

The Goldogrin Past Tense

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Introduction

The Gnomish Lexicon (GL) records over 230 past tense forms, many of which Tolkien labeled “pret.”, i.e., *preterite*, a term that is synonymous with “past tense” (from Latin *praeteritus*, past participle of *praeterire* ‘to go or pass by’; *praeter* ‘beyond, by’ + *ire* ‘to go’). The term “past tense” appears only once in GL, in the entry for *gî(laith)* ‘once, in past’, which notes that the particle *gî* is “used loosely as a mere ‘aid’ to a past tense.” (For more on this particle, see the Appendix at the end of this article.)

Goldogrin, like its successors Noldorin and Sindarin, has both strong and weak preterites.¹ In brief, strong preterites in Goldogrin are characterized by either 1) lengthening of the stem vowel (which generally also results in a change in vowel quality or diphthongization), e.g., *bab-* ‘drink, quaff’, pret. *bôbi* (with the usual Goldogrin development of *ā > ō*); or 2) nasal infixion of the verbal stem, e.g., *tag-* ‘fix, make firm, construct’, pret. *tanci* (**ta-n-k-* < root *TAKA* ‘fix, fasten’ in QL). Both vowel lengthening (the most common type of preterite formation in Goldogrin) and nasal infixion are also accompanied by addition of the suffix *-i*. Weak preterites in Goldogrin are formed simply by the addition of a suffix (*-i*, *-thi*, or *-ni*) to the stem, which remains otherwise unchanged,² e.g., *celu-* ‘trickle’, pret. *celwi-*; *ol-* ‘appear, seem’, pret. *olthi*; *rûtha* ‘dwell, remain’, pret. *rûthani*.

It is not uncommon for a Goldogrin verb to have two preterite forms. Sometimes both are strong, e.g., *nag* ‘chew, gnaw’, pret. *nôgi* or *nanci*; and sometimes both are weak, e.g., *palta-* ‘beat’, pret. *palti* or *paltathi*. Sometimes one is strong and the other is weak, e.g., *sana-* ‘can, know how to’, pret. *sôni* (strong) or *santhi* (weak). A few verbs even have three preterite forms, e.g., *sô-* ‘wash clean, bathe’ has one weak preterite (*sôthi*), one strong (*sûvi*), and a mixed form combining both strong and weak characteristics (*sûthi*). It is possible that the order in which Tolkien lists multiple preterite forms is significant, i.e., the first form might be the more common. This is suggested by the verb *tur-* (*turthi*, *tauri*) ‘can, have power to’ — a separate entry for pret. *tauri* states that *turthi* is “more common”.

The lists of verbs and their preterites in this article have been standardized using the formula *verb (preterite)* ‘translation’, followed by notes, if any, placed in square brackets (these usually pertain to emendations judged to be of morphological interest, and have also been standardized so that the final form is given first); e.g., the entry that appears in GL as “*caltha-* wax. grow. flourish. *côli*. [*cal-* >> *caltha-*.]” is given here as “*caltha-* (*côli*) ‘wax, grow, flourish’. [*caltha-* << *cal-*.]”

STRONG I — Root vowel lengthening

The lengthening of the root vowel of a verb-stem as a means of forming the preterite probably dates back to the Eldarin period,³ since many Goldogrin preterites of this type have clear cognates in Qenya. In the following examples, the Qenya forms are taken from QL:

- Gn. *lav-* ‘lick’, pret. *lôvi* — Q *lava-* ‘lick’, pret. *lāve-*.
- Gn. *mel-* ‘love’, pret. *mîli* — Q *mel-* ‘to love’, pret. *mēle*.

- Gn. **lor-** ‘sleep deep; dream’, pret. **lûri** — Q **lor-** ‘slumber’, pret. **lōre**.
- Gn. **gwil-**⁽¹⁾ ‘sail, float, fly’, pret. **gwaili** — Q **wili-** ‘sail, fly, float’, pret. **wīle-**.
- Gn. **tur-** ‘can, have power to’, pret. **tauri** — Q **turu-** ‘can, is able’, pret. **tūre-**.

Note that the root vowels **a, e, o, i, u** in the examples cited above have undergone a change in *quality* as well as *quantity* in the preterite, or else have become *diphthongs*, these changes being due to the historical development of primitive $\bar{a}, \bar{e}, \bar{o}, \bar{i}, \bar{u} > \hat{o}, \hat{i}, \hat{u}, ai, au$ in stressed syllables⁴ in Goldogrin. Also note that a suffix **-i** is added to these preterites, equivalent to Q **-e**. The etymology of this preterite suffix appears in GL s.v. **gôtha-** (**gui**) ‘possess, have, hold’. According to this entry, **gôtha-** derives from **ḷotta**, and the pret. **gui** from **ḷōḷē**. The latter pair of forms shows that Goldogrin pret. **-i** derives from **-ḷē**. This closely resembles the etymology given in the chart of Qenya verb endings associated with the Qenya Lexicon, in which the Qenya impersonal singular pa.t. ending **-e** is from **ḷē** (with short final **ē**), and the neuter singular pa.t. ending **-ie** is from **ḷē < -ḷē + ə** (PE14:31).

The change of stressed **ū > au** in Goldogrin was not universal, however, and beside the Strong I verbs in which the root vowel **-u-** becomes **-au-** in the preterite (e.g., **cug-** ‘ponder’, pret. **caugi**) there is another group of Strong I verbs in which the root vowel **-u-** becomes **-ū-** in the preterite (e.g., **cum-** ‘lie (down)’, pret. **cûmi**). All the verb-stems in the latter group end in a labial consonant, either the bilabials **b, m** (**tub-**, **cum-**, **gum-**, **hum-**, **mum-**, **num-**) or the labiodentals **f, v** (**nuf-**, **ruf-**, **luv-**).⁵ It is apparent from this that original **ū** resisted diphthongization in Goldogrin when it was followed by a labial consonant.⁶ Two of these verbs have alternate (and probably analogical) preterite forms in **-au-**: **gum-** ‘to lade’, pret. **gûmi** or **gaumi**; and **ruf** ‘tear’, pret. **raufi** or **rûfi**.

STRONG I-A — Root vowel lengthening in basic verbs

The majority of Strong I preterites in Goldogrin belong to “basic verbs” (Strong I-A), i.e., verbs that are directly formed from a root without the addition of a derivative suffix, such as **nag** ‘chew, gnaw’ < **NAKA** ‘bite’, **cwel-** ‘fade, wither’ < **QELE-** ‘perish, die, decay, fail’, **nor-** ‘run, roll’ < **NORO** ‘run, ride, spin’, **gwidh-** ‘weave’ < **GWIDI-** *‘weave’, and **tul-** ‘bring; come to’ < **TULU-** ‘fetch, bear, bring; move, come’.⁷

Goldogrin and Qenya also possessed a number of “sonant verbs”, i.e., verbs from roots with the vowels **l, n, r** (e.g., **KĻKĻ** ‘gather’, **SŃTŃ** ‘esteem’, and **MRĐR** ‘grind’ in QL). These were all evidently Strong I-A verbs in origin, though this is not readily apparent in the descendant languages, primarily due to different developments of short **l, n, r** versus long **l̄, n̄, r̄**. For example, **cwintha-** (**cwanthi**) ‘to fill’ seems to form its preterite by qualitative ablaut (substitution of one stem vowel for another), but it actually derives from vocalic lengthening of the vowel **Ń** in the root **QŃTŃ**: present stem ***qnt-** > **cwinth-**, Strong I-A preterite stem ***qñt-** > **cwanth-**. Given the complexity of the phonological and analogical processes involved in the sonant verbs, they are presented in a separate section below, following the discussion of the weak verb classes.

Root-vowel A

- **bab-** (**bôbi**) ‘drink, quaff’.
- **bag-** (**bôgi**) ‘sell, trade’.
- **bas-** (**bôsi**) ‘bake’.
- **brath-** (**brôthi**) ‘cook’ (tr.)
- **caf-** (**côfi**) ‘to taste’.
- **cwas-** (**cwôsi**) ‘wag, shake, flap’ (tr.)
- **daf-** (**dôfi**) ‘strip, flay, peel skin’.
- **dala-** (**dôli**) ‘sing or ring’.
- **drab-** (**drôbi**) tr. ‘to labour, work’; impersonal, ‘to irk, annoy’.
- **fab-** (**fobi**) ‘handle, touch, feel’.
- **faf-** (**fofi**) ‘puff, blow, pant’.
- **far-** (**fori**) ‘separate, sever, divide’ (intr.); ‘depart, leave’ (c. gen.)

- *fas-* (*fôsi*) ‘wash’.
- *fau* (*fui*⁽²⁾) impersonal ‘it smells, gives off a smell’.
- *gada-* (*gôdi*, archaic †*ganthi*) ‘join, connect, unite’. [*gada-* << *gad-*. “pret. *gôdi* archaic *ganthi*” << “pret. *ganti*”.]
- *gal-* (*gôli*) ‘shine (golden, as the Sun)’.
- *gama-* (*gômi*) ‘call, shout to’. [*gama-* << *gam-*.]
- *gav-* (*gôvi*) ‘produce, yield, bear fruit’.
- *gratha-* (*grôthi*, *grathi*) ‘rub, scratch, fray’.
- *gwar-* (*g(w)ôri*) ‘watch, all senses; guard’.
- *hadha-* (*hodhi*, †*hanni*) ‘cling, cleave to’ [*hadha-* << *hadh-*.]
- *hag-* (*hôgi*) ‘sit, sit down’.
- *hala-* (*hôli*) ‘drag, draw, pull ... slip on’. [*hala-* << *hal-*.]
- *haw-*, *hau* (pret. *hui* < *hôwi*; or *hauthi*) ‘to lie’.
- *lag-* (*lôgi*) ‘gather up, pick up, get’.
- *lang-* (*longi*) ‘to blare, clang, ring’.
- *las-* (*lôsi*) ‘look at, glance at’.
- *lav-* (*lôvi*) ‘lick’.
- *mal-* (*môli*) ‘chew’.
- *mav-* (*môvi*) ‘I like’.
- *nab-* (*nôbi*) ‘take, lay hold of’.
- *naf-* (*nôfi*) ‘suspect, have inkling of’.
- *nag* (*nôgi* and *nanci*) ‘chew, gnaw’.
- *nam-* (*nômi*) ‘withdraw, draw out, draw back, take back; also intr. withdraw, retire’.
- *rag-* (*rôgi*) ‘break asunder, burst’.
- *ras-* (*rôsi*) ‘scorch, toast’.
- *sad-* (*sôdi*) ‘reck, care, value, esteem; show respect for; consider’.
- *sam-* (*sômi*) ‘arrange, put together; adjust, settle, reconcile’.
- *sana-* (*sôni* or *santhi*) ‘can, know how to; have knowledge, craft or skill’.
- *tab-* (*tôbi*) ‘cut to shape, fashion’.
- *thar-* (*thôri*) ‘to saw (up)’.
- *thas-* (*thôsi*) ‘shave’.

There are five preterites in this group that are given in GL with short *-o-* rather than *-ô-*: *fab-* (*fobi*) ‘handle’, *faf-* (*fofi*) ‘puff’, *far-* (*fori*) ‘separate’, *hadha-* (*hodhi*) ‘cling’, and *lang-* (*longi*) ‘to blare’. Of these five, only *longi* *‘blared’ appears to have a short *-o-* for a discernible phonological reason: *ng* here probably represents /ŋg/ developed from original /ŋ/,⁸ so that **lāŋ-* > **lōŋ-* > *long-*, with *ō* shortened to *o* with the closing of the syllable (*â*, *ê*, *î*, *ô*, *û* do not generally occur in closed syllables in Goldogrin with very few exceptions, and a long vowel before *ng* does not occur at all). There appears to be no phonological reason for the short *-o-* in *fobi*, *fofi*, *fori*, and *hodhi*; it cannot be due to the initial consonant in the verb-stem (compare *fas-* (*fôsi*) ‘wash’, *hala-* (*hôli*) ‘drag’) or to the medial consonant (compare *bab-* (*bôbi*) ‘drink’, *caf-* (*côfi*) ‘to taste’, *thar-* (*thôri*) ‘to saw (up)’, and noun *tôdhi* ‘paddock’). It seems probable, then, that in these four instances Tolkien simply neglected to mark the vowels as long.

