

Petri Tikka:

## *The Finnicization of Quenya*

**T**HE DISCOVERY OF A FINNISH grammar had a profound impact on Tolkien. He said: “It quite intoxicated me; and I gave up the attempt to invent an ‘unrecorded’ Germanic language, and my ‘own language’ — or series of invented languages — became heavily Finnicized in phonetic pattern and structure” (L 163:8). Thus was created *Qenya*, the Elf-latin<sup>1</sup> of the High Elves. *Qenya* was the name of Tolkien’s Finnish-inspired Elven language from its conception until it was changed to *Quenya* by the end of the 30s. The change seems to be only ortographical, but there is also a slight change in pronunciation from *q* marking a double consonant to *qu* marking a single consonant (see under “Phonology” below). Neither does Finnish allow double consonants word-initially, so this can be seen as an example of continued Finnicization beside the original inspiration.

A lot has been said on the relationship between Finnish and *Quenya*, both in studies dedicated to the subject and in scattered utterances and theories. None of them have denied the existing influence of the Finnish language on the High-elven language. Both some empirical data and Tolkien’s own words make it too firm a fact. But some have belittled its importance, mostly because they have only noticed the manifold differences between them in vocabulary, accent, phonotactics etc. Most importantly, there has been some doubt cast on the

<sup>1</sup>LRW 2 V Lammaseten, table at §7.

continuing influence of Finnish on Quenya. Harri Perälä says in his article “Are High Elves Finno-Ugric”: “Finnish influence does indeed seem strong in the earliest forms of the language, at least in vocabulary, where many words are Finnish in style. Later on the language distanced a little farther from Finnish, but the similarity never disappeared.”

This claim that Quenya became less Finnicized through the years I set out to disprove. It seems to me based on a shallow understanding of linguistic influence. True enough, Tolkien did cease to take as many words from Finnish into Quenya as he did earlier. But this is only superficial borrowing. In the most important areas the relationship got deeper. Quenya continued to be “heavily Finnicized in phonetic pattern and structure”.

The influence of Finnish on Quenya is not so large as to be distracting. Quenya is its own language, for sure. But its parallels to many different languages are enough to ignite your imagination and intellect. Tolkien didn't usually borrow directly. Rather, he was soil in which a garden rose from old linguistic seeds. The different sources that Tolkien drew from to forge Quenya create an atmosphere of both uniqueness and depth in it. This, might I say, wonder can be experienced through both a shallow plunge into the language and an intensive year-to-year study. In this paper I intend to examine fairly comprehensively the Finnicization of Quenya in all its aspects, showing concrete examples of both its existence and its intensification.

While I propose similarities between Quenya and Finnish in this study, I do not claim that all of them should be direct, intentional loans from Finnish. Some of them may be or most probably are just coincidences. Behind some of them may lie general linguistic patterns that Tolkien had noticed. Some of them may be loans from other languages. Some of them may just be interesting parallels without any specific line of influence. Nevertheless, I do believe that all of the similarities should be noted in order to even begin assessing the true extent of the Finnish influence on Quenya.

## Case

In early Qenya there are only four cases: the nominative, the accusative, the dative and the genitive.<sup>1</sup> In Finnish there are fifteen cases (or fourteen, if you leave out the accusative<sup>2</sup>). Thus we can see that early Qenya is much more similar to e.g. German, which also has four cases, named the same as in Qenya.<sup>3</sup>

<sup>1</sup> EQG MS [→ Declension].

<sup>2</sup> It coincides in form with either the nominative or the genitive (except in personal pronouns).

<sup>3</sup> Ancient Greek has five cases: nominative, genitive, dative, accusative and vocative. These are the same cases as in Qenya, except for the rarely used vocative. Cf. “Actually it [Qenya] might be said to

But in later Quenya there are ten cases<sup>1</sup> (or nine, if you leave out the accusative<sup>2</sup>). So this central distinctness in Finnish grammar of a wide array of cases was at first missing from Quenya, but later was included as a natural part of Quenya.

The cases of early Quenya “are purely logical and have no physical sense” (EQG MS [→ Declension]). There are also five adverbial suffixes in early Quenya, four of which have physical applications<sup>3</sup>, but they are not true cases. So the difference is enormous when we notice that of the fifteen Finnish cases six are locative in nature and three more have such uses in adverbs. But this gulf was later narrowed. Later Quenya has four cases with physical applications: the genitive,<sup>4</sup> the allative, the locative and the ablative.

