

Le haut elfique pour les débutants
(High Elvish for Beginners)

Edouard J. Kloczko

Notes by David Giraudeau

version 1, updated May 25, 2013



<http://lambenore.free.fr>

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1. Abbreviations

I	<i>The History of Middle-earth</i> , volume I, <i>The Book of Lost Tales</i> , Part 1, HarperCollins Editions
IX	<i>The History of Middle-earth</i> , volume IX, <i>Sauron Defeated</i> , HarperCollins Editions
XI	<i>The History of Middle-earth</i> , volume XI, <i>The War of the Jewels</i> , HarperCollins Editions
XII	<i>The History of Middle-earth</i> , volume XII, <i>The Peoples of Middle-earth</i> , HarperCollins Editions
AItE	<i>An Introduction to Elvish, Other Tongues, Proper Names and Writing Systems of the Third Age of the Western Lands of Middle-Earth as Set Forth in the Published Writings of Professor John Ronald Reuel Tolkien</i> , Bran's Head Books
BoLT	<i>The Book of Lost Tales</i>
EdE	<i>L'encyclopédie des Elfes</i> , Le Pré aux Clercs Editions
Eng.	English
ETM1	<i>L'Encyclopédie de la Terre du Milieu</i> (Eng. <i>The Encyclopedia of Middle-earth</i>), volume 1, TAMISE Editions
ETM4	<i>L'Encyclopédie de la Terre du Milieu</i> (Eng. <i>The Encyclopedia of Middle-earth</i>), volume 4, ARDA Editions
Ety	<i>The Etymologies</i> chapter from <i>The History of Middle-earth</i> , volume 5, <i>The Lost Road and Other Writings</i> (p. 339-400)
Fr.	French
HED	<i>Le Haut elfique pour les débutants</i> , Fetjaine Editions
L	<i>The letters of J.R.R. Tolkien</i> , HarperCollins Editions
LotR	<i>The Lord of the Rings</i>
Nold.	Noldorin
p.	page/pages
PE	<i>Parma Eldalamberon</i> ¹
Pl.	Plural
Q.	Quenya
S.	Sindarin
VT	<i>Vinyar Tengwar</i> ²

¹ <http://www.eldalamberon.com/index1.html>.

² <http://www.elvish.org/VT/>.

Quotations are framed in three different colors:

Blue for Édouard J. Kloczko's books

Maroon for J.R.R. Tolkien's books & texts

Green for any other quotation

Unless otherwise stated, in those quotations, my own interventions are in square brackets: [text].

All translated quotations from Edouard's books are mine.



2. Presentation

Four years after his last book (*L'Encyclopédie des Elfes*, Eng. *The Elves' Encyclopedia*), Edouard Kloczko published *Le haut elfique pour les débutants* (Eng. *High Elvish for beginners*) which goal is to bring High Elvish, or *Quenya*, within novices' reach.

In the following notes, I gathered most of the observations which seem to me useful about the way Edouard Kloczko broached J.R.R. Tolkien's legendarium and languages in this book.



3. Cover and back cover

The book has a pretty cover. Its paperback format makes it quite easy to handle and carry.

With all humility, the author tells us that this book:

Contains all that is necessary to understand the Quenya language of J.R.R. Tolkien

HED, cover

Note that, once again, Édouard changed of publisher³.



The back cover is very interesting. As on the cover, Edouard can't stop singing praises on his own work:

The noblest [Elvish language] is Quenya, or High-Elvish, of which this book gives here the fullest and most faithful initiation.

HED, back cover

³ That is, 4 publishers for his last 5 books.

Concerning some of the uses of this book:

This book could either help you to talk about serious subjects in High Elvish – such as the ‘free will’, the *léle* – or to hurl *Á nore annórië pupsoli!* “Run faster, bunch of large flies!” to an Orkish horde that would chase you.

HED, back cover

This statement must be understood in the context of Edouard’s return to his first loves: (life-size) role-playing games. He seems convinced that the diffusion of Tolkien’s languages will be possible first this way.



He is now the only linguist studying Tolkien’s constructed languages at the Aix-en-Provence University.

HED, back cover

Without “University”, it could be true. I contacted the Aix-en-Provence University which certified that Edouard doesn’t study nor work there.

Many years ago, Edouard told us of his work in a south-eastern division of the CNRS⁴. I contacted this division but, once again, nothing about Edouard.

However, as pointed out by Didier Willis in a message on JRRVF’s forum⁵, we can find web pages in which Edouard is member⁶ or doctoral student⁷ in this division.



[Edouard Kloczko] is the Elvish languages appointed specialist of the biggest American society of Tolkien enthusiasts, the *Mythopoeic Society*.

HED, back cover

Vivien Stocker initiated a discussion in the *Mythsoc mailing list*⁸ in which it is stated that Edouard is not “*the* Elvish languages specialist” of the *Mythopoeic Society*, even less “the Elvish languages *appointed* specialist”, since this society didn’t gave him any accreditation. Edouard is the author of many articles (among other ones), the only difference being that his articles are mainly dedicated to

⁴ Fr. *Centre National de Recherche Scientifique*, Eng. *National Center for Scientific Research*.

⁵ <http://www.jrrvf.com/forum/noncgi/Forum8/HTML/000688.html>, post on 27/09/12, 10:10 pm.

⁶ <http://lpl-aix.fr/person/kloczko>.

⁷ <http://www.lpl.univ-aix.fr/index.php?id=208>.

⁸ <http://groups.yahoo.com/group/mythsoc/>.

linguistics and that, until now, he is the only one who published such articles in the society's periodical *Mythprint*.

It is quite well summarize in a [post](#)⁹ of Jason Fisher, [Vice Chair](#)¹⁰, and *Mythprint* Editor:

[Vivien wrote:]

Thanks you for having clarified some points Jason. The main problem with EJK, is that he sees the E.L.F as "amateur" (it's his own word).

Well, I think we are all unanimous is disagreeing with him on that! ☺

[Vivien wrote:]

I don't question his idea of having some language part in Mythprint, but as you've told me, there are others persons interested in linguistics, and who can write in mythprint. But his words suggests that he is the only responsible or at least he can choose which contributes.

Right, he is definitely not the only person who can write for Mythprint on the topic, nor does Edouard have any control whatsoever over who or what is printed in the newsletter. He does not even have input into that. Those decisions rest entirely with me. Let me state for the record now: submissions to Mythprint on Tolkien's languages are welcome from any and all who care to write them! I'd be delighted to hear from anyone with an idea for a short article.

[Vivien wrote:]

And sorry, but in that use of "le spécialiste attiré", the formulation is not ambiguous in French.

Thanks for pointing out my mistake. I knew I was going out on a limb there. Dictionary definitions are one thing; actual usage is something else! ☺

Mythsoc mailing list, message 23308

Here is the list of Edouard's articles published in *Mythprint*:

- **Review:** *Parma Eldalamberon* 18, *Mythprint* 343, February 2011,
- **Review:** *Parma Eldalamberon* 19, *Mythprint* 343, February 2011,
- **Article:** *Lothlórien : The Long Story of a Short Name*¹¹, *Mythprint* 345, April 2011,
- **Article:** *The Mysterious "Book of Mazarbul" Reveals More*¹², *Mythprint* 347, June 2011,

⁹ <http://groups.yahoo.com/group/mythsoc/message/23308>.

¹⁰ <http://www.mythsoc.org/leadership/>.

¹¹ An evolved and translated version of an article previously published on *Facebook* August 8, 2010.

¹² An article previously published in *Tyalië Tyelelliéva* 13 p. 27-29 (December 3,1998).

- **Article:** *An External History of the Elvish Languages – Part One*¹³, *Mythprint* 350, September 2011,
- **Article:** *The Status of the Khuzdul Tongue in Middle-earth*¹⁴, *Mythprint* 352, November 2011.
- **Review:** *The Art of The Hobbit*, *Mythprint* 359/360, June/July 2012.

Note that Edouard’s work in this periodical only focused in 2011 and 2012, prior to the publication of *Le haut-elfique pour les débutants*.

Note also that Edouard doesn’t appear in 2012-2013 Membership Directory of the *Mythopoeic Society*.



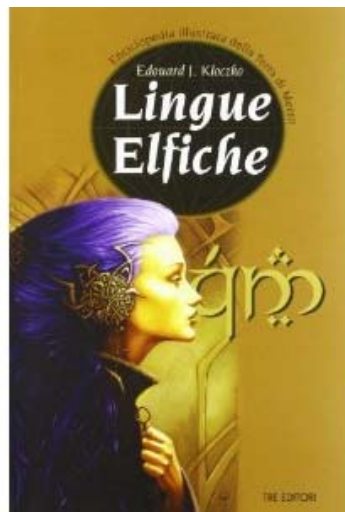
His Tolkien’s books were translated in eight languages.