Another variation occurs in verbs of this group having final *-u* or *-w* in the stem: *haw-* or *hau* ‘to lie’, pret. *hui*; and *fau* ‘it smells’, pret. *fui*. Tolkien notes that pret. *hui* is derived from earlier *hôwi*, the latter exhibiting the form typical of this group, and it probably follows that *fui* is similarly derived from earlier **fôwi* (compare the root FAWA ‘smell’ in QL). The diphthong *oi* becomes *ui* in Goldogrin, as shown by such pairs as Q *moile*, Gn. *muil* ‘tarn’; and Q *moina*, Gn. *muin*⁽¹⁾ ‘safe, secure’ (these Kenya cognates are given in GL). This suggests that earlier *hôwi*, **fôwi* were shortened to **hoi*, **foi*, which then became *hui*, *fui*.

There are three deleted entries in GL for verbs in this group: *cav-* (*côvi*) ‘to bend’, *cav-* (*côvi*) ‘to bend, make stoop’, and *tath-* (*tanthi*, *tôth[i]*) ‘count’.

Root-vowel E

- *cwel-* (*cwīli*) ‘fade, wither, etc.’
- *gwel-* (*gwīli*) ‘boil, bubble’ (intr.)
- *gwer-* (*gwīri*) ‘wind, turn, bend’ (tr.)
- *gwes-* (*gwīsi*) ‘greet, welcome’.
- *hel-* (*hīli*) ‘freeze’ (intr.)
- *mel-* (*mīli*) ‘love’.
- *thê-* (*thai*) ‘see’.
- *ther-* (*thīri*) ‘to tie’.

Despite its atypical form, *thai* pret. of *thê-* ‘see’ most likely belongs with this group. The primitive form of the underlying root is given in the Qenya Phonology as \sqrt{bex} (PE12:21), which appears as SEHE in QL with verbal derivative *sehta* ‘to see’, pret. *sie*. QL also provides the etymology of the preterite form: “*sie* = (*sēχiə*)”. This shows that it was in origin a Strong I-A preterite, though this was obscured by various phonological changes in the later form. Etymological forms recorded in GL show that original *ex* became *ai* in Goldogrin (probably first becoming *ei*) before certain consonants, notably *t* and *s*, for example *aith* ‘thorn’ < *extā-*, and *lais* ‘green-sward, glade’ < *lex-sa*. Pret. *thai* suggests that *ex* also became *ai* before the semivowel *ɪ* — perhaps Strong I-A $*pēχ-ɪē$ with lengthened stem-vowel and suffix $-ɪē$ (compare the pret. *gui* < $ɪōɪē$ discussed above) > $*thei-i$ (with stem $*thēi-$ shortened to $*thei-$; diphthongs with a long initial vowel do not occur in Goldogrin)⁹ > *thai*.

This group originally included *gwedh*-(1) (*gwīdhi*) ‘wind, turn, bend’ (intr.), but this verb was subsequently emended to *gwed*-(1) (*gwen̄thi*) with the same gloss, changing its class to Strong II (preterites formed by nasal-infixion).

Root-vowel O

- *dol-* (*dūli*) ‘dig’. [*dol-* << *dal-*.]
- *gol-* (*gūli*) ‘stink’.
- *lor-* (*lūri*) ‘sleep deep; dream (tr.)’.
- *mog-* (*mugi*) ‘detest, hate’.
- *nor-* (*nūri*) ‘run, roll’.
- *og-* (*ūgi*) ‘am able, can’.
- *ol-* (*ūli* or *ol̄thi*) ‘appear, seem’.
- *sô-* (*sôthi*; also *sūvi* and *sūthi*) ‘wash clean, bathe’ (tr. & intr.)
- *sog-* (*sūgi*) ‘drink’.
- *thol-* (*thūli*) ‘roll’.

The short *u* in *mugi*, pret. of *mog-* ‘detest, hate’, is probably a slip (compare *og-* ‘am able’, pret. *ūgi*). A deleted entry for *odra* or *od*(2) (pret. *onti*) ‘am able, can’ originally also included an alternate pret. *ūd* (reading uncertain), which was struck out before the entire entry was rejected.

Of the three preterites of *sô-* ‘wash clean, bathe’, only *sūvi* belongs to the Strong I-A class; the *-v-* derives from $-b̄-$ in the original root, which is given as $so\bar{b}-$ in the entry for *sôn*(1) ‘pure, clean’ (compare SOVO and SOWO ‘wash’ in QL), i.e., $*sō\bar{b}-ɪē$ > *sūvi*. For the other preterites of *sô-*, see the discussion of *pā-*, *rô-*, and *sô-* below in the section on Weak II-A verbs.

Root-vowel I

- *cwir-* (*cwairi*) ‘to stir; stir round, make spin’.
- *cwiv-* (*cwaivi*) ‘am awake’.
- *gil-* (*gaili*) ‘gleam, shine pale and silver, as of the moon’.
- *gima-* (*gaimi*) ‘hear’. [*gima-* << *gim-*.]
- *gwidh-* (*gwaidhi*, †*gwinni*) ‘weave’ (tr.)
- *gwil*-(1) (*gwaili*) ‘sail, float, fly’ [*gwaili* << *gwīli*.]
- *gwir-* (*gwairi*) ‘look, look at’.

- **îr-** (*airi* or *irthi*) ‘am willing; will, intend to, mean to’.
- **lin-** (*laini* and *linthi*) ‘sound’ (intr.)
- **lir-** (*lairi*) ‘sing’.
- **lith-** (*laithi*) ‘go, depart, be over, finish, end, die’. [An alternate pret. *linthi* was deleted.]
- **nig** (*naigi*) ‘steal, creep, do or go by stealth’.
- **rig-** (*raigi*) ‘twist, contort’.
- **rin-** (*raini*) ‘(intr.) revolve, return, come back — do again’.
- **thin-** or **thinta-** (*thaini*) ‘skim’.
- **tif-** (*taifi*) ‘whistle’.
- **tir-** (*tairi* or *tirthi*) ‘look for, look out for, watch for, await, expect’.
- **uir-**, older **uvir** (*uthairi* or *gworthi*) ‘not to wish, not mean to, mean not to’. [The entry **îr-** ‘am willing’ compares **uir** (*uthairi* or *uvairi*).]

In two instances, Strong I-A verbs with root-vowel **i** originally had preterites in **î** instead of **ai**: the preterite of **gwil-**⁽¹⁾ ‘sail, float, fly’ was first written as **gwîli**, emended to **gwaili**; and an earlier pencil entry for **tif** (*tifi*) ‘whistle’ was replaced in the later ink layer by **tif-** (*taifi*) ‘whistle’.

The verb **uir-**, older **uvir** ‘to not wish, not mean to’ is transparently the negative prefix **û-** + **îr-** ‘am willing; will, intend to, mean to’. The preterite **uvairi** points to earlier ***uvîr-** (compare Q negative **u-** or **ûv-**, “prefix mainly used before vowels, = un-” in QL); for **gworthi**, see the discussion of present-tense **gwrtha-** below under the Weak I verbs. Pret. **uthairi** is a difficult form to explain. It might, like **uvairi**, simply consist of a form of the negative prefix **û-** + pret. **airi**. GL lists **ug-**, **um-**, **un-**, **ub-** as strengthened forms of negative **û-**, to which we can add **uv-** from **uvir**, **uvairi**. If there was in fact a negative prefix ***uth-**, its only other occurrence is in **uthairiol** ‘unintentional; reluctant’, clearly cognate with pret. **uthairi**. The preterite of the negative verb **û-** ‘not to be, not to do’ was originally given in GL as **ûthi** (i.e., Weak II **û-** + **-thi**), and reinterpretation of this as a Weak I preterite (**ûth-** + **-i**) might have given rise to ***uth-** as a variant negative prefix. However, **ûthi** and its plural **ûthin** were struck out. We might also posit a verb ***thair-** or ***thir-** ‘be willing, mean to’ as the source of **uthairiol** and **uthairi**, but no such verb is recorded in GL.

Root-vowel U

U > AU

- **cug-** (*caugi*) ‘ponder; resolve, think; consider, etc.’
- **cur-** (*cauri*) ‘turn, curdle, congeal’ (intr.)
- **fug-** (*faugi*) ‘smoulder’.
- **fur-** (*fauri*) ‘to conceal, to lie’.
- **gudh-** (*gaudhi*) ‘am hot’ (intr.)
- **gum-** (*gûmi* or *gaumi*) ‘to lade’.
- **lur-** (*lauri*) ‘frown, scowl’.
- **mug-** (*maugi*) ‘keep silent, say nothing (about)’.
- **mul-** (*mauli*) ‘low, bellow’.
- **nur-** (*nauri*) ‘growl, grumble’.
- **nus-** (*nausi*) ‘take notice, perceive’.
- **ruf** (*raufi* or *rûfi*) ‘tear’.
- **tul-** (*tauli* or *tulthi*) ‘bring; come to’.
- **tur-** (*turthi*, *tauri*) ‘can, have power to’.
- **tûs-** (*tausi-*) ‘tease wool, comb out’.
- **us-** also **usta-** (*ausi*) ‘leave, depart’.

An earlier, deleted version of the entry for **cur-** ‘turn, curdle, congeal’ gives the preterite as **caur**. One other deleted verb in GL belongs in this group: **gul-** (*gauli*) ‘ooze, trickle’.

U > Û

- *cum-* (*cûmi*) ‘lie (down)’.
- *gum-* (*gûmi* or *gaumi*) ‘to lade’.
- *hum-* (*hûmi*) ‘sleep, drowse’.
- *luv-* (*lûvi*) ‘to hang, lower, of clouds’.
- *mum-* (*mûmi*) ‘low, bellow’.
- *nuf-* (*nûfi*) ‘get smell of, perceive scent of, smell (tr.)’
- *num-* (*nûmi*) ‘sink, decline, slope down, descend’.
- *ruf* (*raufi* or *rûfi*) ‘tear’.
- *tû-* (*tûvi*) ‘receive; take; get; become’. [An earlier pencil version gives *tû* (*tûvi* or analogical *tauvi*) ‘get, acquire, receive, take’; plur. *tuin* or *tuvin*.]
- *tub-* (*tûbi*) ‘cover’.

The verb *tû-* apparently derives from a root **tuḅ-* (given in QL as TUVU, whence *tuvu-* ‘receive, accept, take’), with the *ḅ* becoming (semi)vocalic in the present stem (**tuḅ-* > **tuḅ-* or **tuu-* > *tû-*) while being retained as *v* in intervocalic position in the pret. *tûvi* (for intervocalic *ḅ* > *v* in Goldogrin, cf. forms such as *Ivon* < *ḷāḅanna*, in GL s.v. *gav-*). The rejected verb *sû-* (*sûvi*, *sûthi*) ‘wash clean’ < *√soḅ* (*sû-* was first written as *sûtha-*) closely resembles *tû-* (*tûvi*) in form and etymology; this was replaced by *sô-* (*sôthi*; also *sûvi* and *sûthi*) ‘wash clean’, probably because Tolkien realized that *√soḅ* would yield **soḅ-* > *sô-* rather than *sû-*.¹⁰ It is unclear why *luv-* (*lûvi*) ‘to hang’ did not develop a present tense ***lû-* analogous to *tû-*; perhaps dialectal variation was involved, or the *v* from the preterite may have been reintroduced to the present stem to avoid confusion with *lu* ‘occasion, time’.

