

# AIKMARHENINYTIKKIRHHHEKARUATHAAF

# Vinyar Tengwar

Number 43 · January 2002

# **Feature**

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- J.R.R. Tolkien

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# **Editor's Musings**

In this issue I am very pleased to publish the first part (of two) of a presentation and analysis of five hitherto unpublished Quenya texts by J.R.R. Tolkien, being his translations of five Catholic prayers: the *Pater Noster*, the *Ave Maria*, the *Gloria Patri*, the *Sub Tuum Praesidium*, and the Litany of Loreto. The first three of these are presented in this issue, and the last two will be presented in the next issue. All five texts have been co-edited by Patrick Wynne, Arden R. Smith, and myself. As always, we are deeply indebted to Christopher Tolkien and the Tolkien Estate for providing copies of these texts for publication, and for their unstinting generosity and encouragement in support of our work. We are also grateful to John Garth for his careful proofing and many helpful comments, all of which have improved our presentation.

It is interesting, instructive, and a bit sobering to compare Tolkien's translations of the *Pater Noster* with that made by Patrick Wynne and myself and published in *VT* 32 (before we were aware even of the existence of Tolkien's version, of course), and to consider the near-hits and the many misses of our own effort.

Finally, I would like to extend my sympathies to all those affected, directly or indirectly, by the horrifying events of September 11, after which we are all in need of some words of joy. *Áme etelehta ulcullo*.

Carl F. Hostetter

# Enyalien

This issue of *Vinyar Tengwar* is lovingly dedicated to the memory of my parents
Lois Jane Wynne (1933-1997) and
Richard Dale Wynne (1930-2001)

Rest well, Mom and Dad.

Patrick Wynne



Vinyar Tengwar is produced by the editor on an Apple PowerBook G4, using an Epson 1240U scanner, Microsoft Word v. X, and Adobe InDesign 2.0.

VT is set in the Adobe Minion Pro OpenType font family, and also uses the Graeca, IPAKiel, TransCyrillic, and TransRoman PostScript fonts available from Linguist's Software, Inc. (http://www.linguistsoftware.com/).

VT is printed on an HP LaserJet 4100DTN.

# Announcing

# PARMA ELDALAMBERON 13

# The Alphabet of Rúmil & Early Noldorin Fragments by J. R. R. TOLKIEN

Parma Eldalamberon 'The Book of Elven-tongues' is a journal of the Elvish Linguistic Fellowship. This issue has two sections containing newly published writings by J. R. R. Tolkien: *The Alphabet of Rúmil* edited by Arden R. Smith; and *Early Noldorin Fragments* edited by Christopher Gilson, Bill Welden, Carl F. Hostetter, and Patrick Wynne. Both of these have been prepared with the guidance of Christopher Tolkien and with the permission of the Tolkien Estate.

The Rúmilian *Sarati* are the earliest of the Elvish writing systems devised by Tolkien, ultimately envisioned as the historical precursor to the Fëanorian *Tengwar*, the Elvish script seen in *The Lord of the Rings. The Alphabet of Rúmil* is an edition of Tolkien's Rúmilian writings, with examples of the script reproduced in facsimile, including charts of the sounds represented by the letters, and both Elvish and English texts written in Rúmilian. Transcriptions of these texts and detailed commentary on the chronology of the documents and evolution of the conception of the writing system are included in this edition.

Early Noldorin Fragments is a collection of Tolkien's word-lists and grammatical description of the Noldorin language from the 1920s. These trace the evolution of the language from its beginnings as the Goldogrin of the Gnomish Lexicon to its conception as the Exilic Noldorin that would appear in The Etymologies. These writings reveal the emergence of significant conceptual details, such as the use of vowel mutation to mark Noldorin plural nouns, or the place of Old Noldorin in the internal history of the language. Detailed annotations and commentary on these conceptual developments in the documents are included in this edition.

PARMA ELDALAMBERON no. 13 is a 166-page journal, in 8 1/2 x 11 inch format, with cover illustrations by Adam Victor Christensen. Individual copies are available for \$25.00, which includes shipping anywhere in the world. The journal will be mailed in a padded envelope and sent by priority mail within the U.S. or via airmail to all other locations. Payment must be in U.S. funds, check or money-order payable to:

Christopher Gilson, 10200 Miller Ave., Ste. 426, Cupertino, CA 95014, USA



FROM PROFESSOR J. R. R. TOLKIEN, MERTON COLLEGE, OXFORD.

Ataremma meneldëa na airë esselya!

aranielya na tuluva: na carina more
amelya cemende sivë menelde. Amende
anta sira ilaurëa massamma ar amen
apsene ucaremmar siv'emme apsendit
tien i ucarer emmen. Alame tulya pattir
enna mal am' etelehta ulcullo. Nasië

Aia Maria quanta Emanno, i Henu carante
elye; aistant elye nutta nisi, ar aistante
i vavë monalyo Yesus. Airë Maria Ethe
ortaril a hyanne hra men ucarindor
ar lumessë ya finuramme, pasië

Átaremma V, Aia María III, and Alcar i Ataren (at right)

FROM PROFESSOR J. R. R. TOLKIEN, MERTON COLLEGE, OXFORD.

Tapenma i cahan ca na aspe estelya apanielya na tuluva na capie indomelya cemende tambe Giumande: amen anta sipa ilaunca massa mana apanima apanen aprene ucapiemman sivi emme aprenet tibn i ucapie emmen. Alame tulya usahtiema mal ame etelehta ul cullo: nasie: Mia Mapia quanta Giuanno ilagiu apelye autana elye imica nisi apasitana i yave montalya veripe alyo verup: Aspe Mapia Giuo ontapul ahyame namen ucapindon si api lumesse ya sipu vannie : 114 sie:

Átaremma VI and Aia María IV

# "Words of Joy" Five Catholic Prayers in Quenya

(Part One)

by J.R.R. Tolkien

Edited by Patrick Wynne, Arden R. Smith, and Carl F. Hostetter I.R.R. Tolkien's texts ©2002 The Tolkien Trust

## Introduction

Among Tolkien's linguistic papers are two related, though now separated, sets of Quenya translations of five Catholic prayers: the Pater Noster (*Átaremma*) in 6 versions (hereinafter At. I–VI), and the Ave Maria (Aia María) in four versions (AM I-IV); and the Gloria Patri, the Sub Tuum Praesidium, and the Litany of Loreto, each in only a single version, with the translations of the Gloria Patri and Litany left unfinished. Tolkien gives these texts without title or translation, either in English or Latin. The first set of Quenya texts, together with related notes, occupies three sides of two sheets of paper. The first sheet (with the texts appearing on the verso) has At. I and AM I written rapidly and roughly with much emendation in ballpoint pen, followed by At. II, again in ballpoint though later emended with a wide-nibbed pen, which was also used to add some grammatical notes at the bottom of the page pertaining to these emendations. The second sheet has At. III, AM II, the Sub Tuum, the Litany, and At. IV on the recto, with more grammatical notes squeezed into the top and bottom margins, all written with the same nib pen employed in the emendation of At. II. The verso of this second sheet is filled with charts of various prepositions inflected with enclitic pronouns in two numbers (singular and plural) and three persons, again written in nib pen.

The second set of Quenya translations, located in a separate file, is written on the fronts of two of Tolkien's personalized Merton College postcards, each headed with the printed line: "FROM PROFESSOR J. R. R. TOLKIEN, MERTON COLLEGE, OXFORD." The first card has At. V and AM III written with a nib pen in a careful and calligraphic hand, with a single neat emendation in ink and a few other changes and alternative forms added lightly in pencil. The card also bears the partial translation of the *Gloria Patri*, written in nib pen in a more loose and stylized hand in the right-hand margin at right-angles to At. V and AM III, and partially overlapping the ends of the lines of these two prayers. The second postcard bears At. VI and AM IV, incorporating nearly all of the changes made to At. V and AM III. At. VI and AM IV are fair copies, written very carefully (and without further emendation) with a nib pen in a type of simplified blackletter with archaic letter-forms for lower-case *r* and *s*. These archaic forms for *r* and *s* (lacking in At. V and AM

III) are also used in the *Gloria Patri*, which suggests that the *Gloria Patri* was written after At. VI and AM IV rather than before.

It would appear that while the texts in the first group (At. I–IV, AM I–II, the *Sub Tuum*, and the Litany) were all written within a short time of each other, a significant period of time must have passed before Tolkien undertook the composition of the second group (At. V–VI, AM III–IV, and the *Gloria Patri*). This break in the development of these texts is indicated by the fact that the two groups were placed in different files, and by the relatively large number of changes in vocabulary between At. IV and V, and between AM II and III. Note, for example, in At. IV and V: *turindielya* vs. *aranielya* (line 3), *mendelya* vs. *indómelya* (line 4), *rohtammar* vs. *úcaremmar* (line 7), *avatyarilta* vs. *apsenet* (line 8), and *mittanya* vs. *tulya* (line 9); and in AM II and III: *erulissenen* vs. *Eruanno* (line 1), *olesse* vs. *carelye* (line 2), *manna* vs. *aistana* (lines 3 and 4), etc. It is even possible that Tolkien wrote At. V and AM III without consulting At. I–IV or AM I–II. If this is the case, then the fair manuscript of At. V may have been preceded by other draft materials, now lost.

A number of clues for dating these manuscripts may be noted:

- The use of ballpoint pen in At. I, AM I, and At. IIa. Christopher Tolkien notes that this is a sign of late composition; see IX:406, X:87 n.3, and X:103.
- The dates of adjacent manuscripts. The manuscripts of At. I–IV were placed, along with a variety of other texts and notes, in a separate cardboard folder within its box-file. Three of the other texts in this cardboard folder bear specific dates: 10 Dec. 1951, 24 Sept. 1953, and 1 Oct. 1954. The file in which the postcards of At. V–VI were placed contains documents of a later vintage; those that can be dated with certainty range from c. 1955 to 1969.
- The use of *emme*, *me*, *-mma* throughout these texts as 1 pl. exclusive 'we' ('we, but not you'; 'ours, but not yours'). Contrast the use of *-mma* as *inclusive* 'our' ('yours and mine') in *Eleni silir lúmesse omentiemman* 'The stars shine on the hour of our meeting' (VI:324) dating to late 1938 (see VI:309, last paragraph). *-mme* is still the 1 pl. exclusive in *Quendi and Eldar* (1959–60); cf. *avamme*, *vamme* 'we won't' (XI:371). But in the restructuring of the pronominal system that preceded the publication of the Revised Edition of *The Lord of the Rings* (1965)—and resulted also in the shift of *-lm-* to *-lv-* as the marker of the 1 pl. inclusive—the endings in *-mm-* became purely dual.
- Consistent use of *c* instead of *k* in spelling Quenya words, the convention employed in *The Lord of the Rings*.
- A statement from 1957 (see the analysis of the *Átaremma*, line 2 s.v. aire) that *aina* had become obsolete save in *Ainur*; this may indicate that at least the texts preceding the postcard versions date from before 1957.

- The change of *masta* (At. I–IV) to *massa* (At. V–VI); cf. the use of *massa* in *massánie* 'Lady, breadgiver' in *Of Lembas* (composed sometime between 1951 and 1959; XII:403).
- The use of *Ëa* 'the World that Is, the material Universe' in At. V and VI. This name first emerged around 1951, in the emendations to text D of the *Ainulindalë* (X:7, 29–39).
- The use of *Eruman* in At. V and VI for 'Heaven' as the abode of God beyond the confines of Ëa (see the analysis of the *Átaremma*, line 5 s.v. menelle). This suggests that At. V and VI postdate the 1951 revision of the *Quenta Silmarillion*, in which the name for the narrow land between the mountains and the sea north of Taniquetil was emended from *Eruman* to *Araman* (X:194), thus making *Eruman* available for use in its new application to Eru's dwelling place.
- The use of Merton College postcards for writing At. V–VI, AM III–IV, and the *Gloria Patri*. Tolkien was elected Merton Professor of English Language and Literature in 1945 and retired in 1959.

Taken together, these clues indicate that the Quenya translations presented here were probably written sometime in the 1950s.

It should be noted that Tolkien was apparently not concerned with marking long vowels consistently, especially in the earliest drafts of these texts, which for the most part were written very roughly and with much experimentation. Therefore, the lack of a long vowel in one form or version of a word where it would be expected etymologically, and where it is marked long in one or more of the other versions of the text, is not necessarily to be considered as significant, and so is not necessarily treated as such in our analyses.

Finally, we may note something of the personal significance of these prayers to Tolkien, apart from their obvious significance to a devout Roman Catholic. In a letter to Christopher (then serving in the R.A.F. and on the point of being posted to South Africa) dated 8 January 1944, Tolkien recommends to his son: "If you don't do so already, make a habit of the 'praises'. I use them much (in Latin): the Gloria Patri, the Gloria in Excelsis, the Laudate Dominum; the Laudate Pueri Dominum (of which I am specially fond), one of the Sunday psalms; and the Magnificat; also the Litany of Loretto\* (with the prayer Sub tuum præsidium). If you have these by heart you never need for words of joy." (L:66)

<sup>\*</sup> Loretto is an alternate spelling of Loreto; both spellings are well-attested.

