), Lothron (May), Nórui (June), Cerveth (July), Urui (August), Ivanneth (September), Narbeleth (October), Hithui (November), Girithron (December)

Seasons: echuir (early spring), ethuil (late spring), laer (summer), iavas (harvest), firith (late fall), rhîw (winter)

Times of the day: amrûn (sunrise), aur (day, morning), arad (daytime), thîn (evening), annûn (sunset), dû (late evening), tinnu (early night), daw (night)



Lesson 14

PARTICIPLES



14.1 DIALOG

ကပ်စ် ဟိတ်

ဟိတ် လွှာကပ်စ်. ပီ ဟိတ် i ဖွဲကပ်စ် ဝါ ဖွဲကပ်စ်
ကပ်စ်ကပ်စ်. ဖွဲကပ်စ် ကပ်စ် ဖွဲကပ်စ် i ကပ်စ်ကပ်စ်
ကပ်စ်ကပ်စ်. ဖွဲကပ်စ်
i ဝါကပ်စ် ဖွဲကပ်စ်. ဖွဲကပ်စ် ဖွဲကပ်စ်

ဖွဲကပ်စ် ကပ်စ်ကပ်စ် i လွှာကပ်စ် ဖွဲကပ်စ်

ကပ်စ်ကပ်စ် ဝါ. လွှာကပ်စ် လွှာကပ်စ်. ကပ်စ် ကပ်စ် ဖွဲကပ်စ်
ကပ်စ်ကပ်စ် i ဖွဲကပ်စ်
ကပ်စ်ကပ်စ်

ဖွဲကပ်စ် ဖွဲကပ်စ် ဖွဲကပ်စ် ကပ်စ်ကပ်စ်

ကပ်စ်ကပ်စ် ဝါ လွှာကပ်စ် ဖွဲကပ်စ်

ဖွဲကပ်စ် ဖွဲကပ်စ်. ကပ်စ် ဝါကပ်စ် ဖွဲကပ်စ်

Neth thin

Edhil hernennin, a thíriel i ardh darthar mi lad dithen deliannen. Lechiel naur Aragorn a Ninias badar ambenn. Tíriel i minn lostol, Aragorn cheria peded.

Aragorn: Nauthol o haran fern goston.

Ninias: Mae. I harch hollen ammaer. Dan noer lechennin a beriathar vin dam morn.

Aragorn: Grogon yrch i chenir i noer.

Ninias: Si hain orthurenc.

Aragorn: Orthurenc. No mí tíriel.

In the evening

Some elves are wounded, and having watched the surroundings, they rest in a small hidden valley. Having lighted a fire, Aragorn and Ninias go upward. Watching the sleeping men, Aragorn suddenly begins to speak:

Aragorn: I fear, thinking of the dead king.

Ninias: Well. The grave being closed would be better. But we have lit fires and they will protect us against darkness.

Aragorn: I fear orcs who see the fires.

Ninias: Here, we have beaten them.

Aragorn: Yes, we did. But we should be watchful.

14.2 GRAMMAR

14.2.1 Participles of A-verbs

Present active participle

The present active participle is an adjective derived from a verb. It describes the state one is in if one does the action described by a verb, e.g. if one uses his eyes ('sees') one is seeing (in English, the present active participle 'seeing' is used to form the present continuous tense 'is seeing' — however this is not so in many other languages including Sindarin).

One forms the present active participle for A-verbs by replacing the final **-a** by **-ol**:

lacha- (to flame) → lachol (flaming)

ertha- (to unite) → erthol (uniting)

linna- (to sing) → linnol (singing)

For the reason mentioned above, one should resist the obvious temptation to translate 'a man is singing' by *benn linnol*. While this might be correct in some situations, it is not attested and indeed the presence of a distinct present continuous tense in Quenya makes it highly unlikely that such a construction is possible. Possibly, **benn linna** covers both 'a man is singing' and 'a man sings'. However, it makes some sense to use this participle to describe simultaneous actions:

Linnol gen cenin. ([While] singing, I see you.)

Perfect active participle

The perfect active participle is also an adjective derived from a verb, but it describes the state in which someone is who has already carried out the action described by the verb.

Hence, the perfect active participle to 'see' is 'having seen'. Note that there is no dedicated form of this participle in English — the auxiliary form 'having' is used instead.

This participle is formed by replacing the final **-a** by **-iel**:

ertha- (to unite) → erthiel (having united)

Presumably, the **-i-** in this ending leads to the well-known i-affection for verbs with **-a-** or **-o-**:

lacha- (to flame) → lechiel (having flamed)

For verbs ending with **-ia**, some irregularities occur — we will postpone this discussion until lesson 17.

Without changing the meaning of the sentence much, one can often translate the perfect active participle using 'after' and past perfect:

Nerthiel i naur lostassen.

(‘Having lighted the fire I slept’; After I had lighted the fire I slept.)

Perfect passive participle

The final participle is also an adjective derived from a verb — but this time it describes the state of someone who has been affected by the action of the verb: If the verb is 'see', someone affected by this is therefore 'seen'. It is formed by appending **-nnen** to the stem:

lacha- (to flame) → lachannen (flamed)

ertha- (to unite) → erthannen (united)

If **-nn-** occurs twice in such a verb, it is permissible to shorten the word by leaving out one syllable:

linna- (to sing) → linnen (sung)

Neither of the active participles seems to form a distinct plural (a fact which sets them apart from the ordinary adjectives in Sindarin), however the perfect passive participle forms the usual plural by i-affection:

ardh erthannen (a united nation) → erdh erthennin (united nations)

Theoretically, intransitive verbs might form the perfect passive participle using the ending **-ssen** — it is however unclear if a verb which by definition cannot be in passive would have a passive participle. In English, formally intransitive verbs do indeed have such a form, e.g. 'smiled', but that is rather an abbreviation of the perfect active form 'having smiled' instead of a passive 'having been smiled'. We don't know if **mudassen** would be a valid (or better) alternative to **múdiel** 'having toiled'.

14.2.2 Participles of I-verbs

Present active participle

For I-verbs, the present active participle is formed by appending **-el** to the stem of the verb:

ped- (to speak) → pedel (speaking)

tol- (to come) → tolel (coming)

For verbs containing the vowel **-i-**, this ending becomes **-iel** however, somehow 'echoing' the **-i-** of the stem:

tir- (to watch) → tiriēl (watching)
fir- (to die) → firiēl (dying)

We have seen previously that using **-weg** one can also form an adjectival form from the verb. The difference in meaning is that **tirweg** describes a habit, i.e. a person who is in general watchful whereas **tiriēl** describes a state, i.e. that a person is watching right now.

Negated, **údir** describes a person who is not watchful as a habit whereas **údirel** describes someone who is not watching at this very moment.

Perfect active participle

The perfect active participle is formed by appending **-iel** to the verb while the stem-vowel of the verb (the last vowel contained in the verb when no ending is present) is lengthened. However, due to vowel-shifts in archaic Sindarin, this leads to the somewhat surprising changes of **á** to **ó**, **ó** to **ú** and **é** to **í**.

tol - (to come) → túliēl (having come)
mad- (to eat) → módiēl (having eaten)
ped- (to speak) → pídiēl (having spoken)

If the verb has the stem vowel **-i**, no shifts occur and the ending just leads to a lengthening of **-i** to **-í** (indicating a difference to the present active participle).

fir- (to die) → firiēl (having died)
tir- (to watch) → tíriēl (having watched)

Perfect passive participle

Finally, the perfect passive participle is most often formed by appending the ending **-en** to the personless/ 3rd person form of the past tense without the augment:

dar- (to stop) → adhor (he stopped) → doren (stopped)
cen- (to see) → egenn (he saw) → cennen (seen)

Again, we observe the by now well-known consonant shifts: Final **-nt/-nd**, **-nc** and **-mp** become non-final due to the ending and shift to **-nn-**, **-ng-** and **-mm-**:

ped- (to speak) → ebent (he spoke) → pennēn (spoken)
dag- (to slay) → adhanc (he slew) → dangēn (slain)
redh- (to sow) → erend (he sowed) → rennēn (sowed)

As in the case of A-verbs, only the perfect passive participle can form distinct plural by i-affection:

annon chollen (a closed gate) → ennyn chellin (closed gates)

14.2.3 Participles for verbs with analogous past tenses

The participles tend to reflect the original form of verbs rather than their later developments, hence analogous forms may be rather rare.

Present active participle

For example, the verb **aphad-** presumably would have the present active participle **aphadol** rather than *aphadel* since it must have had a final **-a** in present tense at an earlier stage. Likewise, even if a basic verb has an analogous past tense in **-ant**, it would probably still form the present active participle as if it were an I-verb. Hence

aphad- (to follow) → aphadol (following)
 mel- (to love) → melel (loving)
 gar- (to have) → garel (having)

Perfect active participle

Since the formation of the perfect active participle appears to be quite similar for basic and derived verbs, there should not be any big problems. For basic verbs, it is presumably always advisable to lengthen the stem vowel, regardless of the past tense formation of the verb:

aphad- (to follow) → aphódiel (having followed)
 mel- (to love) → míliel (having loved)
 gar- (to have) → góriel (having had)

Perfect passive participle

Since the participles tend to preserve older verb forms, we sometimes see the old past tense marker **-n-** in verbs which form a different past tense. So for example **tirnen** (watched) is formed reflecting an older past tense **tirn** and not the more recent **tiriant**.

This is where matters get complicated — for some verbs, stem vowel strengthening is not the original past tense either. We see a perfectly regular perfect passive participle in

thor- (to fence) → othur (fenced) → thoren (fenced)

but on the other hand presumably

hol- (to close) → ochul (closed) → hollen (closed)

It is very difficult to decide which of the forms should be preferred for a given verb — probably often both have to be regarded as acceptable.

Yet for other verbs, the perfect passive participle is formed directly from the analogous past tense, hence

sog- (to drink) → sogant (drank) → sogannen (drunk)

14.3 VOCABULARY

Sindarin	English
ambenn	uphill
dadbenn	downhill
delia-	to hide
gosta-	to feel terror
harna-	to wound
lad	valley
orthor-	to conquer, to overpower
tithen	small

14.4 CONVERSATION - IN NATURE

If you are travelling with elves, you should not just silently stare down and watch the street beneath your feet — elves love nature and usually observe hundreds of details away from the road. Make this your habit also and observe the beauty of nature around you. You can direct the attention of your waymates to something you've discovered using

Tiro! (Watch!) Ceno (See!) Alae! (Behold!)

Do not simply say 'Look, a leaf!' but use poetry to express yourself. Compare things using **be** (like; causing lenition) or **sui** (like; presumably not causing lenition).

Sui cōl lilthar i laiss vin 'waew. (Like gold dance the leaves in the wind.)
 I hūl bresta i ngylf be aear. (The wind affects the branches like an ocean.)
 Sui silith rimma i nen. (Like silver is the water foaming.)

Also animals can be described in a more poetic manner:

Lim i raun e-thôr min gwilith balan.
 (Swift is the flight of the eagle in the wide sky.)
 Tiro i rem gelair en ungol vin galad.
 (Watch, the glittering web of the spider in the light.)

The following vocabulary might help you to describe nature around you:

Trees: tathor (willow), doron (oak), mallorn (mallorn), fêr (beech), thôn (pine-tree), ereg (holly), lalven (elm), tulus (poplar)

Low plants: athelas (kingsfoil), salch (grass), thâr (reed), salab (herb), loth (flower), aeg-los (snowthorn), hwand (fungus), uil (seaweed)

Birds: alph (swan), corch (crow), cugu (dove), dúlin (nightingale), heledir (kingfisher), maew (gull), craban (raven), tavor (woodpecker), thoron (eagle), tuilinn (swallow)

Animals: annabon (elephant), aras (deer), brôg/megli (bear), cabor (frog), draug/garaf (wolf), gaur (werewolf), gwilwileth (butterfly), half (shell), hû (dog), lhûg (snake), lim (fish), limlug (sea serpent), nâr (rat), raw (lion), roch (horse), ungol (spider)



PART II - ADVANCED TOPICS



Լ բրատարն ջորհան թա՛ն Շյո՛ւ.
 Ի՛ն Լ յ՛բրատարն ջորհան թա՛ն Շյո՛ւ:

If you speak, I will cut your heads off,
 if you don't speak, I will cut your heads off.

Gantō



Lesson 15

GRAMMATICAL MUTATIONS, EXPANDED PLURALS



15.1 TEXT

ſṛ haen

ʒ̄c̄c̄ȳn̄a ſ̄p̄p̄c̄ ṽṽp̄r̄i b̄a. paññ̄a naññ̄a eññ̄a ṽṽñ̄i ſṛ haen ṽ
 paṽc̄p̄. q̄ñ̄a v̄ñ̄a b̄ȳn̄a ʒ̄ñ̄i p̄ȳj̄ eññ̄. pañ̄a c̄ñ̄p̄ñ̄a pañ̄a
 ʒ̄ c̄ñ̄ pañ̄a c̄ȳñ̄p̄. aṽ̄ nañ̄ñ̄i. pañ̄ñ̄a b̄ȳn̄a c̄ȳñ̄ ṽ ʒ̄ñ̄ b̄c̄
 c̄ȳc̄ñ̄. c̄ñ̄ñ̄ b̄c̄ñ̄ ṽ b̄ȳn̄a ṽ paṽc̄ñ̄. ṽñ̄ nañ̄a ʒ̄ñ̄ pañ̄a
 nañ̄ñ̄a c̄ñ̄ñ̄. pañ̄c̄ñ̄ ʒ̄c̄c̄ȳn̄a b̄ñ̄i ʒ̄ñ̄ñ̄ b̄ȳn̄a c̄ȳñ̄ñ̄
 nañ̄. nañ̄ñ̄ ṽṽp̄p̄ñ̄a pañ̄a eññ̄. pañ̄ñ̄ nañ̄ pañ̄ñ̄ nañ̄ñ̄
 c̄ñ̄ñ̄a jañ̄ nañ̄. nañ̄ b̄c̄ pañ̄ñ̄ñ̄ pañ̄ñ̄ ṽ pañ̄ñ̄ ʒ̄ ṽ ṽṽp̄p̄ñ̄ ṽ
 nañ̄ñ̄ pañ̄ñ̄.

