Definite Article

Before we can talk about the article in Quenya in particular, we should do two things. Firstly, to understand that the discussion which follows is descriptive. It aims to build a consistent framework which could rationalise the behaviour of the article as found in Tolkien's works. Its practical value as a guideline for Quenya users to achieve the similar pattern in their own writings therefore does not and cannot pose any claim that this system is what Tolkien had in mind (most certainly not).

Secondly, before getting into specifics, we need to get acquainted with the article as a grammatical concept. Many spears were broken, and many articles (or even books) written on how better to answer the question what definiteness *is*, and what it is *not*. To see past the arbitrary omissions of the article, we need to let go the simplistic ideas we have based on internalised English grammar. We need to know what we are even looking for. But it would be preposterous to attempt to encompass one of the most complicated topics here in its fullness. I will only touch the surface and might suggest some literature for those who wish to get more detailed discussion.

Concepts of Definiteness

Specificity

When introducing the article most English textbooks state that it indicates whether we are talking about something specific or rather general. But look at this sentence:

(1) I bought **a car** this morning.

Most certainly, however, I bought a very specific car. The difference is that while *I* know what car I'm talking about, the *listener* might have never seen or heard about it before.

(2a) I have **a Porsche**. It's old.
(2b) I don't have **a Porsche**. **It's old.

The last example would be ungrammatical, simply because we are not referring to any specific car in particular – so it can't be old, right? Specificity is not a definiteness quality, and hence will not be used further. But in plural nouns it might be relevant when discussing the partitive plural:

(3a) Salesmen are intelligent.
(3b) Salesmen are knocking on the door.

One can argue that (3a) would use general plural, while (3b) partitive plural. This, however, is worth a separate research.

Novelty & Familiarity

But if not specificity, then what distinguishes indefinite from definite? It's the assumption made by the speaker that listeners are also familiar with the referent:

(4) Mary saw **a movie** last week. **The movie** was not very interesting.

Here, the indefinite *a movie* is used to introduce something new into the context. We say it's a NOVELTY of the discourse. But next time the movie is mentioned listeners know exactly what sort of movie we are talking about (*the one Mary saw last week*). We are all *familiar* with it. The concept of shift from novel to familiar will be crucial later.

Uniqueness & Relationality

For a long time, the theory of uniqueness was considered at odds with theory of familiarity. Lately there are more attempts to bring them together as complementary. We however are not going to get involved in the old debacle; but the concept of uniqueness is paramount for understanding the later ideas, so we will use its most basic and uncontroversial definition. Consider the following monologue:

(5) I've just been to **a wedding**. **The bride** wore blue.

We might not be familiar with the particular bride in question, but our common cultural ground tells us about intricate relation between a wedding and a bride (the concept of RELATIONALITY): there must be one and only bride (the concept of UNIQUENESS) at the specific (stereotypical) wedding, even though there might exist thousands of brides at any given moment. The referent must be unique only in its scope: the queen (in UK), the driver (in a car), the weather (in a region), the mother (of a boy).

Strictly speaking this idea relates only to singular count nouns. Plural and mass nouns can hardly be unique, and there we need to talk about MAXIMALITY and INCLUSIVENESS: whether our statement is true for all items of a given set (*horses are animals*; *clean off the sand*), only some part of it (*mosquitoes transmit malaria*; *don't sleep on the sand*), or it's false for all the individual items while being true for the totality of the set (*dinosaurs are extinct*; *the gunshots were heard for hours*). This is rather complicated question, which various languages treat differently. We will try to avoid it for now.

Anaphoric and Nonanaphoric Definite

In the example (4) the movie became definite, because it was previously mentioned. The reference thus points towards something specifically mentioned within the discourse. Such references are called ANAPHORIC DEFINITES. They can be further subdivided into ANAPHORIC and CATAPHORIC DEFINITES, depending whether the referent precedes or follows the reference, but we will use the general definition from now on.

However, there are also definites which do not have a referent within discourse:

(6) **The sun** is rising. **The weather** is awful.

These are assumed to be unique within the discourse implicitly: it is based on common knowledge shared by the speaker and listeners that there is only one sun,

without the need to explicitly say it. Such unique referents drawn from common knowledge are called NONANAPHORIC DEFINITES. Some of these, even though previously already mentioned, in later use are still nonanaphoric: we wouldn't say *the aforementioned sun*, after all. As with uniqueness, the scope of common knowledge doesn't need to be broad:
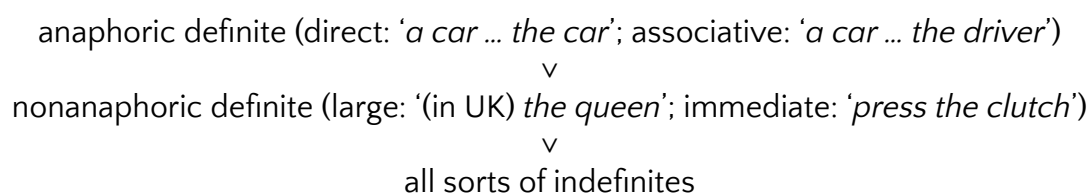
(7) Shut **the door**!

said in a room with only one open door would make referent unique without additional specification (after all, only *open* doors can be closed). The sun in this case was LARGER SITUATION USE nonanaphoric definite, while the door is IMMEDIATE SITUATION USE non-anaphoric definite. This distinction will come relevant later.