# 1. Átaremma (Pater Noster)

The six Quenya translations of the Lord's Prayer (At. I–VI) were each written as single, continuous paragraphs; for ease of comparative analysis the traditional lineation has been introduced for each in this edition, along with marginal line numbers. Tolkien provided no English gloss for these texts, and given the wide familiarity of the Lord's Prayer, editorial addition of parallel English glosses for each version has not been deemed necessary, though the English (King James), Latin (Vulgate), and original Greek versions are provided in the historical notes following the analysis of forms.

Each version of the Átaremma is presented in its final emended form, followed by a list of all changes made to that version. The text of At. II has required a more elaborate mode of presentation, due to the fact that it bears two distinct layers of emendation. At. II was originally written entirely in ballpoint pen, with a small number of changes made at the time of writing using the same pen. This text as emended in ballpoint is given here as At. IIa. Tolkien later returned to this ballpoint text and emended it more extensively using a distinctive wide-nibbed pen (evidently the same pen used afterward to write At. III-IV, AM II, the Sub Tuum and Litany of Loreto). This later revision is given here as At. IIb, followed by a list of all changes made in nib pen. While emending At. IIb, Tolkien also jotted a number of concise notes below the text (in the same nib pen), primarily addressing grammatical points on imperative constructions that arose in the course of emendation. These notes are presented at the appropriate points in the analysis of forms that follows the texts. There are also etymological notes written on the verso of the postcard containing At. V, pertaining to new forms appearing in At. V and VI, and these are also cited at the appropriate points in the analysis.

# Átaremma I

ataremma menelzea na
na aire esselya.
nā túle turinastalya
na carina mendelya
5 ier menelle ar tér cemenze.
A antale men hyáze ilyarea mastamma
ar avatyara mello lucassemmar
ier emme avatyarir ta va menya lucandor
ar úa mittanya me terpellienna
10 one na etrúna me ulcallo.

# **Emendations:**

Line 1: menellea > menelessea > mi menel > menellea > menelzea. Two other forms, menello and menelda, were written to the right and allowed to stand, apparently as alternatives; below these the words ma menelle were struck out.

Line 2: *na esselya aire > na aire esselya. na* in this line is preceded by a rejected, and apparently incomplete, form *airel*; Tolkien may have begun to write \*\*airelya in error for esselya.

Line 3: na turinastalya  $t\bar{u}le > n\bar{a}$  túle turinastalya. The macron of  $n\bar{a}$  in the emended line is certain, though all other occurrences of na as an independent form in the various versions have a short vowel. Both occurrences of turinastalya in the workings for this line have a horizontal mark over the u, which is most likely the crossbar of the preceding t, though it could also be a macron. Cp. t'urinastalya in At. II (a & b) and t'urindielya in At. III, but turindielya in At. IV.

Line 5: This line originally began *kemende ar yé*, with *ye* (with short vowel) written again after *yé*. The last word in this line was emended from *kemenze* > *cemenze*. The diacritic in *tér* is uncertain; it might also be a macron or the crossbar of the preceding *t*.

Line 6: *anta* > *antale*, with *le* added above and to the right. *amen* > *men. siare* > *hyáre* > *hyáze*.

Line 8: avatyaremme > avatyarirat > avatyarir ta. lucandollommar > menya lucandollor (the final -a in menya is clear; the final consonant in lucandollor might also be -n) > va menya lucandor.

Line 9: *úna* > *úa*. *men* > *me*. *ferti* > *terfantie* > *terpellienna* (note that *ferti* and *terfantie* are unfinished forms).

Line 10: anat > one, olcallo > ulcallo.

# Átaremma IIa

A Ataremma i menelzea
na aire esselya,
na tule túrinastalya.
na carina mendelya
5 ier menelze tier cemenze.
Alye anta men hyáze ilyázea mastamma
ar avatyara mello i luciemmar
ier emme avatyarir ta va menya lucindor
úalye mittanya me terpellienna
10 ono na etrúna me va ulco. san na

# Emendations (made in ballpoint pen):

Line 1: *i mennelzea* (probably a slip) > *i menelzea*.

Line 5: *ar ter > tier*.

Line 8: The final -*a* in *menya* is again clear. *lucandoll* > *lucindoll* > *lucindor* (the first two forms are unfinished).

Line 9: ua > ualye.

Line 10: *ulcallo* > *va ulco*.

# Átaremma IIb

Ai Ataremma i meneldea
esselya na aire,
á tula túrinastalya.
á cara mendelya
5 ya(n) menelde ar san cemende.
Alye anta men siare ilyărea mastamma
ar ávatyara mello i luciemmar
yan emme avatyarilta va menya lucindor
alalye mittanya me insangarenna
10 ono et·a·rúna me va úro, násan

# Emendations (made in nib pen):

Line 1: A (At. IIa) > Ai. menelzea (At. IIa) > meneldea.

Line 2: *esselya* added in nib pen before *na*, with original *esselya* in ballpoint after *aire* allowed to stand.

Line 3:  $na\ tule\ (At.\ IIa) > \acute{a}\ tula.$ 

Line 4: na carina (At. IIa) >  $\acute{a}$  caran >  $\acute{a}$  cara.

Line 5: ier (At. IIa) > ya(n). menelze (At. IIa) > menelde. tier (At. IIa) > ar san. cemenze (At. IIa) > cemende.

Line 6: *hyáze* (At. IIa) > *hyáre* > *siare*. *ilyázea* (At. IIa) > *ilyărea*.

Line 7: *avatyara* (At. IIa) > *ávatyara*.

Line 8: *ier* (At. IIa) > *yan*. Original *avatyarir ta* in ballpoint was allowed to stand, with *tar* added in nib pen above the final *-r* (indicating *avatyaritar*); *tar* was then struck out and replaced with *-lta* (indicating *avatyarilta*).

Line 9: *úalye* (At. IIa) > *alalye*. *insangarenna* was added in nib pen above *terpellienna*, with the original form in ballpoint allowed to stand.

Line 10: *na etrúna* (At. IIa) > *et·a·rúna*. *aly' etrúna* was written below *et·a·rúna*, then struck out. *va ulco* (At. IIa) > *var-úra* > *var-úro* > *va úro*.

# Átaremma III

Ataremma meneldea,
esselya na aire,
túrindielya á tuluva,
á cara mendelya
san cemende ya menelde na.
Alye anta men siare ilyarea mastamma,
ar ávatyara mello menye rohtar
yan emme avatyarilta rocindillomman.
Álalye mittanya me insangarenna

## **Emendations:**

Line 1: i meneldea > meneldea.

5

10

5

Line 2: *aira* > *aire*.

Line 4: *mendelya á cara > á cara mendelya*.

Line 5: *cemendel* (probably a slip) > *cemende*.

Line 7: *menye luhtar* > *menye rohtar*. A form *luhtammar* was written above the phrase *menye luhtar* as an alternative (this was of course done before the change of *luhtar* > *rohtar*).

ono va úro aly eterúna me.

Line 8: *lucindillomman* > *rocindillomman*.

Line 10: ono [> on'] et·á·rúna me va·úro > ono va úro alye [> aly'] eterúna me.

# Átaremma IV

Ataremma meneldea, esselya na aire, turindielya á tuluva, á cara mendelya san cemende ya menelde na. Alye anta men siar ilyarea m

Alye anta men siar ilyarea mastamma ar ávatyara mello rohtammar yan emme avatyarilta menya rohtaliello. Álalye mittanya me insangarenna

10 ono· va úro aly' eterúna me.

# **Emendations:**

Line 5: The ending -sse was written above the -nde of cemende, apparently to indicate an alternative form cemesse.

Line 6: *mastammar* (probably a slip) > *mastamma*.

Line 7: *luhtammar* > *rohtammar*.

Line 8: luc (unfinished form) > rucindillomman > menya ruhtaliello > menya rohtaliello.

# Átaremma V

Átaremma meneldëa
na airë esselya :
aranielya na tuluva :
na carima indómelya
5 cemende sívë menelde.
Ámen anta síra ilaurëa massamma,
ar ámen apsene úcaremmar
sív' emme apsenet tien i úcarer emmen.
Álame tulya úsahtienna
10 mal ám' etelehta ulcullo. násië

# **Emendations:**

Line 1: Added above meneldëa as an alternative: i ëa pell' Ëa.

Line 4: *carina* > *carima*.

Line 5: sívë was underlined, with tambe written in the left margin as an alternative. Erumande was written in the right margin as an alternative to menelde.

Line 8: Faint pencilled markings over the e suggest that Tolkien intended to emend  $\acute{u}carer > \acute{u}carir$  (though the form remains  $\acute{u}carer$  in At. VI).

Line 9: *sahtienna* > *úsahtienna* (this emendation made in ink).

Line 10: *mal* was underlined, with a curved mark written against it in the left margin, which suggests that it was being considered for replacement. However, *mal* remains in line 10 of At. VI, although a checkmark was added in the margin to the left.

# Átaremma VI

Átaremma i ëa han ëa ·
na aire esselya ·
aranielya na tuluva ·
na care indómelya
5 cemende tambe Erumande :
ámen anta síra ilaurëa massamma ·
ar ámen apsene úcaremmar
sív' emme apsenet tien i úcarer emmen.
Álame tulya úsahtíenna
10 mal áme etelehta ulcullo : násie :

# Analysis of Forms

*Note:* Bold headwords are from At. I, with later forms discussed under their earlier counterparts. All words cited are Quenya unless otherwise noted.

#### Line 1:

Ataremma 'Our Father': Ataremma (At. I–IV) is composed of atar 'father' (V:349 s.v. ATA-) and -mma 1 pl. exclusive 'our' (cf. avamme, vamme 'we won't' (exclusive), XI:371). The long vowel of Átaremma (At. V–VI) does not appear in the Quenya word for 'father' anywhere but here. It is perhaps the result of affective lengthening, distinguishing \*Átar 'God the Father' from atar 'father'; cf. the lengthened consonant in hypocoristic atto. The most likely possibility, however, is that the long vowel is a contraction of the interjection a! with the initial vowel of atar; cf. the use of a and ai as interjections or vocative particles in At. II.

menelzea na 'who art in heaven': In At. I-V Tolkien renders 'in heaven' with various forms derived from menel firmament, high heaven, the region of the stars' (R:72). menello, an alternative form in At. I, is probably a genitive 'of heaven' (cp. Altariello, gen. of Altáriel, R:66) though interpretation as an ablative 'from heaven' (cp. Rómello 'from the East', abl. of rómen, R:67) is also possible. The other alternative form in At. 1, menelda, is clearly an adjective; its ending -da probably has the same etymology as -da in elda, Eldar 'People of the Stars' (S:326), < CE adjs. \*eldā, elenā 'connected or concerned with the stars' < \*ELE (XI:360). Tolkien ultimately settled on the idea of glossing 'in heaven' in line 1 with an adjective derived from a locative form; this becomes evident in comparing the adjectives in line 1 with the corresponding locatives in line 5. Thus At. IIa has adj. *menelzea* < loc. *menelze*; and At. IIb–V have adj. meneldea < loc. menelde. In At. I the form first written was adj. menellea < loc. menelle; this was emended to menelessea, in which the locative derivation is even more apparent; cp. kaimassea, prob. \*'bedridden, sick' < loc. kaimasse \*'in bed' < kaima 'bed' (V:363 s.v. KAY- 'lie down'). menelessea was replaced by a prepositional phrase mi menel 'in heaven', which was in turn emended to menellea (the original form), with Tolkien finally settling on menelzea (the equivalent locative in At. I line 5 was left as menelle rather than being similarly emended to menelze, probably an oversight).

Tolkien evidently realized after writing At. V that the idea of God dwelling in "the region of the stars" or "the firmament" was an inaccurate representation of the Elvish conception of Eru, as well as of present-day theological concepts of Heaven. Thus, when making pencilled emendations to the completed ink text, he added an alternative phrase above *meneldëa* in line 1: *i ëa pell' Ëa*, which must mean 'who is beyond Ëa (the World that Is)'. This is essentially a paraphrase rather than a translation. It echoes a passage from Version C of the *Ainulindalë* (X:14) describing the dwelling place of Eru: "Thus it came to pass that of the Holy Ones some abode still

with Ilúvatar beyond the confines of the World" (emphasis added).  $^1$  pell', an elided form of pella 'beyond' (R:66), is used in this phrase as a preposition. In "Galadriel's Lament" pella is used as a postposition in the phrase Andúne pella 'beyond the West' (it remains postpositional in Tolkien's rearrangement of the Lament into "a clearer and more normal style", R:66). In At. VI the phrase used is i ëa han ëa, with pell' replaced by han. This previously unpublished word appears in some roughly pencilled notes from c. 1970, where it is glossed as 'beyond' and derived from  $\sqrt{han}$  'add to, increase, enhance, honour (espec. by gift)' (cf. Eruhantale 'Thanksgiving to Eru', UT:166). Tolkien's dissatisfaction with translating 'heaven' as menel is also evident in a pencilled alternative added to line 5 (see the analysis of line 5 s.v. menelle).