Ôl dhem

Aragorn ú-bôl losto vae, dan nan meth oltha ôl dhem a deleb. Cên
 rochon vorn i rocha trí `wath. Dûr i chammad dîn ah i chent dîn gerthib.
 Ias northa, edain verin girir a yrch vill grogar. Gâr vagol i morn a delu.
 Lim nôr i roch dîn nuin gwaith. Bragol Aragorn vatha i rochon vorn
 glinna hon. Nallol i lostad dîn metha. Tiriel nan daur aníra achired idh
 îñ. In edhil díriel telir a pheded ah al lastad o hely dîn.

A gloomy dream

Aragorn cannot sleep well, but in the end he dreams a gloomy and horrible dream. He is seeing a black rider who is riding through shadow. Dark is his cloak and his gaze is horrible. Where he rides, brave men shudder and strong orcs feel terror. He has a sword that is black and deadly. Swiftly his horse is running beneath shadows. Suddenly Aragorn feels the rider glancing at him. Screaming his sleep ends. Staring to the forest, he wishes to find his calm again. The watching elves are coming to talk and to hear about his dreams.

15.2 GRAMMAR

Up to now, we have used consonant mutation in many cases. We have briefly mentioned the distinction between grammatical and phonological mutations, but we have not yet made this distinction precise. In this lesson, we will define the term 'grammatical mutation' and try to explain its rules.

Some of the following conclusions are still discussed controversially. Although lenition of direct objects and lenition of trailing adjectives are commonly accepted rules, the lenition of trailing adverbs is not certain. The reader is encouraged to look at other interpretations and make up his own mind.

In contrast to phonological mutations which are caused when two words which are closely related to each other come in sequence and the last letter of the first word determines the type of the mutation (soft, stop, liquid...), such as lenition in **i venn** or nasal mutation in **i minn**, a grammatical mutation is not caused by a specific word (like the definite article in the above examples of phonological mutations) but is caused by the grammatical role of a word in the sentence. Hence, unlike for phonological mutations, there is no final letter which could determine the type of a grammatical mutation and therefore there is only one type of grammatical mutation which may occur at all — lenition. Thus, whenever one encounters a mutation type different from lenition, this mutation must be caused by a specific word or prefix and is therefore a phonological mutation.

Grammatical mutations have the purpose to distinguish between different possible meanings of a word inside the sentence and so to create grammatical structure. Grammatical mutations are observed for nouns, most likely for adjectives and conceivably also for adverbs and verbs. Whenever a single word would be subject to a grammatical mutation (i.e. because it is a direct object of the verb) and to a phonological mutation (i.e. because it has the definite plural article in front), the phonological mutation must be carried out and the grammatical mutation is lost; a single word can not be mutated twice.

The number of texts, from which the following rules are derived is limited. Therefore, the following is a reconstruction of a consistent set of rules for grammatical mutations, however it is not an unique reconstruction and so these rules do not necessarily represent Tolkiens ideas.

15.2.1 Grammatical mutation of adjectives

Adjectives used to determine a noun usually follow the noun and are lenited in this position, however a fair share of unlenited adjectives is found in the known Sindarin examples, hence this is by no means a very hard rule:

benn veren (a bold man)

In a longer list of properties, it is possible that only the first adjective has to be lenited and that lenition is at best optional for the rest. Usually **a** (and) separates at least part of the list and causes its own set of mutations, quite different from the grammatical lenition.

benn veren, bell a maer (a bold, strong and good man)
magor dhînen a thirweg (a silent and watchful warrior)

Adjectives which come for some reason (i.e. in poetry) before the noun (which is not the usual word order) are unlenited, but may cause lenition on the noun:

beren venn a bell (bold a man and strong)

15.2.2 Grammatical mutation of adverbs

If adjectives are used to describe a verb (such as in 'he runs fast'), they are used as adverbs. In addition to those, there are some words which can only appear as adverbs, such as 'here', 'now' or 'tomorrow'.

Unlike adjectives, adverbs may precede the verb or follow it — there is no rule to determine their position. However, if they follow the verb, they are sometimes lenited:

Maethon veren. (I fight boldly.)
Dartha díriel. (He remains watchful.)

If they precede the verb, no mutation of the adverb takes place, but the verb is often lenited:

Si le nallon! (Here I cry to you!)
Beren vaethas (Bravely he fought.)

The technical term for an adjective used in connection with the verb 'to be' is 'predicatively used adjective'. Since in Sindarin 'to be' is left out, the predicatively used adjective is presumably not subject to mutation and hence a missing lenition may also indicate that a form of 'to be' must be filled into the sentence:

Maethon vae, beren ar bronathon.
(I fight well, bravely and will survive.)
Maethon vae, ni beren ar bronathon.
(I fight well, I [am] brave and will survive.)

15.2.3 Grammatical mutation of nouns

At first glance, the rule for nouns seems simple: Direct objects (these include all nouns which are not the subject of the sentence and do not have a preposition in front) are lenited:

Cenin venn. (I see a man.)

This is also relevant for names:

Cenin 'imli. (I see Gimli.)

If the direct object is given by a longer expression, only the first word is lenited, all others are unaffected by the mutation:

Cenin Dhenethor hîr Gondor. (I see Denethor, the lord of Gondor.) but not:
Cenin Dhenethor chîr Gondor.

If however the direct object is a longer expression containing adjectives or adverbs, these are lenited according to the rules relevant for adjectives or adverbs, hence:

Cenin venn veren a maer. (I see a brave and good man.)
 Cenin venn i beren. (I see a man who is brave.)
 Cenin chim venn veren. (I see continually a brave man.)
 Cenin chim venn i beren. (I see continually a man who is brave.)
 Cenin him benn beren. (I see [that] continually a man [is] brave.)

A gerund used as infinitive (or an infinitive) is not a direct object and hence remains unlenited; however a gerund used as a noun *is* a direct object and is lenited:

Aníron suilad vellyn nîn. (I desire to greet my friends.)
 Aníron huilad enam mellyn nîn. (I desire [the] greeting of my friends.)

If a new object is started after **a(h)**, **ar** (and) or **egor** (or), the first word of this new object may be lenited, but this is not mandatory:

Eglerio Daur ar Berhael! (Praise Frodo and Samwise!) but:
 Aníron suilad vinn a biss bain. (I want to greet all men and women.)

Note that according to the historically correct mutations, we'd have¹

Eglerio Daur a Pherhael! (Praise Frodo and Samwise!)

15.2.4 Grammatical mutation of verbs

It may be that verbs are sometimes lenited if they come directly after the subject of the sentence but not if they precede it or if words intrude between subject and verb. Taking all evidence together, this seems to be only an optional lenition:

Aragorn vaetha dan yrch. (Aragorn fights against orcs.)
 Aragorn, i beren, maetha dan yrch.
 (Aragorn, who is bold, fights against orcs.)
 Maetha Aragorn yrch. (Aragorn fights orcs.)

15.2.5 Expanded plural forms

Some nouns in Sindarin don't form their plurals by i-affection alone but instead an ending is appended. Those are:

ael (lake)→ aelin (lakes)
 bôr (trusty man) →beryn (trusty men)
 êl (star)→elin (stars)
 fêr (beech)→ferin (beeches)
 ôl (dream)→ely (dreams)
 pêl (fenced field)→peli (fenced fields)
 tôr (brother)→teryyn (brothers)
 thêl (sister)→theli (sisters)
 thôr (eagle)→ theyyn (eagles)

15.2.6 Adverbs

We have pretended up till now that all adjectives in Sindarin can be used as adverbs without a change. However, in a few examples we know that a distinction between adjective and adverb is made. Consider

¹Tolkien agonized quite a bit about how to resolve this discrepancy with the text published in LOTR.

maer (good) ↔ mae (well)
 farn (enough) ↔ far (sufficiently)
 uireb (eternal) ↔ ui (eternally)

and **him** (steadfast, abiding), **anann** (for long). It seems that for a certain class of adjectives, i.e. those which are derived with endings, the bare root is used as adverb instead of the full adjective.

Thus, we may actually see
 Maethas ver. (He fought boldly.)
 Unfortunately, we don't know for sure.

15.3 VOCABULARY

Sindarin	English	Sindarin	English
ael	lake, pond, mere	him	continually
anann	for long	hent	a pair of eyes
bôr	trusty man	îdh	rest, repose
deleb	horrible	*losta-	to sleep
delu	deadly	metha-	to end
dem	gloomy	ôl	dream
dûr	dark	oltha-	to dream
êl	star	pêl	fenced field
far	sufficiently	tôr	brother
farn	enough	thêl	sister
fêr	beech	thôr	eagle
glinna-	to gaze at	uireb	eternal
gwath	shadow	*ui	eternally

15.4 CONVERSATION - HOW DO YOU FEEL?

Sometimes, you might want to ask if an elvish friend is well — you might do this using the following words:

Man mathog? ('What do you feel?'; How do you feel?)²

Maybe he will answer something like

Ni maer. (I'm fine.)
 ú-vathon 'alu. (I'm not feeling happy.)
 Aníron gladhad. (I want to laugh.)
 Ni gruietheb na... (I feel angry towards...)
 Ni lhaew. (I'm ill.)

If your friend does not feel well, you can express your good wishes using

No ce ammaer ab lû thent. ('May it be that you [are] better after a short time';
 Hopefully you are better soon.)
 No achirig i lalaith gín. (May you find again your laugh.)

But also if he is well you can still wish for his luck:

²Well, this actually is an overstretching of the meaning of the word, which primarily seems to refer to tactile sensations in Tolkien's description.

No galu govad gen. (May blessings go with you.)

No in elenath hîlar nan rât gîn. (May all stars shine upon your path.)

The following words might help you finding your own expressions:

Feelings: gruith/rûth (rage), achas/daedeloth/niphred (fear), gost (dread), gell/glass (happiness), naeg (pain), galu (blessing), cael/lhîw (illness), lalaith (laughter), idhor (thoughtfulness)

Adjectives: erui (alone), lhaew/caeleb (ill), dem/naer (sad), idhren (thoughtful)

Verbs: groga- (to feel terror), gosta- (to feel dread), gladha- (to laugh)



Lesson 16

SUBJUNCTIVE; WISHES,
OBLIGATIONS



16.1 TEXT

ጅሮ ጠቅላይ ልሳን

ከጅሮ ለ ጠቅላይ ልሳን ገንዘብ ማግኘት።

ጠቅላይ ልሳን ለ ገንዘብ ለማግኘት ለሚችል ገንዘብ።

ገንዘብ ለሚገኝ ለሚችል ገንዘብ ለማግኘት ለሚችል ገንዘብ።

ገንዘብ ለሚገኝ ለሚችል ገንዘብ ለማግኘት ለሚችል ገንዘብ ለማግኘት ለሚችል ገንዘብ።

ገንዘብ ለሚገኝ ለሚችል ገንዘብ ለማግኘት ለሚችል ገንዘብ።

ጠቅላይ ልሳን ለ ገንዘብ ለማግኘት ለሚችል ገንዘብ ለማግኘት ለሚችል ገንዘብ ለማግኘት ለሚችል ገንዘብ።

ገንዘብ ለሚገኝ ለሚችል ገንዘብ ለማግኘት ለሚችል ገንዘብ።

ጠቅላይ ልሳን ለ ገንዘብ ለማግኘት ለሚችል ገንዘብ።

ገንዘብ ለሚገኝ ለሚችል ገንዘብ ለማግኘት ለሚችል ገንዘብ።

ጠቅላይ ልሳን ለ ገንዘብ ለማግኘት ለሚችል ገንዘብ።

Yrch nef fuin?

Edhil ah edain bedir o hôl Aragorn.

Ninias: Nauthon i ôl hen taith en úmarth dolel.

Eolair: Boe mí tiriél. Im gusta! Yrch hi anglennar aen!

Aragorn: Hain ú-'rogon. Goston i aran fern ah i rochon hen uin ôl nîn.

Eolair: Ae in yrch aphadar ven, pelir dartho min dawar.

Ninias: Ae in yrch aphadar ven aen, mí dangen. Aragorn tír. Naid affaeg reviar trîn fuin.

Eobhan: Ir Ithil eria, in yrch ú-verthathar toled.

Ninias: Narthathanc aen naur ammeleg.

Eolair: Ae in yrch genir i naur hen. . .

Ninias: No dínen!

Orcs in the darkness?

Elves and men speak of Aragorn's dream.

Ninias: I think this dream is a sign of coming doom.

Eolair: We have to be careful. I do feel fear. Maybe orcs approach even now!

Aragorn: Them I don't fear. I fear the dead king and this rider from my dream.

Eolair: If orcs have followed us, they can lurk in the forest.

Ninias: If orcs had followed us, we would be slain. Aragorn is right. Extremely bad things wander through the night.

Eobhan: When the moon rises, the orcs will not dare to come.

Ninias: We should maybe light a great fire.

Eolair: If the orcs see this fire. . .

Ninias: Be silent!

16.2 GRAMMAR

16.2.1 Wishes

In order to express a wish in Sindarin there are a few possibilities. First, there are the verbs **íra-** and **aníra-** (to wish, to desire). Both can be used to express wishes:

Íron vagol. (I wish a sword.)

Aníron gen cened. (I desire to see you.)

The second possibility involves the imperative form of 'to be', **no**, which presumably can also act as an optative particle denoting some sentence as a wish:

No lagor i roch lîn. (Be swift thy horse.)

No annog nin gram. (May you give me cake.)

One might think of translating the second example as 'I would like to have some cake.' in English.

It is also possible that the modal particle **aen**, which normally seems to be used for subjunctive expressions and is discussed later in this section acts as an optative particle when placed at the beginning of a sentence:

Aen lagor i roch lîn. (May your horse be swift.)

The last possibility is to use the imperative in the 3rd person, i.e. not referring to the person addressed.

Tolo i laer! (The summer shall come!)

16.2.2 Obligations

To express moral obligations or a desired outcome of an action, presumably the Sindarin future is used:

Mudathog! (You shall work hard!)

Mae vaethathalir! (Ye shall fight well!)

Alternatively, one could make use of **no** again:

No ce tiriél. (You should be watchful!; lit. 'Be it [that] you are watchful!')

No tiriél! (Be watchful!)

Or, **aen** could be used:

Aen ce tiriél. (May you [be] watchful!)

16.2.3 Necessities

To express the idea that something is necessary or that someone must do something one uses the impersonal verb **boe** (it is necessary) in Sindarin. The label 'impersonal' means here that the English 'it' does not need to appear in the Sindarin sentence: **boe** literally means 'is necessary', but it cannot have a subject (there is no way of constructing a similar expression in English, but Latin knows a similar phrase in 'necesse est'). In such a sentence, the one who must do something is placed in dative (using **an**). Alternatively, it might be permissible to fill in a 'that' in the English translation.