Distinction between non- and anaphoric definites is blurred when we consider the example (5): the uniqueness of the bride is drawn from shared common knowledge, but the referent a wedding is still anaphoric. Such cases are called ASSOCIATIVE ANAPHORA or BRIDGING. Note how 'I was walking down the street and met the bride' would generally be confusing. It is because the relationality slot hasn't been filled. Linguists don't agree with which group to assign bridging to, as it exhibits properties of both definites.

"... articles coding anaphoric definites are very common among the world's languages, certainly more common than articles ... with a distribution close to that of ... article in English." (M. Dryer)

That is a basis of Dryer's hierarchy:

anaphoric definite (direct: '*a car ... the car*'; associative: '*a car ... the driver*')
∨
nonanaphoric definite (large: '(in UK) *the queen*'; immediate: '*press the clutch*')
∨
all sorts of indefinites

Pragmatic and Semantic Definite

"... in most languages with an article that is restricted to definite noun phrases, the article is used in fewer contexts than in English." (M. Dryer)

What might those contexts be? Surely there's a lot of idiosyncrasy involved: whether to use the article with names and topographic features, possessive pronouns and even adjectives. But before going into these details let's focus on general picture first:

(8a) **The mother of the girl** came to school to pick her up.
(8b) **The US president** came to school to pick **the girl** up.
(8c) **A sister of the girl** came to school to pick her up.

These four nouns: *girl*, *sister*, *mother*, and *US president* represent four different categories, comprised of two binary parameters already familiar to you: uniqueness and relationality.

	Nonunique [–U]	Unique [+U]
Non–relational [–R]	Sortal *girl, boy, man, table*	Individual *US president, weather, sun*
Relational [+R]	Relational *sister, brother, uncle, arm*	Functional *mother, father, size, age*

What is new is the idea that the value of those parameters can be inherent to the word. Words are symbols, and their purpose is to bring in our memory some specific image. If we say *mother* we naturally assume she is the mother of *someone*, and she is probably *the only* mother of that someone. These assumptions – while not necessarily true – are imprinted onto the words, and deviation from these assumptions would need some explicit clarification:

(9) She is **a** late **mother**.

Indefinite article and empty relational slot tell us that mother here is simply a category of a person as opposed to somebody, who was never in labor. When we operate with inherent assumptions, we say the parameter is SEMANTIC. When those assumptions are explicitly overwritten by context, we call them PRAGMATIC. In previous example 'the mother of', 'the US president' and 'a sister of' are all semantic, but 'the girl' is pragmatic, as the uniqueness was coerced on it.

This difference makes Löbner's hierarchy:

pragmatic (explicit) definite (a girl ... the girl)
∨
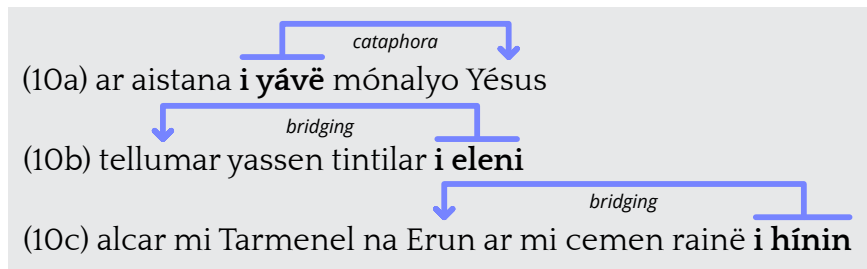semantic (implicit) definite (the mother of a girl)

More on this division can be read in Löbner's Concept Type Theory of Determination. This division is parallel and complementary to Dryer's hierarchy: semantic individual is typically nonanaphoric (*the sun*, *the wind*, *the world*), but other groups of nouns can be either non- or anaphoric (*the girl* from (8) is pragmatic and anaphoric, while *the door* from (7) is pragmatic but nonanaphoric).

Nonanaphoric and semantic definiteness are the major suspects of not being explicitly marked by the article in Quenya. Some of the most accessible examples exhibiting similar behavior, or transient tendency towards it, are English creole languages, like Maltese English. In European languages the semantic–only article can be found, for example, in Silesian.

Quenya Article

Anaphoric and Nonanaphoric Article

Examples of indisputably anaphoric definites are hard to find in Quenya purely due to the kind of data we have — separate pieces torn out of context (often implicit). However, the fact that only one language of The World Atlas of Language Structures has nonaphoric, but no anaphoric article (Tzutujil), makes the assumption that we won't find it in Quenya highly improbable:

> *cataphora*
>
> (10a) ar aistana **i yávë** mónalyo Yésus
>
> *bridging*
>
> (10b) tellumar yassen tintilar **i eleni**
>
> *bridging*
>
> (10c) alcar mi Tarmenel na Erun ar mi cemen rainë **i hínin**

Some examples of nonanaphoric use (both large and immediate):

> (11a) alcar **i Ataren** ar **i Yondon** ar **i Airefëan**
> (11b) á sac' **i fendë**, mecin
> (11c) auta **i lómë**

We don't have any example of Quenya article covering indefinite functions like in Basque.