#### Line 2:

na 'let it be': The verb na 'be' (V:374 s.v.  $N\bar{A}^2$ -) is used here as a subjunctive or imperative. This sense depends on word order, according to Tolkien's notes written below At. IIb, which state: "na preced. = 'let it be': na aire 'be holy', aire  $\hat{}$  na 'is holy." na also has a subjunctive or imperative sense when preceding a verb, e.g. aranielya na tuluva 'thy kingdom come' (At. V–VI), na care indómelya 'thy will be done' (At. VI), na etrúna me ulcallo 'deliver us from evil' (At. I).

aire 'holy': Cf. aire-tārio 'holy-queen's' (R:67). The deleted form aira in At. III could reflect uncertainty as to whether aire was a noun or an adjective. In this regard, cf. Tolkien's note to *The Shibboleth of Fëanor* (XII:363 n.45): "The adjective aira was the nearest equivalent to 'holy'; and the noun airë to 'sanctity'. Airë was used by the Eldar as a title of address to the Valar and the greater Máyar. Varda would be addressed as Airë Tári." An etymological note from Sept.–Oct. 1957 gives  $\sqrt{aya}$ -n 'treat with awe/reverence' with the derivatives aire (airē) 'sanctity, holiness' and airëa 'holy—applied to persons (aina is obsolete, except in Ainur)'.

esselya 'thy name': esse 'name' (V:356 s.v. ES-), -lya 'thy'.

Apart from a couple of deleted words, the versions of this line differ only in word order: *na esselya aire* (At. I deletion) > *na aire esselya* (At. I–IIa) > *esselya na aire* (At. IIb–IV) > *na aire esselya* (At. V–VI).

# Line 3:

nā túle 'come': The subjunctive/imperative of the verb tul- 'come' (V:395 s.v. TUL-) is variously expressed. na ... tūle (At. I deletion), nā túle (At. I), and na tule (At. IIa) make use of the 'be' verb and the aorist stem in -e, but with vowel lengthening in the earlier versions. á tula (At. IIb) includes the imperative particle á (XI:371-72) and an -a suffix (cf. imperative a laita 'praise', LR:932), whereas á tuluva (At. III-IV) makes use of the future stem. na tuluva (At. V-VI) reverts to the use of na; cf. nai hiruvalye Valimar 'may it be that thou wilt find Valimar' in 'Galadriel's Lament' (R:67-68). For the use

of preceding *na* as a subjunctive/imperative particle, see line 2 s.v. na.

turinastalya 'thy kingdom' (At. I): turinasta 'kingdom', -lya 'thy'. The form túrinastalya occurs in At. II. Neither turinasta nor túrinasta appears elsewhere, but they are clearly derivatives of TUR- 'power, control, mastery, victory' (V:395), whence turin 'I wield, control, govern'. \*turina-, \*túrina- in these forms are perhaps past or passive participles, 'governed', derived from this verb (see line 4 s.v. carina). The ending -sta in turinasta is probably the same suffix -sta '-land' seen in the the names of the five promontories of Númenor, Forostar 'Northlands', Andustar 'Westlands', etc. (UT:165), which is evidently derived from SAT- 'space, place, sc. a limited area naturally or artificially defined' (VT42:19–20, 30 n.44). The literal sense of turinasta may therefore be 'governed region'.

túrindielya (At. III) and turindielya (At. IV) contain turindie, túrindie 'kingdom'. The first element here is probably \*turindo 'king', masc. agentive form of tur- 'wield, control, govern' (as melindo 'lover' from mel- 'love', V:372). Compare also tūrin (n) in QL s.v. TURU (PE12:95-6), originally glossed as 'king' with the meaning changed to 'kingdom'. The ending -ie is probably the abstract noun suffix -ie, seen in mornië 'darkness' (R:67), látie 'openness' (VT39:23), etc. The form aranie 'kingdom' in aranielya (At. V–VI) appears to have this same structure: aran 'king' (XI:369) + abstract -ie.

# Line 4:

**na** 'be' (At. I–IIa, V–VI): As in line 2 (q.v.), na is used in preceding position in this line as a subjunctive/imperative.  $\acute{a}$  (At. IIb–IV) is the imperative particle, as in line 3.

carina 'done' (At. I–IIa, V): KAR- 'make, do' (V:362) with -ina, the suffix of the "general 'passive' participle", as Tolkien calls it in a description of the Quenya verbal system, probably from the 1940s, where he gives the example karina 'made'; cf. rákina, past participle of rak- 'break' (MC:223). The suffix -ima, like -ina frequently used in the formation of adjectives (e.g. melima 'loveable, fair', V:372 s.v. MEL-), appears in carima (At. V revision). On the formation of the subjunctive/imperative forms cara (At. IIb–IV) and care (At. VI), see the discussion of tula, tule/túle in line 3 s.v. nā túle. These forms lack the passive element; á cara mendelya appears to mean 'do thy will' rather than '[may] thy will be done'. caran (At. IIb deletion) is probably only a slip, since -n would indicate the first person singular.

mendelya 'thy will' (At. I–IV): mende 'will' (unattested elsewhere), -lya 'thy'. mende 'will' is probably derived from  $\sqrt{men}$ - 'move, proceed (in a direction intended by a person)', which appears in etymological notes associated with the *Ósanwe-kenta* (c. 1959–60) along with derivative menta 'send, cause to go (in a desired direction)' (VT41:6). Note that Tolkien's glosses here emphasize volition: to move in an intended direction, to send in a desired direction. This same sense of will in connection with this root occurs again in an unpublished text from the late 1960s, which gives  $\sqrt{men}$ - 'have as object,

(in)tend, proceed, make for, go towards'.

indómelya (At. V–VI) contains indóme, which appears with the gloss 'settled character, also used of the "will" of Eru' in etymological notes on Quenya vocabulary from 1957, where it is derived from in-i-d 'mind, inner thought'; cf. indo 'resolve, will' (VT41:13).

# Line 5:

ier 'as' (At. I–IIa): This does not appear to be attested in any of Tolkien's other writings. ya(n) (At. IIb–IV) has the same meaning, and it is certainly to be connected with the relative stem YA- (V:399), seen in yassen 'which-in (pl.)' (R:66) and yar 'to whom' (MC:215–16). The deleted ye and  $y\acute{e}$  may also be derived from the same stem. ier is therefore probably also derived from a deictic stem, specifically I- (V:361), whence i, used both as a definite article and as a relative pronoun.

menelle 'in heaven': menelle (At. I), menelze (At. IIa), and menelde (At. IIb–V) are all locative case forms of menel heaven, each exhibiting a different phonetic result of contact between the final consonant of menel and the locative suffix -(s)se: \*menel-se > menelle, menelze, menelde. Compare the locative forms of cemen 'earth' in this same line: \*kemen-se > cemesse, cemenze, cemende (see s.v. cemenze below). The adj. menelessea (At. I deletion) appears to be derived from loc. menelesse, in which the locative suffix is preceded by an epenthetic or stem vowel; the coexistence of such forms side-by-side with directly suffixed forms such as menelze, menelde is demonstrated by an unpublished declension of tāl, c. 1967, which gives the locative forms as talasse and talse.

Erumande, presumably a locative form of Eruman (cp. loc. cemende 'on earth' in At. IIb-VI), appears in At. V as a pencilled marginal alternative to menelde, and as the primary form in At. VI. For Tolkien's dissatisfaction with menel as a translation of 'heaven' in its Christian sense, see the analysis of line 1 s.v. menelzea na. Eruman as used here evidently consists of Eru 'God' + man, the same element seen in Aman 'Blessed, free from evil' (S:314) and Manwë 'Blessed Being' (L:283), with the name intended as \*'the Blessedness of Eru' or \*'the Blessed Dwelling of Eru'. This is the only known occurrence of an Elvish name for the dwelling-place of Eru beyond Eä, referred to in the Ainulindalë as "the places of the dwelling of Ilúvatar" and "the Timeless Halls" (S:15, 20). The form *Eruman*, however, dates back to the very beginning of Tolkien's mythology, though with a different meaning and application. In the Lost Tales the name was originally given to the region south of Taniquetil and meant 'beyond the abode of the Mánir' (I:91, 252-53). The name was later applied to the land "in the East of East" where Men awoke (later Hildórien, IV:99, 171) and to the dark and empty region between the mountains and the sea north of Taniquetil (IV:171, 239). In the 1951 revision of the Quenta Silmarillion, the name for the narrow land north of Taniquetil was emended to Araman (X:194), a change that left Eruman available for use in its subsequent incarnation as the name of Eru's abode. It is interesting to note that despite changes in application and etymology, Tolkien seems always to have felt that the name *Eruman* was appropriate for some distant, mysterious place beyond the regions normally inhabited by Elves and Men. Moreover, *Eruman* is persistently associated with key locations in the journey of the souls of Men after death. In the *Lost Tales, Eruman* (also *Habbanan, Arvalin*) is a kind of purgatory for dead Men, "where they wander in the dusk and wait in patience till the Great End" (I:92). In At. V–VI it is God's home, the place where the souls of Men will ultimately be reunited with their maker; cf. Tolkien's commentary on the *Athrabeth Finrod ah Andreth*, which states that "the Elves believed that the *fëar* of dead Men also went to Mandos ... There they waited until they were surrendered to Eru." (X:340).<sup>2</sup>

**tér** 'so': *tér* (At. I), *ter* (At. IIa deletion), and *tier* (At. IIa) relate to *ier* in the same way that *san* (At. IIb–IV) relates to ya(n). The forms in t- would then derive from TA- 'that' (V:389) and *san* from the demonstrative stem S-(V:385). In At. I, IIa (deletion), and IIb, these are used in conjunction with *ar* 'and'. The construction *ier* ... *ar ter* / ya(n) ... *ar san* appears to have a literal meaning of 'as ... so also'. The use of relative and demonstrative stems in this construction is remarkably similar to that found in the Esperanto translation, *kiel en la ĉielo, tiel ankaŭ sur la tero*, in which ki- is the interrogative and relative stem and ti- the demonstrative.<sup>3</sup>

sívë (At. V) 'as' appears to be a combination of SI- 'this, here, now' (V:385) and ve 'as, like' (R:66-67). tambe (At. V alternative, VI) could similarly be derived from TA- 'that', specifically from \*tan (cf. anaphoric tana 'that') + ve.

cemenze 'on earth': kemende (At. I deletion), kemenze (At. I deletion), cemenze (At. I-IIa), cemende (At. IIb-VI), and cemesse (At. IV alternative) are locative forms of kemen "the Earth" as an apparent flat floor under menel' (X:387). -nde, -nze, -sse show varying concepts of the result of contact between the final consonant of kemen and the locative suffix -(s)se. Tolkien showed equal uncertainty over the locative form of menel (see above s.v. menelle).

#### Line 6:

A: A (At. I) is an imperative particle; see line 3 s.v.  $n\bar{a}$  túle. Alye (At. IIa–IV) combines it with the pronoun (e)lye 'thou'; also see below s.v. men. Tolkien's notes below At. IIb state that "imper. takes  $\check{a}$  with enclitic pronom. form: alye", followed by a statement that was probably meant to read "Subject [follows] inflected verb". This might refer to the contrast in word order between imper. alye anta 'give' in line 6 of At. IIb, with enclitic pronominal subject preceding the verb, and  $\check{a}$  tula túrinastalya 'thy kingdom come' in line 3 of At. IIb, in which the subject túrinastalya follows the verb inflected for the imperative.

antale 'give' (At. I): This consists of anta 'give' (V:348 s.v ANA1-) +

the pronominal suffix -le 'thou'. All other versions have anta 'give' (At. I deletion, IIa-VI).

men '(to) us' (At. I–IV): me 'us' + dative ending -n.  $\acute{A}men$  (At. V–VI) and amen (At. I deletion) include the imperative particle  $\acute{a}$ , a as a prefix.

hyáze 'this day': siare (At. I deletion, IIb, III), siar (At. IV), síra (At. V–VI), hyáre (At. I deletion, IIb deletion), hyáze (At. I–IIa). The first element in siar, siare, síra is clearly SI- 'this, here, now' (V:385). The hy- in hyáre, hyáze may be of the same origin, assuming development of si->sy->hy- (development of initial sy to hy is normal in Quenya; see LR:1088, entry for Y). Also compare hya 'this by us' < root HYA- of the same meaning in QL (PE12:41). The second element -ar, -are, -áre, -áze in these forms is clearly connected with áze > áre 'sunlight' (LR:1096–97), derived in unpublished etymological notes (c. 1957) from  $\sqrt{AS}$ - 'warmth'; also compare are 'day' < AR¹- (V:349). The ending of síra (At. V–VI) is less clear etymologically. Though the word is used adverbially, the second element may be an adjectival suffix like that seen in íra 'eternal' (V:358 s.v. GEY-). On the other hand, as- 'warmth' perhaps had a reversed form \*sa- (comparable to or-/ro- 'rise' and an-/na- 'towards'), with \*sī-sā 'this-day' > síra; cf. SAHA, SAHÎYA 'be hot' in QL (PE12:81).

ilyarea 'daily' (At. I, IIb–IV): Also ilyázea (At. IIa) and ilaurëa (At. V–VI). ilyarea and ilyázea contain ilya 'all, the whole' (R:67; V:361 s.v. IL-), compounded with an adjectival derivative of are, áze 'day' (see above s.v. hyáze). ilaurëa (At. V–VI) is derived from the unsuffixed stem il- 'all' rather than ilya, and from aurë 'day' (S:190) rather than are, áze.

mastamma 'our bread' (At. I–IV): *masta* 'bread' (V:372 s.v. MBAS-), *-mma* 1 pl. excl. 'our'. *massamma* (At. V–VI) contains the form *massa*, seen in *massánie* 'Lady, breadgiver' in *Of Lembas* (composed sometime between 1951 and 1959; XII:403–4).

