

Neil's form quantwa is wrong on several counts. First, the noun and adjective ending -wa is used only following n or ng (or following q in the form ua), and elsewhere has the form -ma. Second, the form must be plural. So quantmar would be possible, but for the closer translation of the Sindarin galadhrenmin I have created an adjective rembin from Quenya rembe, which is the exact cognate of the Sindarin rem 'mesh', (III, p. 393). (Some printings of the LOTR have the misspelling rembre.) Another possible construction would be rembië. Forms with the case endings -sse and -llo pluralize by adding n, hence the correct plural of a form endorello is endorellon rather than endorillo. My source for this information is Dick Plotz, who received it from Tolkien, the only indication of this rule in the published material being the form yassen.

As a good literal translation of Sindarin Fanuilos I have used Oiolossëo Fana. For le 'to you' we want a Quenya form with a dative meaning, not an allitive one, so the suffix -nna won't do. In 'Namárië' we find the dative nin 'for me'. Accordingly, Bill Welden has suggested in an article 'On Pronouns in Quenya' (PARMA ELDALAMBERON 3, p.15f), that a reasonable form for the second person singular dative pronoun is lin. In Sindarin the stem 'sing' or 'song' is linn as in linnathon 'I will sing' and aerlinn 'hymn', so the Quenya form must be either linn or lind. That it is lind is indicated by Treebeard's short verse, Laurelindörenan lindelorendor malinoréliön ornemalin, which I would break down as Laure 'gold'; lind 'song'; -doré 'land'; nan 'valley'; linde 'singing'; loren 'golden' or 'dreaming'; -dor 'land'; malin 'golden'; ornéliön 'of many trees'; orne 'tree'; malin 'golden'. Hence my form Linduvan instead of linuvan. Again I have followed the word order of the Sindarin version.

The word pella rightly follows the word to which it refers. In Quenya sí is recorded only with the meaning 'now', not 'here', as in Sindarin. It might mean both, but to be safe I have used instead sinome 'in this place'. For 'great sea' the proper Quenya form is ëaren as in Eärenya 'sea day', rendered in Sindarin Oraeareon. So I have used it. If a compound such as Neil proposes is to be used it should be either andëar or andëaren, since the Quenya element for 'long, great' is and- as in Andave laituvalement 'greatly we will praise (them) both'. This naturally becomes, in most places, ann- in Sindarin as in Cuio i Pheriain annan! 'Long live the Halflings!' This shortens to an- in most compounds as in Anduin 'Great River', but remains still as and- before r as in Cair Andros 'Island (of) Long-foam'.

So now for the first verse of Neil's own composition:

Sí ilyë alcarlyo avánië
 vemalta Eldaron isilië
 Valiëtinco pellallo anëare
 elyë arnyë certamimbe
 sí ambar undulanta minnamornië

Sí ilya alcar elya avánië
 ve malta Eldaron isilië
 valantinco ëaren pellallo
 elyë ar enyë imbecertar/imbercortalvë
 sí ambar undilanta mornienna

The form ilyë is plural, hence I have constructed a singular form ilya. It is possible that neither will do, if the primary meaning of the singular is 'each' rather than 'all of'. The suffix -lyo is in the genitive case and therefore means 'of your'. For 'your glory' alcarlya might be possible, but I feel rather bothered by such a combination as rly, and have therefore used the free-standing form of the possessive pronoun suggested by Bill Welden. Again I give ve as a separate preposition, and give to isilië the proper long quality of the stem vowel. Neil's valië- is a possible form, but since we don't know for sure that it actually can exist I have played safe by using valan- which is actually found. For Eären and the placing of pella (in any form) after the word to which it applies, see above.

amguch. Dorötöröta Gmochus

It is not clear that a compound like arnyë could occur, and I have therefore used a free-standing form of the pronoun ar. Tolkien gives us several verb forms which contain both the basic verb stem and an added adverbial or prepositional element: enquantuva, ortanë, undulávë, untúpa. In all these, the adverbial or prepositional element is prefixed, NOT suffixed, to the stem, hence I have placed imbe first rather than last. I have given two forms of the verb. One is a simple plural. In the second I have added a reconstructed form of the 1st plural inclusive pronomial suffix as suggested by Bill Welden, on the basis of -lvo in Elen síla lúmenn' omentielvo. I think either form could be used here. Finally, I don't understand Neil's form minnamornië at all. So I use the quite regular mornienna. Finally, Neil's last verse:

Inentië vanallo andonya
nusilmë lassiyenion caitar
lissëlasselantion inencala
Namárië oialë marde armar
tindómë hiruvanyë vanwa

Tiessë vâneassë andonyallo
nu silmë yëñion lassi caitar
lisse-lasselantaron altassë
Namárië oialë marde ar mar
tindómë hiruvani vanwa.

To come up with inentië I presume Neil has taken the suffix of lirinen 'in song' and súrinen 'in the wind' and prefixed it to tië, a most questionable procedure. I have, instead, simply put tië in the locative case by adding -ssë. For 'going' I have created a possible adjectival or participial form of the verb stem váni- and then let it agree with tiessë in number and case. The 'from' is indicated correctly by adding the ablative case ending -llo 'from' to andonya 'my door' not to the adjective or participle used for 'going'. I have separated nu and silme-, there is no reason to run them together, added the long vowel indicator to yëñion, and slightly changed the word order to the more normal conventions. I have hyphenated after lisse just as Tolkien does in lisse-miruvóreva to break up a very long compound. I have also corrected the plural genitive ending, since the plural genitive ending -on is applied to the regular plural of the word, which in this case would be Lasselantar. Compare aldaron. For 'in light' I have, as previously, put a word for 'light' in the locative case instead of incorrectly prefixing inen. The form calassë might also have been used.

In the second last line the joining of ar and mar is needless and I have therefore separated them.

In the last line I have restored the proper diacritic to the o in tindómë. I have also changed Neil's hiruvanyë, as -nye indicates the nominative case of the personal pronoun 1st. s., that is 'I' as in utúvienyes 'I have found it'. Bill Welden (op. cit.) suggests that the -n found in other cases is just a reduced form of -nye which I think makes good sense. He tentatively proposes ni for 'me', the accusative case of the personal pronoun 1st. s., and I have used this, suffixed to the verb. It may not be right for 'will find me', but hiruvanyë must mean 'I will find', and that is CERTAINLY not right.

My versions of the poems, though correct, or at least more likely to be correct, in grammar, rather destroy Neil's rhymes and, though less often, his metre. It might be possible to remedy this, indeed one change in the word order would correct it for my version of the last verse of Neil's poem, but this article has dragged on too long already. Perhaps at a future date?

(The original poem as discussed in this article first appeared in the Mallorn, issue number 9, and was written by Neil McLeod.)

na be cacu 6, na be cacu 6:7