It does seem at first highly unhelpful, but the importance of this observation is that Quenya article *i* covers the same general function as English definite article *the*. The first quote from Helge is correct: the devil must be hiding somewhere else.

Semantic and Pragmatic Article

The examples of pragmatic article are abundant:

> (12a) utúlie'**n aurë**
> (12b) auta **i lómë**
> (12c) caitas lá **i sír**

all show the $[-U_s][-R_s]$ > DET $[+U_p][-R_s]$ transition.
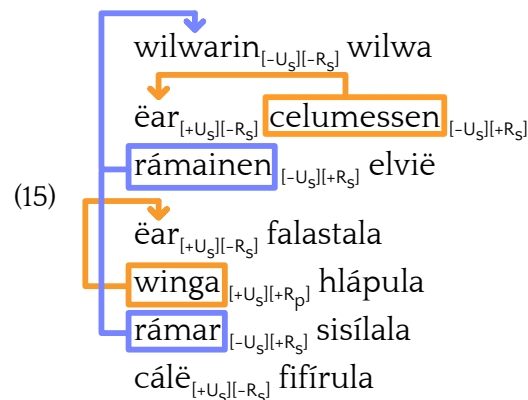
But we also might have more complicated chains:

> (13) i arani Eldaron $[\pm U_s][+R_s]$ > PL $[-U_p][+R_s]$ > DET PL $[+U_p][+R_s]$

It doesn't mean all definite plurals should receive the article:

> (14) Nasser ar Cenime Cantar Valaron ar Maiaron $[+U_s][+R_s]$ > PL $[+U_s][+R_s]$

Here is no transition at all, as long as each Vala and Maia is assumed to have shapes and names different from each other.

Perhaps in poetry article can be omitted for rhetoric and meter reasons like in Biblical Hebrew, but this explanation doesn't seem to be necessary:

(15)

$$\text{wilwarin}_{[-U_s][-R_s]} \text{ wilwa}$$
$$\text{ëar}_{[+U_s][-R_s]} \boxed{\text{celumessen}}_{[-U_s][+R_s]}$$
$$\boxed{\text{rámainen}}_{[-U_s][+R_s]} \text{ elvië}$$
$$\text{ëar}_{[+U_s][-R_s]} \text{ falastala}$$
$$\boxed{\text{winga}}_{[+U_s][+R_p]} \text{ hlápula}$$
$$\boxed{\text{rámar}}_{[-U_s][+R_s]} \text{ sisílala}$$
$$\text{cálë}_{[+U_s][-R_s]} \text{ fifírula}$$

Here is an example which is rather difficult to explain outside of semantic/pragmatic paradigm:

(16a) epetai $\boxed{\text{i hyarma}}_{[+U_p][-R_p]}$ ú ten ulca símaryassen

(16b) an cé mo quernë $\boxed{\text{cendelë}}_{[+U_s][+R_s]}$ númenna, ve senya

The empty relation slot of *hyarma* forces the transition $[+U_s][+R_s]$ > SORT $[-U_p][-R_p]$ > DET SORT $[+U_p][-R_p]$ while the relation slot of *cendelë* is filled with *mo*.

There is also a handful of examples of pragmatic definiteness being unmarked:

(17a) savin Elessarno quetië$_{[+U_p][+R_s]}$
(17b) ar hísië untúpa Calaciryo míri$_{[+U_p][+R_p]}$ oialë

but I will come to them in the next section on Genitive. On the other hand, I haven't found any examples of semantic definites being mark by the article, except one from ᴹQ period:

(18a) i sorasta$_{[+U_s][+R_s]}$ kiryava$_{[-U_s][-R_s]}$
(18b) i sorasta$_{[+U_s][+R_s]}$ i kiryava$_{[+U_p][-R_s]}$

(18b) also directly contradicts another samples of Possessive-Adjectival case we have, and the paragraphs which contains them provides the only example of loose compound with the article. Despite the fact I'm against discarding samples from already rather thin corpus, I'm yet to see what theory can consolidate (18) with other texts.

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Left and Right Genitive

As shown before, there are occurrences of pragmatic definiteness being left unmarked, and they involve the constructions where the relation slot is filled with a noun in Genitive case. Tolkien himself noted that the article in these instances is usually not used. The interpretation of these words is left open – whether the article is truly optional or there is a specific pattern in use which makes the article appearance infrequent.

We have only few examples of article present in Left Genitive:

(19)
　*i ciryo sorasta
　i nero carie cirya
　i Valaron arcanwar

Here the article might define the maximum phrase (as a whole like in Maltese: i [Valaron arcanwar]) or only the modifier (like in English: [i Valaron] arcanwar). We cannot draw a definitive conclusion from our corpus, as the other examples of Left Genitive all use proper names as a modifier:

(20)
　Vardo tellumar
　Calaciryo míri
　Elesarno quetie
　Altariello nainie

Following example can act as a weak evidence for the article in Left Genitive defining a modifier, and not a full phrase:

(21)
　tyulma i ciryo
　*i ciryo sorasta

both glossed as *of the ship.* This can be easily argued against, and it uses [M]Q sample, one of which I will have to discard later.