HED, back cover

Apart from French, we can find two books in Italian:

Lingue elfiche, Quenya e Lindarin

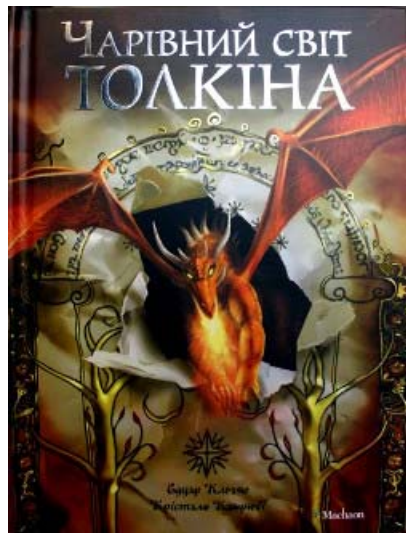
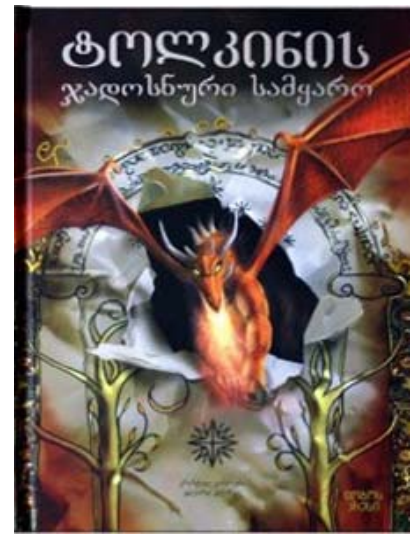
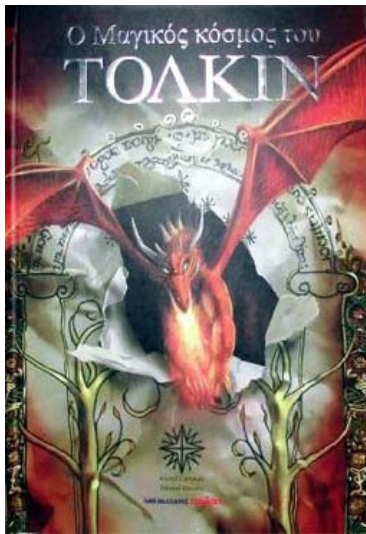
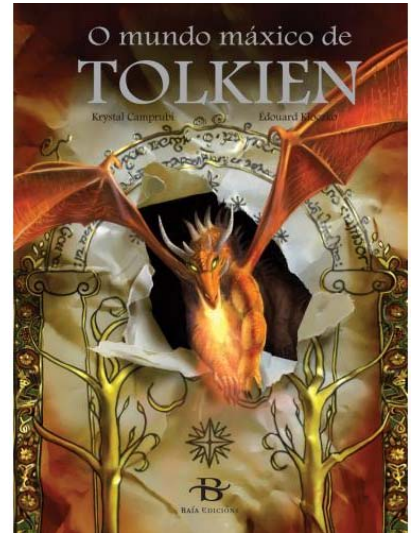
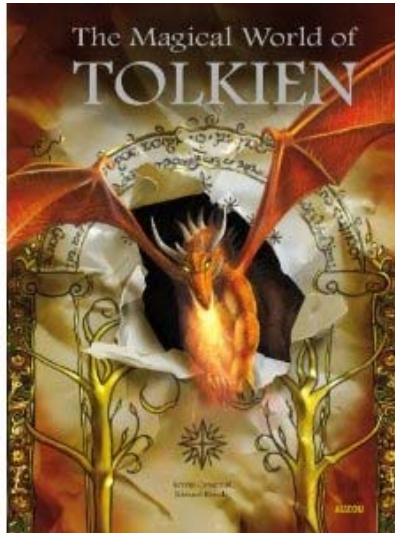
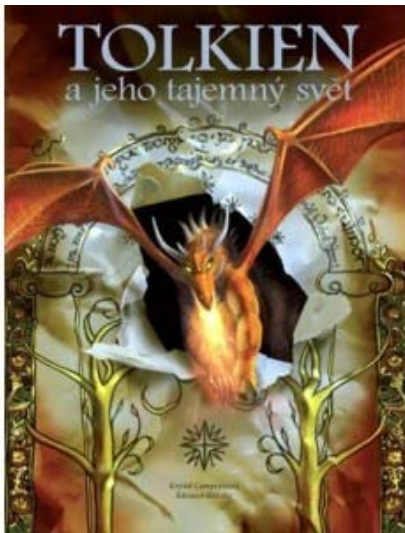
Lingue degli Hobbit dei Nani degli Orchi, Enciclopedia illustrata della Terra di mezzo



And a child book (*Le Monde magique de Tolkien*, 30 pages, in which Edouard didn’t hesitate to promote his “global theory” of Tolkien’s legendarium) translated in seven languages (Slovak, English, Spanish, Greek, Japanese, Georgian and Ukranian, respectively):

¹³ This article is the concrete expression of Édouard’s rewriting of the introduction to his Elvish languages dictionary (ETM1 p. 120-122, 1995).

¹⁴ An article previously published in ETM4 p. 31-36 (2002).



We can add some articles, occasionally translated, as *Las Lenguas Elficas*, Spanish version of his article *Les langues de la Terre du Milieu de J.R.R. Tolkien*.

So, Edouard's books were actually translated in eight languages, among which six solely for a child book. Anyway, I don't claim to give here an exhaustive list, and any additional information on this matter would be welcome.

See also [this website](#)¹⁵ stating that "his books are translated in ten languages".

Finally, it is interesting to notice that the only recent works of Edouard available in English are quite consensual texts not exposing any more his global theory of J.R.R. Tolkien's legendarium or languages (except for some details of *The Magical World of Tolkien* which are good examples of this theory).



4. Epigraph

But among the Eldar there are many quick ears and subtle minds to hear and appraise such inventions, [...] For to the Eldar the making of speech is the oldest of the arts and the most beloved.

HED, p. 5

This quotation (from XII:398) is not a trivial one. According to Edouard, this text justifies his global theory; I think it's an error. For more information, you can read the beginning of chapter "Foundations" in [my study of his theory](#) (p. 5-6)¹⁶.



5. Foreword

We think that Tolkien was a linguist, whereas he was a philologist, that is a medievalist, not exactly the same thing.

HED, p. 8

A *philologist* is a specialist who studies a language, according to the critical analysis of texts. A *medievalist* is a Middle Ages specialist who studies and knows its many aspects (such as literature or history).

Edouard's error can be easily forgiven, since J.R.R. Tolkien was a philologist *and* a medievalist.



¹⁵ <http://www.archambault.ca/kloczko-edouard-guide-du-monde-de-bilbo-le-hobbit-ACH003195093-fr-pr>.

¹⁶ <http://lambenore.free.fr/telechargements/jrrtgt.pdf>.

1. [*tolkiendili*] is an elvish word I devised in 1996. It seems to have some appeal, since it has been used on websites and in the press.

HED, p. 8, footnote

Once again, it is a quite precocious conclusion. We can't deny him that, from 1996, he used the word *Tolkiendil*, pl. *Tolkiendili*. However, he is in no way its creator. Its existence is attested before 1996 on Internet as, for instance, in this message posted by Edmund Grimley-Evans on [March 2nd 1995](#) in the mailing-list *sci.lang*¹⁷ quoting a previous message:

However, when posting on *sci.lang*, I'm able to lay aside the claims to which I, as a Tolkiendil, subscribe in some other contexts.

It is lamentable that some Esperantists seem unable to do the same.

It also appears in a message of Ivan A. Derzhanski posted on [August 17th 1995](#) in the mailing-list *Tolklang*¹⁸ :

I'm not sure whether you're comparing Loglan or Quenya to Caffeine-Free Diet Coke, but, being both a Lojbanist and a Tolkiendil, I can't agree with either.

Anyway, beyond those messages, one can easily imagine that this word was created earlier, for instance after the publication of *The Letters of J.R.R. Tolkien* in 1981, which contains a note on *-(n)dil* and *-(n)dur* suggesting a dating in the early 80's. Any additional information on this matter would be welcome.

It is funny to notice that the [homepage](#)¹⁹ of the *F.é.e.*²⁰ website created on June 16th 1997, indicates that :

Tolkiendili is a word devised by E. J. Kloczko about ten years ago, composed of *Tolkien* and the Quenya suffix *-ndili* (*friends of*, as in *Elendili*).

Let's hope that in fifteen years he won't say the same once again!



¹⁷ <https://groups.google.com/forum/?fromgroups=#!searchin/sci.lang/Tolkiendil>.

¹⁸ <http://tolklang.quettar.org/messages/Vol14/14.04>.

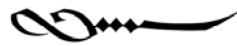
¹⁹ <http://web.archive.org/web/19991006034939/http://www.multimania.com/lafee/>.

²⁰ Or *Faculté des études elfiques* (Eng. *Faculty of Elvish Studies*), an association created by Édouard which disappeared in the mid 90's.

On the other hand, the botanic name *athelas* is an Elvish word, not an Old English one, as it is often said.

HED, p. 9

It is an Elvish word, indeed. Anyway, one can't help thinking that, from an external point of view, the Old English word *æðele* 'noble, eminent, aristocratic, excellent' influenced the creation of this Elvish word, especially in the light of the '*kingsfoil*'.



In fact, the authors of *An Introduction to Elvish* had to their disposal a great amount of unpublished texts (and correspondence), bought by the Marquette University, whence their so ingenious inferences. They hid those facts to the readers.

HED, p. 10

On the falsehood of the last sentence, a mere quote will suffice:

An examination of the early drafts of *The Lord of the Rings* preserved in the archives in Marquette State University in Milwaukee reveals that Tolkien originally used *k* rather than *c* generally in Elvish words and names for the sound [k] ...

[...]

Finally, I here personally thank Dr. Peter Gratke for his extreme hospitality upon my visit to the Tolkien manuscript collection at Marquette in the autumn of 1975.

AItE, p. xv & xvj



On the Elvish dialogs in Peter Jackson's movies:

In fact, in those dialogues conceived by David Salo, we notice an influence of Elvish languages.

HED, p. 11

Dialogues devised by David Salo are debatable ones, but there is more than a mere "influence": they are made of the reuse of words and grammatical structures, together with David Salo's own hypothesis and inventions.



Despite our efforts undertaken for long years, it is always impossible to study Tolkien's texts and especially the Elvish languages using books published in French because of the hundreds of errors in those publications. The makeshift repairs of those last years don't make any difference.

HED, p. 12

The statement “undertaken for long years” is wrong since Edouard had no more contact with the éditions Bourgois for about fifteen years. We should read more exactly “undertaken long years *ago*”.