## Line 7:

ar 'and' (At. I-VI).

avatyara 'forgive' (At. I–IIa): ava- < AWA- 'away, forth; out' (V:349; cf. XI:360–61, 365–67), tyar- 'cause' (< KYAR- 'cause, do, whence also agentive tyaro 'doer, actor, agent'; V:362 s.v. KAR-, V:366 s.v. KYAR-). The literal meaning of this compound thus appears to be 'to do away with'. Derivation of ava- in this form from AB-, \*ABA 'refuse' (see below) is also possible phonologically, though less likely from a semantic standpoint. The long vowel of ávatyara (At. IIb–IV) is due to coalescence of the imperative particle with the initial vowel.

apsene (At. V–VI), according to the etymological notes on the verso of At. V, is from "sen- 'let loose, free, let go'; ab(a)sene- > apsene- 'remit, release, forgive." The element sen- is unattested elsewhere with this meaning. The first element ab(a)- is not explained in these notes; it looks like a prefixed form of AB- 'refuse, deny' (V:347–8; cf. \*ABA 'refuse', XI:361, 370–72). The original meaning of this root in the Etymologies was 'go away, depart', with an

additional entry giving AB- 'retreat, move back, refuse'. It must be this earlier or alternative sense of 'go away, move back' that is present in ab(a)sene-; cp. the equivalent Greek and Latin verbs used in this line of the Lord's Prayer,  $\dot{\alpha}\phi\dot{\eta}\eta\mu$  'let go, send away' and *dimitto* 'send away, send forth, let go'.

**mello** '(from) us' (At. I–IV): *me* 'us', *-llo* (abl.). *ámen* (At. V–VI) is the dative form with a prefixed imperative particle, as in line 6.

lucassemmar 'our debts, our trespasses' (At. I): lucasse 'debt, trespass' (unattested elsewhere), -mma 1 pl. excl. 'our', -r plural suffix. The meaning of lucasse would seem to rule out derivation from LUK- 'magic, enchantment' (V:370), but the root would most likely have the form \*luk- nonetheless (\*duk- is also phonologically possible, with initial \*d- > l- as usual in Quenya, but no such root is recorded). An etymological note from c. 1968 gives √luk 'haul, drag', whence Q. lunka 'wain', though this also seems unconnected in sense. A more likely possibility is that *luc-* in *lucasse* is somehow related to ulca 'evil' (At. I, line 10; also in henulka 'evileyed' IX:68, 72 n.12). Both might derive from a stem (u)luk-, not attested but possible as an extended form of ULU<sup>(2)</sup>- in QL (whence *ulca* 'bad, wicked, wrong', PE12:97). Interestingly, QL also gives the root ULUKU- (ibid.) with derivative ulku 'wolf' (Gn. ulug). There is no explicit statement in QL that this is an extension of  $ULU^{(2)}$ , though the fact that the gloss of Gn. ulug'wolf' in GL (PE11:74) was emended to 'dragon' hints at the possibility (both being notoriously wicked creatures in Tolkien's works). Cp. also ÚLUG- in the Etymologies (V:396), with derivatives meaning 'hideous, horrible'. The second element in lucasse is evidently the same abstract suffix -sse seen in nouns such as valasse 'divinity' and handasse 'intelligence' (V:350 s.v. BAL-, V:363 s.v. KHAN-). i luciemmar (At. II) includes the definite article i and replaces lucasse with lucie, the latter with abstract noun suffix -ie (see the analysis of line 3 s.v. turinastalya). luhtar (At. III deletion) and luhtammar (At. III alternative, At. IV deletion) derive from the same stem \*luk- + the suffix -ta seen in many nouns, e.g. nahta 'a bite' (< NAK- 'bite', V:374), ñalta 'radiance, glittering reflection' (< ÑAL 'shine by reflection', XII:347).

rohtar (At. III) and rohtammar (At. IV) replace \*luk- with \*rok-. This is possibly to be equated with (o)rok, a base denoting "anything that caused fear and/or horror" (X:413); cf. RUK- 'demon' (V:384), \*RUKU (XI:389–90).

The phrase *menye luhtar*, emended to *menye rohtar* (At. III), makes use of an independent possessive pronoun *menya*, pl. *menye* 'our' (1 pl. excl.) instead of the possessive suffix *-mma* seen in *luhtammar*, *rohtammar*. With *menya* 'our' compare *ninya* 'my' in *indo-ninya* 'my heart' in Fíriel's song (V:72); both appear to be based on the dative forms: *men* '(to) me' (see line 6 s.v. men), *nin* 'for me' (R:67).

*úcaremmar* (At. V–VI) exhibits a form *úcar* (or possibly *úcare*) 'trespass', unattested elsewhere but transparently \*'bad deed',  $< \acute{u}$  'not, un-, in- (usually with bad sense)' (V:396 s.v. UGU-) and *kar* 'deed' (V:362 s.v. KAR-); cf. German *Untat* and Qenya *ulkarma* 'misdeed' (in QL s.v. ULU<sup>(2)</sup>, PE12:97).

#### Line 8:

ier 'as': ier (At. I-IIa), yan (At. IIb-IV), sív' (elision of síve, At. V-VI) 'as': see line 5.

**emme** 'we' (At. I–VI): 1 pl. excl. (emphatic). Also compare the emphatic nominative pronouns *inye* 'I too' (V:61) and *elye* 'even thou' (R:67).

avatyarir 'forgive' (At. I–IIa): aorist plural of avatyara 'forgive'; see line 7. The unmarked plural in -ir is used because the person of the subject is marked by emme. avatyarirat (At. I deletion) adds a pronominal ending (cf. ta below) representing the direct object 'them, those'. avatyaritar (At. IIb deletion) switches the positions of the plural suffix and the object pronoun ta, whereas avatyarilta (At. IIb–IV) has pl. -l instead of -r before the pronominal ending<sup>5</sup>—compare the similar structure of kárielto 'they made' (V:72), with pl. -l + pronominal ending -to (which in this instance marks the subject rather than object). avatyaremme (At. I deletion) includes the 1 pl. excl. suffix, marking the subject 'we'. apsenet (At. V–VI) is apsene (as in line 7) with the pronominal ending -t, serving the same function as -at, -ta above.

ta 'them, those' (At. I–IIa): An unpublished discussion of Common Eldarin pronominal stems (c. 1940s) gives the 3 pl. stem ta, regarded as "impersonal" in the sense that it refers "only to 'abstracts' or to things (such as inanimates) not by the Eldar regarded as persons". This description fits the usage of ta here, which refers back to pl. lucassemmar 'our trespasses' (abstract noun lucasse 'trespass') in the previous line: ier emme avatyarir ta 'as we forgive them [the trespasses]' va menya lucandor 'from our trespassers'. Cp. ta 'that, it' (V:389 s.v TA-). This same discussion gives the corresponding "personal" 3 pl. stem (i.e. that which refers to persons rather than to abstracts or inanimates) as te; cp. te 'them' (= Frodo and Samwise) in A laita te 'Praise them!' (LR:932).

**va** (At. I–IIb) 'from': This is derived from AWA- 'away, forth, out' (V:349). Where *va* does not appear in At. I–IV (including deletions), the ablative case is used instead.

menya (At. I–IIb, IV) 'our'. See line 7 s.v. lucassemmar.

**lucandor** 'debtors, those who trespass' (At. I): *lucandor* and *lucindor* (At. IIa-b) are composed of the base \*luk- (perhaps 'to do evil'; see line 7), the masc. agentive suffix -ndo seen in melindo 'lover' (V:372 s.v. MEL-), and plural -r. lucandollor (-n?) (At. I deletion) is an ablative plural form. lucandollommar (At. I deletion) and lucindillomman (At. III deletion) are ablative plurals with -mma 1 pl. excl. 'our'; these forms also show Tolkien's uncertainty whether to use -r or -n as the plural suffix in such a construction. rocindillomman (At. III) replaces \*luk- with \*rok-, and rucindillomman (At. IV deletion) replaces \*rok- with \*ruk-; see line 7. This root \*ruk- can perhaps be associated with \*RUKU, an element referring to the dark shapes sent by Melkor to Kuiviénen and to the terror these shapes inspired (XI:389), and rúkina 'confused, shattered, disordered' (MC:223), both of which have

strong negative connotations.

ruhtaliello (At. IV deletion) and rohtaliello (At. IV) take a different approach from the agentives in -ndo discussed above. Here rohtalie, ruhtalie appear to be compounds, the first element of which is a noun rohta, ruhta 'trespass'. rohta appears with this meaning in At. III–IV; ruhta is a variant substituting \*ruk- for \*rok- (cp. the verb ruhta- 'terrify' < \*RUKU, XI:415 n.28). The second element is lie 'people' (V:369 s.v. LI-), as in Eldalie 'the Elven-folk' (XI:374). Thus rohtalie, ruhtalie are literally 'trespass-people' = 'people who trespass, those who trespass'. These collective nouns are grammatically singular, hence use of the ablative singular -llo in the inflected forms instead of pl. -llon, -llor.

The version of line 8 in At. V-VI, sív' emme apsenet tien i úcarer emmen, differs substantially in syntax from the versions in At. I-IV. With avatyar-'forgive' in At. I-IV, the person whose transgressions are being forgiven is placed in the ablative (using either the case ending -llo or the preposition va), as yan emme avatyarilta rocindillomman 'as we forgive those [trespasses] from our trespassers' (At. III). On the other hand, apsene- 'remit, release, forgive' in At. V-VI places the person in the dative: sív' emme apsenet tien 'as we forgive those [trespasses] for them' (cf. also amen apsene ucaremmar, lit. 'for us forgive our trespasses', in line 7). The dative tien points to a nominative form tie 'they', unattested but perhaps a demonstrative equivalent of lie 'people, folk' (V:369). The remainder of this line in At. V–VI, i úcarer emmen, is lit. 'who do ill to us'. úcarer here seems to be an aorist plural of úcar-'trespass', though úcarir might be expected instead (the latter form does seem to be indicated in an emendation to At. V, though the change was not carried over into At. VI), while emmen is the dative of emphatic emme 'we'. The wording of the King James Version, "as we forgive our debtors," is thus more closely reflected in At. I-IV, whereas the construction in At. V-VI is reminiscent of the Roman Catholic "as we forgive those who trespass against us."

Note on the order of inflexional elements: Forms in this line containing both a possessive pronominal suffix and case ending employ the order Noun + Case + Pronoun: lucando-llo-mma-r, lucindi-llo-mma-n, rocindi-llo-mma-n, rucindi-llo-mma-n (of these, only rocindillomman was not rejected). This order also occurs in the Sub Tuum: sangie-sse-mma-n 'in our necessities'. Elsewhere in these texts the order of Noun + Pronoun + Case is used: ortírie-lya-nna 'to thy patronage' (Sub Tuum; cp. tielyanna 'upon your path', UT:22, 51 n.3); carva-ly-o, móna-ly-o 'of thy womb' (AM III-IV); fírie-mm-o, effírie-mm-o 'of our death' (AM I-II).

## Line 9:

ar 'and' (At. I).

**úa** 'do not' (At. I, IIa deletion):  $\dot{u}$  'not', a imperative particle; see above.  $\dot{u}na$  (At. I deletion) includes na 'be' rather than the imperative particle.  $\dot{u}alye$  (At.