STRONG I-B — Root vowel lengthening in derived verbs

“Derived verbs” consist of a root (usually verbal) + a derivative suffix (*-tha*, *-ta*, *-na*, etc.). Sometimes the suffix changes the meaning of the root, e.g., making it causative; compare basic *sog-* ‘drink’ with derived *soctha-* ‘give to drink, quench’, both from SOKO (PE12:85). But often a derivative suffix does *not* change the meaning of the root but merely acts as a sort of extension; e.g., *antha-*⁽¹⁾ ‘give’ < ANA- ‘give, send towards’ (PE12:31).

The derivative suffix used in the present tense of Strong I-B verbs does not appear in the preterite form, which instead exhibits the bare verb-stem conjugated in the same manner as the Strong I-A verbs. For example, *cartha-* ‘make, finish’ consists of a stem *car-* (= KARA- ‘do, make’ in QL) + derivative suffix *-tha*, while the preterite *côri* lacks the suffix *-tha*, being formed directly from the verb-stem *car-* with vocalic lengthening and addition of the suffix *-i*. The same vocalic changes that occur in the preterites of Strong I-A verbs (*ā*, *ē*, *ō*, *ī*, *ū* > *ô*, *î*, *û*, *ai*, *au*) also occur in Strong I-B verbs.

- *antha-*⁽¹⁾ (*ōni*) ‘give’.
- *cacha-*, also *cancha* (*cachui* or *côgi*) ‘laugh’.
- *caltha-* (*côli*) ‘wax, grow, flourish’. [*caltha-* << *cal-*.]
- *cartha-* (*côri*) ‘make, finish’. [*cartha-* << *car-*.]
- *gôtha-* or *gai* (*gui*) ‘possess, have, hold’.
- *gwista* (*gwais*) ‘be ignorant of, not to know’.
- *hosta-* (*hûsi*) ‘gather, collect’.
- *intha-*⁽²⁾ (*aini*) ‘go; fare, proceed’.
- *ista-* (*aisi*) ‘know, am aware, perceive, feel’.
- *rautha-* (*rôvi*) ‘hunt, chase, pursue’.
- *saptha-* (†*sôbi* or *sapthani*) ‘to dig, to bite into’.
- *teltha-* (“irregular pret.” *tîli*) ‘cover in (close with a roof, lid, canopy, etc.)’.
- *tertha-*, *tercha-* (“irregular pret.” *tîri*) ‘devour, destroy’.
- *thin-* or *thinta-* (*thaini*) ‘skim’.
- *urna-* (*auri*) ‘blaze, burn (intr.)’. [*urna-* << *urtha-*, with no pret. given.]
- *us-* also *usta-* (*ausi*) ‘leave, depart’.

Numerous examples of Qenya Strong I-B preterites also occur in the Qenya Lexicon, though only two have direct equivalents in the Gnomish Lexicon:

- Gn. *antha*-(1) ‘give’, pret. *ōni* — Q *anta*- ‘gives’, pret. *āne*.
- Gn. *rautha*- ‘hunt, chase, pursue’, pret. *rōvi* — Q *rauta*- ‘chase, hunt, pursue’, pret. *rāve*.

The preterite *gwais* of *gwista* ‘be ignorant of, not to know’ lacks the suffix *-i*. It is difficult to determine whether this is intentional or a slip; two other examples of Strong I preterites without final *-i* occur in GL: *tath*- ‘count’, pret. *tôth* (given as *tôth[i]* in the published text, on the assumption that this form was a slip), and *cur*- ‘curdle’, pret. *caur* — but both of these entries were deleted (a later version of the entry for *cur*- gives the preterite as *cauri*).

Two preterites in this group are called “irregular”: *tîli*, pret. of *teltha*- ‘cover in’, and *tîri*, pret. of *tertha*-, *tercha*- ‘devour, destroy’. Since these two preterites appear to be typical Strong I-B verbs, it is probable that “irregular” was meant to describe the Strong I-B class as a whole, in contrast to the far more common *weak* derived verbs, which outnumber the strong derived verbs by about three to one.

STRONG II — Nasal infixion

Strong II preterites are formed by nasal infixion, i.e., a homorganic nasal (*m, n, ŋ*)¹¹ was added to the verb-stem before the last consonant. This means of preterite formation was also common in Qenya, and many cognates of Gnomish Strong II preterites appear in the Qenya Lexicon, for example:

- HEPE ‘bind’ (infixed **he-m-p-*) — Gn. *heb*- (*hemfi*) ‘bind’; Q *hepin* (*hempe*) ‘I bind’.
- MATA ‘eat’ (infixed **ma-n-t-*) — Gn. *mad*- (*manti*) ‘eat’; Q *mat*- (*mante-*) ‘eat’.
- TAKA ‘fix’ (infixed **ta-ŋ-k-*) — Gn. *tag*- (*tanci*) ‘fix, make firm’; Q *taka*- (*tanke*) ‘fix, fasten’.
- HAŘA ‘remain’ (infixed **ha-n-ð-*) — Gn. *hadha*- (*†hanni*) ‘cling, cleave to’; Q *harin* (*hande*) ‘remains’.

It may also be noted that the same ending *-i* (= Q *-e*) that appears in the Strong I class is added to the Strong II preterites.

STRONG II-A — Nasal infixion in basic verbs

Most of the Strong II preterites in Goldogrin occur in basic verbs (Strong II-A) with stems ending in the voiced stops *b, d, g* from original *p, t, k* — the Qenya Phonology notes that the combinations *mp, nt, nk* “were ones particularly favoured by Qenya” (PE12:25), and clearly the same held true for Goldogrin. There are also a few Strong II-A verbs with stems ending in the spirants *dh, th*. Many Strong I-A verbs also have stems ending in *b, d, g, dh, th*, and it is not clear in most cases why some basic verbs with these final consonants formed their preterites by vowel lengthening while others employed nasal infixion. A few verbs of this form have both Strong I and Strong II preterites: *gada*- (*gôdi*, archaic *†ganthi*) ‘join’, *gwidh*- (*gwaidhi*, *†gwinni*) ‘weave’, *hadha*- (*hodhi*, *†hanni*) ‘cling’, and *nag* (*nôgi* and *nanci*) ‘chew’. The Strong II pret. *†ganthi* of *gada*- ‘join’ is called “archaic”, and the poetic Strong II prets. *†gwinni* and *†hanni* are probably also older forms, suggesting that Strong II verbs tended to gravitate toward the dominant Strong I class.

Notably absent from the Strong II-A preterites are stems ending in *r, l, s, v, w, m, n, ng*, all of which are found as final consonants in the Strong I-A preterites; apparently stems ending in these consonants were not receptive to nasal infixion — clearly a factor in the dominance of the Strong I verbs, since this meant that a larger number of verb-stems were suitable for that class. Basic stems ending in *f* did allow for nasal infixion, but while there are seven Strong I-A verbs of this type, e.g., *caf*- (*côfi*) ‘to taste’, there is only one occurrence of a stem ending in *f* in the Strong II class, the Strong II-B derived verb *tefla*- (*temfi*) ‘to scorn’ < TEFÉ (whence Q

teve- (*tembe*, *tēve*) ‘hate, dislike’; see the discussion of Strong II-B verbs below.

Tolkien appears to have hesitated over the medial development of original *mp*, *nt*, *nk* in Goldogrin, and several Strong II-A preterites ending in *-mpi*, *-nti* as first written were later emended to *-mphi*, *-nthi*; e.g., *gab-* (*gampi*) ‘bark’ >> *gab-* (*gamphi*),¹² and *hada* (*hanti*) ‘throw at’ >> *hada* (*hanthi*). None of the Strong II-A preterites ending in *-nci* were emended to *-nchi*, although an example of this change does occur in the sonant verbs (see below), in which the analogical pret. *flinci* of *flig-* ‘hew’ was emended to *flinchi*. Tolkien did not carry out these changes systematically or completely; the impulse to emend *-mpi*, *-nti*, *-nci* >> *-mphi*, *-nthi*, *-nchi* seems to have died out after the L-entries in GL.¹³

Stems with final B:

- *cab-* (*camfi*, *camphi*) ‘jump, leap’. [*camfi*, *camphi* << *campi*.]
- *gab-* (*gamphi*) ‘bark, bay; of dogs’. [*gamphi* << *gampi*.]
- *heb-* (*hemfi*) ‘bind, bind round’. [*hemfi* << *hempi*.]
- *leb-* (*lempi*) ‘pick, pluck, take or feel or touch with the fingers; cull’.
- *lib-* (*limpi*) ‘to drip’.
- *lob* (*lompi*) ‘run, gallop (of animals)’.

Stems with final D:

- *bada-* (*banthi-*) ‘build’.
- *cwed-* (*cwenth-*) ‘say, tell’. [*cwenth-* << *cwenti*.]
- *dod-* (*donthi*) ‘fall down, drop’. [*donthi* << *donti*.]
- *gada-* (*gôdi*, archaic †*ganthi*) ‘join, connect, unite’. [*gada-* << *gad-*. “pret. *gôdi* archaic *ganthi* †” << “pret. *ganti*”.]
- *gwed-*⁽¹⁾ (*gwenthi*) ‘wind, turn, bend’ (intr.) [<< *gwedh-*⁽¹⁾ (*gwîdhi*), with same gloss.]
- *hada* (*hanthi*) ‘throw at; c. dat. aim at’. [*hanthi* << *hanti*.]
- *loda* (*lonthi*) ‘swallow, gulp down’. [*loda* (*lonthi*) << *lod-* (*lonti*).]
- *lud* (*lunti*) ‘flow, stream, float’.
- *mad-* (*manti*) ‘eat’.

GL also gives one deleted entry belonging to this group: *odra* or *od*⁽²⁾ (*onti*) ‘am able, can’.

The entry for *gada-* ‘join, connect, unite’ includes a note stating that “in pret. *ganthi*, pret. of *yat-* and *yñt-* are united”. This refers to the fact that *ganthi* was the preterite form of two separate verbs, *gada-* (from root *yat-*) and *intha-*⁽¹⁾ or *gintha-* ‘to join to, add, increase’ (from root *yñt-*). For *intha-*⁽¹⁾, *gintha-* see below under “Sonant Verbs”.

Stems with final G:

- *fag-* (*fanci*) ‘cut’.
- *log-* (*lonci*) ‘curl, bend (intr.); wind (twine round anything), twine’.
- *nag* (*nôgi* and *nanci*) ‘chew, gnaw’.
- *tag-* (*tanci*) ‘fix, make firm, construct’.
- *thig-* (*thinci*) ‘pick out, select, choose’.
- **thug* (*thunci*) ‘sink’.¹⁴
- *tug-* (*tunci*) ‘hit, reach mark’ etc.

Stems with final DH:

- *gwadh-* (*gwanni*) ‘dwell’. [*gwanni* << *gwandi*.]
- *gwidh-* (*gwaidhi*, †*gwinni*) ‘weave’ (tr.)
- *hadha-* (*hodhi*, †*hanni*) ‘cling, cleave to’ [*hadha-* << *hadh-*.]

Stems with final TH:

- *cwas-* and *cwath-* (“pret. to both is either *cwanthi* or *cwasti*”) ‘shake, nod, wag’ (tr. & intr.)
- *gretha-* (*grenthi*) ‘save, rescue, preserve’.

The entry for *lith-* (*laithi*) ‘go, depart’ originally included an alternate pret. *linthi* that was subsequently deleted. Two other entries belonging to this group were deleted in their entirety: *tath-* (*tanthi*, *tôth[i]*) ‘count’, and *reth-* (*renti-*) ‘save, rescue, preserve’. Note that the latter entry is unusual in that the final spirant *-th* of the verb-stem *reth-* is despirantized to *-t* in pret. *renti-* (this reading is clear in the manuscript).