Boe tired i dawar. (One must watch the forest.)

Boe lostad enni. (I must sleep; lit. 'It is necessary for me to sleep.')

Boe an Aragorn tired i dawar. (Aragorn has to watch the forest.)

Boe im lostol. (I have to sleep. lit. 'It is necessary [that] I [am] sleeping.')

Boe 'ni minn tiriél. (The men have to be watchful.)

If something is not necessary, it is probably expressed with a negated form of **boe**. Note that this comes out as **ú-moe** rather than *ú-voe*:

ú-moe tired i dawar. (It's unnecessary to watch the forest.)

Hi ú-moe maethad enni. (I don't have to fight now.)

16.2.4 Subjunctive expressions - general remarks

The use of subjunctive (i.e. contrary to fact) statements is discussed controversially and there are those who do not believe that the following rules have to do with subjunctive at all. Nevertheless, there are good arguments for the following position. Since subjunctive expressions are an important pattern of speech, they are presented here in spite of ongoing discussions and the reader is encouraged to check the evidence himself.

Presumably, there is a modal particle **aen** in Sindarin expressing uncertainty about a statement. There is also some evidence for the existence of a second particle, **ge**, expressing a lesser degree of uncertainty. According to context, this may be translated as a subjunctive or an uncertain statement in English.

16.2.5 *Subjunctive expressions in present tense*

One forms subjunctive expressions by appending **aen** or **ge** to the sentence. Roughly speaking, it is probably often preferable to translate **aen** as 'maybe' in all sentences not starting with **ae** (if) whereas one may form subjunctive expressions (i.e. describe fictional situations) for all sentences starting with 'if'. However, the following involves a good deal of speculation and the reader is encouraged to check the evidence himself before using these constructions:

cenin (I see) → hon cenin aen (maybe I see him)

but also

hon cenin ge (I may see him)

hon cenin aen (I might see him)

But:

Ae cenin orch, nerin.

(If I see an orc, I run.)

Ae cenin orch aen, nerin.

(If I saw an orc, I would run.)

In the second example, there is not much use in a translation of **aen** as 'maybe'. If the first half of an expression is subjunctive already, it is presumably unnecessary to repeat **aen** in the second half.

Maybe one can also alter the meaning by using **aen** in the second half of the expression (once again, this is a good deal of speculation):

Ae tól, hon cenin aen. (If he comes, I see him maybe.) but:

Ae tól aen, hon cenin. (If he came, I would see him.)

16.2.6 *Subjunctive expressions in future tense*

Future situations are a priori undetermined — they have not yet happened after all. When translating, **aen** in a sentence involving the future tense would presumably translate 'maybe' if one deals with a true future expression whereas one forms again subjunctive expressions if a wish or an obligation is expressed:

Beriathon Edoras. (I shall defend Edoras.)

Beriathon aen Edoras. (I should defend Edoras.)

But:

Padathon ned laer na Imladris.

(In summer I will go to Rivendell.)

Padathon aen ned laer na Imladris.

(Maybe in summer I will go to Rivendell.)

16.2.7 *Subjunctive expressions in past tense*

There is little value in translating **aen** as 'maybe' in expressions in past tense — the past has happened and things are determined. Therefore, it is probably only useful to express the wish that a past situation had been different:

Hon egennin aen. (I would have seen him.)

Ae egennin i orch aen, onuren.

(If I would have seen the orc, I would have run.)

For the second sentence, one might also think of using the participle (although this is rather speculative)

Ae ni cíniel i orch aen, onuren.

(If I had seen the orc, I would have run.)

16.3 VOCABULARY

Sindarin	English
bertha-	to dare
boe	it is necessary
cram	cake
dínen	silent
eria-	to rise
ir	when
*íra-	to wish
úmarth	doom

16.4 CONVERSATION - LETTERS

Like in English, a letter in Sindarin might be a formal or an informal message. You should choose the style of the letter accordingly.

You might think of starting a letter to your friends like

Arwen vail. . . (Dear Arwen,) or
Mellon voron. . . (Faithful friend,)

Continue writing your message and at the end, you might add

Suil, N.N. (Greetings, N.N.) or
Gen suila N.N. (N.N. greets you)

However, if you would like to write a formal letter, you should think of using the formal 2nd person pronouns and pronominal endings in **-I** first instead of the informal **-g**. If you are going to be very formal, do not use 2nd person forms at all and address the recipient throughout the whole letter in the 3rd person or using his name.

Start the letter by stating your name and all your titles:

Aragorn Arathornion Edhelharn, aran Gondor ar hîr i mbair annui
(Aragorn son of Arathorn the Elfstone, king of Gondor and lord of the western lands)

For ordinary people, this might get a little shorter

Gwendolyn Súliell, meldis e-lam edhellen
(Gwendolyn Winddaughter, friend of the Elvish language)

Continue the opening paragraph of your letter by using phrases like

aníra suilannad. . . (desires to send greeting to. . .)

and continue with the name(s) of the recipient(s). As soon as you have mentioned your name in such a formal letter, continue speaking of yourself in 3rd person. Hence, if you would like to know when the other will come and see you, you have to write something like

íra istad ir ho telitha (desires to know when he will come)

or, somewhat less formal

íra istad ir le telitha (desires to know when thou wilt come)

Close your letter with a phrase like

A Pherhael ar am Meril suilad uin aran o Minas Tirith nelchaenen uin Echuir
(To Sam and Rose the greeting of the king of Minas Tirith on the 31. of spring)

Man sâd i harch?

Ned aur aphadol ail. Módiel lim in edhil ah in edain adreviar. Írâr hi hired i harch, dan i aur bân róniel darthar. Anírar heniad amman ú-radar.

Eolair drenar:

Eolair: I harch deliannen aen. Pedir i dûr e-harch pôl gwerio i chin vîn. ú-agorenc naid tangadad han, dan mí englenniell aen.

Ninias: Ha tîr. I naid hin ú-chóniel reniassem. Oneg nangweth idhren.

Aragorn: Anwenc os sarch? Man cerithanc?

Ninias: Awen naw. Boe padad nan had hen ias ú-aníranc padad. ú-vorathanc aen i chin vîn dan i nguir vîn. Ae cerinc i nad hen, hirithanc i harch.

Aragorn: Ma.

Where is the grave?

On the next morning it is raining. Having eaten swiftly, the elves and the men wander again. They wish to find the grave now, but having strayed all morning they rest. They want to understand why they don't find the way. Eolair tells:

Eolair: Maybe the grave is hidden. They say the power of the grave can deceive our eyes. We have not done anything to confirm it, but we might have come close already.

Ninias: It is true. We strayed, not having understood these things. You have given a wise answer.

Aragorn: We went away from the grave? What shall we do?

Ninias: I had an idea. We must go to the place where we do not want to go. We should not trust our eyes but our hearts. If we do this, we will find the grave.

Aragorn: Well.

17.2 GRAMMAR

17.2.1 Irregular perfect active participle for A-verbs

Usually, the conjugation of A-verbs is quite free of complications, the only real difficulty is the i-affection when forming the perfect active participle by appending the ending **-iel**. However, for A-verbs ending in **-ia**, this leads to a lengthening of the stem vowel, and this in turn may imply that an original archaic stem vowel (which is not visible in the other forms of the verb) is restored. Since one cannot tell this from the normal stem of the verb, the group of verbs exhibiting this special property have to be memorized:

beria- (protect) → bóriel (having protected)
 egledhia- (to go to exile) → eglídhíel (having gone to exile)
 gweria- (to betray) → gwóriel (having betrayed)
 henia- (to understand) → hóniel (having understood)
 pelia- (to spread) → póliel (having spread)
 penia- (to fix) → póniel (having fixed)
 renia- (to stray) → róniel (having strayed)
 revia- (to fly, to sail, to wander) → róviel (having sailed)
 seidia- (to lay aside) → sódiel (having laid aside)
 telia- (to play) → tóliel (having played)
 egeria- (to praise) → aglóriel (having praised)
 delia- (to hide) → dúliel (having hidden)
 elia- (to rain) → úliel (having rained)

eria- (to rise) → úriel (having risen)
heria- (to begin suddenly) → húriel (having begun)

17.2.2 Irregular past for I-verbs

A small group of I-verbs changes the stem vowel when one forms the past tense. This, again, is caused by the history of their development and these verbs must be memorized separately:

nod- (to tie) → ununt (he tied), nunnen (tied), núdiel (having tied)
tog- (to bring) → udunc (he brought), tungen (brought), túgiel (having brought)

If pronominal endings are attached to these past tense forms, the **-u-** in these verbs is presumably shifted into **-y-**:

ynynnin (I tied), ynynnig (you tied), ynynníl (thou tiedest), ununt (he tied)
ynynnim (we tied), ynynninc (we tied), ynynnigir (you tied), ynynnílir (ye tied), ynynnir (they tied)

17.2.3 Irregular A-verb past tenses

For a few A-verbs, the past tense is formed by strengthening of the stem vowel as for a lot of basic verbs. In any case, for those verbs past tense, perfect active participle and perfect passive participle are irregular. This can apply to both A- and I-verbs, although sometimes an alternative, regular past tense formation exists:

anna- (to give) → aun (he gave), onen (given), óniel (having given)
delia- (to conceal) → daul (he concealed), dolen (concealed), dúliel (having concealed)
elia- (to rain) → aul (it rained), úliel (having rained)
suilanna- (to give greeting) → suilon (he gave greeting), suilóniel (having given greeting)

Unlike in the usual past tense formation, those verbs are presumably conjugated with the connecting vowel **-e-** in past tense. The diphthong **-au-** is contracted to **-o-** if the word has more than one syllable:

onen (I gave), oneg (you gave), onel (thou gavest), aun (he gave)
onem (we gave), onenc (we gave), onegir (you gave), onelir (ye gave), oner (they gave)

For some verbs, strangely contracted forms may appear:

egledhia- (to go to exile) → egledhas/eglant (he went to exile), eglídhíel (having gone to exile)
ista- (to have knowledge) → istas/sint (he had knowledge), ístiel (having had knowledge)

17.2.4 Truly irregular verbs

There are also some verbs which do not really seem to fit in a particular scheme. Most of the time this concerns the past tense. In many cases the forms are not actually irregular, but the phonology (especially the augment) acts in strange ways, or verbs which would seem to be A-verbs are actually primary verbs where the final **-a** is part of the stem. A detailed discussion is somewhat beyond the scope of this course, however.

gala- (to grow) → aul (grew), olen (grown), góliel (having grown)
 sav- (to have) → aw (had), awen (had), sóviel (having had)
 gwa- (to go) → awn, anu (went), anwen (gone), gwóiel (having gone)
 carfa- (to talk) → agarfant, agramp (talked), crammen (talked), carfiel (having talked)

We don't know much about other irregular tenses, but judging from a Quenya example, one should not be overly surprised to see
 ista- (to have knowledge) → sitha (will have knowledge)

17.2.5 *I-affection for prefixes*

The role of prefixes in Sindarin is not completely clear, but it seems that they can occur in two types of situations: First, prepositions in English might appear as prefixes on the verb instead of being prepositions in Sindarin. We introduced some of these prefixes in lesson 7. Second, prefixes can be used for the derivation of verbs from primitive stems. The difference between these two situations is that a verb that takes a prefix instead of a preposition being used elsewhere would regularly appear without this prefix whereas a verb derived from a primitive stem with the help of a prefix could not appear without this prefix.

Presumably, the distinction between prefixes which are seen as a separate entity and prefixes being part of a word becomes important once these verbs are subject to i-affection (i.e. for the perfect active participle).

The guideline seems to be that the prefix is subject to i-affection if it cannot ordinarily be separated from the word, however the prefix seems to be unaffected if it is recognized as separate entity which can be removed from the word, or if its nature is somehow evident. Though this is a far shot in speculation, we might imagine that a prefix even appears in both roles:

govedi (to go together), prefix on the verb instead of preposition
 gevedi (to meet), derived from primitive stem

Note that the presence of a prefix prohibits an augment in past tense. For other verbs with prefixes, the following forms seem most likely:

govad-: gevedi (to meet), govad (he meets), with endings gevedi-:
 gevedin (I meet), govant (he met) with endings gevenni-:
 gevennin (I met), geveditha (he will meet), govado (meet!),
 govadel (meeting), govódiel (having met), govannen (pl. gevennin)
 (met), govaded ([the] meeting)

gonathra-: gonathro (to entangle), gonathra (he entangles),
 gonathrant (he entangled) with endings: gonathranne-:
 gonathrannen (I entangled), gonathratha (he will entangle),
 gonathro (entangle!), gonathrol (entangling),
 genethriel (having entangled), gonathrannen (pl. genethrennin)
 (entangled), gonathrad ([the] entangling)

gonod-, genedi (to count), gonod (he counts) with endings genedi-:
 genedin (I count), gonont (he counted) with endings genenni-:
 genennin (I counted), geneditha (he will count), gonodo (count!),
 gonodel (counting) gonúdiel (having counted), gononnen (pl. genennin) (counted),
 gonoded ([the] counting)

genedia-: genedio (to reckon), genedia (he reckons), genediant (he reckoned)
 with endings genedianne-: genediannen (I reckoned),
 genediatha (he will reckon), genedio (reckon!), genediol (reckoning),
 gonúdiel (having reckoned), genediannen (pl. genediennin) (reckoned),
 genediad ([the] reckoning)

adertha-: adertho (to reunite), adertha (he reunites),
 aderthant (he reunited) with endings aderthanne-:
 aderthannen (I reunited), aderthatha (he will reunite),
 adertho (reunite!), aderthol (reuniting), aderthiel (having reunited),
 aderthannen (pl. aderthennin) (reunited), aderthad ([the] reuniting)

anglenna-: anglenno (to approach), anglenna (he approaches),
 anglennant (he approached) with endings anglenne-: anglennen (I approached),
 anglennatha (he will approach), anglenno (approach!),
 anglennol (approaching), anglenniel (having approached),
 anglennen (pl. anglennin) (approached), anglennad ([the] approaching)

aníra-: aníro (to wish), aníra (he wishes), anirant (he wished) with
 endings aniranne-: aniriannen (I wished), aníratha (he will wish),
 aníro (wish!), anírol (wishing) aníriel (having wished),
 anirnen (pl. anirnin) (wished) anírad ([the] wishing)

osgar-: esgeri (to amputate), osgar (he amputates) with endings esgeri-:
 esgerin (I amputate), osgor (he amputated) with endings: esgeri-:
 esgerin (I amputated), esgeritha (he will amputate), osgaro (amputate!),
 osgarel (amputating), osgóriel (having amputated), osgarnen (pl. esgernin)
 (amputated), osgared ([the] amputating)

17.3 VOCABULARY

Sindarin	English	Sindarin	English
adertha-	to reunite	gweria-	to betray
aur	day, morning	hen	eye
bora-	to trust	henia-	to understand
car-	to make, to do	mad-	to eat
carfa-	to talk	nangweth	answer (mutated form)
danna-	to fall	nod-	to tie
egleria-	to praise	osgar-	to amputate
elia-	to rain	pelia-	to spread
gala-	to grow	penia-	to fix
genedia-	to reckon	rad-	to find a way
gonathra-	to entangle	renia-	to stray
gonod-	to count	seidia-	to cast aside
gûr	counsel	telia-	to play
gwa-	to go		

17.4 CONVEYING EMPHASIS — WORD ORDER

The relatively small amount of available words (~ 1500) in Sindarin poses a problem if one wants to convey different nuances of meaning since it is often impossible to choose a

different word for the same thing (as it would be in English — compare e.g. the different shades of 'instruction', 'order' and 'command'). However, there seem to be some possibilities to put emphasis to some part of an expression even in Sindarin by changing the usual word order.