Concerning his so-called “efforts”, Mr Christian Bourgois had the opportunity to tell how, twenty years ago, exchanges with Edouard quickly demonstrated that no collaboration was possible.



I hope that in near future, when all of J.R.R. Tolkien’s linguistic writings will be published, the Elvish languages will flourish, become a living patrimony of Mankind and will be used as a communication language.

HED, p. 12

The idea that Elvish languages could be used as a “communication language” is more and more significant in Edouard’s approach. In his various speeches, he claims in a more or less explicit way that he is the only one able to reach this purpose.

We must remind that Tolkien himself didn’t wish his languages to be used that way.



6. Introduction

Quendi are not sluggish people and their vocabularies contain swearwords such as: *Múco !* Shit !

HED, p. 18

Here, Edouard uses a word from the *Qenya Lexicon* (PE12 p. 63):

mūko dung, *stercus*.

stercus is a Latin word for “excrement, droppings, dung”. It also appears in the Latin corpus as a swearword: “bastard!”. Anyway, this word is never explicitly used to mean “shit!”. Moreover, in the *Qenya Lexicon*, words used in an exclamative form are explicitly presented as so. Here is an exhaustive list :

ala! behold, look. [PE12:29]

alayambo hurrah! etc. [*ibid.*]

avande! get hence! [PE12:33]

áye! hail! or o! [PE12:34]

ail oh! ha! etc. [*ibid.*]

ene! look (at what you have)! [*ibid.*]

iki! look! [PE12:41]

Using *múko* to mean “shit!” is about as lexically incorrect as using *altha* ‘shot, spring. Scion, sapling’ (PE11:19) to mean “shoot!”.

Edouard doesn’t hesitate to speak of « swearwords » in plural. I would be curious to know *those* words.



A linguistic learning is necessary in order to understand Tolkien’s technical.

HED, p. 19

Here, Edouard is slightly more moderate than in his *Youtube movie*²¹ in which he claims that: “a linguist learning is necessary in order to understand Tolkien’s texts”, that is wrong, of course.



The lack of competence in English is an obstacle for the French speaking Tolkien addicts.

HED, p. 19

It seems to me that the use of “Tolkien addicts” (Fr. “tolkienomanes”) to designate Tolkien enthusiasts is quite clumsy. Especially since he later uses those words pejoratively.



YÁRA-QUENYA. Once Elves arrived in Valinor, they didn’t fix their Common Eldarin and it continued to evolve and became Proto-Quenya.

HED, p. 21

The terms “yára-quenya” and “proto-quenya” Edouard’s own inventions, Tolkien never used those words.



The famous *Quenta Silmarillion*, or “The History of the Silmarils”, was written in the island of Númenor during the Second Age.¹

[...]

1. See J.R.R. Tolkien’s note in *The People of Middle-earth*, p. 357.

HED, p. 23

²¹ http://www.youtube.com/watch?v=H7pR5ei_acA.

J.R.R. Tolkien's note is slightly more balanced (my emphasis):

17 As is seen in *The Silmarillion*, This is not an Eldarin title or work. It is a compilation, **probably** made in Númenor, which includes (in prose) the four great tales or lays of the heroes of the Atani, ...

XII, p. 357



LOW QUENYA. It is the name we give to the Quenya described in various Tolkien texts, especially in the *Early Qenya Grammar*, the *Early Qenya Phonology* and the *English-Qenya Dictionary*.

HED, p. 23

The terms “Low Quenya” don't appear in any of those three texts. It's Edouard's own invention. Moreover, Tolkien used those terms in order to designate another aspect of Quenya (doubtful words are in square brackets, my comment is in braces):

¶ EQ {= Exilic Quenya} developed/changed more greatly during journey to Middle-earth and the sojourn in Beleriand before adoption of Sindarin. This known as [?popular] or 'low' Quenya (LQ) was also employed in writing of popular[?] or casual sort. So that 2 [?forms ?exist]. Classical/Cl. Q. = [?practically] OQ (in spelling), LQ. It was LQ which 'learners' if [?these ?had] Noldorin or Elvish [?origins] learnt – In “grammar” it was a [?purely] written[?] language[?] ... [?largely] in pronunciation.

PE17, p. 128

Thus, according to Tolkien, “Low Quenya” (LQ) coexisted together with “Classical Quenya”. It is far different from Edouard's conception in which his “Low Quenya” is widely later to the Noldorin Exil in Middle-earth and the adoption of Sindarin, which occurred in the First Age (*i.e.* a gap of about 15000 years between Tolkien's conceptions and Edouard's ones). Edouard had already developed this conception of “Low Quenya” long before the publication of PE17 and it seems that he chose to ignore Tolkien's use.

In *L'encyclopédie des Elfes*, Edouard calls this linguistic conception his “global theory”²². To the linguistic aspect, Edouard adds also a mythological approach. Thus, for instance, in the chapter “Some gods and goddesses of the Elvish pantheon” (EdE:107-110), we find *Eonwë* “herald or son of Manwë” (EdE:107) or *Nielicci* “daughter of Vána and Oromë”. So Edouard retains the idea that Valar were able to give birth, though Tolkien abandoned it²³. This pantheon also contains characters such as *Erinti*, *Salmar*, *Macar* or *Meassë*²⁴ who don't reappear in post-BoLT texts.

²² On the use of those terms, see *L'encyclopédie des Elfes* p. 160.

²³ Not also Edouard's lack of consistency in his choice since, for instance, he doesn't talk about *Kosomot*, son of Melko.

²⁴ But here again, as for *Kosomot*, Edouard doesn't talk about Ainur such as *Omar* or *Nornore*. He presents *Mairon* (*Sauron*) but not the *Istari* or he talks about the *Wingildi*, the spirits of the foam and the surf of the ocean, but he keeps silent on the many other spirits of same rank dedicated to other elements (*Nermir*, *Nandini*, *Oarni*, *Falmarini*, *Orossi*, *Mánir*, *Súrili*, *Tavari*).



We are now in the Seventh Age.³

[...]

3. According to a letter of J.R.R. Tolkien.

HED, p. 23

This statement must be put back into the perspective of this letter, in which Tolkien only evokes mere considerations:

I imagine the gap to be about 6000 years: that is we are now at the end of the Fifth Age, if the Ages were of about the same length as S.A. and T.A. But they have, I think, quickened; and I imagine we are actually at the end of the Sixth Age, or in the Seventh.

The Letters of J.R.R. Tolkien, p. 283, footnote



Low Quenya grammar shows great differences with Exilic Quenya grammar and Parmaquesta.

HED, p. 23-4

If “Low Quenya”, as conceived by Edouard, was quite different from Exilic Quenya or Parmaquesta, it is mainly due to the fact that this “Low Quenya” was actually devised about forty years ago, before “Exilic Quenya” or “Parmaquesta”.

Edouard continues:

In the prospect of an internal analysis, we can try to explain those discrepancies with various hypotheses. After the death of King Eldarion, son of Aragorn and Arwen, the knowledge of Elvish languages dwindled among Humans and Hobbits. [...] It can be errors of scribes who had only an imperfect knowledge of Quenya.

HED, p. 23-4

Edouard often uses those “scribes’s errors” in order to smooth the discrepancies and inconsistencies of his “global theory”. On this particular point, see the chapter “Fondations” in my [study of his global theory](#) (p. 5-6)²⁵.

²⁵ <http://lambenore.free.fr/downloads/jrrtgt.pdf>.

Despite of Edouard's explanations, we can hardly admit that an "imperfect knowledge of Quenya" or "scribes' errors" can alone the discrepancies between those two conceptual periods, separated by a gap of about forty years. Edouard himself admits it:

Even if we have no written proofs, grammatical discrepancies between Quenya and Low Quenya could be due to a dialect spoken by some Elves who remained in Middle-earth and developed this new and unique speech. So, Low Quenya would be an authentic later Elvish dialect.

HED, p. 24

This conception echoes another one devised by Tolkien for other languages in his *Early Qenya Grammar*:

... the fading Telerin of the Southern and Western shores of England and Wales.

[...]

It was a representative of Western Ilkorin of the same branch as that which produced the present Ilkorin of Ireland, England, Wales and Scotland. Related Ilkorin was probably once spoken in Scandinavia and the lands bordering on the North Sea and English Channel. Over the whole of Europe now, including however only the westerly parts of Russia, the lingering Ilkorindi speak dialects descended from a distinct, but originally closely related, branch of the Western group.

PE14, p. 61 & 62



Anyway, for the moment, the *Early Qenya Grammar* is our only complete grammatical document and, despite its corruption and strangeness, it sheds light on many aspects of Parmaquesta and Tarquesta.

HED, p. 24

The terms "corruption" and "strangeness" must be understood as Edouard's point of view, not Tolkien's one. The fact that the *Early Qenya Grammar* "sheds light on many aspects of Parmaquesta and Tarquesta" is due to the continuity of some structural elements in the various Elvish languages created by Tolkien. On this point, see the chapter "Continuity ..." in my [study of his global theory](#) (p. 8-9)²⁶.



The continent [sic] of Aman and Middle-earth in the First Age.

This geographical map is based on the *Ambarkanta* of Pseudo-Rúmil.

HED, p. 25

On this page, Edouard shows a map of Arda including the continent of Aman and Middle-earth in the First Age, based on the *Ambarkanta*. This text is not a final version of the geography of Tolkien's created world, it was written in the 30's. Anyway, the elements chosen by Edouard are suitable.

We can note that here, Edouard doesn't retain toponyms of the first period (from *The Book of Lost Tales*) as in his previous book, which contains a map with *Hanstovánen*, the beaching place of *Mornië* (EdE p. 24-5).



7. Great Dates

1133 Landing of the Eldar in Valinor and beginning of *Proto-Quenya*.

[...]