STRONG II-B — Nasal infixion in derived verbs

The small Strong II-B class consists of derived verbs that form their preterite by nasal infixion. Just as in the Strong I-B class, the derivative suffix used in the present tense of Strong II-B verbs does not appear in the preterite, which is formed instead from the bare verb-stem, conjugated in the same manner as the Strong II-A verbs: *tefla-* ‘to scorn’, bare stem *tef-* > pret. *temfi*. There are only two verbs in GL that belong to this class:

- *sibra-*, †*sib-* (*simpi*) ‘weep, whimper’.
- *tefla-* (“irregular pret.” *temfi*) ‘to scorn’.

The pret. *temfi* is called “irregular”, probably for the same reason that two Strong I-B preterites were also labeled as “irregular”: it is far more common for derived verbs to have a weak preterite. A rejected earlier pencil entry gives this verb as Strong II-A: *tef-* (*temfi-*) ‘to scorn’. GL also has a rejected entry *odra* or *od⁽²⁾* (*onti*) ‘am able, can’ that belongs to the Strong II-B verbs (*odra*, with bare stem *od-* > pret. *onti*).

All attested Strong II-B verbs end in the derivative suffixes *-la* (*tefla-* ‘scorn’) or *-ra* (*sibra-* ‘weep’, rejected *odra* ‘can’); in fact, the only preterites given in GL for derived verbs in *-la*, *-ra* are the three Strong II-B forms just cited. However, there are a substantial number of derived verbs in *-la* and *-ra* given in GL without any indication of the preterite form, e.g., *fugla-* ‘smoke (a pipe)’ (cp. *fug-* (*faugi*) ‘smoulder’), *rumla-* ‘make a noise’ (cp. *rum* ‘noise’); and *fadra-* ‘to sate, weary; “feed up”’ (cp. *fad* ‘enough’), *cwivra-* ‘awaken (intr.)’ (cp. *cwiv-* (*cwaivi*) ‘am awake’). While many of these verbs ending in *-la*, *-ra* would accommodate Strong II-B preterites — e.g., *fugla-* ‘smoke’, pret. **func(h)i*; *fadra-* ‘sate’, pret. **fant(h)i* — it is clear that others such as *rumla-* ‘make a noise’ and *cwivra-* ‘awaken’ would have to form their preterite in some other fashion, since their stems (*rum-*, *cwiv-*) end in consonants that are not receptive to nasal infixion.

WEAK I — Suffixion of *-i*

The Weak I verbs form their preterite by addition of the suffix *-i*. This class consists almost entirely of derivative verbs, with the exception of basic *cwas-*, *cwath-* ‘shake, nod, wag’ (which has an apparently suppletive preterite *cwasti*) and *na-*⁽¹⁾ ‘is’ (with irregular pret. *thi* << *ni*). Weak I verbs ending in *-tha*, the most common type, omit the final *-a* and replace it with pret. *-i* (*bactha-* ‘walk’, pret. *bacthi*), as do those ending in *-ta* (*nosta-* ‘am born’, pret. *nosti*). Verbs ending in the extension *-u* comprise a third and relatively common subgroup of the Weak I class; in these verbs, the ending *-u* is retained in the preterite, with *-ui* > *-wi* (*felu* ‘seem’, pret. *felwi*).

Derived verbs in *-tha*:

- *bactha-* (*bacthi*) ‘walk’.
- *ciloba-* or *ciloptha-* (“pret. always *cilopthi*”) ‘twitter, chirp, chirrup’.

- *cuitha-* (*cuithi*) ‘am alive, live’.
- *gratha-* (*grôthi*, *grathi*) ‘rub, scratch, fray’.
- *gultha-* (*gulti*) ‘endure’.
- *gwirtha-* (*gwirthi*, “properly to uir”) ‘not to wish, not mean to, mean not to’.
- *haitha-* (*haithi*) ‘hie, go, fare, walk’.
- *lenthā-* (*lenthī*) ‘come towards speaker, approach, draw near’.
- *lintha-* (*linthi* and *linthani*) ‘sound (tr.); strike or ring bell, etc.; play an instrument’.
- *mactha-* (*macthi*) ‘slay, kill’.
- *murtha-* (*murthi*) ‘dream’.
- *mútha-* (*múthi*) ‘depart, go, leave’.
- *nactha-* (*nacthi*) ‘bite’.
- *nictha-* (*nicthi*) ‘it is raining, hailing, is snowing’.
- *rôtha-* (*rôthi*) ‘embrace’.
- *sactha-* (*sacthi*) ‘fight’.
- *tortha-* (*torthi*) ‘scorch’.

Several Weak I forms in GL were rejected. The entry *baidha-* ‘to clothe’ (with no preterite given) replaced an earlier version deleted in ink: *baitha-* ‘to clothe’, pret. *baithi*. The verb *bara-* or *barna-* ‘dwell in, till (tr.) land’ was first written as *bartha-*, and the entry originally included a preterite *barthi* that was subsequently struck out, perhaps at the same time that *bartha-* was emended to “*bara-* or *barna-*”. The verb *dortha-* ‘to settle’ (tr. and intr.) originally included tr. pret. *dorthi* (Weak I) and intr. *dorthani* (Weak III), both of which were struck out and not replaced. The entry for *sô-* ‘wash clean, bathe’ (tr. & intr.) was first written as *sôtha-* (*sôthi*) ‘bathe’, tr. & intr.

The verb *gwirtha-* ‘not to wish’ is unusual in that it is an analogical present tense, said to be a “new formation” modeled after pret. *gwirthi*, which is properly the preterite of *uir-* ‘not to wish’. In the preterite form, the *u-* in *uir-* (neg. *û-* + *îr-* ‘am willing’) became consonantal *u-*, which regularly developed into *gw-* in initial position; thus **uirthi* > *gwirthi* (compare *uiri* > *gwir-* ‘look’ and *uar* > *gwar-* ‘watch’, PE11:46).¹⁵ So while *gwirthi* was in origin a Weak II preterite formed by suffixion of *-thi* to *uir-*, it came to be perceived as the Weak I preterite of analogical *gwirtha-*.

Derived verbs in *-ta*:

- *nosta-* (*nosti*, *-athi*) ‘am born’.
- *palta-* (*palti*, *-tathi*) ‘beat’.

Derived verbs in *-u*:

- *celu-*, *celwa-* (*celwi-*) ‘trickle’.
- *felu* (*felwi*) ‘seem’.
- *lenu*, pl. *lenwin* (*lenwi(r)*) ‘come towards speaker, approach, draw near’.
- *nelu* (*nelwi*) ‘ring (tr. & intr.)’.
- *pelu-* (*pelwi*) ‘fence, enclose’; “usually in form *gobelu-*, *gobelwi*”.
- *telu-* (*telwi*) ‘close, end, finish’.

An entry *lenu-* (*lenwi*) ‘to stretch, extend in length, trail’ was deleted, probably because Tolkien decided to assign this verb the meaning ‘come, approach’ instead (as above). The verb *belu-*, *belwa-* (*beluthi*) ‘unroll, unfurl (intransitive); belly (of sails), swell’ was first written as *belu-* (*belwi-*) ‘unroll, unfurl’.

The entry for *lenu* ‘come, approach’ cites plural forms for both the present and preterite tenses: present pl. *lenwin*, with *lenwi(r)* = pret. sg. *lenwi*, pret. pl. *lenwir*. Present plurals marked by the suffix *-in* are well attested in GL, e.g., *na* ‘is’, pl. *nain*; *tû* ‘get, acquire’, pl. *tuin* or *tuvin*; and *û* ‘not to be, not to do’, pl. *uin*⁽¹⁾ (this list is not exhaustive). The form *lenwir* is our only example of a preterite plural in *-r*, although the Gnomish Grammar refers to “the

existence in G. of an *-r* plural sign in verbs” (PE11:10). The only other recorded example of a preterite plural in Goldogrin appears in the entry for the negative verb *û-* ‘not to be, not to do’, which originally included “pret. *ûthi*, *ûthin*”. Here *ûthin* has the plural ending *-n* instead of *-r* (the reading *-n* in the manuscript is clear). However, both *ûthi* and *ûthin* were struck out and not replaced.

Other:

- *cacha-*, also *cancha* (*cachui* or *côgi*) ‘laugh’.
- *cwas-* and *cwath-* (“pret. to both is either *cwanthi* or *cwasti*”) ‘shake, nod, wag’ (tr. & intr.)
- *na-*⁽¹⁾ (*thi*) ‘is’. [*thi* << *ni*.]

The verbs *cacha-* or *cancha* ‘laugh’, *cwas-* and *cwath-* ‘shake, nod, wag’, and *na-*⁽¹⁾ ‘is’ fall outside of the three main Weak I sub-categories, and all three have unusual preterite forms.

cacha-, *cancha* ‘laugh’ has two preterites, *cachui* or *côgi* — in the manuscript, the ending *-ui* in the first form is clear; it cannot be read as ***cachni* or ***cachai*. This verb derives from the root **KAKA** ‘laugh’ given in QL (Q *kakin* ‘I laugh’), perhaps by gemination of the second consonant: **kakka-* > Gn. *cacha-*; compare Q *hakka*, Gn. *hacha* ‘the hams, buttocks’. The ungeminated stem is seen in the pret. *côgi* (< **kāk-*).¹⁶ The stem of the alternate present tense *cancha* was formed instead by nasal infixion: **ka-n-k-* > *cancha* (compare Q *kankale* ‘laughter’ in QL). The final diphthong *-ui* in pret. *cachui* is puzzling. It might result from the final *-a* of *cacha-* becoming *-o* with the addition of pret. *-i*: **cacha-i* > **cacho-i* > *cachui* (*oi* regularly becomes *ui* in Goldogrin). A possible parallel occurs in the pair *alfa* ‘swan’, *alfuil* ‘swan’, the latter apparently from *alfa* + fem. *-il* (compare *ainil*, fem. form of *Ain* ‘a God’). However, given that *alfa* is from earlier *alchwa* (Q *alqe*), the *-uil* in *alfuil* may simply result from **alchw-il* > **alchuil* > *alfuil*, so this is not definitive corroboration of **a-i* > *ui* in Goldogrin. The forms *glóna-* ‘to dawn’ and *glonaith* ‘it dawns’ (with apparent pronominal *-ith*; see “Goldogrin Pronouns” by Patrick H. Wynne) also serve as a counterargument to this development. On the other hand, there is a tendency in Goldogrin for *a* (of whatever origin) to become *o* before certain consonants in unstressed final syllables. The Gnomish Grammar states that unaccented *-an* universally becomes *-on* (PE11:13), as in *coma* ‘disease’ (in which the *-a* is from *-ē*; cp. the Kenya cognate *qāme*), gen. *comon*, with the same change seen in dative *comor*. The change *-as* > *-os* is also attested, as in *leptha* ‘finger’ pl. *lepthos*, and *odinthas* ‘17’ with variant *odinthos* (ibid.). Perhaps the consonantal *l* in the original preterite suffix *-lē* (see the discussion of *gôtha-* (*gui*) ‘possess’ above) had a similar effect in *cachui* to that of *-n*, *-r*, *-s* in *comon*, *comor*, *lepthos*.¹⁷

The verbs *cwas-* and *cwath-* ‘shake, nod, wag’ (tr. & intr.) are clearly cognate with the root **QASA** in QL, whence Q *qasa-* (*qasse*) ‘shake, flap, nod, rustle’ (intr.) The Goldogrin forms suggest that there were originally two variant roots **qas-* and **qath-*, which fell together as **QASA** in Qenya (in which intervocalic *th* became *s*) but remained distinct in Goldogrin (in which *th* was retained). *cwanthi* is a Strong II-A preterite, formed by nasal infixion of *cwath-*. *cwasti* appears to have originated as the Weak I preterite of a derived verb **cwasta-* (compare *nosta-* ‘am born’, pret. *nosti*), perhaps a causative form ‘make something shake or nod’ — and although the present tense of this derived verb did not survive, its preterite was absorbed into the paradigm of *cwas-*, *cwath-*, perhaps accounting for why these Goldogrin verbs are transitive and intransitive, while Q *qasa-* ‘shake’ is only intransitive. On a separate page in GL there is another entry for *cwas-* ‘wag, shake, flap’ (tr.), with Strong I-A preterite *cwôsi*. It is possible that this represents a different conception of this verb from that in the entry for *cwas-* and *cwath-*, or it could indicate that *cwas-* (*cwôsi*) came to be regarded as exclusively transitive in contrast to intransitive *cwath-*, with *cwanthi* and *cwasti* used as the preterites of either form.