Personally, I'm inclined to believe the English approach: Genitive replaces the article effectively coercing [±U] > GEN [+U]. The definiteness of the maximum phrase is left for the definiteness of the modifier (cf. *a girl's toy* vs *the girl's toy*). In this interpretation the article in *i ciryo tyulma* is responsible to define both *cirya* **and** *ciryo tyulma,* and is not optional. In terms of Lyons' work Left Genitive is DETERMINER GENITIVE. The strong counterargument for this interpretation would be the sample of the type *Rano i tie*. I haven't found any, however. The indirect support could be found in the consistent use of article in Right Genitive where the determiner slot is free.

The list of the instances with the article in Right Genitive is not long, but more flashy:

(22)
　i Túrin i Cormaron
　i Eldar Malariando
　i coimas eldaron
　i yávë mónalyo
　i arani eldaron
　i Equessi Rúmilo

As the last example shows, the article in this case can even appear when the modifier is the proper name. All these examples are pragmatic. In Lyons' terms Right Genitive is ADJECTIVAL GENITIVE and doesn't presuppose the definiteness (cf. *a brother of mine* vs *the brother of mine*).

Another raised assumption to tackle this issue is that the article in those constructions is purely optional. That sort of reasoning is hard to disprove definitively.

Showing that all uses of article in Genitive constructions are perlocutionary is not an easy task. Personally, I see no reason for *mana i coimas Eldaron?* be more expressive than *Elesarno quetie* or *Altariello nainie*. It doesn't mean it's not possible, but the claim is rather tenuous.

Possessive–Adjective

Noun phrase where the relation slot is filled with a noun in Possessive case is treated differently than the one with Genitive. Consider the following example:

(23a) tyulma i ciryo
(23b) i tyulma ciryava

Both of which are glossed *the mast of the ship*. So why then the article doesn't define *ciryava* in (23b) like it does with *ciryo* in (23a)?

PE21/79 states that POSS forms adjectives. And even though having articles with adjectives is not uncommon (Swedish, for example), we have a high degree of certainty it's not a thing in Quenya (*i fairi nécë*, not **i fairi i nécë*), even with sobriquets. Just like Right Genitive, Right Possessive–Adjective is an adjectival genitive, but the article marks the definiteness of the maximal phrase: it equals the lowest definiteness of its components. That's why *tyulma ciryava* can only be understood as *the mast of a ship* ($[+U_s] + [-U_s] > [-U_p]$) and *i tyulma ciryava — the mast of the ship* ($[+U_s] + [+U_p] > [+U_p]$). When both nouns are semantically definite, article will not appear, as expected:

(24) $_{[+U_s]}[\text{quentale}_{[+U_s]} \ \tilde{\text{N}}\text{oldorinwa}_{[+U_s]}]$
$_{[+U_s]}[\text{losselie}_{[+U_s]} \ \text{telerinwa}_{[+U_s]}]$

The same in Left Possessive–Adjectival, but with the caveat of Left Genitive: there's no slot for the determiner, and the maximal definiteness is determined by the definiteness of the modifier:

(25) $_{[-U_p]}[\text{ciryava}_{[-U_s]} \ \text{carie}_{[+U_s]}]$
$_{[+U_p]}[\text{Feanoreva}_{[+U_s]} \ \text{tengwasse}_{[-U_s]}]$
$_{[+U_p]}[\text{Eldarinwe}_{[+U_s]} \ \text{Leperi}_{[-U_s]} \ \text{are Notessi}_{[-U_s]}]$

What happens if modifier is a pragmatic definite in Left Use? Would it be *i ciryava carie*? We don't know. There is no such example. Perhaps the Left Possessive doesn't take the determiner slot at all, or maybe *Feanoreva tengwasse* and *Eldarinwe Leperi are Notessi* don't show the article on the same basis that their English gloss doesn't.

We do have, however, two examples of noun in Possessive being marked by the article

(26a) *i sorasta i kiryava
(26b) i aire táríva

(26a) is directly contradictory to the later *i tyulma kiryava*. Maybe somebody will suggest a theory consolidating this sample as it is, but not me. To consolidate them within this work I suggest the following: with the change *i kiryava sorasta >>> i kiryo sorasta* the *i sorasta i kiryava* had to be changed to *i sorasta i kiryo* (cf. *tyulma i kiryo*) but didn't by the slip. Nonetheless, that suggestion leaves the definite article before *sorasta* unresolved.

(26b) is more interesting. It is a part of a chained genitive, said to be interchangeable with *i aire tário*, and modified by an adjective. Whether having a non–adverbial modifier is the key here, or *aire* has an adverbial function and the additional modification allows for article to appear, without more examples, I can't speculate further. We have one more modified POSS — *lissë miruvóreva*, but as it doesn't require the article *per se* (more on it in the section on *Inclusiveness*), it doesn't give us any more insight.