IIa) is úa with a suffixed (e)lye 'thou'. alalye (At. IIb) and Álalye (At. III–IV) replace úa with the negative imperative ala. Tolkien's notes below At. IIb cite "neg. imper. ala" and "neg. 'no' la." (see also V:367 s.v. LA-). The long vowel of Álalye shows that the negative imperative can have the same variation in length as the imperative particle ǎ. Álame (At. V–VI) has the suffix -me, indicating the direct object 'us' rather than the understood subject 'thou': Álame tulya 'do not lead us'.

mittanya 'lead (into)' (At. I–IV): The initial element in this verb is clearly related to *mitta*- 'enter' (intr.) and *mitta* 'in, into, inwards' (QL s.v. MĪ<sup>(2)</sup>, PE12:61), the latter form occurring much later in *Mittalmar* 'Inlands', the central region of Númenor (UT:165). The ending *-anya* has less obvious connections, save that *-ya* must be the same causative verbal suffix seen in *tulya* 'lead' in At. V–VI, lit. \*'cause to come' < TUL- 'come, approach, move towards (point of speaker)' (V:395); also cf. *metya*- 'put an end to' (V:373 s.v. MET-). It is possible that *-anya* represents a causative form of the same stem *an*- seen in *anta*- 'give' (V:348 s.v. ANA¹- 'to, towards'), with *mittanya* literally meaning \*'cause to give into'; cp. the English expression *give in to temptation*.

me 'us' (At. I–IV): *men* (At. I deletion) is in the dative case. In At. V–VI *me* is suffixed to the negative imperative *ála*; see above s.v. úa.

terpellienna 'into temptation' (At. I–IIa): terpellie 'temptation', -nna (allative). The word terpellie is not attested elsewhere, but it appears to be composed of ter 'through' (UT:317 n.43), pel- 'go round, encircle' (S:362; cf. PEL(ES)-, V:380), and the abstract noun suffix -ie. The base pel- refers to an encircling boundary or barrier in such names as Ephel Dúath, Pelennor, and Pelóri, as well as in pella 'beyond (the borders of)' (R:66), so the literal meaning of terpellie would appear to be '(going) through a barrier', describing temptation as an impulse to push through the boundaries defining moral behavior. This fits with the Greek  $\pi \in \iota \rho a \sigma \mu \acute{o} s$  'temptation', which is derived from the Indo-European root per 'lead over or through.'6 If the second element of terfantie (At. I deletion) is connected with fana- 'veil' (R:74), then this form could also refer to passing through such a figurative barrier. A late unpublished discussion of the root  $\sqrt{phan}$ - 'cover, screen, veil' gives the verb fanta- 'veil, cloak, mantle'.

insangarenna (At. IIb–IV), allative of the otherwise unattested insangare 'temptation', appears to consist of in(id)- 'mind' (UT:400) and an abstract noun \*sangare 'oppression' closely akin to sanga 'crowd, throng, press' (< STAG- 'press, compress', V:388). For -re as an abstract noun suffix, compare almare 'blessedness' and alma 'good fortune, weal, wealth' (V:357 s.v. GALA-). insangare would thus literally mean 'oppression of the mind'.

sahtienna (At. V) is explained in the etymological notes on the verso of At. V, which give the root  $\sqrt{thag}$ -'oppress, crush, press' (a fourth gloss, 'force', was deleted), whence thakta - > Q. pahtie / sahtie 'pressure or force (to do something against one's will or conscience)'.

*úsahtienna* (At. V revision) and *úsahtíenna* (At. VI, probably a slip for *úsahtienna*) seem to derive from addition of the prefix  $\acute{u}$  'not, un-, in-(usually with bad sense)' to the noun *sahtie* cited above ( $< \sqrt{thag}$ -). However, the notes on the verso of At. V attribute *úsahtie* to a different stem: "*saka*-'draw, pull'; b/sahta 'induce': *úsahtie* 'inducement to do wrong."

## Line 10:

one 'but': anat 'but' (At. I deletion) may be related to  $n\bar{a}$ ,  $n\bar{a}n$  'but, on the contrary, on the other hand' and a-nanta 'and yet, but yet' (V:375 s.v. NDAN-'back', whence also prefix nan- 'backwards'). one (At. I), ono and its elided form on' (At. II–III), and ono- (At. IV) must be cognates of  $n\bar{o}$  'but', which appears in a Quenya sentence in notes on the word óre 'heart, inner mind' from 1968: ore nin karitas n\bar{o} namin alasaila 'I feel moved to do so but judge it unwise' (VT41:13). These forms are probably related to the early Q. prep.  $nar{o}$  'after (only of time)' and adv. no 'then, next (of time)', both found in QL under the root N\bar{O}- 'ahead, in front; after, of time; tomorrow' (PE12:66). Also cp. the prefix  $nar{o}$ -, which appears to mean 'next', in the alternative month-names for the calendar of the New Era given in XII:135; e.g. Ertuil\bar{e} (April) \*'One-Spring (month)', N\u00f3tuil\bar{e} (May) \*'Next-Spring (month)'.

mal 'but' (At. V–VI) seems unlikely to derive from any of the known roots with the form mal-: MALA<sup>(1)</sup> 'crush, squeeze, pulp', MALA<sup>(2)</sup> 'yellow' (both in QL, PE12:58), and MBAL- (whence malle 'street') in the Etymologies (V:372). Alternatively, mal could consist of elements ma- + -l, the latter perhaps being the short form -l of ablative -llo sometimes encountered in noun declensions from the 1940s, e.g. abl. kiryal, kiryallo. The first element might be  $m\acute{a}$  'hand', with mal perhaps meaning lit. 'away from one hand', i.e. 'on the other hand, on the contrary'. Another possible source is the neuter personal pronoun ma 'something, a thing' (VT42:34 n.3), in which case mal might mean 'away from the thing (just mentioned)', introducing a contrastive or adversative clause.

**na** (imperative): This is used to mark the subjunctive/imperative in At. I–IIa, but the imperative particle  $\acute{a}$ , a is used in the other versions. Thus aly' (i.e. alye, At. IIb deletion, III–IV),  $\acute{a}m$ ' (i.e.  $\acute{a}me$ , At. V), and  $\acute{a}me$  (At. VI).

etrúna 'deliver' (At. I–IIa): Also eterúna (At. III–IV). The first element is the prefix et- 'forth, out' (V:356 s.v. ET-), also in the form ete- with ómataina ('vocalic extension'; see XI:417 n.5). The second element is given in the notes below At. IIb as rūna 'free' (unattested elsewhere). Compare the etymology of deliver, from Latin de 'from, out of' + liberare 'set free, liberate'. et·a·rúna (At. IIb) and et·á·rúna (At. III deletion) include the imperative particle, inserted between the prefix and the root. etelehta (At. V–VI) replaces rúna with lehta 'loose, slacken' (V:368 s.v. LEK-), also as adj. 'free. released' (VT39:17).

me 'us' (At. I-IV).

**ulcallo** 'from evil': *olcallo* (At. I deletion), *ulcallo* (At. I, IIa deletion), *ulcullo* (At. V–VI) are ablative case forms of *olca*, *ulca*, and *ulco* respectively.

*ulco* appears as the object of the preposition *va* rather than in the ablative case in At. IIa. These are connected with Qenya *ulca* 'bad, wicked, wrong' given in QL s.v. ULU<sup>(2)</sup> (PE12:97), *ulka* 'dark, gloomy, sinister' < \* $\check{u}k$ ' $l\bar{a}$  'gloom, gloomy' (cited in a text from the 1930s), *ulka* 'evil' in *henulka* 'evileyed' (IX:68, 72 n.12), and *olca* 'bad, wicked' < \**oklā* <  $\sqrt{oko}$ - 'evil, bad' (in etymological notes from c. 1955); cf. ÚLUG- 'hideous, horrible' (V:396).

'ura (At. IIb deletion) may be equated with 'ura 'nasty' < UG 'dislike' (in the late essay on negation cited in VT42:33); cf. the negative stem UGU-, whence 'umea 'evil' (V:396). 'uro (At. IIb–IV) appears to be the noun associated with the adjective 'ura, and only appears following 'ura 'from' (see line 8) rather than in the ablative. Prefixed 'ura- in the compound 'ura-'ura (At. IIb deletion) shows addition of the ending 'ura- ('ura- 'ura- 'ura- indicating motion to or towards a point, as in the adverb 'ura-, which like 'ura is also derived from \*AWA 'away' (XI:366).

Note on "Amen": The confirmatory response amen (Heb. āmēn 'truly, certainly, may it be so') does not occur following the Lord's Prayer as it appears in the Bible, and a Quenya equivalent is lacking in At. I, III, and IV. san na (At. IIa) and násan (At. IIb) are clearly intended as 'may it be so', consisting of san 'so' (see line 5 s.v. tér) and na 'be' (see line 2). násië (At. V), násie (At. VI) substitute sie for san. The word sie 'thus' appears in rough etymological notes from c. 1968, and is derived from SI- 'this, here, now' (V:385).

## Historical notes:

The Lord's Prayer familiar from Matthew 6:9–13 also occurs in a shorter form in Luke 11:2–4. The version in Luke is thought likely to be closer to the original, with that in Matthew being a later elaboration. The concluding doxology "For thine is the kingdom and the power and the glory, for ever. Amen", common in Protestant liturgical usage, is lacking in important early Greek manuscripts and is not used in the Catholic Church; hence it does not appear in Tolkien's Quenya translations.

There follow the texts of the Lord's Prayer in Greek, Latin, and English:

# KATA MAΘΘΑΙΟΝ 6: 9-13

Πάτερ ήμῶν ὁ ἐν τοῖς οὐρανοῖς·
άγιασθήτω τὸ ὄνομά σου·
ἐλθέτω ἡ βασιλεία σου,

ςενηθήτω τὸ θέλημά σου,

ώς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·
καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,
ως καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·
καὶ μὴ εἰσενέγκης ἡμᾶς εὶς πειρασμόν,

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

# Matthew 6: 9–13 (Vulgate)

Pater noster qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua

Fiat voluntas tua

sicut in caelo et in terra.

Panem nostrum cotidianum da nobis hodie.

Et dimitte nobis debita nostra

sicut et nos dimittimus debitoribus nostris.

Et ne nos inducas in tentationem

sed libera nos a malo.

# Matthew 6: 9–13 (King James version)

Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done
in earth, as *it is* in heaven.
Give us this day our daily bread.
And forgive us our debts,
as we forgive our debtors.
And lead us not into temptation,
but deliver us from evil.

## Editorial notes to Átaremma

- 1. Also compare the following excerpt from the entry for *Heaven* in the online version of *The Catholic Encyclopedia* (http://www.newadvent.org/cathen/): "Theologians, therefore, generally hold that the heaven of the blessed is a special place with definite limits. Naturally, this place is held to exist, not within the earth, but, in accordance with the expressions of Scripture, without and beyond its limits."
- 2. We are indebted to John Garth for pointing out this connection between the use of *Eruman* in the *Lost Tales* and in At. V–VI, as well as for noting the importance of the change of *Eruman* > *Araman* in the 1951 revision of the *Quenta Silmarillion*.
- 3. La Sankta Biblio: Malnova kaj Nova Testamentoj Tradukitaj el la Originalaj Lingvoj. Londono: Brita kaj Alilanda Biblia Societo. Edinburgo: Nacia Biblia Societo de Skotlando, n.d.
- 4. Tolkien first wrote "Subject follows verb", then struck out "follows" and wrote "inflected" above. If "Subject inflected verb" was the reading intended, its sense remains cryptic. It seems more likely that "Subject [follows] inflected verb" was what Tolkien meant.
  - 5. As noted in the Introduction (q.v.), the verso of the manuscript page bearing

At. III–IV, AM II, the *Sub Tuum*, and the Litany of Loreto contains charts of various prepositions inflected with enclitic pronouns. This verso also has a number of scattered forms in which Tolkien seems to be working out the details of adding pronominal objects to the aorist stem *carit*- 'make' (which occurs in the plural in *i karir quettar ómainen* 'those who form words with voices', XI:391). These include the pair *carita*, *carilta*, evidently singular and plural verbs, with *carilta* analogous to *avatyarilta* in At. IIb–IV. Below *carilta* is written *carires*, evidently pl. *carir* + *-es*, a form of the 3 sg. pronoun *se* also seen in the charts of inflected prepositions on the same page. A singular equivalent *caris* appears below *carita*, but this was struck out. Also note that by the late 1960s *-ita* had been reimagined as the aorist "particular infinitive" ending, with *karita* meaning 'to do'; see VT41:17 n. 11, and VT42:33–34.

6. Julius Pokorny, *Indogermanisches etymologisches Wörterbuch* (Bern: Francke, 1959–69), I:810–18, especially 818 s.v. E. *per-* 'versuchen, probieren, riskieren, Gefahr'.

# 2. Aia María (Ave Maria)

In the same manuscript pages on which Tolkien worked out the *Átaremma*, he concurrently developed a Quenya translation of the *Ave Maria*. This development spanned four versions of decreasing complexity of revision. The first version was written (very roughly and with much experimentation) in ballpoint pen; the other three with a nib pen.

All four versions of the *Aia María* are given below, incorporating all of Tolkien's emendations, which are detailed for each version. Each version was written as a continuous paragraph, but for ease of analysis and cross-reference a standard (and traditional) lineation has been imposed. Tolkien provided no English translation, but one is given, together with the standard Latin text and relevant Gospel passages, in the historical notes at the end of this analysis.

## Aia María I

Aiya María quanta erulissenen; na héru olesse elye na manna mi nínaron ar manna i yáva carvalyo Yésus. 5 Aire María, Eruamille, alye arca atarme naicor si ar lumesse i fíriemmo menya.

#### **Emendations:**

Line 1: Deleted false start [?a] M. liss > erulissenen quanta > quanta erulissenen.