-*sse* has the function of inessive and locative in both early and later Q(u)enya.<sup>5</sup> Finnish has the almost identical ending -*ssa* (with vowel harmony variant -*ssä*) used for the inessive case. It has a more specific application than the Quenya -*sse*, usually referring to being within or in close contact with something. This is the most clear Finnish influence on the Quenya cases.<sup>6</sup> Harri Perälä thinks in his article on Finnish and Quenya that this was the only influence.<sup>7</sup> But I disagree.

There are similarities in form between comparable cases in Finnish and Q(u)enya from early on. The early Quenya accusative is formed with -*t*, as in *kalmat*, the accusative of *kalma* ‘light’.<sup>8</sup> In Finnish, the accusative is unmarked or formed with -*n*, except in pronouns, where it is marked, like in early Quenya, with -*t*, e.g. *minut*, the accusative of *minä* ‘I’ (with stem form *minu-*). The accusative in later Quenya is formed by lengthening the final vowel.<sup>9</sup> In Finnish, the partitive case (which is used as an object case like the accusative)

be composed on a Latin basis with two other (main) ingredients that happen to give me ‘phonaesthetic’ pleasure: Finnish and Greek” (L 144:11).

<sup>1</sup> PD.

<sup>2</sup> “The difference between nom. and acc. was abandoned . . .” (PD [Comm.]:3).

<sup>3</sup> EQG MS [→ The adverbial suffixes].

<sup>4</sup> See R Namárië, interlinear, where *Oio-losseo* is glossed “Ever-white-from”.

<sup>5</sup> It was changed from an adverbial suffix in Quenya to a genuine case ending in Quenya (EQG MS [→ The adverbial suffixes]; PD).

<sup>6</sup> There is also a Greek influence to be seen in the Quenya locative: “It seemed to me equally possible that Tolkien took the Greek version of *se* and applied Quenya grammatical rules to it; thus it turned into the case ending -*sse*. In a recent publication, [Joy At. Line 2 *aselye*:5], Tolkien mentions Quenya *se*, *sé* as the preposition ‘at, in’, plainly meant to be related to the ending -*sse*. Maybe, then, the Quenya ending is inspired both by the Greek preposition and the Finnish case ending. The Quenya preposition seems like a direct borrowing from Greek” (Andreou 2005).

<sup>7</sup> “The only cases that would seem related are the Quenya locative -*sse* and Finnish inessive -*ssa/-ssä*, which I used in the ‘in a house’ example above” (Perälä 2000).

<sup>8</sup> EQG MS [→ Declension].

<sup>9</sup> PD.

is formed by adding *-ta* or *-a*. This can result in exactly the same forms for nouns in these Finnish and Quenya object cases, e.g. Quenya *ciryá* accusative of *cirya* ‘ship’ and Finnish *kirjaa* partitive of *kirja* ‘book’. It is also remarkable to note that in some dialects of Finnish the accusative is formed simply by lengthening the final vowel, just as in Quenya. In early Quenya, the genitive is formed by adding *-n*,<sup>1</sup> exactly like in Finnish. In later Quenya the function of the ending *-n* was changed to dative, which was its function also in archaic Finnish. The Quenya dative is also used for impersonal subject, e.g. *(h)ore nin caritas* ‘I feel an urge/wish/desire to do it’,<sup>2</sup> which is a function of the *-n* ending in Finnish, e.g. *mieleni minun tekevi* ‘I feel an urge (to do something)’.<sup>3</sup>