The entry in GL for *na-*⁽¹⁾ ‘is’ describes this verb as “quite irregular”, referring to the fact that the preterite *thi* and participle *ol-* derive from different roots than the present stem,¹⁸ a phenomenon called *suppletion*. The preterite of *na-*⁽¹⁾ as first written in GL was *ni*, a Weak I form from the same root as the present. This was replaced by *thi*, which also appears to be a Weak I preterite, the present tense of which would be **tha-* ‘is’, although this form does not

occur as an independent verb in the Goldogrin material. However, the causative/inchoative verbal suffix *-tha* (applied to verbal, adjectival, and nominal stems) is probably cognate; examples include *captha-* ‘startle’ < *cab-* ‘jump, leap’, *fairtha-* ‘set free’ < *fair* ‘free’, and *fuitha* ‘to fall (of night); to grow dark’ < *fui* ‘night’. Compare the IE root **bheu-*, **bhū-* ‘come into being, become’, source of the verb ‘to be’ in many of the descendant languages, including English *be*, Welsh *bod*, Latin *fuī* ‘I have been’, etc.¹⁹ This same IE root was the source of the Latin imperfect tense marker *-ba-* (*amō* ‘I love’, *amābam* ‘I was loving’), in light of which it seems unlikely to be coincidental that the Weak II and Weak III preterite suffixes *-thi* and *-ni* (see below) are identical in form to preterite *thi* and its earlier form *ni*. There is, however, no evidence suggesting that the Goldogrin preterite was a continuous or progressive past tense.

WEAK II — Suffixion of *-thi*

The Weak II class consists of verbs that form their preterite by addition of the suffix *-thi*; for the probable etymology of this suffix, see the discussion of *na-(1)* ‘is’ above. This is the only Weak class in Goldogrin to include a substantial number of basic verbs; the Weak I class contains only one basic verb (*na-(1)* ‘is’), and the Weak III class consists entirely of derived verbs.

WEAK II-A — Suffixion of *-thi* in basic verbs

In most Weak II-A verbs, the suffix *-thi* is added directly to the present stem, whether this ends in a consonant or a vowel, e.g., *gai* ‘to possess’, pret. *gaithi*; *ol-* ‘appear, seem’, pret. *olthi*. In two instances, the final *-a* in the present stem is dropped before *-thi* is added: *ciloba-* ‘chirp’, pret. *cilopthi*; and *sana-* ‘can’, pret. *santhi*.

- *ciloba-* or *ciloptha-* (“pret. always *cilopthi*”) ‘twitter, chirp, chirrup’.²⁰
- *gai* ‘to possess’ (*gaithi* ‘he had’).
- *haw-*, *hau* (*hui* < *hōwi*; or *hauthi*) ‘to lie’.
- *îr-* (*airi* or *irthi*) ‘am willing; will, intend to, mean to’.
- *lin-* (*laini* & *linthi*) ‘sound (intr.)’.
- *ol-* (*ûli* or *olthi*) ‘appear, seem’.
- *pâ-* (*pôthi* or *pâthi*) ‘do, put’.
- *rô-* (*rûthi* or *rôthi*) ‘remain, stay, stand — (dat.) endure’.
- *sana-* (*sôni* or *santhi*) ‘can, know how to; have knowledge, craft or skill’.
- *sô-* (*sôthi*; also *sûvi* and *sûthi*) ‘wash clean, bathe’ (tr. & intr.)
- *tir-* (*tairi* or *tirthi*) ‘look for, look out for, watch for, await, expect’.
- *tul-* (*tauli* or *tulthi*) ‘bring; come to’.
- *tur-* (*turthi*, *tauri*) ‘can, have power to’.
- *ug-* (*unthi*) negative verb.
- *uir-* (*uthairi* or *gwirthi*) ‘not to wish, not mean to, mean not to’. [For *gwirthi* as the preterite of *uir-*, see the discussion of the Weak I verb *gwirtha-* above.]

Rejected Weak II-A forms in GL include *en⁽¹⁾* (*enthi*) ‘am called’, an entry that was emended to *enn* ‘name’; and *gwara-* (*gwarathi*) ‘wander, roam, travel (far)’, which was emended to *gwada-* with the same gloss, but with no preterite provided. Also, the entry in GL for the negative verb *û-* ‘not to be, not to do’ originally included Weak II-A preterites *ûthi* and *ûthin* (singular and plural, respectively), but these were struck out. However, the Weak II-A verbs include another negative verb *ug-*, with pret. *unthi*. The entry for *û-* “negative prefix with any part of speech” (a separate entry from the verb *û-* ‘not to be’) states that this prefix also often occurred in the strengthened forms *ug-*, *um-*, *un-*, *ub-*. The strengthened forms *ug-* and *un-* are apparently used verbally in *ug-* (*unthi*), with *ug-* used for the present stem and *un-* for the preterite.

The verbs *pâ-* ‘do’, *rô-* ‘remain’, and *sô-* ‘wash clean’,²¹ in addition to their Weak II preterites (*pâthi*, *rôthi*, *sôthi*), also have alternate “mixed-class” preterite forms in which the Weak II suffix *-thi* is added to a Strong I-A form of the verb-stem (*pâ-* > *pô-*, *rô-* > *rû-*, *sô-* >

sû-): thus *pâ-*, pret. *pôthi*; *rô-*, pret. *rûthi*; *sô-*, pret. *sûthi*. GL also includes a deleted entry *fâ-* (*fothi*) ‘have, hold, possess’ that has a mixed-class form as its only preterite. *sô-* has a third preterite, the purely Strong I-A form *sâvi* (the etymology of which is discussed above under the Strong I-A verbs).

WEAK II-B — Suffixion of *-thi* in derived verbs

The Weak II-B verbs end in the derivative suffixes *-ta*, *-tha* and *-u*, *-wa*:

- *belu-*, *belwa-* (*beluthi*) ‘unroll, unfurl (intransitive); belly (of sails), swell’.
- *enu-*, *enwa-* (*enuthi*) ‘am called, am named’.²²
- *ilta-* (*iltathi*) ‘to stick in, prod, prick’. [The preterite form only appears in the sentence *on iltathi nin pieg* *‘he stuck me with a pin’].²³
- *lantha-* (*lantathi*) ‘fall onto, settle on, alight’. [*lantha-* << *lanta-*.]
- *nosta-* (*nosti*, *-athi*) ‘am born’.
- *palta-* (*palti*, *-tathi*) ‘beat’.

Rejected Weak II-B forms in GL include the entry *canca-* (*cancathi*) ‘to laugh’; the preterite was emended to *canghathi*, and then the entire entry was struck out, being replaced later in the same group of entries (listed under the headword *cag* ‘a joke, jest’) by *catcha-*, also *cancha* (*cachui* or *côgi*) ‘laugh’. The entry for *elma-* ‘marvel at, admire’ originally included pret. *elmathi*, but this preterite was struck out and not replaced.²⁴ The verb *lantha-* ‘fall onto’ was *lanta-* as first written, and its pret. *lantathi* has a light pencil stroke through it, perhaps indicating that it was rejected (probably at the same time that *lanta-* was emended in pencil to *lantha-*).

WEAK III — Suffixion of *-ni*

The Weak III class consists entirely of derived verbs ending in *-tha* that form their preterite by addition of *-ni*; for the probable etymology of this suffix, see the discussion of *na-(1)* ‘is’ above.

- *lintha-* (*linthi* and *linthani*) ‘sound (tr.); strike or ring bell, etc.; play an instrument’.
- *rûtha* (*rûthani*) ‘dwell, remain’.
- *santha-* (*-thani*) ‘show, declare, point out, make known or clear’.
- *saptha-* (†*sôbi* or *sapthani*) ‘to dig, to bite into’.

Two Weak III preterites in GL were rejected. The entry for *dortha-* ‘to settle’, as already noted above in the discussion of the Weak I verbs, originally included two preterites, tr. *dorthi* (Weak I) and intr. *dorthani* (Weak III), both of which were struck out. The entry *failtha-* ‘go pale’ also originally included a preterite [*fail*]*thani* that was struck out and not replaced.

SONANT VERBS — from roots with vocalic *l̥*, *n̥*, *r̥*

The vocalic system of Primitive Eldarin in the *Lost Tales* period included *l̥*, *n̥*, *r̥* (PE12:3), which are also referred to collectively in the Qenya Phonology as “sonants” (PE12:10). Like the other vowels (*a*, *e*, *o*, *i*, *u*), the sonants *l̥*, *n̥*, *r̥* could be either long or short, and they appear as the vowel in a large number of roots — QL includes many examples such as *FL̥KL̥* ‘cleave, hew’, *LN̥QN̥* ‘catch, find, get’, and *VRT̥YR̥* ‘serve’.

In Qenya and Goldogrin *l̥*, *n̥*, *r̥* underwent a process the Qenya Phonology calls “sonant-resolution” (PE12:10). In Qenya, this meant that the sonants became “diphthongs” consisting of *u*, *a*, or *i* + *l̥*, *r̥*, or *n̥*. The resulting diphthongs varied according to two factors: 1) the length of the original sonant, and 2) the articulation position (*q*, *k*, *k̥*, *t*, *p*) of the consonant following the original sonant. For example, short *l̥* became *ul* before *q* and *p* (e.g., *sulpa* ‘soup’ < *SL̥PL̥*) and *il* before *k*, *k̥*, and *t* (e.g., *silkesse* ‘hay, harvest’ < *SL̥KL̥(1)*), while long *l̥* became *al*

in all instances (e.g., *salpa* ‘bowl’ < SĪPLĪ, *salka* ‘scythe’ < SĪKLĪ⁽¹⁾). The development of *ṇ* was the most varied, yielding *uṇ*, *aṇ*, *iñ*, *an*, *um*, or *am* depending on the two factors noted above. A full discussion of this process may be found in the Qenya Phonology (PE12:10–11).