1179 The invention of writing by Rúmil of Tirion leads to the end of Proto-Quenya and to the beginning of *Yára-Quenya*.

HED, p. 26

Once again, the use of “Proto-Quenya” is Edouard's own invention.



I^{er} Revival of the use of Quenya in the Reunited Kingdom at the instigation of King Elessar Telcontar and her Queen Arwen Undómiel, daughter of Elrond the Halfelven. But after this too brief period, Elvish texts will be more and more corrupted. It is the beginning of Low Quenya era.

HED, p. 29

The “revival”, the “corruption” and the appearance of “Low Quenya” are Edouard's inventions.



8. Words choice

But the corpus of texts written in Elvish languages is not homogeneous. [...] Our corpus is not finite either. [...] In our case, three principles must be taken into account: the corpus of Elvish languages must be homogeneous, synchronic and finite.

HED, p. 29

As said by Edouard, the corpus of Elvish languages is not *homogeneous*. If we consider it as a whole (*i.e.* on the whole life of their creator), it is made of a succession of creative stages or revisions of many different languages which don't necessarily operate in the same World.

In order to have a homogeneous corpus, you must make it *homogeneous*, and then proceed to the **exclusion** and/or **alteration** of some terms and wordings. Thus, it is not *the* corpus of an Elvish language but a choice.

On the *homogeneity*, Edouard indicates that:

The corpus homogeneity will be maintained by the elimination of wrong or ungrammatical forms.

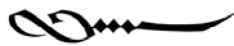
HED, p. 29

But, what is exactly a “wrong or ungrammatical” form. Edouard reassures us:

We can't judge of the ungrammaticalness of any Elvish sentence.

HED, p. 29

A “synchronic” corpus designates a corpus at a given time of a language's history. Edouard gives no information on this particular point.



The fact that Tolkien strikes an Elvish word in a text he composed doesn't always mean that it was rejected from the corpus. Some concrete examples will demonstrate the complexity of this problem.

HED, p. 30

Theoretically, it's true.



In the essay *Of the Laws and Customs among the Eldar* the Elvish word **hrondo** was replaced by **hröa**. Was *hrondo* rejected from the corpus? No, since we find it back with a clear definition in another note of Tolkien he never stroke.

HED, p. 30

There is not “another note” but *two* other notes about **hrondo**. One comes from the *Quenya Notes*, a set of documents dated from the end of 1957 (*cf.* PE17:183). The other note is described as “placed following the “Quenya Notes” of 1957”. The essay *Of the Laws and Customs among the Eldar* is dated of 1959 by Christopher Tolkien.

So, nothing allow us (or Edouard) to claim that Tolkien didn't reject the word *hrondo* for the benefit of *hröa*, since in 1959 *hrondo* was rejected and wasn't re-established after 1959 (or at least there is no published text to attest this).



9. French-Quenya Glossary

This glossary contains 4154 entries distributed as follow:

A	B	C	D	E	F	G	H	I	J	K	L	M
343	215	479	284	295	260	127	92	107	54	0	111	252

N	O	P	Q	R	S	T	U	V	W	X	Y	Z
103	100	383	35	301	304	234	24	49	0	0	0	2

A significant number of entries are debatable; here are some few examples:

BADGE (Eng. *Badge*): Edouard suggests *alcar*, arguing that in this entry “the polysemy of English word *shield*, our only gloss, doesn't permit to correctly define this word”. But associating this gloss (*badge*) with *shield* requires to reach a meaning that was probably not intended by Tolkien.

BOUILLIE (Eng. *gruel*): Edouard suggests *maxe* (Ety:371) originally glossed ‘dough’, a slightly different meaning.

NAGEOIRE [pièce mobile] (Eng. *fin [mobile part]*): Edouard suggests *vasse*. This word is glossed ‘wing’ or ‘pinion’. It never alludes to a *fin* or a *flap*.

PÉNICHE (Eng. *barge*): Edouard gives the entry *marcirya*. This word comes from *Oilima Markirya* “The Last Ark”. In this poem, the ship leaves the shore of Middle-earth in order to proceed to deep sea navigation, something to avoid with a *barge*.

RONFLER (Eng. *snore*): Edouard suggests *pus-*. This word is originally glossed ‘*puff, snort*’.



10. Do you speak Elvish ?

That's why it's impossible to translate French to Elvish.

HED, p. 122

Not impossible, but complex and in a limited way.



In *The Lord of the Rings*, the Hobbit Frodo Baggins uses another greeting formula: *Elen síla lúmenn' omentielmo!* also *Elen síla lúmenn' omentielvo!*

HED, p. 129

Edouard concurrently quotes the two sentences, but Tolkien didn't consider them the same way:

* Wrong. *-elmo*, *-lme* was exclusive form. The inclusive was *elwe* > *elve*. Frodo made mistake which was probably glossed over.

PE17, p. 13



11. Greetings and Thanks

Yé mána ! « What a blessing, thank you ! »

Yé mána ma ! « What a blessing, thank you ! »

HED, p. 129

“thank you” is an addition to the original glosses.



12. Quenya-French Dictionary

This dictionary contains 4699 entries distributed as follow:

A	C	D	E	F	G	H	'H	I	L	M	N	Ñ	O
494	309	5	253	130	1	250	57	158	384	398	392	45	198

P	Q	R	S	Þ	T	U	Ú	V	W	Hw	X	Y	Z	3
160	96	153	259	13	485	75	55	127	74	9	3	107	1	8

Sometimes, Edouard gives bibliographical references from the Bodleian and the Marquette Libraries (e.g. entries **ALDARU**, **ASSANT**, **ASSINT**, **ASSUNT**). We could think that Edouard gives those

references by default, because they are not unpublished. That's wrong, since actually most of them were previously published elsewhere.

Edouard also refers to “documents from Tolkien's hand in private collections”, gathered under the abbreviation Fr. *Privé* (Eng. *Private*).

A bad habit of Edouard is to give references to his own books instead of Tolkien's ones. Each time, the reader gets no more than a subjective interpretation of Tolkien's texts.

Another bad one is to resort to useless circumlocutions: e.g. “polished surface that reflects light or any image” for a *mirror*...

Some entries are useless inventions, indicated by a dagger « † » (such as **AMBO ILMARIN**†, **HYARNÚME**†, **HYARRÓME**†, **MINESSE**†). They have no interest for this dictionary or even for any beginner.

This dictionary *could* be an interesting work, but it contains errors or intentional (and silent) modifications. Most of time, those modifications are debatable. Here are some few examples:

ALÁ!: Edouard notes that “it's difficult to understand T's gloss because of his bad writing”. This entry was rejected by Tolkien and Edouard's own gloss (‘eh (là)’) doesn't faithfully translate the original gloss.

ALDARU: Edouard gives the bibliographical reference “MS mT/3/9/13” (*i.e.* a manuscript in the Library of the Marquette University), but this word was published in VT27 (*cf.* p. 20) 20 years ago. A non-academic and disrespectful attitude.

AMORTA-†: Edouard translates this entry “to pant”, but the original context is quite different: *ëar amortalá* “the sea heaving”.

ANDUINE: in many entries, Edouard tries debatable translations but in more obvious ones (like *Anduine*) he gives no informations. Tolkien translates the Sindarin form *Anduin* as ‘Great River’ (in LotR or in VT48:26, for instance).

2. ANTA-: Edouard notes that: “the indirect object of v is instrumental”. Tolkien's original note on this matter is as follow:

But it was probably also a derivative of √AMA, as seen in the construction (like our ‘to present him with a thing’) in which the recipient is the object and the gift is in the instrumental: the original meaning being to add to him, to increase/enrich him with something. So *antanen parma sen(na)*: I gave a book to him; or *antanenyas parmanen*: I presented him with a book.

PE17 p. 91

Thus, one must read “the object of v is instrumental” instead.

ARACORNO: Edouard notes that “the precise meaning of *Aracorno* is uncertain, except for *ara-*”. Tolkien gives the Sindarin form *Ara(n)gorn* ‘revered king’ (PE17:31) and the following etymological development:

gorn (-ngorn-) is from √ÑGOR- “dread” – used in sense of reverence, majesty – adjective form *ñgornā, dreaded, revered, noun form *ñgormē, dread, reverence, awe. So *Ara(n)gorn* = “revered king.”

PE17, p. 113

ASSANT / ASSINT / ASSUNT / ENDUNT: once again, Edouard gives the bibliographical reference “MS mT/3/8/2”, but those entries are not unpublished ones, since they appear in VT36 (*cf.* cover and p. 8). Once again, Edouard disrespectfully hides sources to the reader.

Page 161: Edouard indicates that the crown illustration is a “reconstruction based on an original drawing”. This *drawing* comes from a published letter²⁶.

CALIMMACIL: at the end of this entry, Edouard notes that: “the magical sword is considered [sic] as a *being*”. This note appears in many other entries.

CAMILLO: Edouard notes that this is “a *magical* and luminous species of poppy (*Papaver*) particular to the gardens of god Lórien in Valinor ...”, using this sentence from BoLT:

There too grew the poppies glowing redly in the dusk, and those the Gods called *fumellar* the flowers of sleep – and Lórien used them much in his enchantments.

I, p. 75

The use of adj. *luminous* must be carefully considered: poppies “glowing redly” don’t necessarily emit their own light nor are they a “magical species”. And this last point is not necessarily supported by the fact that “Lórien used them much in his enchantments”.

CULUMA: Edouard gives the glose “the fruit of a *Citrus* kind bush, a citrus fruit.” And notes that: “T’s English glose is simply “an orange”.” A “citrus fruit” (as glosed by Edouard) can be a *lemon*, a *mandarin*, a *clementine* or even a *grapefruit*. With his circumlocution, Edouard was not able to equal Tolkien’s *simple* glose.