To a certain degree, the following rules are speculation based on the conjecture that emphasis is put on the first part of the sentence (which is true for many languages including English — compare 'I go to Rivendell.' with 'To Rivendell I go (and not to Moria)').

17.4.1 *Standard word order*

The usual word order follows the SVO rule, i.e. the subject is first, then the verb and the object follows the verb. However, if the verb carries a pronominal ending, the subject is already part of the verb and therefore the word order in such sentences can be reduced to VO.

Aragorn gên venn. (Aragorn sees a man.)
Mabon gû. (I seize a bow.)

When multiple objects are present, direct objects (without preposition) come before indirect objects (with preposition):

Cenin venn nef i hirion. (I see a man on this side of the river.)

When there's more than one direct object, usually one of them is in dative and the other in accusative. In this case, accusative objects precede dative objects. This is different from the word order in English in such a case. The order of indirect objects among themselves is arbitrary:

Ónen estel in edain. (I gave the people hope.)
Udulen ab Legolas na Imladris. (I came after Legolas to Rivendell.)
Udulen na Imladris ab Legolas. (I came to Rivendell after Legolas.)

Deviating from the above rule, pronouns used as objects may appear before the verb (and possibly come also before an accusative object if they are in dative in order to avoid confusion with possessives):

Hon cenin. (I see him.)
Legolas hon cên. (Legolas sees him.)
Anna nin i ylf. (He gives me the cup.) but:
Anna i ylf Aragorn. (He gives Aragorn the cup.)

However, pronouns which are formed as compounds of a preposition and a pronoun (see lesson 19) are technically indirect objects and can be moved to the rear of the sentence:

Anna i ylf enni. (He gives the cup to me.)
Hebin i vagol anim. (I keep the sword for myself.)

17.4.2 *The verb in front position*

If the subject is given as an independent word (and hence is not part of the verb) it is possible to move the verb to the beginning of the sentence (VSO order). In this case, the action described by the verb is emphasized.

In present tense, this might be used to express a general truth (in contrast to an ongoing action), however there might also be a distinct tense for the same function and the following examples are a far shot in speculation:

Tôl acharn. (Vengeance comes; i.e. maybe not now, but eventually)

Acharn dôl. (Vengeance is coming; i.e. right now)

Pêd Aragorn edhellen. (Aragorn speaks Elvish; i.e. he is able to speak it)

Aragorn bêd edhellen. (Aragorn is speaking Elvish; i.e. right now)

In past tense, the expression becomes very formal and possibly a bit archaic:

Egent Aragorn Legolas. (It saw Aragorn Legolas.) or:

Aragorn egent Legolas. (Aragorn saw Legolas.)

Aragorn adhanc i orch. (Aragorn slew the orc.) or:

Adhanc Aragorn i orch. (Aragorn did truly slay the orc.)

Maybe emphasizing the action can also be used to draw a distinction between expected and unexpected events:

Udul Arwen. (Arwen has [surprisingly] come.)

Arwen udul. (Arwen came.)

In future tense, putting emphasis on the action might be used to express the degree of certainty that the speaker assumes for the event he's describing:

Telitha lû ammaer. (It will come a very good time; i.e. convinced)

Lû ammaer telitha. (A very good time will come; i.e. doubtful)

17.4.3 Indirect objects in front position

A direct object can in general not be placed before the subject of the sentence because the grammatical structure of the expression would then become ambiguous. Consider for example *i venn cên Aragorn* with the intended meaning 'Aragorn sees the man.'). Here, the missing mutation of the verb might provide an indirect clue that the normal word order is broken, but in *i venn veleg cên Aragorn* even this distinction is lost. However, an indirect object can always be identified and hence it can be moved to the front position for emphasis:

Na Imladris revion. (To Rivendell I wander; i.e. not somewhere else)

Ab Elrond pedin. (After Elrond I speak; i.e. not after someone else)

Such expressions are possibly translated best by keeping the abnormal word order in English also.

I harch

Nan meth hirir i harch ned uial. Ha ereb na dalath vrand a sarnui. In ndaen enan eneg edain caedar ennas min mbyth. I 'waew ring. Foen dhuir telir o ndûn. In edhil carfar.

Eolair: I had hen barad.

Eobhan: Maer darthad aen atham minnad.

Aragorn: ú-ammaer. I fuin delitha hi. Im ú-dharthatha an i noll.

Ninias: Guldur si. Dan tûr in edhelath beriatha ven.

Aragorn: Bertho!

Vi lîr edhil ah edain badar nan harch. Ha haudh dofn na fen dithen. I fen hollen. Ninias belia idh rainc in a pêd bith ioer. I fen edra.

The grave

At the end they find the grave at twilight. It is isolated on a high and stony plain. The corpses of six men lie there in puddles. The wind is cold. Dark clouds come from the west. The elves talk.

Eolair: This place is doomed.

Eobhan: Maybe it is better to wait than to enter.

Aragorn: It isn't very good. The night is now coming. I will not wait for the darkness.

Ninias: Dark sorcery is here. But the might of the elven-folk will protect us.

Aragorn: Dare it!

In a row elves and men go towards the grave. It is a low mound with a small opening. The doorway is closed. Ninias spreads his arms and speaks ancient words. The door is opening.

18.2 GRAMMAR

18.2.1 Archaic nasalized stops

Some words beginning with the consonants **d-**, **b-** and **g-** show unexpected behaviour when they are subject to mutations. The reason for this is that there are two ways how a noun could have evolved towards these initial consonants.

For example, most words beginning with **d-** are derived from primitive elvish stems which also begin with **D-**, such as **dartha-** (wait) from primitive **DAR**. Those words show the mutation pattern we have discussed so far.

However, there is also a second group with primitive stems beginning with the nasalized stops **ND-**, **MB-** and **ÑG-**. Those stems also have evolved into the initial consonants **d-**, **b-** and **g-**, an example being **dagor** (battle) from primitive **NDAK**.

Unmutated, there is no way to distinguish these two groups of words, however, as soon as they are mutated, the original initial nasal is often restored and the mutation pattern looks different. Since there's no rule to recognize these words, they have to be memorized.

18.2.2 Lenition

Presumably, lenition causes archaic **nd-** to become **n-**, **mb-** to become **m-** and **ñg-** to become **ñ-**, the latter however is usually written as **ng-**. However, when writing in tengwar, this **ng-** is written as nwalme ᚱᚾ , not ᚱᚾᚱ .

dagor (battle) → i nagor (the battle)
 bâr (home) → i mâr (the home)
 gannel (harp) → i ngannel (the harp)

18.2.3 Nasal mutation

Nasal mutation restores the original sounds completely, hence words of the special case class beginning with **d-** are restored to **nd-**, those with **b-** to **mb-** and those with **g-** to **ng-**. However, again one has to pay attention: If not in tengwar, the combination **i ñ-** is commonly written as **in g-**, hence **in gennil** instead of **i ñgennil** (the harps).

dagor (battle) → an ndagor (for a battle)
 dagor (battle) → i ndeigor (the battles)
 bâr (home) → am mbâr (for a home)
 bâr (home) → i mbair (the homes)
 gannel (harp) → an gannel (for a harp)
 gannel (harp) → in gennil (the harps)

18.2.4 Mixed mutation

As far as special case mutations are concerned, mixed mutation acts exactly like nasal mutation, hence

dagor (battle) → nan ndagor (to the battle)
 bâr (home) → nan mbâr (to the home)
 gannel (harp) → nan gannel (to the harp)

18.2.5 Stop mutation

Stop mutation also restores the complete original consonant group, again one has to pay attention how to write things: When one does not write tengwar, **e ñg-** is presumably rather written as **en g-**:

dagor (battle) → e ndagor (out of a battle)
 bâr (home) → e mbâr (out of a home)
 gannel (harp) → en gannel (out of a harp)

The latter combination is prone to be confused with the genitive, the reader has to pay attention to the context.

18.2.6 Liquid mutation

The liquid mutation does not affect the special cases:

dagor (battle) → or dagor (above a battle)
 bâr (home) → or bâr (above a home)
 gannel (harp) → or gannel (above a harp)

18.2.7 List of the special cases

With the original archaic consonant group **nd-** one finds:

daen (corpse) → i naen (the corpse)
 dangen (slain) → i nangen (the slain one)
 dagor (battle) → i nagor (the battle)
 daug (orc-warrior) → i naug (the orc-warrior)

dam (hammer) → i nam (the hammer)
 damma- (to hammer) → i namma (... who hammers)

dôl (head) → i nôl (the head)
 dolt (knob) → i nolt (the knob)

dûn (west) → i nûn (the west)
 Dân (Nandorin elf) → i Nân (the Nandorin elf)
 dangweth (answer) → i nangweth (the answer)
 daer (bridegroom) → i naer (the bridegroom)
 dess (young woman) → i ness (the young woman)
 dôr (land) → i nôr (the land)
 dortha- (to live) → i northa (... who lives)
 doll (dark) → i noll (the dark)

With archaic **mb-**:

bachor (pedlar) → i machor (the pedlar)
 bach (article (for exchange)) → i mach (the article)

barad (doomed) → i marad (the doomed)
 bartha- (to doom) → i martha (... that dooms)

bast (bread) → i mast (the bread)
 basgorn (loaf) → i masgorn (the loaf)

band (prison) → i mand (the prison)
 baug (cruel) → i maug (the cruel)
 baugla- (to oppress) → i maugla (... who oppresses)
 bauglir (tyrant) → i mauglir (the tyrant)
 baur (need) → i maur (the need)

bereth (feast) → i mereth (the feast)¹

bâr (home) → i mâr (the home)
 both (puddle) → i moth (the puddle)
 bund (nose) → i mund (the nose)

Finally, the words with archaic **ñg-**:

gannel (harp) → i ngannel (the harp)
 ganna- (to play harp) → i nganna (... who plays harp)

garaf (wolf) → i ngaraf (the wolf)
 gaur (werewolf) → i ngaur (the werewolf)
 gawad (howling) → i ngawad (the howling)

golu (lore) → i ngolu (the lore)
 golwen (wise) → i ngolwen (the wise)

¹There is also a 'normal' form mereth → i vereth

goll (wise) → i ngoll (the wise)
 gollor (mage) → i ngollor (the mage)
 Golodh (Noldo) → i Ngolodh (the Noldo)
 gûl (magic) → i ngûl (the magic)
 Golovir (Silmaril) → i Ngolovir (the Silmaril)

gûr (death) → i ngûr (the death)
 goroth (horror) → i ngoroth (the horror)

18.2.8 Analogical use

Like other historically correct but complicated forms, the special case mutations seem to become more and more forgotten in 3rd age Sindarin. Instead, they are replaced by the normal pattern of mutations as if the words had not originated from a different root. This is not only reflected in names like **Fanuidhol** (Cloudyhead) but also in normal use of the language, especially mannish use:

Penim vast. (We lack bread.)
 Adhanc i vauglir. (He slew the tyrant.)

18.3 VOCABULARY

Sindarin	English	Sindarin	English
bach	article (for trade)	dofn	low
bachor	pedlar	doll	dark
band	prison	dolt	round knob
barad	doomed	dôr	land
bartha-	to doom	dûn	west
bast	bread	edra-	to open
basgorn	loaf of bread	ereb	isolated, alone
baug	cruel, tyrannic	faun	cloud
baugla-	to oppress	gannel	harp
bauglir	tyrant	ganna-	to play harp
baur	need	garaf	wolf
bereth	feast	gaur	werewolf
both	puddle	gawad	howling
brand	high	goll	wise
bund	nose	gollor	mage
*caeda-	to lie (down)	golû	lore
daen	corpse	golwen	wise
daer	bridegroom	goroth	horror
dangweth	answer	gûl	magic
dam	hammer	guldur	dark sorcery
damma-	to hammer	taur	high, mighty, vast
daug	orc-warrior	tithen	small
dess	yound woman	uial	twilight

18.4 EXPRESSIONS — 'ALL' AND EXPLICIT PRONOUNS

18.4.1 *The use of 'all'*

In Sindarin, there are two ways of expressing 'all': One is the adjective **pan** (all), the other is the class plural **-(i)ath**. We can only speculate at a difference, but taking 'class plural' literally, this implies that the speaker wants to denote all of a class without any exception.

The class might be very limited, like

sellath en aran (all daughters of the king)

or very large, like

elenath (all stars, the night sky)

presumably the crucial point is that a speaker using class plural does not want to make exceptions. Therefore, phrases like

Lassath danner. (All leaves are fallen.)

Mellonath nin awarthanner. (All friends have forsaken me.)

sound rather hopeless, because the speaker seems to indicate that there's no exception.

This would lead to the conjecture that **pan** is rather used in the sense 'all here'. For example, an elf who wanders in a mountain forest in fall, but who knows that down in the valley the leaves are still green would rather use **pan** in the following

Laiss bain danner. (All leaves are fallen.)

indicating that he knows of (possible) exceptions. This scenario is also confirmed in Aragorn's letter to Sam, where he wishes to send greetings to 'all his friends', using **pan** — it is hardly conceivable that Aragorn would not have any friends in Gondor — he simply wants to express 'all friends in the Shire'.

