

Historical Phonology of Goldogrin

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Oct. 8th 2007

And thus said Littleheart the Gong-warden once upon a time: "Gnome-speech," said he, "is enough for me — did not that one Eärendel and Tuor and Bronweg my father (that mincingly ye miscall Voronwë) speak it and no other?"

The Book of Lost Tales 1, p.44

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Introduction

Tolkien's earliest linguistic creation includes two huge dictionaries of the main languages – the *Qenya Lexicon* (QL) and the *Gnomish Lexicon* (GL). The QL begins with a detailed treatment of its historical phonology – the sounds of the common ancestor Common Eldarin and their evolution towards Qenya. There is no grammar of Qenya given. On the other hand, the GL starts with a grammatical introduction where only a few remarks on phonology are made.

The aim of this article is therefore to give an overview of the sound changes in the evolution from Common Eldarin to Goldogrin. References to the GL will be given simply by the page number in brackets.

1 The vowels

There is an overview of the Goldogrin vowels and some developments in the chart *Gnome Vowels* (GV, PE15:13). However, as the editors already point out, not all the developments shown there actually match those of the *Lexicon*, so that this chart must have been written earlier. Some important notes are also given in the introductory grammar of the GL.

1.1 Long vowels

Page 14 gives \bar{a} , \bar{e} , \bar{o} , \bar{i} , \bar{u} , $>$ \bar{o} , \bar{i} , \bar{u} , **ai**, **au** and this can be verified in the *Lexicon* itself, here are some examples:

§ \bar{a} $>$ \hat{o} [GV: \hat{a} $>$ \hat{a}]

- ***dālin** $>$ **dōlin** 'a song' (29), compare **dala-** 'sing or ring'
- ***Rāsa** $>$ **Rôs** 'the Sea, the all-embracing, the surr[ound]ing' (65), compare Q. **Rāsa**
- ***ārā** $>$ **ôr** 'dry sand' (62), Q. **āra**

§ \bar{e} $>$ \hat{i} [GV: \hat{e} $>$ \hat{i}]

- ***kēmīr-** $>$ **Cīmir** 'name of *Ivor Belaurin*, Mother Earth' (26), compare Q. **Kēmi**
- ***tuilēre** $>$ **tuilir** 'springtime' (71), compare Q. **Tuilēre** 'the Spring' (QL:96)
- ***hēre** $>$ **hīr** 'care, anxiety — heed' (49), compare Q. **hēre** (e) 'lordship' (QL:40)

§ \bar{i} $>$ **ai** [GV: \hat{i} $>$ \hat{i}]

- ***kīlā** $>$ **cail** 'lip' (24), compare Q. **kīla**
- ***gīwā** $>$ **gaiw** 'pregnant' (37)
- ***gīlē** $>$ **gail** 'a star' (37), compare Q. **īle**

§ \bar{o} $>$ \hat{u} [GV: \hat{o} $>$ \hat{u}]

- **nornōr-** $>$ **Dronūrin** 'messenger of the Gods' (31)
- ***lōr-** $>$ **lūr** 'slumber' (55), compare Q. **lor-** 'slumber' (QL:56) and also **Lūrien** with Q. **Lōrien**
- ***gwōrī** $>$ **gūri** 'sweet' (43), compare Q. ***wōre** (i) 'sweet (to taste only)' (QL:104)

§ \bar{u} $>$ **au** [GV: \hat{u} $>$ \hat{u}]

- ***pūle** $>$ **Baul** 'body, trunk' (22), compare Q. **pūle**, **pulka**
- **su-** $>$ ***sūle** $>$ **saul** 'great wind' (67), compare Q. **sūlime** 'wind' (86)
- ***mūka** $>$ **maug** 'silent' (57), compare **mug-** 'keep silent, say nothing (about)'

This change is prevented whenever a labial follows:

- ***lūpe** $>$ **lub** 'fat, fat flesh' (55), compare Q. **lūpe**
- ***nū-** $>$ **nūmin** 'the west, sinking' (61), compare Q. **NUHU**, **NŪ** (QL:68)
- **ūm-** $>$ **ūmi** 'large' (75), compare Q. **ūmea** 'large', suffix **-ūme** (QL:97)
- **cūmi**, past tense of **cum-** 'lie (down)' (27)

All these developments can be also immediately comprehended by a look at the past tenses of verbs that are often formed by vowel-lengthening and addition of **-i**. They have already been discussed in [1].