The early Quenya partitive *-inen* (‘of, out of’)<sup>4</sup> and later Quenya instrumental *-nen*<sup>5</sup> resemble the Finnish comitative case, formed always in the plural (even if the meaning is singular) with *-ne*. In addition, the noun always requires a possessive ending. It expresses the presence of something with something, e.g. *vaimoineen* ‘with his wife/wives’ < *vaimo* ‘wife’ + *-i-* a plural marker + *-ne* comitative case ending + *-Vn* a 3rd person possessive ending. One can readily see how forms like these, ending in a peculiar *-ineen* would have inspired an ending like early Quenya *-inen* and later Quenya *-nen* with plural form *-inen*. The meaning of the Quenya ending was at first quite different, but in later Quenya it was changed to instrumental. The meanings of instrumental and comitative are often associated with each other, as e.g. in English *with*, so the connection between the Finnish comitative and Quenya instrumental is apparent. But there is an instrumental case ending also in Finnish, formed with *-in*. The meaning of both the Finnish and the Quenya instrumental case is the same: they express the means or the instrument used to perform the action. The form of the Finnish instrumental case resembles both the early Quenya partitive and later Quenya instrumental: all have the consonant *n* and Finnish instrumental, Quenya partitive and the plural of Quenya instrumental start with *i*. Furthermore, a Finnish adjectival ending *-inen* is identical in form to the Quenya partitive *-inen* and also agrees with a connotation of that suffix, which is that “This form is often used in place of an adjective” (EQG MS [→ The adverbial suffixes]).

The mysterious *-s* case,<sup>6</sup> the meaning of which remains unclear,<sup>7</sup> is similar to a short form of Finnish inessive: *-s* (which is *-ssa* or *-ssä* in literary and non-

<sup>1</sup> EQG TS [→ Declension].

<sup>2</sup> Óre §14.

<sup>3</sup> The first verse of *The Kalevala*.

<sup>4</sup> An adverbial suffix (EQG MS [→ The adverbial suffixes]).

<sup>5</sup> A case ending (PD).

<sup>6</sup> PD.

<sup>7</sup> Cf. Bičan [2002].

poetic language). It has been suggested that the *-s* case is a short form of Quenya locative *-sse*. This would make a nice parallel to Finnish inessive *-ssa/-ssä* and its short form *-s*. But the *-s* case seems to have a different shade of meaning to the regular locative, which does not parallel Finnish. The *-s* case also resembles a Finnish adverbial case called lative, with ending *-s*. It is used in a few fixed adverbs, e.g. *alas* ‘downwards’ < *ala* ‘area’. It also forms adverbs referring to moving towards when added to a noun in the comparative, e.g. *rannemmas* ‘closer to the shore’ < *ranta* ‘shore’ + *-mpi* (stem form *-mpa-*) comparative ending + *-s* lative ending.<sup>1</sup> The Quenya dative case *-n*, as a short form of the allative case *-nna*, is a non-physical version of the allative, i.e. denotes something being for something. The *-s* case might similarly be, as a short form of locative case *-sse*, a non-physical version of the locative, i.e. denote something being close (in spirit) to something. Very speculatively, the gloss of *rannemmas* ‘closer to the shore’ might have suggested this idea to Tolkien, although its meaning is physical.

To me, there is a slight resemblance between the forms of early and later Q(u)enya ablative *-llo*<sup>2</sup> and Finnish ablative *-lta*. It might be coincidence, though. The early Quenya allative *-nta*<sup>3</sup> and later Quenya allative *-nna*<sup>4</sup> resemble a Finnish adverbial case called sublative, formed with *-nne*. It expresses a place where something goes to, like the Quenya ending expresses movement to, at or towards. It is only used in a small number of pronouns, eg. *sinne* ‘to that place’ and *minne* ‘where to’. The ending might derive from *\*-nta*, which is identical to the early Quenya ablative. The Quenya *-nna* is also similar to Finnish essive case *-na/-nä*. They are almost identical in form, and they are both known to signify temporal place location. Cf. Quenya *Elen síla lúmenna omentielvo!* ‘A star shines upon the hour of the meeting of our ways’<sup>5</sup> and the same in Telerin *Ēl síla lūmena vomentiengu*<sup>6</sup> which has an unfortified form of the ablative, identical to the Finnish essive.

Finnish uses *-i-* as a plural marker in case forms, e.g. *taloissa* ‘in the houses’ < *talo* ‘house’ + *-i-* plural marker + *-ssa* inessive case ending. So does also both early Quenya and later Quenya, e.g. *tára-kasisse* ‘on the high peaks’<sup>7</sup> and *elenillor* ‘from the stars’.<sup>8</sup> But this is used only when a connecting vowel is

<sup>1</sup> There are no nouns in the comparative independently, without some sort of locative ending added.