18.4.2 *The use of pronouns in nominative*

Usually, pronouns in nominative are not used as long as a sentence contains a verb, because the nominative can be expressed in the verbal ending. If they are however written, this puts emphasis on the pronoun (but the pronominal ending of the verb cannot be used in this case). Typically, this is done to express the contrast to someone else:

Pelig reviad na Imladris. Im dartha.

(You can go to Rivendell. I stay.)

In the translation, the emphasis can be expressed by phrases like 'but I', 'however, I' and so on.

Anírog maethad, im ú-aníra.

(You want to fight, however I don't.)

Sometimes, the nominative pronoun is just used to emphasize the own involvement:

Im Narvi hain echant. (I, Narvi made them.)²

²Note that in a very late concept, Tolkien saw **im** as reflexive element, i.e. 'Narvi made it himself.'

Dagor dan i morchaint

Adel i fen, aglonn dhem tóg dadbenn. In edhil narthanner ylf, dan cenir fae. I aglonn taen. Nan meth telir na ham veleg nuin haudh. Bragol thiar gaint vyrn o min bain ah anglennar.

Eolair: No tiriel! Ninias, anno i galadag enni!

Ninias: Baw. Ammaer ae hebin i galad anim!

Aragorn: Maglan hain ú-charna.

Ninias: Morchaint, lasto bethan veleg! Drego i galad!

Gwaew vragol luithia i 'aladath dîn ar Aragorn ereb mi dhúath. Hól hent îr ar lathrada. ú-lasta naid dan nosta ast barch ah iaur mi 'welu. Bragol matha gam ring mabad nan ranc îr a magol îr drava nan gant. A hi han harna. Nalla: 'Ae ú-genigir peligir hain harnad!'

Fight against the shadows

Behind the doorway, a gloomy passage leads downward. The elves light torches, but they see poorly. The passage is long. At the end they come to a great hall below the mound. Suddenly dark shapes appear from all directions and approach.

Eolair: Be watchful! Ninias, give me your light!

Ninias: No! It is better if I keep the light myself!

Aragorn: My sword doesn't hurt them!

Ninias: Shadows, hear my mighty word! Flee the light!

A sudden wind quenches all their lights and Aragorn is alone in the darkness. He closes his eyes and listens. He does not hear a thing, but he smells dry and old dust in the air. Suddenly he feels a cold hand reach for his arm and his sword hews at the shape. And now he wounds it. He cries: 'If you don't see them, you can wound them!'

19.2 GRAMMAR

19.2.1 Pronouns in dative

For all we know, it is entirely permissible to express dative in Sindarin exactly like accusative as a direct object. Nevertheless, objects in dative, regardless if nouns or pronouns, seem to be preferably expressed as indirect objects with the case marker **an** (for).

If the indirect object is a pronoun, this case marker forms a compound with the pronoun. We know two of these forms, **ammen** (for us) and **enni** (me), indicating that nasal mutation and i-affection are both carried out in the formation of these pronouns.

The following pronouns can be reconstructed:

Object	Singular	Plural
1. Person	enni (me)	ammen (us)
2. Person (formal)	le (thee)	le (you)
2. Person	*achen (you)	*achen (you)
3. Person (male)	*asson (him)	*assyn (them)
3. Person (female)	*assen (her)	*essin (them)
3. Person (things)	*assan (it)	*essain (them)
3. Person (reflexive)	*enin (him-, her-, itself)	*enin (themselves)

Contrary to expectation, to express the 2nd person formal, the form **le** seems to be preferred.

These pronouns can now be written instead of a direct object in dative (not in accusative):

Anno nin i vagol! (Give me the sword!)

or

Anno i vagol enni! (Give the sword to me!)

(Presumably, the normal order with accusative object preceding dative object *Anno i vagol nin!* in the first example is not favoured because this is easy to confuse with *Anno i vagol nín!* if the speaker is not careful. The use of **enni** avoids this problem.)

The reflexive forms might again be used if the subject of the sentence is in the 3rd person and identical with pronoun:

Maba vagol enin. (He seizes a sword for himself.)

19.2.2 Pronouns in emphasized/reflexive dative

Apart from the indirect object pronouns discussed above, a further form **anim** is known which is translated by the somewhat stronger expression 'for myself'. Since no i-affection is visible here, this indicates that the two parts are simply written next to each other, presumably without mutation. However, it is entirely possible that one would see a different construction principle based on emphasized pronouns and reflexive use:

Under this assumption, we may also form **anech** 'for yourself' and **anest** 'for him/her/itself' and maybe reflexive **anin** 'for him/her/itself'.

These forms would then be used similar to the indirect object pronouns, although they carry more emphasis:

Hêb i lembais anin. (He keeps the waybread for himself.)

Annon vagol anest. (I give [him] a sword for himself;
i.e. not to give it away.)

ú-chebin estel anim. (I do not keep hope for myself.)

19.2.3 Possessive endings

Apart from possessive adjectives, there is also a certain class of endings in Sindarin which can be used to indicate possession of something. We know two examples of those, **guren** (my heart) and **lammen** (my tongue). Tempting as it may be to assume that the relevant ending is **-en**, the form **lammen** instead of *lamen* suggests a different scenario:

Presumably, we see the ending **-n** (possible also **-nV** with a lost final vowel) appended to the archaic form **lambê** which undergoes several phonetic shifts to end in **lammen**. This means that the vowel preceding the ending is only accidentally in both attested examples **-e-** and would in general be the archaic final vowel of the word, which is normally lost in Sindarin but restored by the ending (this is in complete analogy to possessive endings in Quenya).

This, unfortunately, implies that it is impossible to form the correct possessive without knowing the archaic form (for which a Common Eldarin or maybe a Quenya wordlist might be useful). To actually do this is beyond the scope of this course, we just give some examples below.

Possessor	Singular	Plural
1. Person	-n (my)	-m(ir)/*-nc (our)
2. Pers. (formal)	-l (thy)	-lir (thy)
2. Person	-g (your)	-gir (your)
3. Person	-d (his, her, its)	-nt (their)

Note that the 3rd person looks somewhat unexpected¹.

Gûren bêd enni. (My heart tells me.) ('óre' in Quenya)
 Anno veiglant essain. (Give their swords to them.) ('makla' in Old Sindarin)
 Lasto bethan. (Hear my word!) ('quetta' in Quenya)
 Sen ostom. (This is our fortress.) ('osto' in Quenya)
 Denethor ederin. (Denethor is my father.) ('atar' in Quenya)
 Denethor adarem. (Denethor is our father.) ('atar' in Quenya)

It is very likely that these endings are not used in everyday conversation but only survive in some phrases. Note also that the possessive of **magol** would be appended to the original form **magla** and hence suppress the additionally vocalized **-o-**.

19.2.4 Irregular Plurals

There are some nouns with an extremely irregular plural formation which do not fall in any class discussed so far. These exceptions are:

fela (cave) → fili (caves)
 thela (spearpoint) → thili (spearpoints)
 thala (strong) → theili
 tara (tough) → teiri

19.3 VOCABULARY

Sindarin	English
aglonn	small passage
ast	dust
cam	hand
dúath	darkness
*fae	badly
fela	cave
gwelu	air (the element)
luithia-	to quench
men	road, way
morchant	shadow
tara	stiff, tough
thela	spearpoint
thala	strong
thia-	to appear
ylf	torch

¹This may be just a different concept by Tolkien, but it could also be that some degree of analogical levelling leading to the usual pronominal endings did not take place for the possessives.

19.4 TRANSLATIONS INTO SINDARIN — REMARKS

The translation of arbitrary texts into Sindarin, and in especial the writing of texts in Sindarin is much more difficult than translations from Sindarin. Therefore, we start discussing this topic only now.

The main reason for this difficulty is, that apart from the usual translation problems such as the correct choice of mutation, plural formation and so on, there is a very specific problem: lack of vocabulary. There are about 1500 words attested in Sindarin, this is obviously enough to write some text and do conversation, but this number is by far too small to translate any given text (a good dictionary of a foreign language would have about 50.000 entries, a specialized dictionary might easily contain some 300.000, just to give an example).

19.4.1 *Recognize limits*

Although many students of Sindarin are not aware of this, the first step of any translation into Sindarin is to know what can be translated and what cannot. Sindarin was written as the language of the elves in Middle-Earth, hence it mainly describes things in Middle-Earth and the more heroic activities of the elves. Therefore, songs and stories about elves are easily written. However, there is almost nothing in the vocabulary describing everyday activities of the elves like doing laundry or cooking (it goes without saying that Sindarin does not contain any words of modern life such as 'computer' or 'car').

Many words can be paraphrased, but these constructions tend to become lengthy and cumbersome, and a potential reader will most likely not recognize what the writer wishes to express. Therefore, if it turns out that there is no good way of translating a particular sentence into Sindarin, just plainly don't do it. The outcome will be ugly and not worth the effort (and no-one really *needs* to communicate in Sindarin nowadays, although looking through the typical forum post starting with 'Urgent' and 'I desperately need the translation of...' one might think otherwise...).

19.4.2 *Don't translate words but the sentence*

Please do memorize this rule: It makes translations so much easier for two reasons:

First, it may be that a word is simply missing in Sindarin. However, often a different sentence can be constructed with approximately the same meaning, but this second sentence might not need the missing word. So, instead of inventing a word that no-one will understand anyway, it is so much easier to use the other sentence.

To give an example: Imagine you want to use 'innocence' in a sentence. Now, Sindarin doesn't have a proper word. There would be **úgarth** (sin), but that is already derived with the negative prefix from **carth** (deed), so removing the prefix doesn't work and a second negative prefix is not a good idea either.

But what is actually meant by 'innocence'? Either the juristic meaning 'someone has not done something' — this can be translated **ú-góriel** (not having done) or child-like behaviour, and this might be expressed with **nauthol sui hên** (thinking like a child). While neither of those is particularly elegant, the meaning can be expressed and the reader of such a sentence will most likely get the meaning. Writing text in Sindarin is the art of continuously rephrasing sentences while keeping the intended meaning.

Worse traps, however, are situations in which each word of a text can be translated into Sindarin but does not quite end up with the desired meaning. Of course this holds for all obvious phrases which are a speciality of English, such as 'make friends' which should of course not be translated as *ceri vellyn*. Let's try the innocent looking example 'I'm not here now.' Trying to translate word by word yields

Im si ú-hi. (I'm not here now.)

But in Sindarin, due to the missing form of 'to be' and the fact that **hi** can express both 'here' and 'now' when mutations may or may not be involved, the sentence cannot be understood by a reader. He can also read 'I will not be here now.' or 'I am here, but not now.'

In order to make the expression unambiguous, we have to rephrase again. Doing this e.g. for here and expressing this as **nan had istassen** (at the known place) could help. But how to express 'I am not'?

Just imagine the chain of events: You did not *come* to the place, therefore you *are* not there and if he's looking for you, he *will not find* you. You can give him any of the information in italics and he will know what the sentence is about. Hence, you might say

ú-chirig nin hi nan had istassen.

(You will not find me now at the usual place.)

and you will be understood.

I aran fern

Aragorn gleinannen na nglam e-ndagor. Lasta edhil hernennin, dan ú-gên naid. I vagol în orthiel pada ned môr. Nan meth thia 'lín. Pôl ceni fela veleg. Cant anglenna; cant sui daen na rî vallen. Aragorn 'roga a gîr. I vagol în danna nan dalaf. Bragol edhel dôl e môr. E Ninias. E anglenna i aran fern ah orthiel i fair în pêd bith e-dûr. I aran fern hâd dhûath dan Ninias. Aragorn aníra toged dulu, dan ho sui nuithannen. Ninias nalla: 'Aragorn, drego! Avo acheno! Noro!' Heria maethad a gîl thia thent. Aragorn drega a lhasta chûl 'orthieb adel in. Aphadol dîn.

The dead king

Aragorn is enclosed by battle-sounds. He hears that elves are wounded, but he does not see anything. Having raised his sword, he is going into the darkness. At the end a gleam of light appears. He can see a great cave. A shape is approaching, a shape like a corpse with a golden crown. Aragorn feels terror and shivers. His sword is falling to the ground. Suddenly an elf is coming out of the darkness. It is Ninias. He approaches the dead king having raised his right hand and speaks words of power. The dead king throws darkness against Ninias. Aragorn wants to help, but he is like paralyzed. Ninias cries: 'Aragorn, flee! Don't look back! Run!' He begins to attack and a bright light appears briefly. Aragorn flees and hears a horrible scream behind himself, followed by silence.

20.2 GRAMMAR

20.2.1 *The Passive*

In Sindarin (like in English, but unlike e.g. Latin) there is no full verb form to express the passive. An auxiliary construction has to be used instead. Sindarin has two different possibilities for such a construction: Either, the personless plural form is used to refer to 'some unspecified persons' doing an action, i.e. instead of 'I am seen' one really expresses 'some persons see me'; or one uses, like in English, the perfect passive participle (PPP) to form such expressions. Neither is very well attested.

20.2.2 *Passive by impersonal constructions*

In an impersonal construction, the phrase has to be cast into such shape that an 'unspecified' group is carrying out the verb action. In Sindarin, this is not a true passive form, but it is best translated into passive in English:

Nin estar Legolas. ('They call me Legolas'; I'm called Legolas.)
 Annathar dulu mi Imladris. (You will be helped in Rivendell.)
 Nin egennir. (I have been seen.)
 Ae ú-chorthannen aen, nin egennir.
 (If I had not hurried, I might have been seen.)

Since the personless plural form in Sindarin (unlike in Quenya) seems to be identical with the 3rd person plural form, all these sentences might also be translated using active instead.

20.2.3 *Passive using the PPP*

Like in English, passive can presumably also in Sindarin be formed using the perfect passive participle. However, since there is no 'to be' in Sindarin to construct the auxiliary form, the personal pronoun has to be used as a marker of person. This means that the tense cannot be specified in such constructions and has to be clarified either by context or by using an adverb like **hi** (now). Furthermore, if the pronoun is plural, then the PPP has to be plural also. One can construct:

ni cennen (I am seen), ci cennen (you are seen), le cennen (thou art seen)
 ho cennen (he is seen) he cennen (she is seen) mí cennin (we are seen)
 ce cennin (you are seen) le cennin (ye are seen) hai cennin (they are seen)

In a longer expression, the missing tense usually does not pose a great problem:

Ae ni cennen aen, onuren. (If I had been seen, I would have run.)
 Ir telithagir, ce suilennin. (When you come, you will be greeted.)
 I laer linniel, ni eglériannen.
 (Having sung the tune, I was praised.)