Possessive Pronouns

In English possessive adjectives are treated like determiner genitive: they use the determiner slot and presuppose the > [+U] shift. Some Romance languages allow the article with possessive adjective (Italian, Portuguese, Romanian). Interestingly, they show some unmarked semantic definiteness: *la mia auto* but *mio padre*. Languages which have suffixed or postpositioned pronouns (Hungarian, Greek) typically treat them as adjective genitives and require the article (Hungarian can also drop the article before *the father* for example). There are, however, some languages (Uralic, Turkic) which have the definite article developed from possessive suffixes.

Quenya poses a puzzle here: the possessive pronouns are suffixed, thus opening space for the determiner if required. And we do have one example:

(27) si ar lumesse **i fíriemmo**

which was later replaced. I suspect, however, that *i* here is a relative pronoun: 'at the time *which* [is] of our death' – that corresponds better to the final version.

And on the contrary, it seems that possessive suffixes work as determiners:

(28) nai amanya **onnalya** ter coivierya quiquië menin **coaryanna**

indefinite reading here would look clumsy.

The behavior of demonstrative adjectives supports it:

(29) **vanda sina** termaruva Elenna nóreo alcar enyalien

However, I speculate that *i parmanya* can still be grammatical in some environment.

Determiner Adjectives

The only example of the article with a noun phrase with adjective is *i fairi nécë*. Whether it means the article pushes the modifier to follow despite that normal order is adjective – noun, or it's just a coincidence, we don't know. There are ᴱQ examples of

det-adj-noun, but the article system at that period is not compatible with the later use – and it's generally more like English. Would the article be replaced as it is in Genitive? It seems unlikely. One interesting case in ᴱQ is the use of superlatives, where both the noun and the following adjective receive the article.

What we should say however is that the adjective 'the last' does **not** require the article:

> (30) man cenuva **métim' andúnë**?
> **métima hrestallo** círa
> **métim' auressë**

If one to generalize such case, the adjectives typically included in this category cover 'the same', 'the only', 'the following', 'the next', 'the previous', ordinals and superlatives. Regarding superlatives, we know that at least in CE they were supplied with the article (PE21/78). The use of article in Telerin *calas* 'the light' indirectly shows that doesn't need to be necessarily true for Quenya (which doesn't use article with *cala*). In Silesian, which up to now used its article similarly to the system described here, the article for superlative is optional in a sense that it varies between native speakers.

General Use & Inclusiveness

There are cases of article use in English which do not presuppose the uniqueness, but only inclusiveness, usually in mass nouns.

> (31) Hope your glasses are empty because we're serving **the juice**.

This reference is not unique, not identifiable, and not familiar. Thus it doesn't require the definite article

> (32) lintë yuldar lissë **miruvóreva**

Now it is time to mention inclusiveness and maximality of plurals. Why does *i arani Eldaron* have article, but *rámar wilwarino* would not? PE21/73 talks about three categories of nouns considered definite in CE, and one of them is nouns *naturally* considered plural. That would cover a lion share of relationals: wings, hands, eyes, waves, branches; but not kinship terms: there's no presupposition that somebody should naturally have several sisters. Note that they still require the possessor slot to be filled, unlike naturally plural *sortal* nouns (*lassi, cancar, elleni, fanyar*):

> (33) i falmalinnar $_{\text{DET SORT PL}[+U_p][-R_p]}$ imbë met

Generics in English – bare plurals, but Hungarian, Greek and Romance languages use definite plurals. Quenya seems to follow Germanic-like pattern here, as noted by the first category mentioned in PE21/73 — *whole classes*:

> (34) **eldar** ataformaiti

Such inclusive use doesn't get marked even if repeated in the discourse:

> (35) **yéni** únótimë ve aldaron rámar, **yéni** avánier ve lintë yuldar …

When it comes to consider inclusiveness, we have an additional reason to suspect that in Right Genitive the article defines the head only, not the maximal phrase (another indirect support for Left Genitive doing the same):