<sup>2</sup> It was, like the locative ending, changed from being an adverbial suffix to a case ending (EQG MS [→ The adverbial suffixes]; PD).

<sup>3</sup> An adverbial suffix (EQG MS [→ The adverbial suffixes]).

<sup>4</sup> A case ending (PD).

<sup>5</sup> QE A \*wo Quenya:1.

<sup>6</sup> QE Note 1.

<sup>7</sup> EQG TS [→ The adverbial suffixes or cases].

<sup>8</sup> MCE SV Other Versions:16.

needed between the stem and the case ending, unlike in Finnish where it is always used.

## The Adjective

In Finnish adjectives agree in case and number with their nouns. This was exactly the same in early Qenya.<sup>1</sup> The agreement in case was later lost, as we can see here: *ondolisse morne* ‘on the black rocks’.<sup>2</sup> *Ondoli* means ‘rocks’, *morne* is the plural of adj. *morna* ‘black’ and *-sse* is the locative ending. With case agreement, this should be *\*ondolisse mornalisse* or something similar. But from the example we can also notice that number agreement was retained in later Qenya.

There is an adjectival suffix *-va* in early Qenya<sup>3</sup> and a possessive-adjectival ending *-va* in later Qenya<sup>4</sup> which are identical to a Finnish adjectival suffix *-va/-vä*, seen e.g. in *valtava* ‘enormous’ < *valta* ‘power’. It is quite common as a former of adjectives, but not as common as the Qenya equivalent. But it is also used for the present active participle. This double use is similar to Qenya ending *-la*: it is seen in *caila* ‘lying in bed, bedridden’<sup>5</sup> < *KAY-* ‘lie down’<sup>6</sup> and also as a productive present participle ending, e.g. *falastala* ‘foaming’, participle of *falasta-* ‘to foam’.<sup>7</sup> Qenya adjectival ending *-ra*, which occurs e.g. in *tára* ‘lofty’ < *TĀ-*, *TA3-* ‘high, lofty; noble’,<sup>8</sup> is identical to Finnish adjectival ending *-ra*, occurring e.g. in *avara* ‘expansive’ < stem *ava-* ‘open’. Both seem to be only historically productive.

In Finnish there is a very common adjectival suffix *-ea/-eä*, eg. *kauhea* ‘horrid’, *lempeä* ‘gentle’. But it is only historically productive. This ending exists also in all forms of Qenya and looks like the most used adjectival ending synchronically. Some examples of adjectives where it is used are *ayrea* ‘sunlit, sunny’,<sup>9</sup> *nieninqea* ‘like a snowdrop’,<sup>10</sup> *almárea* ‘blessed’<sup>11</sup> and *ilaurea* ‘daily’.<sup>12</sup>

<sup>1</sup> EQG MS [→ Loose compounds].

<sup>2</sup> MCE SV Other Versions:17.

<sup>3</sup> EQG MS [→ The adverbial suffixes].

<sup>4</sup> PD.

<sup>5</sup> Etym + AC. *KAY-*. The full gloss reads ‘lying in bed, bedridden, sickness’, defining both an adjectival and a nominal use of *caila*.

<sup>6</sup> Etym. *KAY-*.

<sup>7</sup> MCE SV Other Versions:14 + comm. l.10.

<sup>8</sup> Etym. *TĀ-:1*.

<sup>9</sup> QL AWA.

<sup>10</sup> MCE SV:58-59.

<sup>11</sup> Etym. *GALA-*.

<sup>12</sup> Joy At.V-VI + Line 6, *ilyarea*.

In Quenya one can form adjectives from the locative case with this ending, e.g. *meneldea* ‘being in heaven’ < *menelde* ‘in heaven’.<sup>1</sup> Similarly in Finnish there is a very common adjectival ending *-llinen* which derives from the adessive case ending *-lla* + the adjectival ending *-inen*, e.g. in *maallinen* ‘earthly’ < *maa* ‘earth’.