20.2.4 *Singulars from Plurals*

Sometimes, it occurs that one would like to name one thing out of a group of many, but the word for this group of many is not the plural of the one, e.g. the pair 'snowflake' and 'snow' — without a doubt snow consists of many snowflakes, but one cannot claim that snow is plural for snowflake.

To express these ideas in Sindarin, there are several endings denoting objects in singular. Those are **-og**, **-ig** and **-od**. Here, **-ig** seems to denote one of a pair, whereas the other two endings denote one of many. It is unclear if there is a further difference between **-od** and **-og**.

For example, from **lind** (tune, song) one can form **linnod** (a single verse). This in turn can form plural **linnyd** (several single verses), which is of course not identical with 'song'. Further formations of this type include

lhaw (two ears) → lhewig (one ear)
 gwanûn (twins) → gwanunig (a twin)
 filig (several small birds) → filigod (a single small bird)

We might try to form the following:

loss (snow) → *lossod (snowflake)
 ross (rain) → *rossod (raindrop)
 glam (orc-host) → glamog (an orc soldier)
 finnel (hair) → *finnelod (a single hair)

20.2.5 *Diminutive endings*

Possibly related with the previous endings, there are also the endings **-eg** and **-ig** to denote a smaller version of something. Thus one finds

nogoth (dwarf) → nogotheg (dwarflet, little dwarf)
 neth (sister) → netheg (little sister)
 caun (prince) → *conig (little prince)

20.3 VOCABULARY

Sindarin	English
caun (pl. conin)	prince
fileg	small bird
gîl	bright light
glam	orc-host
gleina-	to bound, to enclose, to limit
glîn	glint of light
gwanûn	twins
hûl	scream
lhaw	a pair of ears
lind	tune, song
mallen	golden
neth	sister
nogoth	dwarf
nuitha-	to stunt, to prevent from continuing
rî	crown
talaf	ground, floor

20.4 TRANSLATIONS INTO SINDARIN — 'THAT'

The English word 'that' can appear in several different functions: It can be the relative pronoun, like in 'the thing that I saw'. One can recognize it as such by a replacement test — if it can be replaced by 'which', then it is the relative pronoun; since 'the thing which I saw' is fine, it passes the test. 'That' as relative pronoun can be translated into Sindarin as **i**, hence the sentence becomes **i nad i egennen**.

On the other hand, 'that' can be a conjunction used to start a nominal clause, e.g. in 'I see that you have come.' One can see that this is different by trying 'I see which you have come.' which does not make much sense. At least in some conceptual phases, Tolkien meant to make a distinction between these two functions in his Elvish languages — for example the Early Qenya Grammar has:

*The indeclinable relative pronoun is **ya**, which is either to be understood in any relation, or, very frequently, is defined by demonstrative or pronominal or adverbial words inside the relative clause.*

*The conjunction 'that' is **ne** and must not be confused.* (from Parma Eldalamberon 14:54).

We have no particular reason to assume that Sindarin would be any different. Therefore, the conjunction 'that' may not be translated **i**. In most sentences, it might be best simply to leave it out in Sindarin (it can often be left out in English), hence

Cenin uduleg. (I see [that] you came.)

Aníron i vinn tiriél. (I want [that] the men [are] watchful.)

The last function of 'that' in English is the demonstrative — 'that thing' as opposed to 'this thing'. The relevant replacement test is hence using 'this' — if 'that' can be replaced by 'this' and the sentence still makes sense, then it is the demonstrative pronoun.

Unfortunately, while we know that 'this' is **sen**, we don't really know how to translate 'that'. Possibly it should be ***tan**, but one can't be sure.

A related question concerns sentences like 'The water flowing over the rocks.'. It is tempting to associate 'flowing' with 'water' and mutate it as an adjective in trailing position

when translating into Sindarin; however the sentence is really an abbreviation for 'The water [that is] flowing over the rocks', and this abbreviation is not possible in other languages, so there is no reason to assume that it would be in Sindarin.

But the longer version of the sentence would not have an adjective at all (the English version has the participle to form the present continuous tense) and furthermore require a relative pronoun, therefore

I nen i rimma or sern. (The water flowing over the rocks.)

I dhregad es sarch

Sern cheriar dannad ah Aragorn nôr nan fen. ú-rên i rad, dan ú-dhartha. Bragol or son gond talt ah Aragorn gâb nan edraith in. Nan meth tira galad ar anglenna fen. Dâr bo ceven. Nef fuin. Gwanod in edhil obul drego es sarch, dan Aragorn vellyn rim ú-geveditha ad. Adel hon i fen e-harch hôl an-uir. I mronanner gerir naergon af firm.

In edhil vrúniel awarthar i had e-harch erin aur aphadol. Edain ah edhil bedir novaer. In edain badar nan mbâr in ar in edhil adreviar na Imladris. Erin heriad en iavas telir ennas ah Aragorn pada an govaded Arwen.

The flight from the grave

Suddenly, stones begin to fall and Aragorn is running to the doorway. He doesn't remember the way, but he does not stop. Suddenly, a stone above him is falling and Aragorn jumps in order to save himself. At the end he sees light and approaches the doorway. He stops on the earth. It is well into the night. A number of elves could flee from the grave, but there are many friends whom Aragorn will not meet again. Behind him, the doorway of the grave closes forever. Those who survived make a lament for the dead.

The surviving elves leave the place of the grave on the next day. Men and elves say farewell. The men are going to their home and the elves wander back to Rivendell. At the beginning of fall they arrive there and Aragorn goes to meet Arwen.

21.2 GRAMMAR

The basic principle of phonological mutations is actually simpler to understand than the origin of grammatical mutations: Two closely related words follow each other, and since they are so closely related, they are seen as one word only, hence the initial consonant of the second word is shifted as if it were found in the middle of a word. Therefore, the last sound of the first word in such a combination in principle dictates the nature of the following mutation.

Unfortunately, the difficulties start about here. Obviously, not just any two words following each other cause mutations, instead, this is only done in special circumstances. The first investigation therefore has to be made into the nature of these circumstances. But even then, a number of examples indicate that the type of mutation is not uniquely determined by the last sound of the first word — for example, the prefix **dad-** would end with **-d** and stop mutation might therefore be expected, unfortunately, this prefix apparently causes lenition. The most probable reason is that this prefix causes lenition because its original stem did end in a vowel.

The theory of phonological mutations is a very difficult chapter, and the following explanations are nothing but an attempt to provide an overview. This does by no means imply that there are no gaps in our understanding or that these explanations are in any sense final.

21.2.1 *Compounds and loose compounds*

The rules of phonological mutations apparently apply to two seemingly different situations: compounds and loose compounds.

By referring to compounds in the following, we mean an object formed of two words which do not need be closely associated under ordinary circumstances but are nevertheless cast

together in a particular situation, for example in order to form a name. Examples are

Angband (ang + band, 'iron prison') or **Baranduin** (baran + duin, 'brown river'). However, compounds do not have to be names, there's e.g. **morchant** (shadow, from mor + cant, 'darkshape').

A loose compound on the other side refers in the following to the compounding of closely associated words. Since unlike for compounds, this is not always indicated in writing, we call this a loose compound. Such loose compounds may be carried out and yield proper compounds, or may be indicated with a hyphen or may not be indicated at all — the essential feature is that the involved words are in a close relation. Mutation is caused regardless if the compound is indicated in writing. The most important situations where loose compounds occur are:

- the definite article in singular **i** and plural **in**, which can be written in different ways: **i fen**, **i-fen** or **iFen** (the doorway).
- likewise the relative pronoun in singular and plural: **i-chuinar** (who live), **ai gerir** (for those who do)
- the negative prefix **ú-**, which can be written as true compound or using a hyphen: **umarth** (ill fate) or **ú-gerin** (I don't do)
- all prepositions which can also be used as prefixes: **abvedin** (I go behind), **ab Aragorn** (after Aragorn), **na-chaered** (into the distance)

21.2.2 Assimilation

In order to understand the elements of compound formation, we have to touch one more subject: Assimilation. What this means is that when putting together two words, mutation is carried out on the second one, but the resulting consonant cluster may still be somewhat rough. It is then assimilated. We have seen examples before. Consider e.g. **pant-in-ar** (full-year-day, last day of the year) — this comes out as **penninar** with **-nt-** assimilated to **-nn-** when found between vowels. We have seen this before in the past tense formation when appending endings. Note that this is *different* from a nasal mutation, as this would lead to **-nt-** > **-nth-** with subsequent assimilation **-nth-** > **-th-** (you know this from the definite article **in** in plural).

Typical assimilations are:

First, the contraction of similar consonants, e.g. **dd** > **d**, **dhth**, **thth** > **th**, **fh** > **f**, **gg** > **g**, **nn** > **n**, **nm** > **m** and **wv** > **v**:

cared-dir → ceredir (maker)
 alf-hobas → Alfobas (swan-haven)
 nîn-nimp → nínim (snowdrop)
 morn-megli → mormegli (blackbear)

Sometimes, a mutation precedes the assimilation:

gwelw-men → gwelw-ven → gwelwen (lower air)

Second, changes in quality of the first consonant of a cluster. Thus, we have e.g. **bd** > **md**, **dhn** > **nn**, **dl** > **gl**, **nb** > **mb**, **gth** > **cth**, **nr** > **dhr**, **rl** > **ll**, **stf** > **sf**, **stl** > **thl** and sometimes **str** > **thr**.

celebrin-paur → celebrin-bor → Celebrimbor (silver-fist)
 glawar-lind → Glewellin (song of gold)
 ost-lond → othlond (paved way)

Finally, in some cases the second consonant of the cluster is assimilated. Here we find **lth** > **ll** and **nt** > **nn** as discussed above.

21.2.3 *Phonological mutations in compounds*

In the formation of compounds, three different cases for mutation can occur, each possibly followed by an assimilation:

- No mutation is caused, the words form the compound without any change. This phenomenon is observed in names of ancient origin, such as **Angband** (not *Angmand*) and in relatively new ones, such as **Baranduin** (not *Barannuin* or *Barandhuin*). In general, however, this seems to be a rare case, and especially for **baranduin**, the reason for the lack of mutation may be found in the fact that the root **duin** is denoted as being Ilkorin, so maybe it intruded into Sindarin and is not subject to the same rules.
- The first word of the compound used to end with a vowel (lost in modern Sindarin), and this dictates the mutation. In this case, lenition is caused. We find this in names like **Angmar**.
- In the last case, the ending of the first word dictates the mutation and stop mutation is caused for **-d** or **-t**, liquid mutation for **-r** or **-l**, nasal mutation for **-n** or **-m**, the s-mutation for **-s** and presumably lenition in all other cases. We may observe this in the names **Mordor**, **Barad-Dûr**, **morchant** or **Gondor**¹

Obviously, the last case can only be relevant for relatively recent compounds, because in old compounds, a final vowel would not yet have been lost, and about 80% of all endings in primitive Elvish are vocalic and would lead to lenition in compounds.

There is no readily predictable pattern, one observes e.g. **cirdan** (shipwright) alongside **Barthan** (Earth-builder) which both have a similar suffix **-tan** (-maker), in the first case with lenition, in the second with liquid mutation.

For the creation of new compounds (e.g. in order to create an Elvish name) it is probably safest to let the mutation be dictated by the ending of the first word, unless the compound is supposedly very old. Otherwise, it is most painless simply to use names provided by Tolkien; trying to determine what the underlying principles of his creations are is often frustrating, since he was in the habit of changing the explanation for a name as he developed the languages further.

21.2.4 *Phonological mutations for loose compounds*

Loose compounds are, although at first glance different, in essence nothing but compounds which are written in a peculiar way. Therefore, we find the same three possible outcomes.

However, typically loose compounds do lead to mutations, regardless if the compound is written as such or not. The type of mutation is more often than not dictated by an archaic ending, but this should not worry the reader, because we have discussed all relevant prepositions, articles and relative pronouns along with the different types of mutation already.

It is probably fruitful to imagine prepositions as developed from prefixes which have somehow come loose but still behave as if they still formed a compound. It is an important point to realize that prepositions do not cause mutation because the following word is an object

¹Tolkien actually provides explanations for these names which differ from the simple scheme outlined here. Unfortunately, over time the explanations change and grow increasingly complex. This is well beyond the scope of this introduction.

(and is affected by a grammatical mutation like direct objects), but only because preposition and noun are closely associated and a loose compound is formed.

The type of mutation caused can vary even for a single prefix, if it does not end in a vowel. For example, one finds for the prefix **ar-** (high, noble) **arphen** (a noble), with liquid mutation, but also **Argonath** ('high stones'), quite without mutation.

For most prefixes, not enough examples are known to make definite statements which mutation could be caused by them. However, as the example **ar-** shows, there might still be different possibilities. In general, it is rarely seen that a prefixed element does not cause any mutation, therefore it is probably best if no examples are known for a particular prefix/preposition to assume that its last sound dictates the type of mutation or else carry out lenition — most probably both are permissible.

21.2.5 *Special cases — indeclinable forms*

Prepositions seem to be in a close relationship with prefixes, therefore it is cause for some surprise if a preposition does not cause any mutation. Small as the number of Sindarin text samples is, two of these cases are actually known:

bo (on)

bo Ceven (on earth)

vi (in)

vi Menel (in heaven)

In the latter example, **vi** seems to be a lenited form of **mi** (no unmutated Sindarin word begins with **v-**).

We may however find a clue to these phrases by the following observation: The word **coe** (earth) is described as being 'indeclinable'. Presumably, this is in close relationship with **ceven**, and indeclinable in a language without case inflection for a word that would not form a distinct plural can conceivably only mean one thing: Not subject to mutation.

This might lead to the following scenario: Words like the names of 'heaven' and 'earth' are indeclinable, hence cannot be mutated, even if they are used in combination with a preposition.

It is unclear if there are any more words which would be indeclinable in a similar way.

21.2.6 *Double-prefixes*

Sometimes, a situation may occur in which a word would get a double prefix, such as in the translation of 'meet again' where we would combine **ad-** (again) with **govad-** (meet). Presumably, the same distinction between prefixes recognized as such and prefixes being part of the word which we know for i-affection applies here.

If the prefix is not usually part of the word, it 'shields' the following word: This essentially means that it cannot be affected by mutations of any kind, regardless if they are grammatical ones (such as lenition of direct objects) or phonological ones (such as a verb following the relative pronoun).