ELAINE†: Edouard gives the reference “[Bonhams]”. Edouard is right, since this word first appeared in an auction catalogue of Bonhams. But he occults the only real reference to give: *The Tolkien Companion & Guide*, volume 1 p. 354 and VT49 p. 40.

EOMER / GIMLI: those entries were included in the dictionary. *GIMLI* is the only entry of the G section.

ÍRIMA: Edouard notes that this adjective concerns “[*people and especially women*]”, that is his own invention.

-LDATAR / -LLATAR: Edouard notes that this word was “[p]robably well used in armies”, another invention.

LUIME: Edouard gives the glose “1° floodwater. 2° flood and ebb. 3° rising tide. 4° high water.”. The first definition approximately corresponds to “floodwater, flooded land” (VT48:23). They were “struck

²⁶ *The Letters of J.R.R. Tolkien* p. 281.

out and replaced in a hasty scrawl with “flood tide, high tide, [?or any] tide”, followed by two other ill-formed words, perhaps “spr. tide”, i.e., “spring tide” (VT48:30).

Definitions 2° to 4° sum up the other words from VT48:30, except for “spr. tide”. It is a pity since those words demonstrate the excellent knowledge of Tolkien about tide. It makes me smile since – being myself an hydrographer – I drew Edouard’s attention on this detail and sent him a digital version of the IHO hydrographic dictionary²⁷.

LUMBAR: once again, Edouard gives “MS mT/3/9/36” as a bibliographical reference.

MAIRU: Edouard give the gloss “1° plentiful and shaggy hair. 2° mane. 3° Elvish battle steed [*with a long mane*]”. On 1°, Tolkien gave the gloss “flowing hair”. On 3°, Tolkien never specifically talked about an *Elvish* horse.

MANIMUINE: Edouard gives the approximation “≈ Limbo”, not Tolkien.

MENELDIL / MENELDUR: to the original gloss “astronomer”, Edouard adds “astrologer”. This word is never used by Tolkien in his Subcreation. It could have been an interesting association, but only in a following note, not in a gloss.

MIRILYA-: Edouard gives the gloss “cast (strange) sparkles, (badly) shine”. Tolkien’s gloss is simply “glitter”.

MISIL: once again, in a non-academic and disrespectful attitude, Edouard gives the reference “MS mT/3/9/13”, but this word was published in VT27 (*cf.* p. 20) 20 years ago.

1.b NESSA: Edouard indicates that this adjective deals “[*mostly for divine beings*]”, but it’s not specified by Tolkien.

NESSIMA: once again, Edouard indicates that this adjective is “[*mostly related to the gods*]”, a pure invention.

OIVE / OIWE: another one, with the gloss “[*mostly female*] bird”. The italicized words are only Edouard’s own invention.

PAS- / PASTA-: Edouard gives a very good example: “**Altariel pase.** ◀ TQ Galadriel irons.” Which is probably related to his quite personal point of view on Elvish women in his *Encyclopédie des Elfes* (p. 29, my translation):

Among Primitive Elves, woman held an inferior position; *cf.* note in “the Cuivienyarna” about the love of Elvish woman going first to her destined husband ...

PERIAN†: once again, Edouard only gives the reference “Bonhams”, but this word was published in *Tolkien Companion & Guide*, volume 1 (p. 354) and VT49 (p. 40). A non-academic and disrespectful attitude.

²⁷ *Cf.* S-32 publication here: http://www.iho.int/iho_pubs/IHO_Download.htm.

PUS-: Edouard gives the following glosses: “1° voluntarily expel air, puff. 2° [horse] snort. 3° snore”. The original gloss (PE12:76) is ‘puff, snort’.

RAURO: Edouard gives the gloss “(Asiatic) lion”. The parenthetical comment is Edouard’s own invention.

RÁ: once again, Edouard’s “Asiatic” theory is based on the (unfounded) statement that “Eldar never went in Harad”.

SORONÚME: Edouard doesn’t indicate that his literal translation “diving eagle” is a mere hypothesis.

TAMBARO: Edouard gives the gloss “green woodpecker, male bird of the Picidae family”, committing the same error as Dominique Aigroz: *tambaro* is originally glossed ‘woodpecker’ (Ety:390).

TANGA-: Edouard gives the gloss “beat time, give motion”. The first reference (Ety:394) doesn’t possess any entry **tanga-*, the only entries being “Q *tinge, tango, twang; tinga-*”. The other references give the entry *tanga* ‘beat’ (PE14:58) and *tanga-* ‘to beat’ (PE14:66), not ‘beat time’. This entry is a typical example of Edouard’s Global Theory: the first reference (Ety:394) is used to point out the onomatopoeic root **TING-**, **TANG-**. The other references (PE14:58:66) point out to the entry *tanga*. Edouard’s global idea is to associate the entry with the root, without any consideration for the (in)compatibility of terms from the Etymologies, the *Early Qenya Grammar* and the *Early Qenya Phonology*.

TANTARE: Edouard gives the gloss “succession of hopping steps, rythmical leaps, character dance”. The original glosses are simply as follow:

tantare ‘dance’ (PE14:42-44:71:73)

Dance (n.) *tantare* (PE15:71)

TINGA-: Edouard gives the gloss “(?) to make a high-pitched sound (like an instrument’s [sic] string), to crack [*whip*]”. The adjective “high-pitched” is Edouard’s own invention and the gloss “to crack [*whip*]” is inappropriate: the original gloss is “Q *tinge, tango, twang; tinga-*” (Ety:394).

VASSE: Edouard gives the gloss “1° mobile part, mobile piece: flap. 2° wing; (fish) fin.”. As indicated above in my comment of the entry **NAGEOIRE**, the gloss 1° and the “(fish) fin” part of gloss 2° are erroneous ones.

HWAN: Edouard gives the glosses “1° sponge. [...] 2° fungus.”, as in the original text (Ety:388). Then, he notes that “Elves didn’t eat mushrooms, and some mushrooms, like the morel, look like a sponge.” The first part of this note refers to this note of J.R.R. Tolkien (XII:326, note 51) :

To the astonishment of Elves and other Men they ate funguses with pleasure, many of which looked to others ugly and dangerous [...] The Eldar did not eat these things.

But this note was rejected by Tolkien, who noted to “Delete all this about funguses. Too like Hobbits”.

As usual, Edouard makes use of a rejected idea without relativizing his statement. It’s all the more regrettable since the first part of this note is interesting.



13. Copyrights

In his previous book, *L'encyclopédie des Elfes*, Edouard illegally used many things, such as translations, or reproductions drawings and texts.

We can salute the fact that in this new book, it is (nearly) not the case. As in his previous book, Edouard didn’t provide any copy to Johan Winge, creator of the font *Tengwar Annatar*, which is abundantly used, mainly in each of the 4154 entries of the “Petit glossaire français-quenya” (Eng. “Small French-Quenya Glossary”, pp. 45-118), and more occasionally elsewhere (pp. 134-7, 161, 173, 199, 213, 227, 255, 269, 277, 349), that is to say a quarter of the book. Edouard also mistakenly used the font *Tengwar Noldor* of Dan Smith (pp. 68-9).



14. Commented Bibliography

This chapter has the virtue of giving a substantial list of works on Tolkien's languages. Even if some of those works are debatable ones, Edouard's comments are sometimes unnecessarily virulent.

An Introduction to Elvish (HED p. 344): Edouard states that "This book is now totally outdated". Even if the part dedicated to the "Eldarin languages" (pp. 1-159) would logically need numerous updates, other parts remain quite interesting, and some have indeed a surprising freshness, such as "An Etymological Excursion Among the Shire Folk" (AItE pp. 181-4) or "The Giving of Names" and especially sections "Hobbits Names" pp. 190-212 (knowing that Edouard didn't do better in ETM4, nearly 25 years later) and "Rohirrim Name" pp. 212-20.

A Gateway to Sindarin (HED p. 346): Edouard can't stop singing the praises his author (David Salo), confessing us that he "regret to have helped him. He quotes me as a support. I don't support his work in any way.". On the "help" given by Edouard, it was relatively insignificant: he simply had a look at the first drafts of the book. But Edouard quickly forgot the *help* provided by the Salos who hosted him when he went to the Marquette University. Finally, about the "support", David indicates that: "I agree entirely with Mr. Kloczko that I do not have his support or backing and I do not claim it, ask for it, or otherwise desire it; and as far as I know, I've never invoked his authority to back up any idea I've put forward."

Arda Philology n°1 (HED p. 346): Edouard indicates that it "is composed of articles that are of no great interest". It is quite excessive, as it can be easily demonstrated by the reading of its essays, such as "The Finnicization of Quenya", "An Analysis of Dwarvish" (and its "K^huzdul glossary"²⁸) or even "Vowel Affection in Sindarin and Noldorin". At best, we can say that it "is composed of articles that are of no great interest *for a beginner*".



²⁸ http://www.tolkiendil.com/langues/langue_nains/khuzdul/analyse_nanesque_app.

15. Conclusion

This new book is in keeping with Edouard's preceding works. It contains good things, sullied and lost in hazardous choices. Edouard applies the same methods with the same leitmotiv: respect nothing nor anybody more than himself. His aim is not to shed a new light on Tolkien's creation but to put himself forth, even if it means to flay it.

Edouard doesn't want to share or exchange anything, he wants to be admired. That's why he early ceased to communicate and adopted the pathetic attitude of only surrounding himself with people who are not able (or give up the idea) to criticize him.

The useless violence of his talk banished him from the French community of Tolkien's scholars, wearied of his acrimonious temper. Internationally, Edouard still maintains a polished image of himself, only privately scratched when he cowardly vilifies those who really contribute to promote Tolkien's works.