In Goldogrin, the most common sonant resolutions were as follows:²⁵

| | | |
|-----------------------------|---|---|
| Short <i>l̥</i> > <i>li</i> | — | <i>glith</i> ‘dale, hillslope’ < <i>nġđ</i> . |
| Long <i>l̄</i> > <i>al</i> | — | <i>nal</i> ‘dale, vale’ < * <i>nġđ</i> . [QL has NġDL (<i>nġl̄</i>), whence Q <i>nal</i> (<i>nald-</i>) ‘dale, dell’.] |
| Short <i>ṇ</i> > <i>in</i> | — | <i>in(d)ra</i> ‘long’ < <i>ṇdr</i> . |
| Long <i>ṇ̄</i> > <i>an</i> | — | <i>annai</i> ‘far away’ < <i>ṇ̄dai</i> . [QL has NDN ‘stretch’, whence Q <i>ande</i> , <i>andea</i> ‘long’.] |
| Short <i>r̥</i> > <i>ri</i> | — | <i>trichon</i> ‘(fibrous, fine) root’ < <i>tr̥k</i> . |
| Long <i>r̄</i> > <i>ar</i> | — | <i>tarc</i> ‘root (especially edible roots)’ < * <i>tr̥k</i> . [QL has TRKR, whence Q <i>tarka</i> ‘root’.] |

This process of sonant-resolution gave rise in both Qenya and Goldogrin to a number of “ablaut” verbs. These were in origin Strong I-A verbs (i.e., basic verbs with a lengthened vowel in the preterite) derived from roots with sonant vowels; and the different resolutions of short sonants and long sonants often resulted in apparent qualitative ablaut in these verbs in the descendant languages, i.e., the preterite appears to have been formed by substitution of a different stem vowel than that in the present stem.²⁶ In Goldogrin, the present tense of these sonant verbs almost always has stem-vowel *i* (from resolution of the short sonants *l̥*, *ṇ̄*, *r̥* > *li* (or *il*), *in*, *ri*), with stem-vowel *a* in the preterite (from resolution of the long sonants *l̄*, *ṇ̄*, *r̄* > *al*, *an*, *ar*). For example:

- *l̥* — Gn. *ilt-* (*galti*) ‘to yoke, join’ < YĪTL̥. Compare Q *tulpu-* (*talpe*) ‘uphold, support’ < TLPL̥.
- *ṇ̄* — Gn. *tinta-* (*tanti*) ‘dance’ < TṆTN̄. Compare Q *tunq-* (*tanqe-*) ‘hear’ < TṆQN̄.
- *r̥* — Gn. *briga* (**barchi*) ‘I fear’ < VRKR (with analogical pret. *braigi-* later substituted for etymological **barchi*). Compare Q *tirty-* (*tartye-*) ‘divide, part’ < TRTȲR̥.

Sonant verbs in Goldogrin fall into two broad groups: 1) those that retained their ablaut preterite, either as their sole past tense or with concomitant analogical preterites modeled after other verbal classes; and 2) those that lost their ablaut preterites, replacing them with analogical forms. The first group includes the following verbs:

- *cinga-* (*cangi-*) ‘to go wrong, get tangled’. [Apparently from a root **kng-*, whence also *cang* ‘tangled, confused, mixed up, awry, wrong’, which GL compares with *cing* ‘spider’. Possibly related is the root KANGA- ‘weave’ in QL (whence Q *kangale* ‘a web’, *kangaris* ‘spider’.)
- *cintha-* (*canthi*) ‘to light, set alight’. [QL has KNĚN̄ ‘shine’, whence Q *kanda-* (*kandane* or *kande*) ‘blaze’.]
- *cwintha-* (*cwanthi*) ‘to fill’. [<< *cwinta-* (*cwintathi* or *cwanti*) ‘to fill’. QL has QNTN̄ or QATA, whence Q *qanta-* (*qante*, *qantane*) ‘fill, complete’.]
- *gartha-* (*garthi*) ‘respect, admire, have affection or respect for’. [GL gives the root as *gr̥p-* = Q *karda*, with *gr̥p-* << *kr̥p-*; *karda* does not appear in QL, nor does any root analogous to *kr̥p-* or *gr̥p-*.]
- *grith-* (*graihi*, “analogous for *garthi*”) ‘attend to, tend, care, care for, mind’. [The forms were changed in ink << *gridh-*, *graidhi* & *gardhi*.]
- *gwinta-* (*gwanthi*) ‘see’ [*gwanthi* << *gwanti*. Apparently from a root **gwnt-*, whence also *gwint* ‘face’, *gwintha-* ‘to face’.]
- *ilt-* (*galti*; also *ilti* or *iltathi*) ‘to yoke, join’. [QL has YĪTL̥, whence Q *yalta* ‘yoke’.]
- *intha-*⁽¹⁾ or *gintha-* (*ganthi*) ‘to join to (intr.); add, increase; add to’. [<< *int-* (*ganti*). QL has DĪNTN̄, whence Q *yanta-* (*yante-*) ‘enlarge, increase, add to’.]

- *tinta-* (“irregular pret.” *tanti*) ‘dance’. [*tanti* << *tinti*. QL has TṚṬṚ, whence *tanta-* (*tante-*) ‘bounce, bound, rebound’ and *tanta-* (*tantane*) ‘dance (tr.), dandle, wave’.]

The verb *gartha-* (*garthi*) ‘respect, admire’ is said to be from a root *gr̥þ-*, and is unusual among the Goldogrin sonant verbs in having a present tense form with stem-vowel *a* rather than *i*. This is probably due to an original long vowel in the present stem: *gartha-* < **gr̥þ-*. Another possible example is *canga-* ‘to tangle’ (with a Weak II preterite *cangathi* struck out), which appears to derive from the same root **kng-* as *cinga-* ‘to go wrong, get tangled’, only with a long vowel in the present: *canga-* < **kng-*. As noted in footnote 21, some present tense forms in Goldogrin have a long stem vowel, and in some instances this long vowel appears to be original, e.g., *lada-* ‘to smooth out’ has a variant *lōda* which must derive from **lāt-*. *grith-* ‘attend to, tend, care’, like *gartha-* ‘respect, admire’, apparently derives from *gr̥þ-* (these two verbs are grouped together in GL) but has instead *ri* < short *r*. *grith-* has the analogical pret. *grai̯thi*, modeled after Strong I-A preterites such as *gwir-* (*gwairi*) ‘look’. The analogical form may have arisen to avoid potential confusion resulting from the fact that *garthi* (the historical preterite) was identical to that of *gartha-* ‘respect, admire’; the lack of an asterisk beside *garthi* in the entry *grith-* implies that it continued as a living form beside *grai̯thi* (compare this with the asterisked forms in group 2 below). *ilt-* ‘to yoke, join’ has three preterites, one historical (*galti* < **y̯lt-*) and two analogical (Weak I *ilti* and Weak II *iltathi*).

The entry for *tinta-* ‘dance’ refers to *tanti* as an “irregular pret.”, and a separate entry for the preterite form describes *tanti* as the “irregular pret. of weak *tinta-*”. Evidently, in later Goldogrin *tinta-* was perceived as a derived verb < **tin-* + *-ta*, one which ought to have a weak preterite in *-i* or *-thi*, such as *nosta-* (*nosti*, *-athi*) ‘am born’ and *palta-* (*palti*, *-tathi*) ‘beat’. Hence the preterite *tanti* was regarded as irregular. It seems likely that this sort of reinterpretation of sonant verbs ending in *-ta* or *-tha* as derived verbs might also have taken place with other verbs from this first group (*cintha-*, *gwinta-*, *intha-*, etc.).

The second group, sonant verbs that replaced their historical ablaut preterites with new analogical forms, includes the following:

- *briga* (*braigi-*, “new form, analogical for **barchi*”) ‘I fear, am afraid of’. [*briga* << *brig-*; “for **barchi*” << **barci*. QL has VRKR, whence Q *varkin* ‘I dread, I fear’.]
- *clib-* (*claibi*, “analogical for *talpi**”) ‘uphold, support’; reflexive with allative, ‘to lean’. [GL gives the root as *t̥lp-*; QL has “T̥L̥PL̥ (Gn. *clib-*)”, whence Q *tulpu-* (*talpe*) ‘uphold, support’.]
- *crib-* (“analogical pret.” *crimpi*) ‘gather, pluck’. [QL has KARP̥AR ‘pluck’.]
- *drib-* (“analogical pret.” *draibi*) ‘rot, decay, wear out’. [GL gives the root as *nr̥q-*; QL has NR̥QR ‘to wither, fade, shrivel’, whence Q *narqa-* ‘wither’ (intr.).]
- *drith-* (“new analogical pret.” *drin̥thi-* for **nardi-*) ‘it smells, smacks of, savours of’. [GL gives the cognate noun *drith* ‘smell, savour, flavour’ from root *nr̥þ-*. QL has NR̥RR̥ ‘smell sweet’, whence Q *narda-* ‘smell sweetly’.]
- *flig-* (*flaigi* or *flinchi*, “both analogical for **falci*”) ‘hew’. [*flinchi* << *flinci*. QL has FL̥KL̥ ‘cleave, hew’.]
- *thlib-* (*thlaibi*, for *salpi**) ‘sup, lap up, suck’. [QL has S̥L̥PL̥, whence Q *sulp-* (*salpe*) ‘lick, sup, lick up, sup up’.]
- *thlid-* (*thlinti*, for *salti**) ‘to sort out; sift, sieve; discriminate’. [QL has S̥L̥TL̥, whence *silt-* (*salte-*) ‘sort out, sift, winnow’.]

Here the original ablaut preterite forms were lost, apparently at a relatively early period in the development of Goldogrin, since when these are cited they are marked with an asterisk (**barchi*, **nardi-*, **falci*, etc.), indicating a hypothetical earlier form reconstructed from later recorded forms. (Tolkien’s usual practice in GL was to place an asterisk *in front of* a hypothetical form, but in the case of *talpi**, *salpi**, and *salti** the asterisk *follows*; if this was meant to be significant, the distinction being made is obscure.)

A comparison of this second group of sonant verbs with the first suggests a reason why the historical ablaut preterites were sometimes abandoned. In the second group, the abandoned ablaut preterites are usually quite different in appearance from their present tenses: *briga* (**barchi*); *clib-* (*talpi**); *drith-* (**nardi-*); *flig-* (**falci*); *thlib-* (*salpi**); *thlid-*

(*salti**).²⁷ This disparity is due to the fact that these verbs are all from sonant roots in **L, R** – short **l, r** in the present stem resolved to **li, ri**, resulting in initial consonant combinations that frequently underwent further changes; for example, ***tl-** > ***tli-** > **cli-** (in **clib-**), ***nr-** > ***nri-** > **dri-** (in **drith-**), ***sl-** > ***sli-** > **thli-** (in **thlib-**). In the preterite, however, **l, r** resolved to **al, ar** so that no initial consonant combination occurred: ***tl-** > **tal-** (in **talpi***), ***nr-** > **nar-** (in ***nardi-**), ***sl-** > **sal-** (in **salpi***). This is in marked contrast to the first group, most of which are derived from sonant roots in **N**, which always resolved to a vowel + **n** (**n** > **in**, **n̄** > **an**), meaning that the present tenses in this group remained close in form to their ablaut preterites, usually differing only in variation of the stem-vowel: **cinga-** (**cangi-**); **cintha-** (**canthi**); **cwintha-** (**cwanthi**); **gwinta-** (**gwanthi**); **intha-** or **gintha-** (**ganthi**); **tinta-** (**tanti**).

The formal disparity between the ablaut preterites and present tenses in the second group must have acted as a strong impetus to replace the ablaut forms with analogical preterites more closely resembling the present tenses. It is noteworthy in this regard that even in the first group, the verb whose ablaut preterite least resembles its present – **ilt-** (**galti**) ‘to yoke, join’ – developed two analogical preterites more closely resembling the present tense: **ilti**, **iltathi**.

There are a few other verbs listed in GL that are probably derived from sonant roots, but for which no ablaut preterite form (retained or lost) is mentioned. For example, **rig-** *‘to snarl, sneer’ (with cognate noun **rig** ‘a snarl, a sneer’) is compared with **arc** ‘fierce, harsh, ill-tempered’ < **r̄k** (i.e., **r̄k**) and **brigla-** ‘change, vary’ is from **vrt** (QL has **vrt-**, whence Q **varta** ‘change’). Other examples might include **ilta-** (**iltathi**) ‘to stick in’ (QL has **LT¹L** ‘thrust in’, whence Q **iltin** ‘I thrust home’), **irtha-** ‘peck’ (QL has **RTY¹R** ‘peck, prick’, whence Q **irtin** ‘I peck, prick’), and **sinta-** ‘to sparkle’ (QL has **SNT¹YN** ‘twinkle’, whence Q **sinty-** (**santye**) ‘sparkle’).