(36) Sindar **i Eldar** Malariando

While 'Gray are [all of the (Elves of Beleriand)]' is inclusive and by Tolkien's words would not take the article, 'Gray are [all of the (Elves) of Beleriand]' is not, and so it does. However, most of hierarchy systems avoid including predicate statements, as they usually follow their own set of rules regarding the article placement. That might be the case here as well.
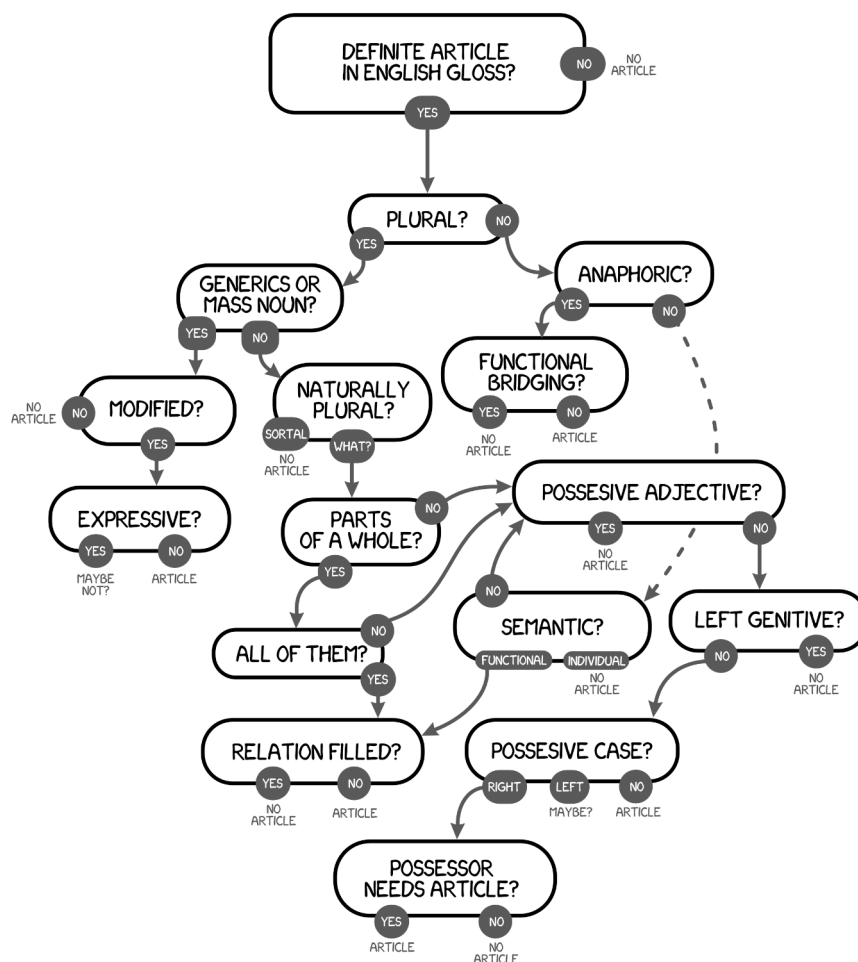
Vocative

Something that won't appear often, but it seems voc might not prerequisite the article:

(37) alcar **i Ataren** ar **i Yondon** ar **i Airefëan a Aina Fairë**, Eru órava (o)messë

This suggestion is hard to test, however.

GUIDE TO FIGURING OUT THE DEFINITE ARTICLE IN QUENYA

Appendix A: Markirya

man cenuva fána cirya$_{[-U_s][-R_s]}$?

[métima hrestallo]$_{DADJ[+U_p][-R_s]}$ círa

[i fairi]$_{DET:IM\ PL[+U_p][-R_s]}$ nécë

ringa súmaryassë$_{POSS.3SG[+U_s][+R_s]}$

ve maiwi$_{PL[-U_s][-R_s]}$ yaimië

man tiruva fána cirya$_{[-U_s][-R_s]}$?

wilwarin$_{[-U_s][-R_s]}$ wilwa

ëar$_{[+U_s][-R_s]}$ celumessen$_{NAT\ PL[-U_s][+R_s]}$

rámainen$_{NAT\ PL[-U_s][+R_s]}$ elvië

ëar$_{[+U_s][-R_s]}$ falastala

winga$_{[+U_s][+R_p]}$ hlápula

rámar$_{NAT\ PL[-U_s][+R_s]}$ sisílala

cálë$_{[+U_s][-R_s]}$ fifírula

man hlaruva rávëa súrë$_{[+U_s][-R_s]}$?

ve tauri$_{PL[-U_s][-R_s]}$ lillassië

ninqui carcar$_{NAT\ PL[-U_s][-R_s]}$ yarra

isilmë$_{[+U_s][-R_s]}$ ilcalassë

isilmë$_{[+U_s][-R_s]}$ pícalassë

isilmë$_{[+U_s][-R_s]}$ lantalassë

ve loicolícuma$_{[-U_s][-R_s]}$

raumo$_{[+U_s][-R_s]}$ nurrua

undumë$_{[+U_s][-R_s]}$ rúma

man cenuva lumbor$_{NAT\ PL[-U_s][-R_s]}$ ahosta?

menel$_{[+U_s][-R_s]}$ acúna

ruxal' ambonnar$_{PL[-U_s][-R_s]}$

ëar$_{[+U_s][-R_s]}$ amortala

undumë$_{[+U_s][-R_s]}$ hácala

enwina lúmë$_{[+U_s][-R_s]}$

elenillor$_{NAT\ PL[-U_s][-R_s]}$ pella talta–taltala

atalantëa mindonnar$_{PL[-U_s][-R_s]}$

man tiruva rácina cirya$_{[-U_s][-R_s]}$?

ondolissë$_{PL[-U_s][-R_s]}$ mornë

nu fanyarë$_{[+U_s][-R_s]}$ rúcina

anar$_{[+U_s][-R_s]}$ púrëa tihta

axor$_{SORT\ PL[-U_s][-R_p]}$ ilcalannar

[métim' auressë]$_{DADJ[+U_p][-R_s]}$

man cenuva [métim' andúnë]$_{DADJ[+U_p][-R_s]}$?