Edouard has now acquired a deep knowledge but he fails to perceive the light of Tolkien's creation, otherwise than broken through the *speculum* of his own theories. He lives cloistered in an ivory tower, trying in vain to fawn on people, and denigrating those he can't fool.

The will of some people to organize, spread and modify the cultural objects of other people in order to take credit for it and, why not, pretend to be as educative and entertaining as them is blameworthy.

Edouard J. Kloczko, HED, p. 11



Annexe I: errata

Errors are in **bold red**. My corrections and additions are in **bold blue**.

Page	Corrections & Additions
8	Il y en avait environs 1500 ... >> Il y en avait environ 1500 que nombre ... >> ... que le nombre ...
19	En fait, beaucoup cultivent un espoir naïf, parmi les innombrables internautes ... >> En fait, beaucoup cultivent un espoir naïf que parmi les innombrables internautes ...
25	Le continant ... >> Le continent ...
26	... l'eldarin commun parlé e par les Elfes du Troisième Clan commence à se différencier de celle des autres Elfes ... >> ... l'eldarin commun parlé par les Elfes du Troisième Clan commence à se différencier de celui des autres Elfes ...
27	sindrin >> sind ar in
29	Il faut éliminer les aberrations que l'on constatons ... >> Il faut éliminer les aberrations que nous constatons ... / Il faut éliminer les aberrations que l'on constate e ...
30	Mais tous les mots quenya ... >> Mais tous les mots queny a s ...
31	C'est un simple outil pour bien débutter. >> C'est un simple outil pour bien débuter.
38	Au début, ui se prononçait [iũ] ... >> Au début, iu se prononçait [iũ] ...
44	dialecte q. des Numenoréens >> dialecte q. des Númenoréens
57	CALMEUR >> CLAMEUR
64	DÉMENAGER >> DÉMÉNAGER
65	DIFFCILE >> DIFFICILE
68	ELFES : in this entry, the <i>tengwa</i> symbolizing <i>qu</i> is written in another font.

69	<p>ELFES (du Second/Deuxième Clan): in this entry, the <i>tengwa</i> symbolizing <i>ñ</i> is written in another font.</p> <p>ELFES (du Troisième Clan): in this entry, the <i>tengwa</i> symbolizing <i>p</i> is written in another font.</p> <p>ELFES-GRIS: in this entry, the <i>tengwa</i> symbolizing <i>s</i> is written in another font.</p>
79	GOUFFRE : the two entries can be merged.
80	GRENOUILLE , <i>n.</i> quáco >> GRENOUILLE , <i>n.</i> quáe
82	IMMIXON >> IMMIXION
89	MONO-CONSONANTIQUE : twice the same entry in the same page.
102	RÉDOMPTEUR >> RÉDEMPTEUR
116	VÉRTIGE >> VERTIGE VESICULE >> VÉSICULE
122	Il ne voulait que son quenya puisse être utilisé dans la vie quotidienne ... >> Il ne voulait pas que son quenya puisse être utilisé dans la vie quotidienne ...
129	Dans <i>Seigneur des Anneaux</i> ... >> Dans Le Seigneur des Anneaux ...
130	Curunfinwe >> Curufinwe
133	... plusieurs passages du texte original ont été oubliés. >> ... plusieurs passages du texte original ont été oubliés. Tolkien composa pour montrer l'utilisation de ses lettres elfiques dans le cadre du quenya divers textes . >> Tolkien composa divers textes pour montrer l'utilisation de ses lettres elfiques dans le cadre du quenya.
134	Emmenées en Terre du Milieu par les Hauts Elfes en Exil, cette écriture devint connue des Elfes-gris, puis des Nains, et finalement des Humains. >> Cette écriture fut emmenée en Terre du Milieu par les Hauts Elfes en Exil. Elle fut ainsi découverte par les Elfes-gris, puis les Nains, et finalement les Humains. hwesta sindrinwa >> hwesta sindarinwa
135	hyaramen >> hyarmen
141	AI! [...] exprimant un sentiment >> AI! [...] exprimant un sentiment

142	AINU [...] les textes elfiques authétiques ... >> AINU [...] les textes elfiques authentiques ...
143	AIQUA [...] qui a d'exceptionnellement bonne qualité ... >> AIQUA [...] qui est d'exceptionnellement bonne qualité ...
145	ALDAREMBINA [...] enchevêtré ... >> ALDAREMBINA [...] enchevêtré ... ALDALI [...] de nombreux arbres ... >> ALDALI [...] de nombreux arbres ...
146	ALÓMEA [...] (son) non voisée [...] son d'une langue qui est non voisée ... >> ALÓMEA [...] (son) non voisé [...] son d'une langue qui est non voisé. ...
148	1. AMBAR [...] partie centrale du monde habitée par les Incarnés ... >> 1. AMBAR [...] partie centrale du monde habitée par les Incarnés ...
150	ANAMIRYA [...] œuvres d'art ... >> ANAMIRYA [...] œuvres d'art ... ANCALE [...] Soleil (au zénit). >> ANCALE [...] Soleil (au zénith).
152	ANGA [...] nom spécifique de la lettre ца dans le « mode des Etymologies », transcrit <i>ng</i> . >> ANGA [...] nom spécifique de la lettre ца dans le « mode des Etymologies », transcrite <i>ng</i> . ANQUALE [...] nom spécifique de la lettre ца, d'après le « mode des Etymologies », transcrit <i>nqu</i> . >> ANQUALE [...] nom spécifique de la lettre ца, d'après le « mode des Etymologies », transcrite <i>nqu</i> . 2. ANTA- [...] le C.O.I. du verbe est à l'instrumental. ... >> 2. ANTA- [...] le complément d'objet du verbe est à l'instrumental. ...
153	ANTARO [...] une montgane ... >> ANTARO [...] une montagne ... ANTORYAME [...] la voyelle thématique ... >> ANTORYAME [...] la voyelle thématique ... AQUAPAHTIE [...] isolement complet, « en privé ». >> AQUAPAHTIE [...] isolement complet, « en privé ».
154	ARAFINWE [...] Patroyme ... >> ARAFINWE [...] Patronyme ... ARANEL [...] la fille aîné du roi, ... >> ARANEL [...] la fille aînée du roi ...
155	ARDAMIN [...] « pillier du monde » ... >> ARDAMIN [...] « pilier du monde » ...
157	2. ARYA [...] nom des lettres fëanoriennes ṛ et ṙ, transcrit <i>ry</i> >> 2. ARYA [...] nom des lettres fëanoriennes ṛ et ṙ, transcrites <i>ry</i>
158	ASTO [...] nom spécifique de la lettre fëanorienne ѡ, selon le « mode des Etymologies », transcrit <i>st</i> . >> ASTO [...] nom spécifique de la lettre fëanorienne ѡ, selon le « mode des Etymologies », transcrite <i>st</i> . ASTYE [...] tu est sorti. >> ASTYE [...] tu es sorti.

160	<p>AURIN [...] [<i>ath</i>mosphère] ... >> AURIN [...] [<i>at</i>mosphère] ...</p> <p>AUSA [...] fantômatique ... >> AUSA [...] fantomatique ...</p> <p>AVANIR [...] face à une pulsion, surtout téléphatique ... >> AVANIR [...] ... face à une pulsion, surtout télépathique ...</p>
162	<p>2. AVANWA [...] car elle a disparue [...] [<i>S</i>'applique qu'aux êtres ayant une Destiné ... >> 2. AVANWA [...] car elle a disparu ... [...]</p> <p>[<i>Ne s</i>'applique qu'aux êtres ayant une Destinée ...</p>
165	<p>CALIMMACIL [...] l'épée magique était considérée [...] Arcyrias. ... >> CALIMMACIL [...] l'épée magique était considérée [...] Arciryas. ...</p> <p>2. CALLO [...] de sur, de la tête, du sommet, d'en haut. ... >> 2. CALLO [...] sur, de la tête, du sommet, d'en haut. ...</p> <p>CALMA [...] nom spécifique de la lettre ç, d'après le « mode des Etymologies », transcrit <i>c</i>. >> CALMA [...] nom spécifique de la lettre ç, d'après le « mode des Etymologies », transcrit <i>c</i>.</p> <p>CALMACIL [...] l'épée magique était considérée ... >> CALMACIL [...] l'épée magique était considérée ...</p> <p>CALMATAN [...] [WWP/96] >> CALMATAN [...] [WPP/96]</p> <p>CAMINDON [...] en métant ... >> CAMINDON [...] en mettant ...</p>
167	<p>CARCA- [...] protuberance minerale ou métalique ... >> CARCA- [...] protubérance minérale ou métallique ...</p> <p>CARMA-CUNDO [...] guardien de la couronne ... >> CARMA-CUNDO [...] gardien de la couronne ...</p>
168	<p>1. CÁNO [...] aide de camps ... >> 1. CÁNO [...] aide de camp ...</p>
170	<p>CENDE [...] extremité ... >> CENDE [...] extrémité ...</p> <p>CÉVA [...] qui est dans un état (ou qui existe) que depuis peu ... >> CÉVA [...] qui n'est dans un état (ou qui n'existe) que depuis peu ...</p>
176	<p>1. EA- [...] l'ensemble de tout ce qui a été et est crée par Dieu ... >> 1. EA- [...] l'ensemble de tout ce qui a été et est créé par Dieu ...</p> <p>EAMBAR [...] laforme ... >> EAMBAR [...] la forme ...</p>