## Phonology

First it should be said that the lack of the front vowels *ä*, *ö*, and *y*, which are characteristic in Finnish, and Latin-based accent, completely alien to Finnish, create a very different feel in both early and later Q(u)enya. In Finnish accent is always on the first syllable and the front vowels *ä*, *ö*, and *y* cannot occur in the same word with their back vowel equivalents *a*, *o* and *u* (this is called vowel harmony). Considering these facts one can understand why some Finns do not necessarily find the connection between Finnish and Quenya to be apparent.<sup>2</sup> Yet this very fact that Tolkien did not borrow these two easily noticeable aspects of the way Finnish sounds into Quenya is perhaps very telling of the methods he used to create his languages: he wanted his languages to be original but at the same time rooted in a reality so as to be archaic and rich. For, as we shall see, Tolkien was influenced or inspired by many other aspects of Finnish phonology when creating and modifying Quenya.

In early Quenya final consonant clusters are allowed and are relatively common, e.g. *fint* ‘a trick, notion’, *mirk* ‘a grin’, *petl* ‘hammer’, and *vandl* ‘staff’.<sup>3</sup> We can also see from *mirk* that consonants other than dental are allowed at the end of words. This is quite impossible in Finnish phonotactics. No multiple consonant clusters are permissible at the end of words; only vowels and *n*, *t*, *s*, *r* and *l*, which are dental consonants, are allowed. In later Quenya, this has been altered to be exactly as in Finnish: “... Quenya does not tolerate final consonants other than the dentals *t*, *n*, *l*, *r* after a vowel” (Rivers Introduction:8); *s* is apparently accidentally omitted.<sup>4</sup> It is strange that this central peculiarity of Finnish was at first missing from Quenya. Perhaps Tolkien later became more proficient in Finnish phonology, and thus able to Finnicize Quenya in a more subtle but clever way.

One of the most conspicuous aspects of Finnish phonology is the lack of initial consonant clusters. Historically and classically this has been basically or

<sup>1</sup> Joy At.IIb-V + Line 1, *menelzea na:1*.

<sup>2</sup> E.g. Valtonen 1999.

<sup>3</sup> QL FINI, MIRI, PETE, and VAHA-, respectively.

<sup>4</sup> Rivers, ed.note 7; cf. also L 347:4: “Q. permitted, indeed favoured, the ‘dentals’ *n*, *l*, *r*, *s*, *t* as final consonants: no other final consonants appear in the Q. lists.”

strictly an absolute rule, and still is in many dialects.<sup>1</sup> It might be an aspect of Finnish which Tolkien found novel and exciting, since it is generally absent in Indo-European languages. Indeed, initial consonant clusters do seem relatively rare in early Qenya, but strangely enough they are allowed; cf. “**q**: originally a simple consonant it is now a slightly rounded ‘k’ followed by a distinct ‘w’” (EQG MS [→ Alphabet of transcription]). Nevertheless, like final consonant clusters, also initial consonant clusters became disallowed in later Quenya: “Adunaic, like Avallonian [i.e. Quenya], does not tolerate more than a single basic consonant initially in any word . . .” (SD 3 (vi) Adunaic, Consonants:8). It is remarkable that the very name of Q(u)enya both explicates and confounds the Finnicization of Quenya: pronunciation-wise, it explicates the Finnicization by showing that consonant clusters were removed; grapheme-wise, it seems to show that consonant clusters were made allowed by having two letters, although this is just orthography.

**Kt** is a common consonant cluster in early Qenya, e.g. *ektar* ‘swordsmen’, *lokta* ‘sprout’, and *palukta* ‘table’,<sup>2</sup> but it is unacceptable in the phonology of both Finnish and later Quenya. Earlier **kt** developed into **ht** in both languages, e.g. a stem form of *kaksi* ‘two’ *kaht-* < \**kakte* in Finnish and *ehte* ‘spear’ < *EKTE*-<sup>3</sup> in Quenya.

There are some early Qenya words that contain two successive vowels that would normally be diphthongs, but are indicated as separate vowels by a double dot, e.g. *kaïkta* ‘strangle’<sup>4</sup> and *oïkta*.<sup>5</sup> This phenomenon does exist in Finnish where vowel sequences that would normally be diphthongs are not so because of a vanished voiced velar fricative, e.g. *koin* ‘I experienced’ < *koghin*. But these sorts of sequences can be pronounced as diphthongs. The early Qenya equivalent seems to be a stable formation descending from the earliest stages of the language, unlike in Finnish where the formation is relatively new, being less than 500 years old, and seems to be disappearing. It is interesting to note then that this formation is unattested in later Quenya.