According to the grammar long vowels originally did not change in monosyllabic words, but the changed forms were reintroduced *in most cases* by analogy from declensions (where an addition of syllables was made) (14). However, it is not easy to come up with clear examples. Monosyllabic words with unchanged long vowels could have had short vowels etymologically, lengthened only in recent times. Words where the long vowel has undergone change could have had a final vowel that has fallen away (as in the above examples).

Limiting oneself to words with a final vowel (clearly without older affixes) one can find unchanged forms:

- **drô** 'wheel track, rut' (31)
- **dâ** 'high (adj. and av.)' (29)
- **gwâ** 'wind' (43)
- **lâ** 'space, room, place' (52)

And some changed forms:

- ***mā** > **mô** '(s[ingular] irregular) hand', in declensions #**mab-**, as pl. **mabin** (55)
- **√foɣo** > ***fô-n** > **fûn** 'hoard' (36)
- ***glā** > **glô** 'sunrise, dawn, daybreak' (40) beside deleted **glâ** 'day, daytime' (39)
- **ŋguār** > **gwōr** > **gôr** '(aj.) each, all, c. sing., every' (41)
- ***ūr** > **Aur** 'f. Sun' (20), compare Q. **Ur** (**ūr-**) (QL:98)
- **uē** > **Gwī** 'name of the hall (of *Mandos*)' (45), compare Q. **Vê**; but also **Gwê** (45, deleted 18)
- **tē** > **tī** 'mark, line – track – path' (69)

The fact that *mar and môr probably conceal two roots and a confusion* (56) seems to reflect the idea that monosyllabic words remained unchanged. Otherwise **Môr** 'the actual Earth 1) the whole of the lands, opposed to the seas 2) the earth, opposed to hell or heaven' beside **Mar** 'Earth, ground, soil' could be explained by a lengthened form ***mār** without the need of a second root.

Compare also the glosses:

- **tūs-** 'tease wool, comb out' rather than ***taus-**; but past tense **tausi-**

1.2 Diphthongs or combinations of two vowels

GV mentions two developments of diphthongs – in accented and unaccented position. The unaccented changes are more closely treated in 1.4 and 1.5 below. Here are the developments which can be extracted from the GL proper compared to those from GV:

§ Several times we see **au** > **ô/o**, although **au** is otherwise usually retained [GV: **au** > **au**]

- **Solmoth** 'Lord of Winds' < older **Saulmoth** (67,68)
- ***faupā** > **fautha**, **fôtha** 'it snows' (35), compare Q. **fauta**
- ***faw-** > **faust**, **fost** 'smell, odour' (34), compare FAWA 'smell, tr.' (QL:37)
- ***pawa** > **pau** 'a beard' (63), Q. **poa**
- ***aw-** > **auth** '(1) sunshine, warmth (2) noontide', **augla** 'ray of sunlight, sunbeam', **aust** 'summer' etc.; compare Qenya root AWA- (QL:33), Q. **aure** 'sunlight, sunshine, gold light, warmth'
- etc.

In the first case **au** > **o** might be due to simplification in front of a cluster. Compare **ai** > **e** and see 1.3.