Line 2: *le se > lese > olesse. na* was originally written above *le se*, then circled and marked for insertion before *héru*.

Line 3: manna na > elye na manna. A lengthy complex of rejected forms precedes the arrival at ninaron: ness > nis > [?ni]quessen > [?ni]quissen > qemissen > ninaliss > ninassen > ninaron. <math>mil and e[?m] were also considered and then rejected as alternatives to mi.

Line 4: *qe > carvalyo — helv > carvalyo Yésus*.

Line 6: arca alye > alye arca. p > atarmen t > atarmen > atarme. ulcarindor > naikandor > naicandor > me naicandor > me naicor. naicandor was not deleted after naicor was written above it. me before naicandor / naicor was written in the left margin and is apparently an inadvertent repetition of the pronoun already expressed in atarme.

Line 7: Rejected before *i firiemmo*: *urtulm urt*. Tolkien then wrote *menya* above *urt*, before striking it through as well.

# Aia María II

Aia María, erulissenen quanta; i Héru olesse, manna nalye mi nínaron ar manna i yáva carvalyo Yésus. Aina María Eruamille

5 Aina Maria Eruamille alye arca meterme i naiquear sí ar lúmesse effiriemmo.

# **Emendations:**

Line 1: Deleted false start Aia. Deleted after María: Eruamille. quanta erulissenen > erulissenen quanta.

Line 3: *elye na* [?m] manna > manna nalye.

Line 4: *are* > *ar*.

Line 5: Aire Mar > Aina Mar > Aini Maria > Aina María.

Line 6: atarme > meterme. i naici nar > i naiquear.

Line 7: are > ar.

# Aia María III

Aia María quanta Eruanno, i Héru carelye; aistana elye mika nísi, ar aistana i yávë mónalyo Yésus. Airë María Eruo ontaril

5 Airë María Eruo ontaril á hyame rá men úcarindor sí ar lúmessë yá firuvamme. násië

# **Emendations:**

Line 2: Tolkien struck out *car-* of *carelye* in pencil and wrote a replacement, possibly *as* or *ar*, in the margin.

Line 3: aistan' > aistana. mitta > mika. A word in parentheses, possibly mihta or mikta, is penciled in the right margin. This is joined by a line to two pencilled words in the lower right corner of the card, reading mitka (deleted) and mica.

Line 6:  $hr\acute{a} > r\acute{a}$ .

#### Aia María IV

Aia María quanta Eruanno ·
i Héru aselye ·
aistana elye imíca nísi ·
ar aistana i yave mónalyo Yésus :
Aire María Eruo ontaril
á hyame rámen úcarindor
sí ar lúmesse ya firuvamme : násie :

# Analysis of Forms

5

*Note*: Bold headwords indicate readings of the final text. Analysis of previous forms and relevant emendations are grouped under their corresponding headword. All Elvish forms cited are Quenya unless otherwise noted.

#### Line 1:

Aia 'Hail!': The prayer opens with the words of the angel Gabriel to Mary at the Annunciation (Luke 1:28), who greets Mary with 'Hail!' (Latin *Ave*). *Aiya* in the first version and *Aia* in all subsequent versions are apparently simply variants of the same word. Cf. *Aiya Earendil* 'Hail Earendil!' (LR:704).

María 'Mary': The Latin name fits nicely within Quenya phonological constraints.

quanta 'full'. The Etymologies lists this adjective (there spelt qanta) under the base KWAT- (V:366). Cf. also quanta sarme 'full writing' (VT39:8), penquanta 'full to the brim, with mouth full' (VT39:11), and (exhibiting the plural form) quante tengwi 'full signs' (VT39:5); the Common Eldarin stems for the number-word '10', kwaya, kway-am (VT42:24ff.), apparently referring to "the full set of 10 fingers"; and the stems \*KWA referring to 'completion', \*KWAN, and the verb stem \*KWATA, whence quat-'fill' (XI:392). This verbal cognate of the adjective has long been familiar from "Galadriel's Lament", in the future-tense form enquantuva 'will refill' (LR:368).

Eruanno of grace is the genitive form of \*Eruanna grace = Eru The One, God + anna gift (cf. V:348 s.v. ANA¹-), so literally of the gift of Eru. In

Catholic theology, grace is defined as God's gift of undeserved forgiveness. *erulissenen* (AM I–II) = *Eru* + *lisse* 'grace, sweetness' + *-nen* instrumental sg. ending, so literally 'with the grace/sweetness of Eru'. For the connection of "grace" and "sweetness", cf. the QL root LISI, said to have the "root meaning, sweetness", whence *lis* (*list-*) 'grace, blessing' and *listea*, *listevoite* 'full of grace' (PE12:54–55); and *lisse* 'sweet' (LR:368, R:66).

# Line 2:

i Héru 'the Lord'. Cf. XII:210; the base KHER- 'rule, govern, possess' whence Q. *heru* 'master' (V:364); and the QL root HERE 'rule, have power' whence Q. *heru* 'lord' (PE12:40).

aselye 'with thee' = as- 'with' + elye 'thou, you' (see line 3). To fully understand this form, we must first examine the etymology of its precedents, olesse (AM I–II) and carelye (AM III): On the verso of the sheet on which the texts of At. III and IV, AM II, the  $Sub\ Tuum$ , and the Litany were written, Tolkien provides the following chart of a preposition  $\delta$ - 'with' inflected with enclitic pronouns. Neither the meaning of the preposition nor the coordinates of the chart are provided by Tolkien, but the latter are easily deduced from the pronominal endings and the structure of the chart, and the former from its use in this prayer and by noting the related prefix  $\delta$ - "(usually reduced to o- when unstressed), used in words describing the meeting, junction, or union of two things or persons, or of two groups thought of as units" (XI:367):\(^1\)

	[Singular]	[Plural]
$[1^{st}]$	onye) óni	óme
[2 <sup>nd</sup> ]	olye) óle	óle
[3 <sup>rd</sup> ]	óse	óte
[3 <sup>rd</sup> ]	ósa (ós)	óta (ót)
[3 <sup>rd</sup> ]	ótar	ótari

We see from this chart that *olesse* 'with you' can be explained as the preposition  $\delta$ - 'with' (in reduced form in unstressed environment) + (shortened) 2 sg. ending *-le* 'you' + locative sg. ending *-sse* 'in, at'.<sup>2</sup> The subsequent forms *carelye* and *aselye* are presumably to be explained similarly as variant prepositions (*as*-, *car*-) expressing accompaniment, with the (full) 2 sg. ending *-lye*, but without the locative ending.

On the same page of preposition charts Tolkien wrote a sequence of three forms: *canye*, *calye*, *ca*-. This (apparent) prepositional element *ca*- may underlie *car*-, perhaps via an allative extension or ending in -r (cf. *tar* 'thither' = ta 'that' + allative -r 'towards', V:389 s.v. TA-; and the derivation of the adverb  $\ddot{o}ar < *aw\ddot{a}$  by "addition of the ending -d (prehistoric -da) indicating motion to or towards a point", XI:366). A list of prepositions and a related discussion in a small bundle of papers apparently dating

from the mid-1950s (one of the sheets is dated "Nov. 1955") gives the forms *ca*, *cata*, *cana* 'behind, at back of place'; though whether this is the sense intended here is debatable.

In some very late notes (c. 1968), Tolkien gives a Common Eldarin form as 'and' and its Sindarin reflex ah, realized as a before consonants; cf. Daur a Berhael 'Frodo and Samwise' (LR:932, L:308) and the title Athrabeth Finrod ah Andreth 'The Debate of Finrod and Andreth' (X:303). In the current Quenya example, as- 'with' may be a prepositional reflex of C.E. as and related to the Quenya conjunction ar 'and'.

The preceding versions le se and lese give separately and then combine the independent forms le 'you' and se 'at, in' (the root of the latter is also given in the aforementioned list of prepositions as  $s\bar{e}$  'at'; cf. the locative ending -sse).

Note on the lack of the copula: As in Latin, Quenya frequently omits the copula (i.e., forms of the verb 'to be' when linking a subject with a predicate complement): hence, in this prayer, *i Héru aselye* 'the Lord [is] with thee' (line 2), aistana elye 'blessed [art] thou' (line 3), and aistana i yave mónalyo 'blessed [is] the fruit of thy womb' (line 4).

# Line 3:

aistana 'blessed' is possibly the past participle of an otherwise unattested verb \*aista- 'bless'; but cf. the discussion of aista 'holy' in line 1 of the Gloria Patri. With the adjective manna 'blessed' (AM I–II) cf. the base MAN- '[a] holy spirit' and the name Manwë 'Blessed Being' of the Lord of the Valar (L:283).

elye 'thou' (2 sg.). Cf. emphatic *elye* '(even) thou' in the last line of "Galadriel's Lament" (LR:368, R:67). *na* (AM I) is the verb 'is'; *nalye* 'you are' (AM II) is the same verb with the 2 sg. ending *–lye* 'thou, you'; cf. *hiruva-lye* 'thou shalt find' (LR:368, R:67).

imíca 'among'. See the analysis of the *Átaremma*, line 9 s.v. mittanya. The list of prepositions mentioned in the discussion of *aselye* above gives the root √mi whence *imi*, mi 'in', mitta- 'insert' and mina 'into'; other entries include mitta- 'between' and miki 'among'. This miki is plainly an extension of mi 'in', and given its inherently partitive nature (sc., indicating a relationship of a part with a whole), the ending -ki is perhaps to be explained as partitive, similar to the ending -iko seen in the "Entu, Ensi, Enta Declension" (VT26:24−25), and to the ending -ika of the "Bodleian Declension" (VT28:29−30). *imíca* may then be similarly explained as derived from imi with a partitive ending -ika—such an ending is explicitly labeled as "partitive" (plural) in a chart of Quenya noun declensions dating from the Leeds period (i.e., c. 1920−25)—while mika (AM III) is a similar partitive form of mi. The rejected form mil (AM I) may be a similar, ablative form of mi (cf. mal in At. V−VI, line 10). Cf. the base MI- 'inside', whence Q. mi 'in, within' (V:373), and mí 'in the' in "Galadriel's Lament" (LR:368, R:66).

nísi 'women' = nís- 'woman' + -i pl. suffix. Cf. the base NDIS- whence Q. nisse, nis 'woman' (V:375), pl. nissi (mentioned under the base NIS-, V:378); also nis 'woman', pl. nissi (X:213–14). nínaron (AM I–II) is apparently an extension ní-na 'woman' of the related base Nι- 'woman' (V:377) with plural -r + pl. partitive/derivative genitive ending -on (on which see V:360 s.v. 3Ŏ-, XI:368–69, 407). The partitive/derivative genitive is apparently employed here in conjunction with mi 'in' to convey the sense of being selected from within a group: i.e., mi nínaron '(from) among women', with the whole line thereby indicating "you are selected from among all women as being blessed". The complex of rejected forms preceding the arrival at nínaron in AM I shows Tolkien experimenting with different forms of the word for 'woman' ([?ni]que-, [?ni]qui-, qemi-; cf. the QL root QIMI whence "qin (qim-) woman, female. Often as suffix -qin", PE12:77), with the use of the partitive plural -li (XI:388), and with the use of the locative plural ending -ssen (cf. mahalmassen 'upon the thrones', UT:305, 317 n.43).

# Line 4:

ar 'and'. are (AM II) is an alternate form of the conjunction that occurs occasionally in Tolkien's later writings.

aistana 'blessed'. See line 3.

i yave, also *yava* (AM II), *yáve* (AM III) 'the fruit', are all derivatives of the base YAB- 'fruit' (V:399). Cf. the QL root YAVA whence Q. *yāva* 'fruit, produce' (PE12:105).

mónalyo 'of thy womb' = móna 'womb' + -lyo 'of thy' (the genitive form of -lya 'thy, your', itself the possessive form of -lye 'thou, you'). The apparent stem mó- (cf. nína- 'woman' < NĪ1- 'woman' in line 3 of AM I-II) may refer to the womb by allusion to the travail involved in childbirth: the Etymologies (V:373) gives MŌ- with no gloss, with derivatives Q. mól 'slave, thrall' and *móta-* 'labour, toil'. Among some etymological notes, apparently contemporary with and now located within the same bundle of papers as these Catholic prayers (excluding the Merton College postcard versions, which are located in a different file), is found the following entry: "mōl 'slave'. Said to be  $m\bar{o}$ - $l < \sqrt{m\bar{o}}$  'labour, be afflicted'; Q. moia-  $< m\bar{o}j\bar{a}$ ; but ?better  $\sqrt{mol}$ ". Similarly, the apparent stem car- of carvalyo (AM I) may refer to the womb as the site of creation of a new life and of ensoulment, with carvabeing "the (living) thing that makes" (cp. kelvar 'living things that move', XI:341, < KEL- 'go, run', V:363); cf. the base KAR- 'make, build, construct' (V:362), and Oienkarmë Eruo "The One's perpetual production" (X:329). The form qe (AM I) may be an abortive start at deriving a word for "womb" via synecdoche on a stem qe- \*'woman'; see the similar, rejected forms in line 3 of AM I.