Unrecorded Finnish did not allow long vowels in the last syllable. This is evidenced by the lack of words of such form in earlier layers of the vocabulary (both original and borrowed) and the existence of alternative, older forms with a short vowel for case endings and such that usually end with a long vowel. This rule appears to exist to some extent also in Spoken Quenya where “all long

<sup>1</sup> But due to Swedish influence (as consonant clusters at the beginning of words are allowed and common in Swedish) this rule has been laxly applied in south-western dialects and written language.

<sup>2</sup> QL EKE, LOHO, and PALA, respectively.

<sup>3</sup> Etym. EK-.

<sup>4</sup> QL ?KAÏA.

<sup>5</sup> Narq. l.4.



vowels were reduced to short vowels finally and before final cons. in words of two or more syllables” (PD [Comm.]:3). This phonotactic restriction is violated by the compound *palantír*,<sup>1</sup> in which the parts, *palan* ‘far’ and *tír* ‘seer’, seem to be treated as separate words prosodically, but this is an isolated case.

In all forms of Quenya voiced stops cannot occur freely, but only after approximants and nasals. Some have claimed that this is a huge difference compared to Finnish which classically has no voiced stops. *B* and *g* which occur only in loan words are distinguished from *p* and *k* only in usage influenced by Swedish or the written language. *D* occurs natively, but was actually pronounced as a fricative before Swedish influence. The phonotactic restriction on the voiced stops in Quenya has inspired a theory that voiced stops may not be independent consonants in the language. They do not even have their own *tengwar*, after all. The phonotactic restriction is actually quite similar to the Finnish one that double consonants may not occur after any other consonants but approximants and nasals, just like voiced stops in Quenya. Cf. Quenya *amba* ‘upwards’ vs. *ampa* ‘hook’<sup>2</sup> and Finnish *arki* ‘everyday life’ vs. *arkki* ‘a sheet of paper’.

There is no aspiration for unvoiced stops in Finnish. Neither in all likelihood in Quenya. It is true that Tolkien aspirated in his reading of “*Namárië*”, but this may be due to the difficulty of English speakers not to aspirate voiceless stops, which again must be weighed against the fact that Tolkien was an expert linguist.<sup>3</sup> Yet three things may be said in defence of the probability that there is no aspiration in Quenya. Firstly, Primitive Elvish differentiated between aspirated and non-aspirated stops and the unvoiced stops in Quenya descend from the non-aspirated stops.<sup>4</sup> Secondly, there were originally distinct letters for aspirated consonants in the general *Tengwa* system and the Quenya unvoiced stops are not written with those.<sup>5</sup> Thirdly, as Quenya has no independently occurring voiced stops, there is no need to starkly set apart unvoiced stops by adding aspiration.

In Old Finnish words the syllable *si* descends from original *ti*, e.g. *sinä* ‘you’ < \**tinä*. This phenomenon is regular also in Quenya, as mentioned in “Early Quenya Grammar”: *si* < \**tí*.<sup>6</sup> But it is not a rule in the Q(u)enya of “Quenya

<sup>1</sup> LR Index, Things, *palantír*.

<sup>2</sup> Etym. AM<sup>2</sup>- and GAP-, respectively.

<sup>3</sup> Although this does not guarantee perfect pronunciation.

<sup>4</sup> In “The Etymologies” bases beginning with T and TH are both under the same letter. Cf. also Fauskanger 2003, p.16.

<sup>5</sup> “The original Fëanorian system also possessed a grade with extended stems, both above and below the line [of writing]. These usually represented aspirated consonants (e.g. *t + h*, *p + h*, *k + h*)” (LR App.E II (i):8). Cf. also Fauskanger 2003, p.16.

<sup>6</sup> EQG MS [→ Pronouns. Personal].

Lexicon”<sup>1</sup> nor in that of “The Etymologies”,<sup>2</sup> even though there is a single example of this in “The Etymologies”: Q *maite*, pl. *maisi* < \**maziti* ‘handy, skilled’.<sup>3</sup> There is also another interesting feature in the evolution of Quenya and Finnish: while in Finnish final *-i* generally comes from original final *-e*, in Quenya final *-e* generally comes from original final *-i*.<sup>4</sup>

## The Verb

There is a rarely used formation in Finnish to express future time: a finite form of the verb *olla* ‘to be’ and the present participle of a verb, e.g. *olen tuleva* ‘I will come’. The present participle ending is *-va*. In early Quenya the future tense is marked with an ending *-va*, in e.g. *antáva* ‘will give’.<sup>5</sup> This persisted to later Quenya as *-uva*, in e.g. *kenuva* ‘shall see’.<sup>6</sup> The Quenya future form does seem to show a Finnish influence, as an identical ending is used both in early Quenya and in Finnish.