Article, relative pronoun and presumably the negative element **ú** remain in front of such a word, however without causing mutation, whereas any other prefixes follow behind but do not cause mutations for the word behind them in turn since they are not in any way associated with it:

govedin ad (I accompany again)
 govedin ad vellon (I accompany again a friend)
 ú-govedin (I do not accompany)
 ai ú-govedir ad (for those who don't accompany)

If however the prefix has merged with the word, then everything follows the usual rules:

gonod- (count) → gonoded ([the] count) → aronoded (without count)

The above rule may be in close connection with the fact that prepositions themselves are usually not lenited. However, apart from the 'indeclinable constructions' already discussed, a further exemption may be **pen** (without). However, this element really seems rather to be used for forming adjectives, quite like the English '-less', so maybe we should not be surprised that it is lenited like adjectives following their noun:

iarwain ben-adar (eldest without father; name of Tom Bombadil)

Now, if a preposition acts on a word with a prefix that is recognized as such, it follows logically that the preposition would not cause lenition:

na govaded (with company)

We may safely assume that such complications occur rarely.

21.2.7 Pronouns as indirect objects

Another difficult question is the use of pronouns as indirect objects in a sentence, i.e. in a phrase like 'above you'. First, we may infer that the fact that the pronoun is an object makes it permissible to select the object forms of pronouns ending in **-n** rather than the nominative forms, although the compounds **ammen** and **enni** may indicate that both choices are possible. However, since the preposition causes a phonological mutation overriding the grammatical mutation, we must start with the unlenited form even for object pronouns, in the above example **cen** instead of **gen** as it usually would appear. Then, we have to let the mutation caused by the preposition act on the pronoun, which in our example would be liquid mutation. Hence, we find **or chen**. Some more examples would be

or son (above him)
 o chen (from you)
 o men (from us)

Instead of letting **an** act on a pronoun, it is better to use the compounds with **an** described in lesson 19. Needless to say, all this is rather speculative.

21.2.8 Relative sentences

The relative pronoun seems to form a loose compound with the verb of the relative sentence, hence causing lenition in singular and nasal mutation in plural. However, if it is for some reason (e.g. an adverb) separated from the verb, no mutation is caused because the relative pronoun is not closely associated with the adverb, only with the verb:

biss i cherir (women who do) but:
 biss in hi cerir (women who now do)

21.2.9 Adverbs

Some prepositions may also be used as adverbs, e.g. **dan** (against, but) or **an** (for). If they are used like this, again, there is usually no close connection between them and the following word, therefore they do not form loose compounds and no mutation is caused.

Ring, dan padam nan amon. (It is cold, but we go to the hill.)
 Ni harnannen, dan maethon. (I'm wounded, nevertheless I fight.)

21.3 VOCABULARY

Sindarin	English
awartha-	to forsake
ceredir	maker
cef	soil
edraith	saving
glawar	gold, sunlight
gond	stone
gwelu	air (as substance)
hobas	haven
iavas	autumn
megli	bear
men	place
naer	sad
naergon	lament
riss	ravine
talt	slippery, falling
uir	eternity

21.4 TRANSLATIONS INTO SINDARIN — ADVERBS

As soon as one tries to translate anything longer than single sentences into Sindarin, one faces the problem that there are few words like 'then', 'however', 'because' to provide structure for the sentence. Nevertheless, it is important to know what words of this type exist in Sindarin and what other constructions may be used for the same purpose — just forming a row of simple sentences sounds like baby-speech even in Sindarin.

21.4.1 *Temporal sequences*

If things happen at the same time, the present active participle can often be helpful:

Linnol tiriannen i minn.
(Singing, I watched the men; While I sang, I watched the men.)

Similarly, in order to indicate that something has happened before, the perfect active participle can be used:

I riss anglenniell egemmin.
(‘Having approached the ravine I jumped.’; After I had approached the ravine, I jumped.)

Finally, for a later event it seems useful to use **aphadol** (following) and to translate it as 'then':

Narthannen in naur. Aphantol lostassen.
(I lighted the fire. Then I slept.)

More useful prefixes and adverbs include

ad- (again), **io** (ago, *before), **ir** (when), **hi** (now), **sir** (today), ***ui** (ever), ***nivarad** (tomorrow), ***adarad** (yesterday), **nan meth** (at the end), **na vedui** (at last)

Adarad egennin orch. Io evennin na dawar.
(Yesterday, I saw an orc. Before that, I went to the forest.)

21.4.2 *Causal sequences*

The reason for some event may presumably be expressed using **an** (for) in Sindarin (which as an adverb does not cause mutation for the following word). Also **an** as preposition with following verb in gerund may be useful for forming expressions involving 'in order to'.

An Aragorn avant na Imladris. (For Aragorn went to Rivendell.)

Han cerin an edraith ammen.

(I do it for the saving of us; I do it because I want to save us.)

Linnon am meleth vîn.

(I sing for our love; I sing because I love you.)

Udulen al linnad.

(I have come for singing; I have come in order to sing.)

Another useful word might be **farn** (enough), **far** (sufficiently):

Mudasseg far. (You have worked enough.)

Ha farn palan. (This is far enough.)

Telitha i lû gîn

Aragorn adgovad Arwen na lanthir nef riss Imladris.

Arwen: Uduleg revianeth and.

Aragorn: Udulen.

Arwen: Man agoreg?

Aragorn: Edregol renin 'osten ir ni nuin haudh marad. Egennin Ninias maetho, dan im sui nuithannen. Nan meth orthor i aran fern, dan e dangen. Yrch ú-drastathar in edain, dan i dulu nîn tithen.

Arwen: Telitha i lû gîn. ú-chenion hi bain, dan iston cerithog naid verin a thoer. ú-iston ias egor ir, dan gweston. Hebo estel.

Your time will come

Aragorn meets Arwen again at a waterfall on this side of the valley of Rivendell.

Arwen: You have come a long journey.

Aragorn: Yes.

Arwen: What did you do?

Aragorn: In especial I remember my fear as I was under the doomed hill. I saw Ninias fight, but I was like paralyzed. At the end he defeated the dead king, but he was also slain. Orcs will not trouble the men, but my help was small.

Arwen: Your time will come. I don't understand now everything, but I know you will do brave and great things. I don't know where or when, but I promise. Have hope.

22.2 GRAMMAR

22.2.1 Nouns from verbs

For the formation of verbs from nouns, some simple guidelines can be derived. Apart from the gerund which describes the action corresponding to the verb, i.e. for **ped-** (to speak) **i beded** 'the speaking' there are several other possibilities. However, the precise meaning and shape of other derived nouns cannot be predicted as reliably as for the formation of the gerund; for each of the following rules, there are also some exceptions known.

I-verbs

For I-verbs, the result of the verb action or an abstract noun associated with the verb action is formed by means of the ending **-th**:

car- (to do) → carth (deed)
dar- (to stop) → *darth (stop, rest)

If the verb stem ends with **-d**, this is dropped when appending **-th**. If the stem ends with **-l**, then a connecting vowel **-e-** is inserted:

ped- (to speak) → peth (word)
nod- (to tie) → *noth (bundle)
pel- (wither) → peleth (withering)

If the stem vowel is **-i**, the ending reads **-ith** instead of **-th**:

tir- (to watch) → tirith (watch)
 gir- (to shudder) → girith (shuddering)

A-verbs

A-verbs seem to have two distinct possibilities for the formation of nouns from verbs: The first one is the loss of the ending **-a**:

nautha- (to think) → nauth (thought)
 lacha- (to flame) → *lach (flame)
 dartha- (to wait) → *darth (rest, break)

The second (rare) possibility runs presumably via the perfect passive participle and results in the ending **-nneth**, which describes the final result of the verb action:

presta- (to affect) → prestanneth (affection)
 revia- (to wander) → *revianneth (wandering)

Much more examples with loss of the ending are known; this seems to be favoured for A-verbs.

22.2.2 *Persons performing an action*

The person performing the verb action is often derived by the endings **-or**, **-on** and **-ron** (male) or **-eth** and **-ril** (female). However, these are not real endings but remnants of underlying archaic forms, so there's no guarantee that they come out like this in every instance, and they should be used with great care. The rule indicated here is a mere rough guideline.

maeth (fight) → maethor (fighter) or *maethril (female fighter)
 roch (horse) → rochon (rider) or *rocheth (female rider)
 nath (net) → nathron (weaver) or nathril (female weaver)

22.2.3 *Composed things*

A whole composed of many parts is often denoted by combining the word for the part with the ending **-as**:

car (house) → caras (town)
 sarn (stone) → sarnas (mound)
 pân (plank) → panas (floor)

22.2.4 *Adjectives from verbs*

We have seen early on in lesson 6 that using **-weg** and **-ui** we can make adjectives from verbs, as e.g. **pedui** (speakable). It's not quite clear how to do this in the case of A-verbs — presumably the derivational ending would be dropped, i.e. a person who likes to sing would be **linweg** rather than *linnaweg*.

There are also many prefixes for this kind of adjective which modify the meaning somewhat. All of them seem to cause lenition:

ath- (easy to)

athgen (easily seen)
athbedui (easy to pronounce)

dir- (difficult to)

dirbedui (difficult to pronounce, hard to utter)

dý- (mistaken)

dýgar (doing a wrong thing)

fer- (quick, soon)

fergar (soon done)
*fergenweg (quick to see things, sharp-sighted)

gor- (painful to, horrible to)

gorbedui (only to be said with horror)

oth- (morally wrong)

othgar (doing a morally bad thing)

22.2.5 *The use of infinitives*

Presumably, infinitives in Sindarin are used like in Quenya. This would imply that a short infinitive 'go' (like in 'I see him go') is usually translated as infinitive, a longer infinitive 'to go' (like in 'I would like to go') as a gerund and an intention '(in order) to go' as a gerund in dative, i.e. using **an** in Sindarin:

Pelin pedi i lam edhellen. (I can speak the elvish language.)
Aníron cened Aragorn. (I with to see Aragorn.)
Udulen al lastad. (I came in order to hear.)

22.2.6 *More question words*

Based on Quenya, one can reconstruct several more question words besides **man** (who? what?): ***mas** (where) with the associated relative pronoun ***ias** (where) and ***mar?** (when) with **ir** (when, as).

Mas han agoreg? (Where did you do it?)
Agoren ennas, ias nin ú-chirig. (I did it there where you will not find me.)
Mar han cerig? (When do you do it?)
Ir nin ú-dirig. (When you do not watch me.)

22.3 VOCABULARY

Sindarin	English
and	long
estel	hope
gwesta-	to swear
lanthir	waterfall
trasta-	to trouble

22.4 TRANSLATIONS INTO SINDARIN — CREATING WORDS

Sometimes it happens in spite of all creativity in rephrasing an expression that a word is simply missing. In this case, one is almost certainly tempted to (re-)construct the word somehow. In principle, this is not a cause to burn in hell if one sticks to some rules:

22.4.1 *General remarks regarding reconstructions*

This goes without saying, but: Never put a word you've made yourself in a wordlist next to a proper, attested Sindarin word without making a clear and visible distinction. The fact that people have not cared for this rule in the past has led to endless confusion and hard-to-kill versions of improper Sindarin all around the web. In a text *in* Sindarin, such a form may appear without comment (it would not do to add 20 footnotes to a poem just because it uses reconstructed vocabulary), but in a text about Sindarin, upholding this distinction is mandatory. In the present course, you might have observed that this is usually done by prefixing a * to a reconstructed word¹.

The next rule is that (re-)creation of words has to be understood: If one has to give explanations to the reader along with the Sindarin text, then the text could as well be given in English. The aim of a language is communication and this means the reader has to be able to figure out what is meant. A creation like ***nen en-naur** ('fire-water') will presumably readily be understood as a word for alcohol, whereas **lavan varan** (brown animal) does not really point to a specific animal.

Especially word reconstruction along the lines outlined by Tolkien is readily understood, e.g. the formation of nouns from verbs by means of the ending **-th** is prone to be readily recognized.

22.4.2 *Different types of reconstruction*

There are only very few words which are attested in proper Sindarin. Most of the known vocabulary is actually Noldorin, a conceptual predecessor of Sindarin. However, the structure of both languages seems to be pretty similar and the phonetic shifts connecting both are rather well known, therefore one can deduce with reasonable certainty how words would look in proper Sindarin. Of course, Tolkien may have changed something.

A second class of words is formed by analogy from Quenya words. This is justified to some degree since both languages are developed from a common ancestor (Common Eldarin). However, this process is not as reliable as the update of Noldorin to Sindarin since the grammar of Quenya is often quite different from Sindarin.

The next class of reconstructions is based directly on the primitive Elvish stems of words. Using known derivational endings and phonetic shifts, one can use those to reconstruct Sindarin words.

All these methods are more or less directly based on Tolkiens works. Any reconstructions deviating from those are likely to be wrong or useless, unless they are simple compounds of known Sindarin elements. For a serious introduction how derivations from primitive Elvish roots are done this course is not the right place. A good beginner's resource for how to

¹In spite of all care, there might still be some forms in this course that are not properly attested. This is not so by intention of the author but caused by the fact that the earliest version of this course was written using an improper wordlist and the author has since then been struggling to remove or mark all words that are not attested. Under no circumstances should the vocabulary in this course be preferred to a proper wordlist which gives references where a particular word is attested.

reconstruct words from primitive roots is 'A rogue's guide to Sindarin word reconstruction'
<http://www.phy.duke.edu/~trenk/elvish/rogue.html>.



Appendix A

TABLE OF MUTATIONS



The following tables are a summary of all mutation patterns. The mutations are described in detail in lessons 3 (lenition), 4 (nasal), 12 (mixed) and 13 (stop and liquid).

The first (shorter) table is relevant for the special cases resulting from nasalized stops; this subject is covered in detail in lesson 18. The second, longer table treats the standard case.

In the tables, mutation is illustrated for cases in which the article or a preposition gets shortened. The generalization to cases in which this does not take place is straightforward.

Example: We would like to know the mutation in the (unmutated) expression **or taen** (above a summit). According to lesson 13 the preposition **or** causes liquid mutation. **taen** starts with a simple **t-**, therefore the second table is the relevant one and taking a look we find the entry **or th...** Therefore, the correct mutation of the expression is **or thaen**.

Special cases — nasalized stops

unmutated	soft	nasal I	nasal II	mixed	stop	liquid
b...	i m...	i mb...	am mb...	e-mb...	e mb...	or b...
d...	i n...	i nd...	an nd...	e-nd...	e nd...	or d...
g...	i ng...	in g...	an g...	en-g...	en g...	or g...