Appendix B: Prose Namárië

ai! lassi$_{\text{NAT PL}[-U_s][-R_s]}$ lantar laurië súrinen$_{[+U_s][-R_s]}$

yéni$_{\text{PL}[-U_s][-R_s]}$ únótimë ve aldaron$_{\text{PL}[-U_s][-R_s]}$ rámar$_{\text{NAT PL}[-U_s][+R_s]}$

yéni$_{\text{PL}[-U_s][-R_s]}$ avánier ve $_{[-U_p]}$[lintë yuldar$_{\text{NAT PL}[-U_s][+R_s]}$

lissë miruvóreva$_{\text{MASS}[-U_s][-R_s]}$] [mí oromardi]$_{\text{DET:EL PL}[+U_p][-R_s]}$

Andúnë$_{[+U_s][-R_s]}$ pella

Vardo$_{[+U_s][-R_s]}$ nu [luini tellumar]$_{\text{PL}[-U_s][+R_p]}$

yassen tintilar [i eleni]$_{\text{DET:EL PL}[+U_p][-R_s]}$

ómaryo $_{[+U_s][+R_s]}$ lírinen $_{\text{GEN}[+U_p][-R_s]}$ airetário$_{[+U_s][-R_s]}$

sí man [i yulma]$_{\text{DET:IM}[+U_p][-R_s]}$ nin enquantuva?

an sí Varda$_{[+U_s][-R_s]}$, Tintallë$_{[+U_s][-R_s]}$, Elentári$_{[+U_s][-R_s]}$

ortanë máryat$_{\text{NAT DUAL}[-U_s][+R_s]}$ Oiolossëo$_{[+U_s][-R_s]}$ ve fanyar$_{\text{NAT PL}[+U_s][-R_s]}$

ar lumbulë$_{[+U_s][-R_s]}$ undulávë [ilyë tier]$_{\text{DADJ PL}[+U_p][-R_s]}$

ar sindanóriello$_{[-U_s][-R_s]}$ mornië$_{[+U_s][-R_s]}$ caita

[i falmalinnar]$_{\text{DET:EL SORT PL}[+U_p][-R_p]}$ imbë met

ar hísië$_{[\pm U_s][-R_s]}$ untúpa Calaciryo$_{[+U_s][-R_s]}$ míri$_{\text{GEN PL}[+U_p][+R_p]}$ oialë

sí vanwa ná Rómello$_{[+U_s][-R_s]}$ vanwa, Valimar$_{[+U_s][-R_s]}$!

namárië! nai hiruvalyë Valimar$_{[+U_s][-R_s]}$

nai elyë hiruva. Namárië!

Appendix C: Nieninque

norolinda pirucendëa
lendë tanna Nieliccilis$_{[+U_s][-R_s]}$
[sana wendë]$_{\text{DADJ}[+U_p][-R_s]}$ nieninquëa
yan [i wilyar]$_{\text{DET:IM PL}[+U_p][-R_s]}$ antar miquelis$_{[-U_s][-R_s]}$
[i oromandi tanna lendë
ar wingildi wilwarindië]$_{\text{DET:IM PL}[+U_p][-R_s]}$
losselië$_{\text{MASS}[-U_s][-R_s]}$ telerinwa
táli$_{\text{NAT PL}[-U_s][+R_s]}$ lantalasselingië

Appendix D: Aia María

Aia María$_{[+U_s][-R_s]}$ quanta Eruanno$_{[+U_s][-R_s]}$

[i Héru]$_{\text{DET:LG}[+U_p][-R_p]}$ aselyë

aistana elyë imíca nísi$_{\text{PL}[-U_s][-R_s]}$

ar aistana [i yávë]$_{\text{DET:CTR}[+U_p][+R_s]}$ mónalyo$_{\text{POSS.2SG}[+U_s][+R_s]}$ Yésus$_{[+U_s][-R_s]}$

Airë María$_{[+U_s][-R_s]}$ Eruo ontaril$_{\text{GEN}[+U_p][+R_s]}$

á hyamë rámen úcarindor$_{\text{CTR PL}[+U_p][-R_s]}$
sí ar [lúmessë ya firuvammë]$_{\text{GEN:EL}[+U_s][+R_s]}$: násië

Appendix E: Átaremma

Átaremma$_{\text{POSS.1PL.EXCL}[+U_p][+R_p]}$ i ëa han Eä$_{[+U_s][-R_s]}$

na airë esselya $_{\text{POSS.3SG}[+U_s][+R_s]}$

aranielya $_{\text{POSS.3SG}[+U_s][+R_p]}$ na tuluva

na carë indómelya $_{\text{POSS.3SG}[+U_s][+R_s]}$

cemendë$_{[+U_s][-R_s]}$ tambe Erumandë$_{[+U_s][-R_s]}$
ámen anta síra$_{[+U_s][-R_s]}$ ilaurëa massamma$_{\text{POSS.1PL.EXCL}[+U_p][+R_p]}$
ar ámen apsenë úcaremmar$_{\text{POSS.1PL.EXCL}[+U_p][+R_p]}$
sív' emmë apsenet tien i úcarir emmen
álamë tulya úsahtienna$_{[+U_s][-R_s]}$
mal ámë etelehta ulcullo$_{[+U_s][-R_s]}$: násië