As in Finnish, *-ta* is among the most common verbal suffixes in all stages of Quenya. In both languages *-ta* is a general verbal suffix that mostly forms transitive verbs, e.g. F *luvata* ‘promise’ and Q *tulta-* ‘summon’, but also regularly intransitive verbs, e.g. F *kadota* ‘disappear’, Q *lanta-* ‘fall’. *-ta* is also an infinitive suffix in both Finnish and Quenya and can have objects in both languages.<sup>7</sup>

It is quite evidently true in Finnish and perhaps possible in Quenya that the 3rd person present tense formation was originally a verbal adjective or participle used as a predicate. The form of the 3rd person ending was *-vi* in archaic Finnish, and it evidently descends from adjectival ending *-va*. The Quenya construction of lengthening the stem vowel and adding *-a* is used to form the present tense, but is also known to create adjectives, e.g. *fána* ‘white’ < SPAN- ‘white’,<sup>8</sup> *láta* ‘open’ < LAT- ‘lie open’.<sup>9</sup> If the construction was in origin participial, its use as a finite form made it necessary that there should rather be a new form for the participle that could not be confused with the present tense. So other adjectival endings were added on top of the old, *-inen* in Finnish and *-la* in Quenya.<sup>10</sup> Thus the old present participle ending in Finnish is

<sup>1</sup> Cf. *tiqi-* ‘melt’ < TIQI (QL).

<sup>2</sup> Cf. *tilde* ‘point, horn’ < TIL- ‘point, horn’ (Etym.).

<sup>3</sup> Etym. MA3-.

<sup>4</sup> As in “\**pori*: Q *pore* flour, meal” (Etym. POR-).

<sup>5</sup> LRW 1 III (ii), note 12:4; cf. *anta-*, Etym. ANA<sup>1</sup>-.

<sup>6</sup> MCE SV Other Versions:13, 16.

<sup>7</sup> Óre, ed.note 11.

<sup>8</sup> Etym. SPAN-.

<sup>9</sup> Ós. [text]:3 and Etym. LAT-, respectively.

<sup>10</sup> Cf. *caila* ‘lying in bed, bedridden’ < KAY- ‘lie down’ (Etym. + AC; cf. \*\*\*).

-*vainen*/-*väinen*, as in *tulevainen* ‘coming’ and *tietäväinen* ‘knowing’, and Quenya has such present participles as *hácala* ‘yawning’<sup>1</sup> < \**hac*- ‘yawn’. But this is very speculative for the Quenya part.

## The Pronoun

In “Early Qenya Grammar” pronouns are prefixes.<sup>2</sup> They were changed to endings in later Quenya. In Finnish pronouns are endings. Like classic Finnish, Quenya uses independent pronouns only for emphasis.

The characteristic consonant of the 1st person sg. is *n* in both Finnish and all stages of Quenya. It is seen in the 1st person sg. pronominal ending *-n*<sup>3</sup> which is the same in both Finnish and Quenya. The Finnish 1st person sg. possessive ending *-ni* is identical to the Q(u)enya non-emphatic independent 1st person sg. pronoun *ni*.<sup>4</sup> *me* is the independent 1st person pl. pronoun in Finnish; likewise it is one among the several 1st person plural pronouns (with different and changing connotations) in all stages of Quenya.<sup>5</sup> The element *m* of the 1st person plural can also be seen in a 1st person plural ending *-mme* which exists both in Finnish and Quenya.<sup>6</sup>

Both Finnish and Quenya have *se* as a 3rd person pronoun, though in Finnish it is normally a demonstrative. In “The Etymologies”, Q *se* is in fact derived from a “demonstrative stem” *s-*. An ending *-s* of the same origin as *se* is also used for the 3rd person in Quenya, unlike in Finnish.