APPENDIX:

The past-tense auxiliary particle **gî**

The GL entry **gî(laith)** ‘once, in past’ includes the following note: “often, in form **gî**, used loosely as a mere ‘aid’ to a past tense.” Unfortunately, there are no actual examples of **gî** used as a past-tense auxiliary in the Goldogrin corpus, though grouped with **gî(laith)** are two other related forms, **gîr** ‘yesterday’ and **gîrin** ‘bygone; old, belonging to former days’. However, in two charts of early Noldorin verb conjugations from the Leeds period, a prefix **gi-** occurs in two aorist forms: (**gi**) **mennin** 1 sg. aorist of **mad-** ‘eat’ (PE13:129) and **gindengin** 1 sg. aorist of **dagion** ‘I kill’ (PE13:130). Written below **gindengin** is an alternate form **di-nengin**, in which the prefix **di-** appears to correspond to **gi-**. It seems likely that this early Noldorin aorist prefix **gi-**, **di-** is the conceptual successor of the Goldogrin preterite auxiliary **gî**.

QL has the root **DYĒ** (also **dyeye** and **dyene**) ‘behind, back (before of time)’, whence **‘yenyē(n)** ‘yesterday’, **die** ‘yesterday’, **diéra** ‘yesterday’s; bygone, over, passed’, and other derivatives. The simplest form of this root, **DYĒ**, is probably the source of Gn. **gî**. Original initial ***dy-** became **g-** in Goldogrin, as in Gn. **gulin** ‘patient, enduring, long suffering (lit. burdened)’ < **√dyulu-** (PE11:38), and **gantha** ‘more’ < **ynt** (PE11:37), a root that appears in QL as **DYNTN**. Thus ***dyē** > Gn. **gî** (with the usual development of ***ē** > Gn. **ī**). Early Noldorin **gi-** probably has the same etymology, with the alternate form **di-** also derived from the same root **DYĒ**, though via a form in which the **Y** became vocalic: ***dyē** > ***die** (compare Q **die** ‘yesterday’) > **di-**. GL has several forms in **di-** that are probably derived from **DYĒ** in a similar manner, including **dîn** ‘once (upon a time), long ago, formerly’ and **dim** ‘former, past, over’.

Notes

1. See Carl F. Hostetter’s article “The Past-Tense Verb in the Noldorin of the *Etymologies*: A Formal Classification”. Tolkien uses the term “weak” once in GL, referring to the form **tanti** as the “irregular pret. of weak **tinta-**”, the latter glossed as ‘dance’. There are no verbs

explicitly labeled “strong” in GL, though the contrastive existence of a class of “strong” Goldogrin verbs logically follows from the reference to “weak” *tinta-*.

2. Although minor changes do occur to the verb-stem in a few weak preterite forms, these changes serve no grammatical function but are instead purely phonological, resulting from a different phonological environment in the preterite. Thus *felu-* ‘seem’, pret. *felwi*; *ciloba-* ‘chirp’, pret. *cilopthi*; *uir-* ‘not to wish’, pret. *gwirthi*; etc.

3. In the *Qenyaqetsa* the terms *Eldarin* and *primitive Eldarin* refer to the original speech once common to all Elves, the language that would in Tolkien’s later writings be referred to as *Primitive Quendian*: “All who were awakened in Palisor at Koivienéni are therefore called Eldar and that kindred the Eldalie; for which reason doth Rûmil say that there was once a single Eldarin spoken by all these Eldar in common” (PE12:1).

4. These same changes are also found in nouns and adjectives, as in the following examples (the Qenya cognates are all cited in GL):

- Gn. *ôm* ‘mind, heart, thought’ — Q *âma*.
- Gn. *Cîmir*, name of Yavanna — Q *Kêmi* ‘Mother Earth’.
- Gn. *sûr* ‘long, trailing’ — Q *sôra*.
- Gn. *cail* ‘lip’ — Q *kîla*.
- Gn. *baul* ‘body, trunk’ — Q *pûle*.

It is interesting to note that with the exception of $\bar{a} > \bar{o}$, these are the same changes that occurred in English during the Great Vowel Shift, which took place between the 12th and 18th centuries and affected the point of articulation of long stressed vowels. Very simply put, Middle English \bar{a} , \bar{e} , \bar{o} were raised to \bar{e} , \bar{i} , \bar{u} respectively, and Middle English \bar{i} and \bar{u} , which could not be raised as they were already at the highest points of articulation for front and back vowels, became the diphthongs *ai* and *au*. The shift of Goldogrin $\bar{a} > \bar{o}$ is reminiscent instead of a change that took place in the development of Old English into Middle English — by the early 13th Century, OE \bar{a} had become ME \bar{o} in all dialects south of the Humber river, e.g., OE *stân* became ME *stoon* /stɔ:n/, Modern English *stone*. Other examples include Modern English *bone* (OE *bân*), *boat* (OE *bāt*), and *toe* (OE *tā*). (See Joseph Wright’s *An Elementary Middle English Grammar*, §51.)

In *unstressed* position, different developments apparently occurred to original \bar{a} , \bar{e} , \bar{o} , \bar{i} , \bar{u} in Goldogrin. For example, according to the Gnomish Grammar (GG), original final $-\bar{a}$, $-\bar{e}$, $-\bar{o}$ in nouns all fell together as $-a$ in Goldogrin — hence Q *elda*, Gn. *egla* ‘fairy’ (< $-\bar{a}$); Q *qâme*, Gn. *coma* ‘disease’ (< $-\bar{e}$); and Q *noldo*, Gn. *golda* ‘gnome’ (< $-\bar{o}$). GG also states that phonologically, final $-u$, $-i$ in nouns such as *culu* ‘gold’ and *brindi* ‘queen’ “only refer to $-\bar{u}$, $-\bar{i}$ ”. But whether these statements in GG are borne out consistently in the nouns recorded in GL remains to be seen; a full and systematic study of Goldogrin phonology has yet to be done.

5. No explicit statement exists that Goldogrin *f* and *v* were labiodental rather than bilabial. In the *Qenyaqetsa*, however, it is noted that Eldarin *f* was a bilabial spirant (PE12:15), which in Qenya became labiodental *f* initially, while medially between vowels it became “*f* labiodental > *v*”, presumably labiodental *v* (PE12:20).

6. This phonological rule is also seen in various nouns and adjectives in GL, for example (Qenya forms are cited from QL):

- Gn. *hâm* ‘sleep, slumber’ — Q *fûme (e)* ‘sleep’.
- Gn. *lâm* ‘time’ — Q *lûme (i)* ‘time’.
- Gn. *nâmin* ‘the west’ — Q *nûme* ‘west’.
- Gn. *ûmi* ‘large’ — Q *ûmea* ‘large’.

The only possible exception to this rule to be found in GL is the noun *au*ba ‘a shout’, which is compared to the verb *uptha-* ‘shout’. These forms suggest an original root **UP-*, and *au*ba might derive from **ûp-*. On the other hand, GL notes that the prefix *a-* was “used in forming [a] number of adjs. and occasionally nouns — unaccented and probably of various origin”, and it could be that *au*ba represents instead **a-up-*.

The rule that \bar{u} does not become *au* in Goldogrin when followed by a labial consonant presents another intriguing parallel with English phonology. As noted in footnote 4, during the Great Vowel Shift Middle English \bar{u} became the diphthong *au*. However, there was an exception to this: ME \bar{u} did not diphthongize when followed by a labial consonant (especially *p* and *b*), e.g., ME *droupen* > Mod. Eng. *droop*, ME *toumbe* > Mod. Eng. *tomb*, ME *roum* > Mod. Eng. *room* (all with /u/). Remarkably, this is precisely the same exception seen

in Goldogrin.

This phonological exception shared by both Goldogrin and Middle English, along with Goldogrin's parallels with the Great Vowel Shift, begins to suggest an answer to a question that has long puzzled Tolkien scholars: why isn't Goldogrin more similar to Welsh? Twenty years ago, Christopher Tolkien noted in his introduction to the Appendix to names in *The Book of Lost Tales, Part I* that his father's early languages have "several resemblances to early English that are obviously not fortuitous", citing Gn. *hôr* 'old' (OE *hār* 'hoary, grey, old') and *rûm* 'secret (whisper)' (OE *rûn* 'mystery, secrecy'). Moreover, plural formation in Goldogrin, via the suffixes *-in* or *-th* (sometimes dissimilated to *-s* or *-f*), more closely resembles plural formation in Middle English (*eye* 'eye', pl. *eyen*; *fowel* 'bird', pl. *foweles*) than it does the far more complex Welsh system of plural formation, in which vowel changes play a major role (*brân* 'crow', pl. *brain*; *maneg* 'glove', pl. *menig*; etc.), in addition to a wide variety of suffixes (*arf* 'weapon', pl. *arfau*; *cath* 'cat', pl. *cathod*; *pechadur* 'sinner', pl. *pechaduriaid*; etc.). It appears that Tolkien may have intended Goldogrin to be a sort of Anglo-Welsh hybrid, having close phonological, morphological, and grammatical similarities to English as well as similarities to Welsh.

7. These etymologies are not given as such in GL and represent my own suppositions. The roots here are cited from QL, which typically gives roots in the form CVCV, in which the second vowel is usually a repetition of the first and not essential to the meaning of the root. Roots cited in GL often omit this final repeated vowel and have the form CVC; for example, the S-entries in GL include the roots *sab-* (= *SAPA* 'dig, excavate' in QL), *sog-* (= *SOKO* *'drink' in QL), and *soĥ-* (= *SOVO*, *SOWO* 'wash' in QL).

8. The development of original intervocalic *ŋ* > *ng* (i.e., /ŋg/) evidently occurred in both Goldogrin and contemporary Qenya; e.g., QL has *EŋE* whence Q *enga* 'mead', with Goldogrin cognate *enga* 'plain, vale' in GL. Also, the table in the Qenya Phonology listing the development of consonants in initial, medial, and final position (PE12:28) gives *-ng-* as the medial development of *ŋ*. The development of intervocalic or medial *ŋ* changed in Tolkien's later writings, however. In the *Etymologies*, *ŋ* (represented by the letter *ñ*) appears to have usually vanished medially, as in Q *téra*, N *tîr* 'straight, right' < **teñrā* (s.v. entry *TE3-*); and N *tî* 'line, row' < **tēñe* (s.v. entry *TEÑ-*). "From *Quendi and Eldar*, Appendix D" (c. 1959–60) refers to "intervocalic *ñ*, later lost in Quenya" (VT39:6–7), with examples such as Q *pē* 'lip' < **peñe*, dual *peu* 'the two lips, the mouth-opening' < *peñū* (VT39:11).

9. The only occurrence of a diphthong with a long initial vowel in GL is *gâi* 'to possess', and this form, significantly, was emended to *gai*.

10. In all its other occurrences in GL, earlier **ou* regularly yields either *ô* (*χou-rā* > *hôr* 'old, aged, ancient', *loume* > *lôm* 'gloom, shade') or *o* (*ouχē* > *ocha* 'fleece', *souĥ-* > *soth* 'bath').

11. *Homorganic nasal* — a nasal pronounced using the same speech organs employed in pronouncing the following consonant, i.e., a nasal of the same articulatory position as the consonant it precedes. *m* is the homorganic nasal of *p* (labial); likewise *n* is the homorganic nasal of *t* (dental), and *ŋ* of *k* (velar).