Standard cases

unmutated	soft	nasal I	nasal II	mixed	stop	liquid
b...	i v...	i m...	am m...	e-b...	e b...	or v...
bl...	i vl...	i ml...	a ml...	e-ml...	e bl...	or vl...
br...	i vr...	i mr...	a mr...	e-mr...	e br...	or vr...
c...	i g...	i ch...	a ch...	e-g...	e ch...	or ch...
cl...	i gl...	i chl...	a chl...	e-gl...	e chl...	or chl...
cr...	i gr...	i chr...	a chr...	e-gr...	e chr...	or chr...
d...	i dh...	i n...	an n...	e-d...	e d...	or dh...
dr...	i dhr...	in dr...	an dr...	en-dr...	e dr...	or dhr...
f...	i f...	i f...	af f...	en-f...	ef f...	or f...
g...	i '....	i ng...	an ng...	e-g...	e g...	or '...
gl...	i 'l...	in gl...	an gl...	en-gl...	e gl...	or 'l...
gr...	i 'r...	in gr...	an gr...	en-gr...	e gr...	or 'r...
gw...	i 'w....	in gw...	an gw...	en-gw...	e gw...	or 'w...
h...	i ch...	i ch...	a ch...	e-h...	e ch...	or ch...
hw...	i chw...	i 'w...	a 'w...	e-'w...	e w...	or chw...
l...	i l....	i l...	al l...	e-l...	ed l...	or l...
lh...	i thl...	i thl...	a thl...	e-'l...	e thl...	or 'l...
m...	i v...	i m...	am m...	e-m...	e m...	or v...
n...	i n....	i n...	an n...	en-n...	e n...	or n...
p...	i b...	i ph...	a ph...	e-b...	e ph...	or ph...
pr...	i br...	i phr...	a phr...	e-mr...	e phr...	or phr...
r...	i r....	idh r...	adh r...	edh-r...	ed r...	or r...
rh...	i thr...	i thr...	a thr...	e-'r...	e thr...	or 'r...
s...	i h...	i s...	as s...	e-h...	es s...	or s...
t...	i d...	i th...	a th...	e-d...	e th...	or th...
th...	i th...	i th...	ath th...	e-th...	eth th...	or th...
tr...	i dr...	i thr...	a thr...	en-dr...	e thr...	or thr...



Appendix B

TENGWAR AND THEIR NAMES



ṙ tinco	ṙ parma	ṙ calma	ṙ quesse
Ṛ ando	Ṛ umbar	Ṛ anga	Ṛ ungwe
ḥ thule	ḥ formen	ḥ harma	ḥ hwesta
ḥ anto	ḥ ampa	ḥ anca	ḥ unque
Ṛ numen	Ṛ malta	Ṛ ñoldo	Ṛ ñwalme
Ṛ óre	Ṛ vala	Ṛ anna	Ṛ wilya

Ꝛ rómen	Ꝛ arda	ʃ lambe	ʃ alda
ꝛ silme	ꝛ esse	ꝛ esse	ꝛ esse
λ hyarmen	l halla	λ yanta	o úre



Appendix C

VOCABULARY

SINDARIN-ENGLISH



A

a(h) *and*
adab *house, building*
adan *man, human*
adertha- *to reunite*
aduial *evening twilight*
*ae *if*
aeglin *mountain range*
ael *lake, pool*
aew *bird*
aglar *glory, brilliance*
aglareb *famous, glorious*
aglonn *pass between high walls, passage*
alag *wild*
alph *swan*
amarth *fate, doom*
ambenn *uphill*
*amman *why?*
amrûn *the East*
an *for*
anann *for long*
and *long*
anglenna- *to approach*
aníra- *to wish, to desire*
anna- *to give*
annon *gate*
anor *sun*
anu *male*

aphad- *to follow*
ar *and*
aran *king*
aras *deer*
ardh *realm, region, kingdom*
arphen *a noble*
ast *dust*
athrabeth *debate*
athrad- *to cross*
aur *day, morning, sunlight*
ava- *will not*
awartha- *to forsake*

B

bach *article (for trade)*
bachor *pedlar*
bad- *to go*
badhor *judge*
bain *beautiful, fair*
band *prison*
bâr *home*
barad 1) *tower* 2) *doomed*
bartha- *to doom*
basgorn *loaf (of bread)*
bast *bread*
baug *cruel, oppressive*
baugla- *to oppress*

bauglir *tyrant*
 baur *need*
 baw *no, don't!*
 beleg *great, mighty*
 bell *strong (in body)*
 benn *man*
 beren *bold*
 bereth *feast*
 beria- *to protect*
 berth- *to dare*
 bess *woman*
 boe *it is necessary*
 bôr *trusty man*
 bora- *to trust*
 both *puddle, small pool*
 bragol *sudden*
 brand *high (in size)*
 brass *white-heat*
 brassen *white-hot*
 brôg *bear*
 brona- *to last, to survive*
 bund *nose, cape (of land)*

C

cab- *to leap, to jump*
 cabed *leap*
 *caeda- *to lie (on the ground)*
 cai *hedge*
 cair *ship*
 calad *light*
 cam *hand*
 can- *to shout*
 car *house, building*
 car- *to do, to make*
 carfa- *to talk*
 caun *prince*
 cef *soil*
 celeb *silver*
 celu *spring, source*
 cen- *to see*
 ceredir *maker*
 cirith *cleft, pass*
 coru *cunning, wily*
 coth *enemy*
 cram *cake*
 cuia- *to live*
 cuina- *to be alive*
 curu *craft, skill*

D

dadbenn *downhill*
 daen *corpse*

daer *bridegroom*
 dâf *permission*
 dag- *to slay*
 dagor *battle*
 dam *hammer*
 damma- *to hammer*
 dan 1) *against 2) *but, *however*
 dangen *slain*
 dangweth *answer*
 danna- *to fall*
 dar- *to stop*
 dartha- *to wait*
 daug *orc-warrior*
 daw *darkness*
 deleb *horrible*
 delia- *to hide, to conceal*
 delu *deadly*
 dem *gloomy*
 dess *young maiden*
 dîn *silence*
 dînen *silent*
 dofn *low*
 dôl *head*
 dolen *hidden*
 doll *dark*
 dolt *round knob*
 dôr *land*
 dortha- *to dwell*
 draug *wolf*
 drav- *to hew*
 dreg- *to flee*
 dring *hammer*
 dúath *darkness*
 dûn *West*
 dûr *dark*

E

ech *spear*
 edhel *elf*
 edra- *to open*
 edrain *border*
 edraith *saving*
 egledhia- *go to exile*
 egleria- *to praise*
 egor *or*
 eirien *daisy*
 eithel *spring, source*
 êl *star*
 elia- *to rain*
 elleth *elf-maiden*
 ennas *there*
 ereb *single, alone*
 eria- *to rise*

eriol *alone, lonely*
 estel *hope*

F

*fae *badly*
 faeg *bad, evil*
 faer *spirit*
 fair 1) *mortal man* 2) *right, right hand*
 falch *ravine*
 far *sufficiently*
 farn *enough*
 fara- *to hunt*
 faun *cloud*
 fela *cave*
 fen *doorway, threshold*
 fêr *beech*
 fern *dead*
 fileg *small bird*
 *fir- *to die*

G

gala- *to grow*
 galadh *tree*
 galu *good fortune, blessing*
 ganna- *to play the harp*
 gannad- *to play the harp*
 gannel *harp*
 gar- *to hold, possess*
 garaf *wolf*
 gardh *area, region, the world*
 gaur *werewolf*
 gawad *howling*
 genedia- *to count, to reckon*
 gîl *bright light*
 gir- *to shudder*
 glad *wood*
 glam 1) *din, uproar* 2) *orc-troup*
 glamor *echo*
 gland *border*
 glawar *gold, sunlight*
 gleina- *to limit, to enclose*
 glîn *glint of light*
 glinna- *to look towards*
 glir- *to recite*
 golf *branch*
 goll *wise*
 gollor *wise man, mage*
 golu *lore*
 golwen *wise*
 gonathra- *to entangle*
 gond *stone*
 gonod- *to count, to reckon*

goroth *horror*
 gortheb *horrible*
 gosta- *to feel horror*
 govad- *to meet*
 groga- *to fear*
 grond *club*
 gûl *magic*
 guldur *dark sorcery*
 gûr 1) *heart* 2) *death* 3) *counsel*
 gurth *death*
 gwa- *to go*
 gwain *new*
 gwann *past*
 gwanna- *to die, to depart*
 gwanu *dying, fading*
 gwanûn *pair of twins*
 gwath *shadow*
 gwatha- *to shadow*
 gwedh- *to bind*
 gwelu *air (as substance)*
 gwend *friendship*
 gweria- *to betray*
 gwesta- *to promise, to swear*
 gwilith *sky*

H

had- *to throw*
 hador *thrower*
 haered *distance*
 hal- *to lift*
 haltha- *to defend, protect*
 hammad *clothing*
 harad *south*
 harna- *to wound*
 haru *wound*
 hathol *axe*
 hav- *to sit*
 hen *eye*
 hên *child*
 henia- *to understand*
 hent *pair of eyes*
 heriad *beginning*
 hethu *vague*
 hi, hî *now*
 him *continually*
 *hir- *to find*
 hîr *lord*
 hithu *mist, fog*
 hobas *haven*
 hol- *to close*
 hûl *scream*
 hwest *breeze*

I

iâr *blood*
 iaur *old*
 *ias *where*
 iavas *autumn*
 îdh *rest, repose*
 idhor *thoughtfulness*
 idhren *wise, thoughtful*
 imlad *valley*
 inu *female*
 io anann *long ago*
 ion *son*
 ir *when*
 *îra- *to desire*
 ista- *to have knowledge*
 Ithil *moon*
 ivor *crystal*

L

laba- *to hop*
 lacha- *to flame*
 lad *valley*
 lagor *swift*
 lam *tongue*
 lang *cutlass, sword*
 lanthir *waterfall*
 lasta- *to listen*
 lathrad- *to eavesdrop*
 lav- *to lick*
 leithia- *to set free*
 lhain *lean, thin*
 lhaw *a pair of ears*
 lhûg *snake, serpent*
 limmid- *to moisten*
 lind *song, tune*
 linna- *to sing*
 *lint *swift*
 loda- *to float*
 lond *path*
 *losta- *to sleep*
 loth *flower*
 lô *time, occasion*
 luithia- *to quench*

M

ma *good!, excellent!*
 maba- *to seize*
 mad- *to eat*
 mae *well*
 maer *good*
 maeth *fight*

maetha- *to fight*
 maethor *fighter*
 magol *sword*
 magor *swordsman*
 mail *dear*
 malen *yellow*
 mallen *golden*
 malu *pale*
 man *who?, what?*
 man lô *when?, what time?*
 man sad *where? what place?*
 matha- *to feel, to stroke*
 megli *bear*
 mel- *to love*
 mell *dear*
 mellon *friend*
 men 1) *way, road* 2) *place*
 meth *end*
 metha- *to end*
 method *end*
 mi *in*
 minna- *to enter*
 morchant *shadow*
 morn *darkness*
 muda- *to labour, toil*

N

na 1) *to, towards* 2) *by, using* 3) *of*
 nad *thing*
 nadhor *pasture*
 naer *sad*
 naergon *lament*
 nagol *tooth*
 nalla- *to cry*
 narn *tale*
 nartha- *to kindle*
 naru *red*
 nath *web*
 naud *bound*
 naug *dwarf*
 naugol *dwarf*
 naur *fire*
 nautha- *to conceive*
 naw *thought, idea*
 nedhu *cushion*
 nedia- *to count*
 neth *sister*
 nimmid- *to whiten*
 nirnaeth *bitter tears*
 nod- *to bind, to tie*
 nogoth *dwarf*
 nor- *to run*
 northa- *to ride*

*nosta- *to smell*
nuitha- *to stunt*

O

ôl *dream*
oltha- *to dream*
orch *orc*
orthor- *to conquer*
osgar- *to amputate*

P

pada- *to walk*
paich *juice, syrup*
pân *plank*
parch *dry*
pathu *level space*
ped- *to speak*
pedweg *talkative*
pêl *fenced field*
pel- *to wither, to fade*
pelia- *to spread*
pen- *to lack*
pen *someone*
penia- *to fix*
peredhel *half-elf*
peth *word*
*pilin *arrow*
presta- *to affect, to trouble*
*pol- *to be able to*

R

rad- *to find a way*
rain *footprint, track*
ranc *arm*
rath *course, street*
redh- *to sow*
rem 1) *net* 2) *multitude*
*ren- *to remember*
renia- *to stray*
revia- *to wander, to sail, to fly*
rhaw *flesh, body*
rî *crown*
rim *much, many*
ring *cold*
riss *ravine*

S

salph *soup*
sam *room, chamber*
sarch *grave*

sarn *stone*
sav- *to have*
seidia- *to lay aside*
sell *daughter*
si 1) *here*
sigil *dagger*
síla- *to shine*
siniath *news tidings*
siria- *to flow*
sirion *river*
sog- *to drink*
sui *as, like*
sun *few*

T

tadol *double*
taen 1) *long* 2) *summit*
talaf *floor*
talath *plain*
talt *loose, slippery*
talu *flat*
tanc *strong*
tang *bowstring*
tangad- *to make fast, to confirm*
tara *stiff, tough*
tathor *willow*
taur 1) *forest* 2) *mighty, vast*
tavor *woodpecker*
tawar *wood, forest*
tawaren *of wood*
telia- *to play*
tellain *sole of foot*
thala *strong*
thalion *hero*
thand *shield*
thêl *sister*
thel- *to mean, to intend*
thela *spearpoint*
thia- *to appear*
thinna- *to grow towards evening*
thôl *helmet*
thond *root*
thôr *eagle*
thora- *to fence*
tinu *spark*
tir- *to watch*
tîr *straight, right*
tíra- *to watch*
tirweg *watchful*
tithen *small*
toba- *to roof*
tog- *to bring*
tol- *to come*

toltha- *to fetch, to summon*
 t r *brother*
 trasta- *to trouble*
 trenar- *to tell, to recount*
 *tulu *help*
 tulus *poplar*
 *t r *power, strength*

U

  *no, not*
  - *not to be, not to do*
  an *monster*
 uanui *monstrous*
 uial *twilight*
 *ui *eternally*
 uir *eternity*
 uireb *eternal*
 um *bad*
  marth *ill-fate*

Y

ylf *torch*