177	<p>ECE- [...] Je pourrais le faire demain. J'aurais l'opportunité de ... >> ECE- [...] Je pourrai le faire demain. J'aurai l'opportunité de ...</p> <p>ECTELION [...] Note : Elfe célébre ... >> ECTELION [...] Note : Elfe célèbre ...</p> <p>EHTYAR [...] nom spécifique de la lettre fëanorienne ceġ dans le « mode des Etymologies », transcrit <i>hty</i>. >> EHTYAR [...] nom spécifique de la lettre fëanorienne ceġ dans le « mode des Etymologies », transcrit <i>hty</i>.</p>
178	<p>ELDALONDE [...] i. Port sur l'embouchure de la Nunduine [...] nommé ... >> ELDALONDE [...] i. Port sur l'embouchure de la Nunduine [...] nommé ...</p> <p>ELDAMELDO† [...] ceux qui bien que d'une autre race sont bien disposé et loyal ... >> ELDAMELDO† [...] ceux qui bien que d'une autre race sont bien disposés et loyaux ...</p> <p>ELEMMACIL [...] l'épée magique était considérée ... >> ELEMMACIL [...] l'épée magique était considérée ...</p>
179	Te l ontar >> Tel l ontar
189	<p>FATSE [...] [QQ/37] >> FATSE [...] [GL/34, QQ/37]</p> <p>(il ne s'agit pas à proprement parler d'une erreur mais Edouard oublie de citer la source primaire du terme, ce qui est dommage).</p>
199	<i>ecet (pugno)</i> >> <i>ecet (pugio)</i>
204	5.b -I [...] classe C onsonantique >> 5.b -I [...] classe c onsonantique
205	<p>IECTO [...] Elle s'est aimé. >> IECTO [...] Elle s'est aimée.</p> <p>IELCO [...] Ils se sont aimé. >> IELCO [...] Ils se sont aimés.</p>
207	<p>entrées INDYALME et INDYEL : il y a une erreur dans la police d'écriture du « et » dans « P.Q. et T.Q.V. »</p> <p>INDYO [...] nom de la lettre fëanorienne ɲ̥, transcrit <i>ndy</i>. 3° Ling. nom spécifique de la lettre ɲ̥, d'après le « mode des Etymologies », transcrit <i>ndy</i>. >> INDYO [...] nom de la lettre fëanorienne ɲ̥, transcrit <i>ndy</i>. 3° Ling. nom spécifique de la lettre ɲ̥, d'après le « mode des Etymologies », transcrit <i>ndy</i>.</p>
208	<p>INGWE [...] nom de la lettre i, d'après le « mode des Etymologies », transcrit <i>i</i>. >> INGWE [...] nom de la lettre i, d'après le « mode des Etymologies », transcrit <i>i</i>.</p> <p>INTYA- [...] nom de la lettre fëanorienne h̥ɲ̥, transcrit <i>nty</i>. >> INTYA- [...] nom de la lettre fëanorienne h̥ɲ̥, transcrit <i>nty</i>.</p>

209-10	ISTYAR [...] nom de la lettre fëanorienne h_2 , transcrit <i>sty</i> . 3° Ling. nom spécifique de la lettre h_2 , d'après le « mode des Etymologies », transcrit <i>sty</i> . >> ISTYAR [...] nom de la lettre fëanorienne h_2 , transcrite <i>sty</i> . 3° Ling. nom spécifique de la lettre h_2 , d'après le « mode des Etymologies », transcrite <i>sty</i> .
210	1. ÍRE [...] nom spécifique de la lettre j , d'après le « mode des Etymologies », transcrit <i>í</i> . >> 1. ÍRE [...] nom spécifique de la lettre j , d'après le « mode des Etymologies », transcrite <i>í</i> .
211	LAITA- [...] [<i>en reconnaissance des biens reçus</i>]... >> LAITA- [...] [<i>en reconnaissance des biens reçus</i>]... 1. LALA- [...] la définition anglaise dans Ety. Est très succincte. >> 1. LALA- [...] la définition anglaise dans Ety. Est très succincte.
212	1. LAMBE [...] nom spécifique de la lettre C , d'après le « mode des Etymologies », transcrit <i>l</i> . 5° Ling. Q.Nú. « nom complet » de la lettre fëanorienne p , transcrit <i>mb</i> . >> 1. LAMBE [...] nom spécifique de la lettre C , d'après le « mode des Etymologies », transcrite <i>l</i> . 5° Ling. Q.Nú. « nom complet » de la lettre fëanorienne p , transcrite <i>mb</i> .
214	LAU [...] la définition anglaise dans Ety. est très succincte. >> LAU [...] la définition anglaise dans Ety. est très succincte.
216	1.b LÁ [...] au-déjà ... >> 1.b LÁ [...] au-delà ...
217	1. LEHTA- [...] déserrer ... >> 1. LEHTA- [...] desserrer ...
219	LERENDI [...] <i>n. pl. tentum</i> ... >> LERENDI [...] <i>n. pl. tantum</i> ... LILÓTEA [...] très fleurie... >> LILÓTEA [...] très fleuri...
225	LÚME [...] WWP/13/168] >> LÚME [...] WPP/13/168]
226	2. MA [...] Tantaré·ma >> 2. MA [...] Tantaré-ma
230	2° Théo. Chrés. Purgatoire. >> 2° Théo. Chrét. Purgatoire.
231	MANWE [...] nom spécifique de la lettre v , d'après le « mode des Etymologies », transcrit <i>m</i> . Note : cette définition apparaît ... >> MANWE [...] nom spécifique de la lettre v , d'après le « mode des Etymologies », transcrite <i>m</i> . Note : cette définition apparaît ...
232	MAR-TALMAR [...] <i>n. pl. tentum</i> ... >> MAR-TALMAR [...] <i>n. pl. tantum</i> ...
235	MEN- [...] WWP/13/93/94/165] >> MEN- [...] WPP/13/93/94/165] MENTE [...] extrémité ... >> MENTE [...] extrémité ...
235	MENELDIL [...] WWP/152] >> MENELDIL [...] WPP/152]
237	MINDÓRINTO [...] partie d'un tout divisé en mille parties égales : millionième. >> MINDÓRINTO [...] partie d'un tout divisé en un million de parties égales : millionième.
238	MINQUECAINEN [...] cent dix ... >> MINQUECAINEN [...] cent-dix ...
242	1. -N [...] J'ai chauvauché ... >> 1. -N [...] J'ai chevauché ...

243	2. NAICE [...] <i>particule</i> B.Q. du mode optatif, placé en tête ... >> 2. NAICE [...] <i>particule</i> B.Q. du mode optatif, placée en tête ... NAMÁRIE [...] <i>dī</i> ambe ... >> NAMÁRIE [...] <i>dī</i> ambe ...
249	1. NESTA [...] nourrissage ... >> 1. NESTA [...] nourrissage ... NESSIMA [...] [Ety/377, Esse/404] >> NESSIMA [...] [Ety/377]
250	NIL [...] petite femme fluette [<i>Elfine, Humaine, etc.</i>] >> NIL [...] petite femme fluette [<i>elfine, humaine, etc.</i>]
251	NIQUESSE [...] pétale (détaché) >> NIQUESSE [...] pétale (détaché) NIQUIS [...] pétale (détaché) >> NIQUIS [...] pétale (détaché) NIS [...] femme [<i>Elfine, Humaine, Naine, etc.</i>] >> NIS [...] femme [<i>elfine, humaine, naine, etc.</i>] NISTO [...] femme très musclée [<i>Elfine, Humaine, Naine, etc.</i>] >> NISTO [...] femme très musclée [<i>elfine, humaine, naine, etc.</i>]
252	NOA [...] Note : <i>noa</i> être utilisé. >> NOA [...] Note : <i>noa</i> doit être utilisé. NOI [...] [EtryVT45/37] >> NOI [...] [EtyVT45/37]
254-5	NÚMEN [...] nom spécifique de la lettre <i>ṛ</i> , d'après le « mode des Etymologies », transcrit <i>n</i> . >> NÚMEN [...] nom spécifique de la lettre <i>ṛ</i> , d'après le « mode des Etymologies », transcrit <i>n</i> .
256	NÚMENDOR [...] <i>Silmrillion</i> ... >> NÚMENDOR [...] <i>Silm</i> rillion ...
257	NYELLE [...] nom spécifique de la lettre <i>ṛ</i> , d'après le « mode des Etymologies », transcrit <i>ny</i> . >> NYELLE [...] nom spécifique de la lettre <i>ṛ</i> , d'après le « mode des Etymologies », transcrit <i>ny</i> . ÑAURO [...] personne fausse, hypocrite, dissimulateur, fourbe. >> ÑAURO [...] personne fausse, hypocrite, dissimulatrice, fourbe.
258	ÑOLDOMIR [...] Un silmarils. >> ÑOLDOMIR [...] Un silmaril. ÑÚLA [...] malfique ... >> ÑÚLA [...] maléfique ...
259	OHTA [...] nom spécifique de la lettre <i>ç</i> , suivant le « mode » des Etymologies, transcrit <i>ht</i> . >> OHTA [...] nom spécifique de la lettre <i>ç</i> , suivant le « mode des Etymologies », transcrit <i>ht</i> . OHTA-CARO [...] acte belliqueux ... >> OHTA-CARO [...] acte belliqueux ...
260	OIENCARME [...] à l'existence. >> OIENCARME [...] à l'existence.
261	OLÓRE MALLE [...] Une route magique conçu ... >> OLÓRE MALLE [...] Une route magique conçue ...
262	ONTAMO [...] artisan qui travaille ... >> ONTAMO [...] artisan qui travaille ...
264	ORRÓ- [...] levé (du soleil) ... >> ORRÓ- [...] lever (du soleil) ... OTSELEN [...] <i>Valacrica</i> . >> OTSELEN [...] <i>Valacirca</i> .
265	Ó- [...] en compagnie de ... >> Ó- [...] en compagnie de ...
266	1. PALLA [...] Caitas palla i sír . ◀ TQ C'est vraiment bien plus loin que cette rivière. >> 1. PALLA [...] Caitas palla i sír . ◀ TQ C'est vraiment bien plus loin que la rivière.
272	PUMPO [...] vesicule. >> PUMPO [...] vésicule. PUNTA [...] avec un point souscrit p ... >> PUNTA [...] avec un point souscrit ... 1. PUSTA- [...] mettre point à. [...] quatre points en carrés [...] un point souscrit p ... >> 1. PUSTA- [...] mettre un point final à. [...] quatre points en carré [...] un point souscrit ...