12. In spelling Goldogrin words, Tolkien occasionally employs *ph* to represent the sound /f/ when derived from /p/, which is also one of the uses of *ph* employed in later Sindarin orthography (see Appendix E to *The Lord of the Rings*, entry PH); in this regard, note that Tolkien gives both *camfi* and *camphi* as alternate spellings of the preterite of *cab-* 'jump, leap'. However, in contrast to Sindarin, in which *f* represents /v/ in word-final position, e.g., in *Nindalf*, *Fladrif* (Appendix E, entry F), *f* in Goldogrin spelling evidently always represents /f/ and never /v/. In those instances where a final *-f* in Goldogrin corresponds to *-v* medially — e.g., *gôf* 'fruit', pl. *gôvin* — this is due to the devoicing of voiced spirants in word-final position. Compare the devoicing of final /ð/ > /p/ in forms such as Gn. *tath* 'hedge, fence', pl. *tadhin*, probably from root *TADA* in QL, whence Q *tanda* 'hedge, fence, enclosure', *tar* 'fence', etc. This phenomenon provides another phonological parallel with Middle English, in which final *-z*, *-v*, and *-ð* were devoiced to *s*, *f*, and *þ*, as in the Northern dialect *gif* 'to give', *luf* 'to love' beside Midlands dialect *ziven*, *lôven* (examples from Fernand Mossé's *Handbook of Middle English*, §45).

13. Nor were these changes restricted to preterite verbs — *limp*, *limpelis* 'the drink of the fairies' was hesitantly changed to *limfa*, *limfelis*; *Gilthalunta* 'Silvership (name of the moon)' >> *Gilthaluntha* (though the separate entry *lunta* 'a ship' was left unchanged); and *lencos* 'distance' >> *lencos*, to cite only a few examples. It is possible that Tolkien intended the introduction of forms with medial *mph*, *nth*, *nch* beside those with *mp*, *nt*, *nc* to represent dialectal variations in Goldogrin; note, for example, that *tent* 'toe' has two plurals,

one of each type: *tenthin* and *tentin*.

14. This entry does not appear as such in GL, but is reconstructed here based on the following evidence. In the Gnomish Grammar, the preterite *nûmi* ‘sank’ (also in GL) in the phrase *nûmi Galmir i-saroth* ‘Galmir sank into the sea’ (PE11:12) was first written as *thunci*, presumably also preterite ‘sank’. Given such attested Strong II-A verbs as *tug-* (*tunci*) ‘hit, reach mark’ and *tag-* (*tanci*) ‘fix, make firm’, it seems probable that *thunci* is the preterite of a verb **thug-*, and GL does in fact list a form *thug*, though with no gloss given and with no final hyphen (a final hyphen is lacking in many verb-stems in GL, such as *nag* ‘chew’ in the list above).

15. The same development of negative *u-* > *gw-* appears in *gwivrin* ‘barren’, earlier *uivrin* (“which still survives, *ui* being replaced by analogy”) < neg. *û-* + *ivrin* ‘fertile’.

16. Alternatively, the ending *-cha* in *cacha-* might originate from a derivative suffix **-ka*: **kak-ka-* > *cacha-*. An apparent derivative ending *-ca*, *-cha* occurs in a few Goldogrin verbs, for example *glisca-* ‘to like sweet things’ (cp. *glis* ‘sweet’) and *halcha-* ‘drag on ground (roughly)’ (cp. *hala-* ‘drag’).

17. It should be noted, however, that original **ai* generally remained unchanged in Goldogrin, e.g., *Ain* ‘a God’ (Q *ainu* ‘a pagan god’ < *AYA* ‘honour, revere’ in QL). A few examples of *ai* > *e* occur, for example *Elwing* ‘lake foam’, with the “older spelling” *Ailwing* preserving the initial element *ail* ‘a lake, pool’ unchanged. Original *ai* also remained unchanged in unaccented final syllables, e.g., *annai* ‘far away’, for which GL gives the etymological form *ñdai*.

Another possibility is that *-ui* in pret. *cachui* is an analogical borrowing from the Weak I verbs in final *-u*, although the latter consistently have preterites in *-wi*, not *-ui*. Perhaps it was felt that *cachui* was simply more euphonious than ***cachwi* (note that the combination *chw* is allowed in Goldogrin, e.g., *celchwed* ‘glassy’ and *sachwen* ‘summer, midsummer’). However, all other attested Weak I verbs in final *-u* are derived from roots ending in either *-l* (*belu-*, *celu-*, *felu*, *nelu*, *pelu-*, *telu-*) or *-n* (*lenu*, *enu-*), which makes *cacha-* an unlikely candidate for analogy with these forms.

18. The participle *ol-* is perhaps derived from the root *ō* ‘be, exist’ given in QL with the sole derivative *ō-* ‘am’.

19. It is also interesting in this regard that the *Noldorin Word-lists* (from the Leeds period, during which Tolkien reworked Goldogrin into an early form of Noldorin) include a verb *tha-* ‘to make, cause to be’, pa.t. *aist* (from **s’ta-*, *asti-*), of which Tolkien writes, “From this arises the causative suffix, *-tha*” (PE13:153). The etymological forms of *tha-* and *aist* cited in this entry bear a striking resemblance to other Indo-European roots and their derivatives associated with the sense ‘to be’: with **s’ta-* compare IE **stā-* ‘stand’, whence Spanish *estar* ‘to be’; and with *asti-* compare IE **es-*, whence Latin *est* ‘is’, Modern English *is*, and (most notably) Sanskrit *as-*, 3 sg. *asti*.

20. *ciloba-* ‘twitter, chirp, chirrup’ does not have the C(C)VC structure characteristic of almost all basic verbs, such as *lav-* ‘lick’ and *cwir-* ‘to stir’. The associated nouns *cilobi*, *cilobinc* ‘robin’ are cognate with Q *kilapi*, *-ink* ‘robin’ listed in QL along with *kilapitya-* ‘to chirp’. No root is provided in QL, probably because *kilapi* is simply an onomatopoeic approximation of the warbling song of the European Robin (*Erithacus rubecula*). The verbs Gn. *ciloba-*, *ciloptha-* and Q *kilapitya-* were apparently derived from the nouns, in the sense **sing like a robin*. The form *ciloptha-*, with derivative ending *-tha*, shows that *ciloba-* was regarded as basic for morphological purposes. The preterite *cilopthi* apparently represents a convergence of the Weak I preterite of *ciloptha* (*cilopth-i*) and the Weak II preterite of *ciloba-* (*cilop-thi*).

21. Goldogrin present-tense forms with a long vowel are not uncommon, occurring in a wide variety of verb-types, both basic (*û-* ‘not to be’, *îr-* ‘am willing’, *tûs-* ‘tease wool’, *lûda-* ‘to bloom’, etc.) and derived (*lûtha-* ‘pass (of time)’, *fôtha* ‘it snows’, etc.). These long vowels are various in origin, a full account of which is not possible here, though a few examples can be cited. Some derive from original long vowels, as *lada-* ‘to smooth out’ with variant *lôda* < **lât-*. Some are later lengthenings of original short vowels, as *gôtha-* ‘possess’ < *lotta* (an etymological form given in this entry in GL). Others apparently result from the loss of an original intervocalic consonant, which either caused compensatory lengthening of the preceding vowel, or perhaps two short vowels of the same quality were brought into contact when the intervening consonant disappeared, as *thê-* ‘see’, probably from **the’e-* < *√bexe* (this root cited in the Qenya Phonology, PE12:21); also compare the etymology of *tê* ‘mark, line’, which according to GL is from *teže*, while *tî* of the same meaning is from *tē*.

22. The entry for this verb in GL and the entry immediately below it appear in the

published text as:

enu-, **enwa-** am called, am named. [Pencil.]

enos, **enuith** title. (*enuithi*) [<< “enos title.”]

Although this reproduces the actual arrangement of forms in the manuscript, *enuithi* was probably not intended as an etymological form of *enos*, *enuith* ‘title’ (as the published text of GL suggests); rather, *enuithi* is most likely the preterite of *enu-*, *enwa-*, having been written on the line below this verb due to a lack of space following the gloss ‘am called, am named’.

23. *ilta-* might be a sonant verb < **!t-* rather than a derived verb < **il-* + *-ta*; see the section on “Sonant Verbs”.

24. *elma-* ‘marvel at, admire’ appears to be derived from the noun *elm* ‘a wonder; a singular, marvellous, or unique thing; something strange’; these forms and cognates such as *eleg* ‘other, else’ and *elfel* ‘different, strange, like something else’ point to a root **EL-* ‘other, different’ (not given in QL). Compare *olma-* ‘I dream’, probably from noun *olm* ‘a dream’ < *OLO*⁽³⁾, a root compared in QL to *LORO* ‘doze, slumber’.

25. Although a full discussion of sonant-resolution in Goldogrin is not practical here, a few additional developments may be noted. Short *!* sometimes became *il* or *ul* instead of *li*, as in the prefix *il-* (*ul-*) denoting ‘the opposite, the reversal, i.e. more than the mere negation’, “confused with *ul-* < \sqrt{ul} ... because, being from *!*, it gave *ul-* before *m*, *b*, *w*, etc.” — compare the GL entry for *ulm* ‘jar, flagon’, which originally included the etymological form *!m* (later stuck out), a further example of *!* > *ul-* before *m* as stated in the entry for *il-* (*ul-*). Short *r* after a labiovelar appears to have become *ur* instead of *ri*; thus *curdhu* ‘sin, wickedness, evil’ < *qrđ* (QL has *QRĚR*, whence *qarda* ‘bad’), and *gurth* *‘death’ < *ngwrþ*- (s.v. *Gurtholfin*; QL has *GWRĐR* ‘die’, whence Q *urdu* ‘death’). The sonants *!* and *r* were sometimes retained unchanged in word-final position, e.g., *aithl* ‘a spring’ < *ekt!*, *ethl(in)* ‘ivy’ < *et!*-, and *idhr* (*indr*, *inr*) ‘long, a long time’ (av.) < *ndr*. But compare the development of final *!* > *li* in *bothli* ‘oven’ < *m^bās!*, as well as final *!* > *-il*, *-l* in *Danigwethil*, *Danigwethl* “the great mountain of Valinor” (with *-th!* < *-t!*).

26. Tolkien himself uses the term “apparent ablaut” to describe these forms in “The Qenya Verb Forms”, four loose pages detailing the conjugation of Qenya verbs tucked inside the front cover of the Qenya Lexicon. A note to the past-tense suffix *-e* on the chart labelled “Endings” states that “in addition to the endings this tense is distinguished by (1) *-n-* strengthening, or (2) vowel-length strengthening, or (3) ‘apparent’ ablaut, or (4) suffix between stem and ending” (PE14:31). The qualitative ablaut in Qenya (and Goldogrin) is only “apparent” in that it is actually the result of *divergent phonological development* in the later languages of short and long forms of the same original vowel; whereas in the Indo-European languages qualitative ablaut was a matter of *actual substitution* of one vowel for another. Proto-Indo-European also made use of *quantitative* ablaut, based on alternations in vowel length. The most prominent *qualitative* ablaut series in IE was *e / o / ø*, as exemplified in Greek: *peíth-ō* ‘I persuade’ (*e*), *pé-poith-a* ‘I trust’ (*o*), *é-pith-on* ‘I persuaded’ (*ø*) (Modern English has many verb forms resulting from this process, e.g., *sing / sang / sung*). Greek also provides an example of *quantitative* ablaut in the declension of the word for ‘father’: nom. *patēr* (*ē*), acc. *patéra* (*e*), gen. *patrós* (*ø*). (Examples are cited from *An Introduction to the Indo-European Languages* by Philip Baldi.)

27. GL does not give the original ablaut preterites of *crib-* (< **křp-*) and *drib-* (< *nřq-*), but these can be reconstructed as **carpi* and **narcwi*, respectively.

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See also the general *Tengwestië* Bibliography.

Change Log

- 2008-11-08 14:42:18: Formatting changes only: converted text to Gentium/Basic, deprecated all Gentium tags, converted combining diacritics to modifiers where possible

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