Appendix F: Litany of Loreto

Heru$_{\text{VOC}[+U_p][-R_p]}$ órava omessë
a Hrísto$_{\text{VOC}[+U_s][-R_s]}$ órava ómessë
[Atar meneldëa Eru]$_{\text{VOC}[+U_p][-R_p]}$ órava (o)messë
[a Eruion Mardorunando, Eru]$_{\text{VOC}[+U_s][-R_s]}$ órava (o)messë
[a Aina Fairë, Eru]$_{\text{VOC}[+U_p][-R_s]}$ órava (o)messë
[a Aina Neldië Eru]$_{\text{VOC}[+U_s][-R_s]}$ Er$_{\text{VOC}[+U_p][-R_s]}$ órava (o)messë
[a Aina Maria]$_{\text{VOC}[+U_s][-R_s]}$ arca atarmë
[Aina Eruontarië]$_{\text{VOC}[+U_s][-R_s]}$
[Aina Wendë mi Wenderon]$_{\text{VOC}[+U_p][-R_s]}$
Amillë $_{\text{VOC}[+U_s][+R_s]}$ Hristo$_{[+U_s][-R_s]}$
Amillë $_{\text{VOC}[+U_s][+R_s]}$ $_{[+U_s]}$[Eruva$_{[+U_s][+R_p]}$ lissëo $_{[+U_s][+R_p]}$]

Appendix G: Other Prayers

alcar$_{[+U_s][-R_s]}$ [i Ataren]$_{\text{DET:LC}[+U_p][-R_p]}$ ar [i Yondon]$_{\text{DET:LC}[+U_p][-R_p]}$ ar [i Airefëan]$_{\text{DET:LC}[+U_p][-R_s]}$ tambë engë i et…

alcar$_{[+U_s][-R_s]}$ mi Tarmenel$_{[+U_s][-R_s]}$ na Erun$_{[+U_s][-R_s]}$
ar mi cemen$_{[+U_s][-R_s]}$ rainë$_{[+U_s][-R_s]}$ i hínin$_{\text{DET:ANR SORT PL}[+U_p][-R_p]}$

ortírielyanna$_{\text{POSS.2SG}[+U_s][+R_s]}$ rucimmë, Aina Eruontari$_{[+U_s][-R_s]}$
alalyë nattira arcandemmar$_{\text{POSS.1PL.EXCL}[+U_p][+R_p]}$ sangiessemman$_{\text{POSS.1PL.EXCL}[+U_p][+R_p]}$
ono alyë eterúna me illumë [ilya raxellor]$_{\text{DADJ}[+U_p][-R_s]}$
alcarin Vendë$_{\text{VOC}[+U_p][-R_s]}$ ar manaquenta

Appendix H: Ambidexters Sentence

eldar$_{\text{GNR}[-U_s][-R_s]}$ ataformaiti
epetai [i hyarma]$_{\text{DET SORT}[+U_s][-R_p]}$ ú ten ulca símaryassen$_{\text{POSS.3PL PL}[+U_s][+R_s]}$

úsië, an cé mo quernë cendelë$_{[+U_s][+R_s]}$ númenna$_{[+U_s][-R_s]}$, ve senya
[i hyarma]$_{\text{DET SORT}[+U_s][-R_p]}$ tentanë Melcorello$_{[+U_s][-R_s]}$
ar cé mo formenna$_{[+U_s][-R_s]}$ tentanes Amanna$_{[+U_s][-R_s]}$

Appendix I: Cirion's Oath

[vanda sina]$_{\text{DADJ}[+U_p][-R_s]}$ termaruva Elennanóreo$_{[+U_s][-R_s]}$ alcar$_{[+U_s][+R_p]}$ enyalien$_{[+U_s][+R_s]}$
ar [Elendil Vorondo]$_{[+U_s][-R_s]}$ voronwë$_{[+U_s][+R_p]}$
nai tiruvantes i hárar mahalmassen$_{[-U_s][-R_s]}$ mi Númen$_{[+U_s][-R_s]}$
ar [i Eru]$_{\text{DET:LC}[+U_p][-R_s]}$ i or [ilyë mahalmar]$_{\text{DADJ}[+U_p][-R_s]}$ ëa tennoio

Appendix J: Elendil's Oath

et Eärello$_{[+U_s][-R_s]}$ Endorenna$_{[+U_s][-R_s]}$ utúlien
sinomë maruvan ar Hildinyar$_{\text{POSS.1SG}[+U_p][+R_s]}$ tenn'Ambar-metta$_{[+U_s][-R_s]}$

Appendix K: Praises of Cormallen

a laita te, laita te
andavë laituvalmet
a laita tárienna$_{[+U_s][-R_s]}$

List of Operators

ANR — anaphora
CTR — cataphora
DADJ — determiner adjective (*all, this, the last*)
DET — determiner
EL — elucidation
GEN — determiner genitive
GNR — generics
IM — immediate use situation nonanaphoric
LG — large situation use nonanaphoric
MASS — mass noun
NAT — natural plural
PL — plural
POSS.3SG — possessive adjective 3rd person singular
SORT — $[+U_s][+R_s] > [-U_p][-R_p]$
VOC — Vocative case