Yésus 'Jesus'. As with *María*, this Latin name fits nicely within Quenya phonological constraints. *helv* (AM I) is apparently the beginning of an incomplete word translating the name *Jesus*, which itself is a Latinized form

of the Hebrew name Yehōshū'a 'help of Jehovah'. Q. helv- initially suggests derivation from a root in \*3el- or \*khel- (\*hel-), but the attested bases 3EL- 'sky' (V:360) and KHEL- 'freeze' (V:364) seem inapplicable. It is also possible to derive a stem hel- from bases in KHIL- (\*HIL) or 3IL- (note the derivation in Etymologies of Melko < \*Mailikō \*'Greedy One' < MIL-IK-via a-infixion, V:373). No such base 3IL- is attested, but the base KHIL- 'follow' (V:364) might apply to Christ as the Son of God; cf. the stem -chil 'heir', the Sindarin reflex of this base, in the patronymic Eluchil 'Heir of Elu (Thingol)' of Dior (XI:350); and the QL root HIL whence hil, hilde 'child', hilu, hilmo 'son' (PE12:40).

## Line 5:

Aire 'holy'. See the analysis of the *Átaremma*, line 2 s.v. *aire*. The etymological note of 1957 cited in that discussion states that *aina* (AM II; also there in the deleted, apparently feminine form *aini*) is "obsolete, except in *Ainur*"; but its occurrence in AM II and in the Quenya translations of the *Sub Tuum* and the Litany strongly suggests that Tolkien had either not yet written that note, or had reconsidered it. Cf. the base AYAN- whence \*ayan-'holy', Q. *Ainu* 'holy one', f. *Aini* (V:350). In the c. 1959–60 essay *Quendi and Eldar*, Tolkien explains *Ainu* as a borrowing from Valarin *ayanūz*, from which was derived the adjective *aina* 'holy' (XI:399).

Eruo 'of God' = Eru 'the One, God' + -o genitive sg. ending. In Quenya, a noun in the genitive case normally precedes the noun it modifies, as here; cf. Calaciryo míri 'Kalakirya's jewels' and aldaron rámar 'trees' wings' in the version of "Galadriel's Lament" given in "a clearer and more normal style" (R:66–67).

**ontaril** 'mother' = *onta-* 'to bear' + -r agentive ending + -il feminine ending. The *Etymologies* s.v. ONO- 'beget' lists *onta-* 'beget, create', whence the agentive *ontaro* 'begetter, parent' with feminine form *ontare* (V:379). *Eruamille* (AM I–II) 'Mother of God' has as its second element *amille*, evidently a longer form of *amil* 'mother' (V:348 s.v. AM¹- 'mother'); cp. *Itarillë*, longer form of *Itaril* (XII:346).

## Line 6:

**á** is an imperative particle; cf. XI:371–72, and the numerous examples in the *Átaremma*. *alye* \*'do thou' is the same particle with enclitic 2 sg. pronominal ending *-lye* 'thou, you'; see the discussion of *aselye* in line 3.

hyame 'pray', aorist singular verb (cf. Tolkien's statement regarding "the general (aorist) 'infinitive", VT41:17 n.11). Such a form could arise from an aorist verbal root in \*syami-. Though no such root is attested, it can be observed that the prefixion of s- to roots and bases is a not uncommon derivational technique in the Eldarin tongues (as in Indo-European): cf. the stem rot, s-rot 'delve underground, excavate, tunnel', whence both Q. rotto 'a small grot or tunnel' and Q. hróta 'dwelling underground, artificial cave or

rockhewn hall' (XII:365 n.56). Noting this, it possible that *hyame* derives from a root in \*yam- via s-prefixion. The QL gives the root YAMA 'call' whence yamin 'shout, call, name' (PE12:105), with an appropriate sense: note that the Latin verb orare 'pray' is connected by some etymologies (e.g., Carl Darling Buck in his Selected Indo-European Synonyms, entry 22.17.2) with Greek and Russian words meaning 'say, shout, cry out'. Note also the noun yaime 'wailing' (MC:223). The verb arca 'pray' (AM I) apparently derives from the base RAK- 'stretch out, reach' (whence also ranko 'arm'; V:382) with both prefixion and suppression of the sundóma (rak- > \*a-r'k-), the literal sense being 'to reach out in supplication' (either literally with the arms, or figuratively with words or in thought).

rámen 'for us' =  $r\acute{a}$  'for' + men 'us' (see the analysis of the  $\acute{A}taremma$ , line 6 s.v. men). The contemporary list of prepositions mentioned in the discussion of aselye above gives the root ara 'along side' (in apparent contrast with another root, ada 'against, opposed to, opposite'). Noting that the sense of  $r\acute{a}$  'for' here in the intercessionary plea  $\acute{a}$  hyame  $r\acute{a}men$  'pray for us!' is 'on behalf of', and further noting that English behalf is derived from Old English behalf 'by the side', it seems very likely that  $r\acute{a}$  is derived from the root ara 'along side'. The form as first written,  $hr\acute{a}$ , may be derived via s-prefixion from \*sra-; see the discussion of hyame above.

atarme, atarmen (AM I) and meterme (AM II) all seem to be similarly derived from a prepositional element, ata- and mete- respectively, plus an allative ending -r 'to, towards' (cf. tar 'thither' < TA- demonstrative stem 'that', V:389), prefixed to the pronoun -me(n) 'us' (see above). The same contemporary list of prepositions gives the root ata-, atta 'across, over, lying from side to side'; if this is the intended sense of ata- in atarme(n), it is perhaps a reference to the intercessionary nature of prayer, especially Marian prayer. Finally, mete- may derive from the base MET- 'end' (V:373) and together with the allative ending meter may have the literal sense of 'towards the end', or, less literally, 'for the purpose of, on behalf of'. At the bottom of the page on which AM II is written, Tolkien has written aly' arca atarni and alya arca atarni (with alya most likely a slip for alye), in both cases with atarni subsequently deleted and in the first case with the word meterni substituted; though untranslated, it is plain that all of these notes are experiments with translating the plea "pray for me!"

úcarindor 'sinners' = ú- negative prefix 'mis-' + cari- aorist stem 'make, do' (cf. hyame above) + -ndo agentive suffix + -r plural suffix, and so more literally 'those who do misdeeds'. See the discussion of úcaremmar 'our trespasses' and i úcarer 'who do ill' in the analysis of the Átaremma, line 7 s.v. lucassemmar and line 8 s.v. lucandor. For the plural agentive suffix -ndo-r see the discussion of lucandor / lucindor (ibid.). úlcarindor (AM I) is a similar formation using the prefix ul- denoting 'evil': cf. henulka 'evileyed' (IX:68, 72 n.12), and the base ÚLUG- whence Q. ulundo 'monster'. The plural agentive forms naicandor / naicor 'sinners' (AM I) imply a verb \*naika-,

doubtless derived from the base NÁYAK- 'pain' (V:375) —cf. the QL root NAYA 'hurt, grieve' (PE12:65)—expressing the Catholic concept of sin as that which harms the soul and grieves God. The phrase *i naici nar* (AM II) translating "sinners" appears literally to mean 'who are sinners' or 'who are sinful', with *i* 'who' the relative pronoun (cf. *i Eru i* 'the One who', UT:305, 317 n.43), *naici* 'sinners' (probably the plural form of \*naice, either a noun 'sinner' or an adjective 'sinful'), and nar the plural copula 'are' (present pl. form of ná 'to be'). *i naiquear* (AM II) of the same meaning and similar construction, less ambiguously employs an adjectival form, sg. \*naiquea 'sinful' (suggesting derivation from a variant noun form \*naique 'sin'), used substantively as a plural noun, with the copula, as often in these texts, left unexpressed.

# Line 7:

sí, also si (AM I) 'now'. Cf. sí, sin 'now' (V:385 s.v. SI- 'this, here, now'). ar 'and'. are (AM II). See line 4.

**lúmesse** 'at the hour' = lúme 'hour' + -sse locative sg. ending. Cf. lúmenna 'upon the hour' (LR:79, XI:367). The same list of prepositions cited in the discussion of aselye (line 2) has an entry  $s\bar{e}$  'at'.

ya, also  $y\acute{a}$  (AM III) 'in/at which', is the bare stem of the relative pronoun that appears inflected with the locative plural ending as *yassen* 'in which' in "Galadriel's Lament" (LR:368, R:66). Though uninflected, *ya* here seems to have the same locative meaning. Some precedence for the locative use of a bare stem is found in Goldogrin, in which the uninflected inessive/nominative case is "occasionally used by itself as a locative, e.g. in such expressions as *bar* at home" (PE11:9). See the discussion of ya(n) in the analysis of the *Átaremma*, line 5 s.vv. ier and tier.

firuvamme 'we will die' = fir- 'die, fade' (MC:223) + -uva future tense suffix + -mme 1 pl. exclusive 'we' (i.e., indicating "I and some others, but not you"; cf. avamme 'we won't, "first plural exclusive", XI:371). The forms fíriemmo (AM I) and effíriemmo (AM II) show a more English-like means of translating "of our death", employing the genitive form -mmo 'of our' of the possessive form -mma ('our') of -mme, attached instead to the noun stem firie- 'dying, death'. This noun stem is itself the gerundial/infinitival form of the verb fir- (cf. en-yalie- 're-calling', UT:305, 317 n.43). The initial element efof effiriemmo of our death is most likely an assimilated form of the prefix et-'forth, out' (V:356 s.v. ET-), emphasizing the nature of the death of mortals as a passing out of this world. urtulm and urt, deleted by Tolkien before i fíriemmo in AM I, are apparently preliminary efforts; the former at least probably to be completed as \*urtulmo 'of our death', (though the underlying ending -lme, presumably at this time still 1 pl. inclusive as it is in omentielmo 'of our meeting' in the first edition of The Lord of the Rings, seems not entirely appropriate here). Cf. N./S. gurth 'death' (VI:136, UT:39, 54 n.18), which could be cognate with a Quenya form \*urtu < \*gur-; but if so, this

would be a variant concept, since elsewhere one sees Q. nuru < NGUR-(V:377), as in nuruhuine 'Death-shadow' (V:47, 56; IX:310).

i and menya in AM I, though not deleted, are probably transitory thoughts in experimentation with translating "of our death". At first glance, menya appears to be the same 1 pl. exclusive possessive pronoun menya 'of our' that occurs in the Ataremma, lines 7 and 8. But the ending -mmo of firiemmo of our death' already expresses this possessive meaning; so if menya is indeed the possessive pronoun, it is seemingly redundant. There is however another possible explanation of menya: the same entry sē 'at' in the aforementioned list of prepositions also gives men as an alternative gloss. The gloss men was subsequently struck through,<sup>3</sup> but if Tolkien had the same concept of men 'at' in mind here, it may be that menya is to be analyzed as a preposition men-'at' + the relative stem ya'which'. If so, it would appear that Tolkien was vacillating within AM I, as across the following versions, between expressing "at the hour of our death" with a relative construction, i.e., something like: \*lúmesse menya fíruvamme 'in the hour at which we will die'; and with a genitival construction, e.g., \*lúmesse fíriemmo 'at the hour of our death'. The appearance of *i* before *fíriemmo* is, if interpreted as the article 'the', likewise seemingly redundant; but noting that i also serves as a relative pronoun (cf. i Eru i 'the One who', UT:305, 317 n.43), it may also be explained as part of an incomplete relative translation of "the hour of our death".

**násie** 'Amen, it is thus' =  $n\acute{a}$  'it is' + -sie' thus'. See the Note on "Amen" in the analysis of the Átaremma, line 10 s.v. ulcallo.

## Historical notes:

The first half of the Ave Maria is based upon two verses from the Gospel of Luke, 1:28 and 1:42. The second half is traced, in variant forms, to the 15<sup>th</sup> century. The prayer achieved its current form in the 16<sup>th</sup> century.

Ave Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus. et benedictus fructus ventris tui, Jesus. 5 Sancta Maria, Mater Dei,

ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen. Hail Mary, full of grace, the Lord is with thee! Blessed art thou amongst women,

and blessed is the fruit of thy womb Jesus.

Holy Mary, Mother of God,

pray for us sinners,

now and at the hour of our death. Amen.

## Luke 1:28

Greek: Χαῖρ∈, κεχαριτωμένη, κύριος μετὰ σοῦ, Be rejoicing (one) having been highly favored the Lord with you Vulgate: Haue gratia plena, Dominus tecum: benedicta tu in Hail of grace full Lord with you blessed you among women.

Hail, thou that art highly favoured, the Lord is with thee: blessed art thou KJV: among women.