275	<p>QUESSE [...] nom spécifique de la lettre \mathfrak{q}, d'après le « mode des Etymologies », transcrit <i>qu</i>. >> QUESSE [...] nom spécifique de la lettre \mathfrak{q}, d'après le « mode des Etymologies », transcrite <i>qu</i>.</p> <p>QUESSETÉMA [...] consonnes labio-velaires ... >> QUESSETÉMA [...] consonnes labio-velaires ...</p>
276	<p>RANA [...] nom spécifique de la lettre \mathfrak{r}, d'après le « mode des Etymologies », transcrit <i>r</i>. >> RANA [...] nom spécifique de la lettre \mathfrak{r}, d'après le « mode des Etymologies », transcrite <i>r</i>.</p> <p>RAF- [...] [OPh Q/89] >> RAF- [...] [OPhQ/89]</p>
279	<p>REL-† [...] Arñol sema le champs. >> REL-† [...] Arñol sema le champ.</p>
281	<p>RÓMA [...] nom spécifique de la lettre fëanorienne \mathfrak{r}, d'après le « mode des Etymologies », transcrit <i>r</i>. >> RÓMA [...] nom spécifique de la lettre fëanorienne \mathfrak{r}, d'après le « mode des Etymologies », transcrite <i>r</i>.</p> <p>RUSCA [...] couroux. >> RUSCA [...] courroux.</p>
282	<p>RUSE [...] couroux. >> RUSE [...] courroux.</p> <p>2. SAHTA- [...] persuader (qn de faire), inciter (qn à faire) [...] pousser (qn à faire). >> 2. SAHTA- [...] persuader (qqn de faire), inciter (qqn à faire) [...] pousser (qqn à faire).</p>
283	<p>SALA- [...] Il glissa comème un navire. >> SALA- [...] Il glissa comme un navire.</p>
284	<p>SANGA- [...] groupe de personnes serré les unes contre les autres ... >> SANGA- [...] groupe de personnes serrées les unes contre les autres ...</p>
286	<p>SILLUME >> SILLUME†</p> <p>SILMARIL [...] pierre fait de <i>sil(i)ma</i>. >> SILMARIL [...] pierre faite de <i>sil(i)ma</i>.</p>
286-7	<p>SILME [...] nom spécifique de la lettre fëanorienne \mathfrak{s}, suivant le « mode des Etymologies », transcrit <i>s</i>. >> SILME [...] nom spécifique de la lettre fëanorienne \mathfrak{s}, suivant le « mode des Etymologies », transcrite <i>s</i>.</p>
287	<p>SILPION [...] nom spécifique de la lettre \mathfrak{c}, d'après le « mode des Etymologies », transcrit <i>s</i>. >> SILPION [...] nom spécifique de la lettre \mathfrak{c}, d'après le « mode des Etymologies », transcrite <i>s</i>.</p> <p>SINDACOLLO [...] WWP/72] >> SINDACOLLO [...] WPP/72]</p> <p>SINDA-NÓRIE [...] WWP/72] >> SINDA-NÓRIE [...] WPP/72]</p>
288	<p>SINDIE [...] WWP/72] >> SINDIE [...] WPP/72]</p> <p>SINDIE-NÓRIE [...] WWP/72] >> SINDIE-NÓRIE [...] WPP/72]</p> <p>SINTAMO [...] WWP/108] >> SINTAMO [...] WPP/108]</p> <p>SINWA [...] établi, connu, sure, ... >> SINWA [...] établi, connu, sûr, ...</p>
290	<p>3. -SSE [...] ensemble cohérant. >> 3. -SSE [...] ensemble cohérent.</p> <p>1. -STAR [...] séctions, ... >> 1. -STAR [...] séctions, ...</p> <p>SUR- [...] resserment du conduit vocal ... >> SUR- [...] resserrement du conduit vocal ...</p>
291	<p>SURYA [...] reserrement du conduit vocal ... >> SURYA [...] resserrement du conduit vocal ...</p>

293	TAMNA [...] WWP/108] >> TAMNA [...] WPP/108]
294	4. TANTA- [...] dan cer ... >> 4. TANTA- [...] dan ser ...
296	TAR-MENEL [...] [LOR T ... >> TAR-MENEL [...] [LO T R ...
299	TELLUMAR [...] <i>pl. tentum</i> ... >> TELLUMAR [...] <i>pl. tantum</i> ...
302	TINGA- [...] istrument), ... >> TINGA- [...] in str ument), ...
303	TITTE [...] [EN Q /154] >> TITTE [...] [EN G /154] TIR- [...] Ils le sau g ard ^e ront. >> TIR- [...] Ils le sau e gard ^e ront.
309	SILME [...] nom spécifique de la lettre fëanorienne þ̊, d'après le « mode des Etymologies », transcrit <i>ty</i> . >> SILME [...] nom spécifique de la lettre fëanorienne þ̊, d'après le « mode des Etymologies », transcrit <i>ty</i> . ULMONDIL [...] Surnom d'un héros légendaire du Premier Âge Tuor. >> ULMONDIL [...] Surnom du héros légendaire du Premier Âge Tuor.
311	URDA [...] diffcile, ... >> URDA [...] diff ic ile, ... USQUE [...] nom spécifique de la lettre fëanorienne ƿ, selon le « mode des Etymologies », transcrit <i>squ</i> . >> USQUE [...] nom spécifique de la lettre fëanorienne ƿ, selon le « mode des Etymologies », transcrit <i>squ</i> .
312	ÚNÓTIMA [...] WWP/62/63/144] >> ÚNÓTIMA [...] WPP/62/63/144]
313	ÚVANE [...] WPP/144] >> ÚVANE [...] WPP/144] ÚVANEA [...] WPP/144] >> ÚVANEA [...] WPP/144]
314	VALANDIL [...] équival ant du n. pr. ... >> VALANDIL [...] équival ent du n. pr. ...
316	VANWA [...] Elle a disparu e [...] [<i>s'applique qu'aux êtres ayant une Destiné</i> ... >> VANWA [...] Elle a disparu [...] [<i>ne s'applique qu'aux êtres ayant une Destinée</i> ...
318	VILYA [...] LOTR-RC/ L i ... >> VILYA [...] LOTR-RC/ li ...
319	VÓREA [...] une durative, une continu. >> VÓREA [...] une durative, une continu e . WAIA [...] nom spécifique de la lettre fëanorienne ƿ, selon le « mode des Etymologies », transcrit <i>w</i> . >> WAIA [...] nom spécifique de la lettre fëanorienne ƿ, selon le « mode des Etymologies », transcrit <i>w</i> . WAIRE [...] déesse elfique de la destiné. >> WAIRE [...] déesse elfique de la destiné e . WALWISTE [...] chagement affectif, ... >> WALWISTE [...] ch ang ement affectif, ...
320	WEN [...] (vi è rge) ... >> WEN [...] (vi e rge) ... WENDE [...] (vi è rge) ... >> WENDE [...] (vi e rge) ...
321	WINGE [...] écume marine emporté [...] nom spécifique de la lettre fëanorienne ƿ, selon le « mode des Etymologies », transcrit <i>w</i> . >> WINGE [...] écume marine emporté e [...] nom spécifique de la lettre fëanorienne ƿ, selon le « mode des Etymologies », transcrit <i>w</i> .

322	<p>HWAN [...] les Elfes ne mangaient pas ... >> HWAN [...] les Elfes ne mangeaient pas ...</p> <p>HWESTA- [...] faire brise légère ... >> HWESTA- [...] faire une brise légère ...</p> <p>1. HWINDE [...] nom spécifique de la lettre fëanorienne ḍ, d'après le « mode des Etymologies », transcrit <i>hw</i>. >> 1. HWINDE [...] nom spécifique de la lettre fëanorienne ḍ, d'après le « mode des Etymologies », transcrite <i>hw</i>.</p> <p>2.a -YA [...] Coaya. ◀ TQ Sa maison. >> 2.a -YA [...] Coarya. ◀ TQ Sa maison.</p>
323	<p>YATTA [...] nom spécifique de la lettre fëanorienne ḡ, d'après le « mode des Etymologies », transcrit <i>y</i>. >> YATTA [...] nom spécifique de la lettre fëanorienne ḡ, d'après le « mode des Etymologies », transcrite <i>y</i>.</p> <p>2.a -YA [...] Coaya. ◀ TQ Sa maison. >> 2.a -YA [...] Coarya. ◀ TQ Sa maison.</p>
325	<p>YONYO [...] terme affectieux ... >> YONYO [...] terme affectueux ...</p> <p>YÉMA [...] [V6/117 ... >> YÉMA [...] [V-6/117 ...</p>
327	... de ses propres réflexions ou bien de celles de ces congénères. >> ... de ses propres réflexions ou bien de celles de ses congénères.
330	Tolken utilise ... >> Tol ki en utilise ... Il y a quelques noms irréguli è res ... >> Il y a quelques noms irréguli er s ...
344	... Harper Collins. >> ... HarperCollins.
345	... <i>The Basic Quenya</i> ... >> ... <i>Basic Quenya</i> ...
347	... Wayne G. Hammon ... >> ... Wayne G. Ham mond ...
348	Les num er os antérieurs au n°11 ... >> Les num é ros antérieurs au n°11 ...
351	<i>Corrigé des exercercices</i> >> <i>Corrigé des exercicices</i>
4 ^{ème} de couverture	Haut-El fique >> haut-elf ique