## Miscellaneous

Double dots are sometimes put on vowels in Quenya, as in Finnish, but their use is different: they do not denote the frontedness of the vowel but that the vowel is a separate syllable. This can cause confusion to Finnish readers of Quenya: should e.g. *Eä* be pronounced as [eä]?<sup>7</sup>

Both Finnish and Quenya have a nominal ending *-mo*, which is in both languages used as a personal noun former, e.g. F *julkimo* ‘celebrity’ < *julki-*

<sup>1</sup> MCE SV Other Versions:16.

<sup>2</sup> EQG MS [→ Pronouns. Personal].

<sup>3</sup> LR 6 V:87–88.

<sup>4</sup> EQG MS [→ Pronouns. Personal]; Óre §3 and ed.note 4:3.

<sup>5</sup> EQG MS [→ Pronouns. Personal]; LRW 1 III (i) II:27; Jy At. I–IV + Line 10, *me*.

<sup>6</sup> Cf. *vamme* ‘we won’t’ (QE A \*ABA Quenya:4), *firuvamme* ‘we will die’ (Joy AM III–IV + Line 7).

<sup>7</sup> Especially those who have heard of the Finnish influence on Quenya often assume that Quenya should be read aloud as if it were written Finnish. This can lead to such horrors as: *ve faníar maariat* . . . This sounds horrible because it strikes against Finnish vowel harmony and strangely has the length of the accented vowels right. The source of this all-too-real example shall be left unsaid.

‘public’ and Q *winyamo* ‘youngster’<sup>1</sup> < *winya* ‘new, fresh, young’,<sup>2</sup> though in Finnish it also has a much wider use. There are also similar endings *-sta* in Quenya and *-sto* in Finnish, both of which form collective nouns, e.g. Q *tengwesta* ‘a system or code of signs’ < *tengwe* ‘sign’<sup>3</sup> and F *sanasto* ‘word-list, vocabulary’ < *sana* ‘word’.

Finnish is a member of the Finno-Baltic group of the Finno-Ugrian language family. The languages in this group are very similar to each other, although not mutually understandable. But as a speaker of Finnish one feels that this barrier is almost surmountable, which is peculiar considering that they have been separate for from a millennium to two millennia. The languages Quenya, Telerin and Vanyarin also form a language group — it could perhaps be called the Calaquende group since the members of the group comprised all the Calaquendi. But unlike the Finno-Baltic languages, these Elvish languages can be considered to be dialects of each other, as they are mutually understandable. Quenya and Finnish naturally have a quite similar status within their respective language group: both can be considered to be the most conservative of them all (even within their respective language families). Telerin and Estonian are both spoken by sea-faring people and sound funny. Vanyarin and Karelian have been heavily influenced by respectively Valarin and Russian, the languages of their rulers. But this is a rather thin string of analogies. But this at least can be said: both the Finno-Baltic group and the Calaquende group are the most conservative groups within their respective language families, spoken by people who have travelled further from their original home than most of their relatives.

And lastly, perhaps the most important Finnicization in Quenya is the general change of the sound of the language from light and fairylike to firm and ancient. The imaginary speakers of the language were changed from Fairies to Elves. Finnish is a language of a rugged, ancient and melancholy people, after all. Fairies and other such non-sense is not befitting to a true Finn, and is better left for those pesky Swedes. To prove my point I shall read out loud an extract of the same poem in Finnish, early Quenya and later Quenya:

*Ken on näkevä valkean laivan  
viimeiseltä rannalta lähtevän,  
hämärät haamut  
laivan kylmässä rimassa olevat,  
valittavain lокkien kaltaiset?*<sup>4</sup>

<sup>1</sup> EHW I, ed.note 34.

<sup>2</sup> Etym.AC GWIN-.

<sup>3</sup> QE App.D:12.

<sup>4</sup> Translation of *Markirya* by myself.

*Man kiluva kirya ninqe  
oilima ailinello lúte  
níve qímari ringa ambar  
ve maiwin qaine?*<sup>1</sup>

*Man kenuva fáne kirya  
métima hrestallo kúra,  
i fairi néke  
ringa súmaryasse  
ve maiwi yaimië?*<sup>2</sup>

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<sup>1</sup> MCE SV:46.

<sup>2</sup> MCE SV Other Versions:13.