# Luke 1:42

Greek: Εὐλογημένη σὺ ἐν γυναιξίν, (One) having been highly favored you among women

καὶ  $\epsilon$ ὐλογημένος  $\delta$  καρπὸς  $\tau$ ης κοιλίας σου. and (one) having been highly favored the fruit of the cavity of you

Vulgate: Benedicta tu inter mulieres, et benedictus fructus uentris tui Blessed you among women and blessed fruit of womb your

KJV: Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

## Editorial notes to the Aia María:

- 1. An original alternative form *onte* to the 3 pl. *óte* was supplied and then deleted. Tolkien also vacillated between *ontar* and *ótari* for the 3 pl. form, before settling on *ótari*, with an apparently poetic form "†(*ór*)" written beneath. This chart only gives the 1 pl. exclusive form *óme*, but charts for other prepositions on the same page also incorporate the inclusive form, which is marked by *-ngwe*: e.g. *etemme*, *etengwe* (cf. *et* 'out'); *mimme*, *mingwe* (cf. *mi* 'in'). Cp. *-nguo* in the Telerin form of the Elvish greeting, *ēl sīla lūmena vomentienguo* 'a star shines upon the hour of the meeting of our ways' (XI:407), and the Quenya independent dative pronoun \**ngwin* 'for us' (VT21:6–7, 10). Also noteworthy is the identity in this chart of the 2 sg. and pl. forms, whereas the other charts feature a distinct form of the 2 pl.: e.g., 2 sg. *etel(ye)*, *mil(ye)*; 2 pl. *etelle*, *mille*. The two numbers of the 2<sup>nd</sup> person are apparently identical only in their shortened forms, while the lengthened forms show the contrast *-lye* sg., *-lle* pl.
- 2. Note that Sindarin prepositions, like those of Quenya, are also conjugable—cf. *anim* 'for myself' (LR:1036) and *ammen* 'for us' (LR:299, VI:463 n.14), both containing *an-* 'to, for'—as too are those of Welsh. And like Quenya prepositions, Finnish prepositions, postpositions, and adverbs are at least partially declinable.
- 3. And replaced with  $j\bar{e}$ ; *men* being subsequently reassigned as a gloss for 'with (instr[umental])'.

# 3. Alcar i Ataren (Gloria Patri)

In the right-hand margin of the same postcard on which Tolkien wrote the fifth version of *Átaremma* and the third version of the *Aia María*, and oriented orthogonally to those texts and the card, he began a translation of the *Gloria Patri*. Like the other texts on the card, it was written with a nib pen. Its end is partially obscured by the ends of the lines of the *Átaremma* and the *Aia María* that it was written over.

# Alcar i ataren ar i yondon ar i airefean tambe enge i et

Glory [be] to the Father, and to the Son, and to the Holy Spirit, as it was [in] the [beginning]

Emendation: *faire aistan > airefean*.

# Analysis of Forms:

Alcar 'glory'. The *Etymologies* s.v. AKLA-R- gives *alkar* or *alkare* 'radiance, brilliance' and *alkarinqa* 'radiant, glorious' (V:348). Cf. the Sindarin cognate *aglar* 'glory, radiance' (LR:231, R:72–73).

i ataren 'to the Father'. ataren = atar 'father' + -e- stem vowel + -n dative ending. With this dative ending cf. Tolkien's explanation of enyalien in "Cirion's Oath", UT:317 n.43. See the analysis of the Átaremma, line 1 s.v. Ataremma. Cf. also the QL entry "Atar (-d) a more solemn word = father. Usually [refers] to the 1st Person of Blessed Trinity" (PE12:33).

i yondon 'to the Son' = yondo 'son' + -n dative ending. The Etymologies s.v.  $Y\bar{O}$ -, YON- 'son' gives Q. yondo of (presumably) the same meaning (V:400). Cf. also the QL entry "ION (form of Yon.) mystic name of God. 2nd Person of Blessed Trinity" (PE12:43).

i airefean 'to the Holy Spirit' = aire 'holy' + fea 'spirit' + -n dative ending. For aire 'holy' see the analysis of the Átaremma, line 2 s.v. aire. The Glossary to the c. 1959 Athrabeth Finrod ah Andreth (published in Morgoth's Ring) lists both fëa "spirit': the particular 'spirit' belonging to and 'housed' in any one hröa of the Incarnates" and faire 'spirit (in general)' (X:349). We are told in another, contemporary text, where the two forms are cited as apparently interchangeable, that "the ancient significance" of both was 'radiance' (X:250), and both are derived from a stem \*phay- (the latter apparently via the abstract suffix -re), itself to be identified with the Etymologies base PHAY- 'radiate, send out rays of light', whence Q. faire 'radiance' (V:381). And Tolkien's notes to the latest (1960s?) version of Oilima Markirya list faire 'phantom; disembodied spirit, when seen as a pale shape' (MC:223). (Note that both English fantasy and phantasm derive ultimately from an Indo-European root \*bha- meaning 'to shine'.)

The QL has no such suitable root in \*FAY-, but the 3<sup>rd</sup> Person of the Blessed Trinity is referred to, as "Sā Fire, especially in temples, etc. A mystic name identified with Holy Ghost" (PE12:81 s.v. SAHA 'be hot'). A similar association of the Holy Spirit with fire is apparent throughout Tolkien's mythology; note for example the use of "The Flame Imperishable" as an epithet for the Holy Spirit in the commentary on the *Athrabeth* (X:345). The association also occurs in Catholic theology, e.g. the Pentecostal Flame (cf. Acts 2:1–4).

With the phrase *faire aistan* 'to the Holy Spirit', where the second word is an attributive adjective *aista* 'holy' bearing the dative inflection, cf. Tolkien's explanation of *Elendil Vorondo* 'of Elendil the Faithful' in "Cirion's Oath" that "adjectives used as a 'title' or frequently used attribute of a name are placed after the name, and as is usual in Quenya in the case of two declinable names in apposition only the last is declined" (UT:305, 317 n.43). Cf. also the discussion of *aistana* 'blessed' in line 2 of AM I–II.

The forms *aire* and *aista*, both used here to mean 'holy', are evidenced in and joined by a complex of related but contrastive etymologies spanning decades of Tolkien's conceptual evolution of his languages. The QL has the entry AYA 'honour, revere', whence *aire* 'saint' (f.) and *aista* 'honour, reverence' (PE12:34); while in the *Etymologies* we find *aire* 'sea' derived from AYAR-, AIR- 'sea' (V:349), and *aista* 'to dread' from GÁYAS- 'fear' (V:358). All these forms and concepts might seem hopelessly disparate and unrelated; but that Tolkien in fact related them formally and semantically is indicated by an extensive note to the very late (c. 1968) text *The Shibboleth of Fëanor*, in which is given a Common Eldarin stem GAYA 'awe, dread', whence not only Telerin and Sindarin words for 'terror, great fear' and names for the Great Sea (e.g., *Belegaer*), but also the Quenya forms *áya* 'awe, profound reverence and sense of one's own littleness in the presence of things or persons majestic and powerful', *aira* 'holy', and *airē* 'sanctity' (XII:363 n.45).

tambe 'as'. See the discussion of this word in the analysis of the *Átaremma*, line 5 s.v. tér.

enge 'it was' = sg. pa.t. of  $\ddot{e}a$  'be, exist' (cf. X:330). The (present-tense) verb  $\ddot{e}a$  had prehistorically the form \* $e\tilde{n}a$ , as is shown by a statement in the excluded portion of Appendix D to the essay *Quendi and Eldar*, in which Tolkien says: "The former presence of intervocalic  $\tilde{n}$ , later lost in Quenya, could be detected by consideration of the relations between  $t\ddot{e}a$  'indicates' and tenge 'indicated', tengwe 'sign', and comparison with  $\ddot{e}a$  'exists' beside engwe 'thing'" (VT39:6–7). The past-tense form enge arose from earlier \* $e\tilde{n}\tilde{n}e$ , a past-tense stem derived from \* $e\tilde{n}a$  by the common past-tense derivational technique of infixion of the homorganic nasal (i.e., n,  $\tilde{n}$ , or m, depending on the quality of the following consonant) and substitution of the past-tense stem vowel -e for present-tense -e (as, for example, in  $\ddot{o}ante < *\acute{a}wa-n-t\tilde{e}$ , the past tense form of auta- 'go away' < \*AWA, XI:366).

i 'the'.

et is perhaps the start of a Quenya word translating Latin *principio*, English "beginning", that would presumably have had a locative ending (*-sse*) translating "in". Cf. the base ET- 'forth, out' whence Q. prefix *et-* (V:356).

#### Historical note:

The final form of the *Gloria Patri* (also called the *Doxologia Minor*) became fixed in the 4<sup>th</sup> century. Together with the *Pater Noster* and the *Ave Maria*, its recital completes each decade of the Rosary.

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

# Resources

The following are just some of the resources available for the study of Tolkien's invented languages. For a more complete list, visit the Resources for Tolkienian Linguistics web page at the URL listed below.

#### **Primers**

An Introduction to Elvish, edited by Jim Allan. (Somerset: Bran's Head Books, 1978. ISBN 0-905220-10-2). A venerable but still indispensable primer of Tolkienian linguistics. *ItE* is available for £14.50 (\$22.50 for US orders; prices include postage) from the bookseller Thornton's of Oxford, 11 Broad Street, Oxford OX1 3AR, England. Tel. 01865-242939, fax 0865-204021, e-mail Thorntons@booknews.demon.co.uk

Basic Quenya, by Nancy Martsch. Second edition. Quenya for beginners! Twenty-two lessons, plus Quenya–English / English–Quenya vocabulary. \$10 plus postage: USA 1st class \$3, book rate \$1.25; Canada airmail \$3, surface \$2.25; Europe airmail \$5, surface \$2.75. Make checks payable to Nancy Martsch, P.O. Box 55372, Sherman Oaks, CA 91413, USA.

# **Dictionaries and Concordances**

A Working Concordance, A Working English Lexicon, A Working Reverse Dictionary (with or without meanings), A Working Reverse Index, A Working Reverse Glossary. A Working Tolkien Glossary (in 7 volumes), A Comprehensive Index of Proper Names and Places, available in printed form and on disk (DOS format) from Paul Nolan Hyde, 8520 Jean Parrish Ct. NE, Albuquerque, New Mexico 87122, USA.

#### **Iournals**

Parma Eldalamberon. A journal of linguistic studies of fantasy literature, especially of the Elvish languages and names in the works of J.R.R. Tolkien. Editor: Christopher Gilson, 10200 Miller Avenue #426, Cupertino, CA 95014, USA; e-mail harpwire@ifn.net. Parma is an occasional journal, sold on a per-issue basis. Write for current information.

Quettar. The Bulletin of the Linguistic Fellowship of The Tolkien Society. Editor: Julian Bradfield. Subscriptions to: the Editor at Univ. of Edinburgh, Dept. of Computer Science, King's Buildings, Edinburgh EH3 9JZ, UK; e-mail jcb@dcs.ed.ac.uk. Write for current status and rates.

# Resources for Tolkienian Linguistics web page

For more information, including links to Internet mailing lists and web sites devoted to Tolkienian linguistics, visit:

http://www.elvish.org/resources.html

# Vinyar Tengwar

The journal of the Elvish Linguistic Fellowship, a Special Interest Group of the Mythopoeic Society.

http://www.elvish.org/VT

Vinyar Tengwar is a refereed journal indexed by the Modern Language Association.

Editor: Carl F. Hostetter, 2509 Ambling Circle, Crofton, MD 21114, USA. E-mail: Aelfwine@elvish.org

Review panel: Ivan Derzhanski, Christopher Gilson, Arden Smith, & Patrick Wynne.

Cover design: by Patrick Wynne.

Subscriptions: A six-issue subscription costs \$12 for US delivery, \$15 for delivery to Canada and South America, and \$18 for delivery elsewhere (via airmail).

Subscription status page: http://www.elvish.org/members.html

Back issues: All back issues are perpetually available at the current per-issue subscription price: \$2 USA, \$2.50 Canada and South America, \$3 elsewhere. Deduct 25% if ordering 8 or more back issues. For a complete list of the contents of VT to date, visit:

http://www.elvish.org/VT/contents.html

Payments: All payments must be in US dollars. Make checks payable to Carl Hostetter.

Submissions: All material should in some manner deal with Tolkien's invented languages. All submissions must be typed, or must be exquisitely legible: the editor will not decipher lower-glyphics. The editor reserves the right to edit any material (except artwork) for purposes of clarity, brevity, and relevance. Ilúvatar smiles upon submissions by e-mail in Microsoft Word, RTF, or plain text (ASCII) formats.

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# Bibliographical Abbreviations

Η	The Hobbit	IV	The Shaping of Middle-earth
LR	The Lord of the Rings	V	The Lost Road
R	The Road Goes Ever On	VI	The Return of the Shadow
TC	A Tolkien Compass	VII	The Treason of Isengard
S	The Silmarillion	VIII	The War of the Ring
UT	Unfinished Tales	IX	Sauron Defeated
L	The Letters of J.R.R. Tolkien	X	Morgoth's Ring
MC	The Monsters and the Critics	XI	The War of the Jewels
I	The Book of Lost Tales, Part One	XII	The Peoples of Middle-earth
II	The Book of Lost Tales, Part Two	PE	Parma Eldalamberon
III	The Lays of Beleriand	VT	Vinyar Tengwar

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