§ **iū** > **io**; once **iw** is retained [GV: **iu** > **iu**]

- **√giūi** > **giothra-** 'germinate, be conceived' (39)
- **gūiū** > **gwioth** 'youth' (42)
- **giūi** > **giol, giwol, giwl** '(1) fecund (2) conceiving, having conceived, just pregnant' (39)

§ **eu** > **io, iw** [GV: **eu** > **iu**]

- **n'reū** > † **drio, driw** 'hero, warrior' (30)

§ **ou** > **ô/o** [GV: **ou** > **ô**]

- **χou-rǎ** > **hôr** 'old, aged, ancient (only of things still existing)' (49)
- **loume** > **lôm** 'gloom, shade' (54)
- **n(u)ouñ** > **nôn** 'tomorrow, the next day on from one mentioned or in thought, the morrow' (61)
- **oua** > **ô** 'the sea' (61)
- **Oulē** > **Ôli** (62) [the Vala **Aule**]
- **sounǎ** > **sôn**⁽¹⁾ 'pure, clean' (68)
- **souþ-** > **soth** 'bath' (58)
- **ouχē** > **ocha** 'fleece' (62)

§ several times **ai** > **ê/e**, although **ai** remains unchanged most of the time [GV: **ai** > **ai**]

- **Bailmoth** > **Belmoth** (22) 'surname of *Gulma*' (22), compare Q. **Vailimo**
- **esc** 'sharp point, sharp edge' beside **aisc** < **aith-k** (31)
- ***faik-** > **fecthir** '† destroyer, slayer — bane' (34), compare Q. **faikar**
- **fêg, feg** 'bad, poor, wretched', compare Q. **faika**; the short vowel in **feg** is said to be introduced from words like **fectha**
- ***faik** > **fegrin** 'free' (QL:37), compare Q. **faika** 'free' < FAYA – GL gives **faith** 'liberty', **faidwen** 'freedom', **faina-** 'get free' etc. instead

Bailmoth > **Belmoth** might be simplification before a consonant cluster here as well. Compare **au** > **o** above and also see 1.3.

§ **oi, oī** > **ui** [GV: **oi** > **ui**]

- ***boinē** > **buin** 'a desire, wish' (24), compare Q. **voine**
- ***koi-p-** > **cuith** '(1) life, the vital principle, (2) a living body' (27), compare Q. **koivie**
- ***moikǎ** > **muig** 'soft, gentle' (58), compare Q. **moika**
- **īōīē** > ***gōi** > **gui**, past tense of **gôtha-** 'possess, have, hold' (42)
- **hōwi** > ***hōi** > **hui**, past tense of **haw-** 'to lie' (48)

§ **ei** > **e/ê** or **ai** [GV: **ei** > **ê**]

- **leika** > **leg, lēg** 'keen, sharp, piercing' (53)
- ***eīk-rin** > **egrin** '*wide, vast, broad', also ***eīkǎ** > **eg** (32, QL:29)

- **thai** < ***thē-īē**, past tense of **thē-** 'see'

§ **īe** > **e**, **īē** > **î** (perhaps simply by dropping **ī**?)

- **√nīeχe** > **necha** 'woe' (59)
- **nīēr** > **nīr**⁽¹⁾ 'grief, sorrow', **nīriol** 'sad, sorrowing' (60)
- **ninqe-nīēne** > **ninconin** 'snowdrop' (60)

§ **ao** > **o**

- **daormě-** > **dorm** 'summit' (30); this is probably a compound of **dâ** 'high (adj. and av.)' (29) and **orm** 'hill top, summit' (63)

1.3 Final vowels

Goldogrin words usually end either in a consonant or in the vowels **-a**, **-i**. Final **-u** is quite rare (for instance **durū** 'wood, a pole, beam or log' (31), **gurthu** 'death' (43), **gadu** 'joined, connected' (36)).

Final **-e** is apparently not usually allowed at all except in monosyllables like **le** (53), the archaic form of **li**; or **tê** 'mark, line — track — path' < **te'ze** (69). Final **-o** occurs also in monosyllables or in the combination **-io**.

GV tells us that the vowels *vanished all finally*; but in the Lexicon this seems to be true only for short ones. Final long vowels change as following:

- **-ā** > **-a**
- **-ī** > **-i**
- **-ū** > **-u**
- **-ō** > **-a**

A note in the grammar assists that *phonologically, -u, -i only refer to -ū, -ī* (14). However, evidence for **-ē** > **-i** can be found: Above all, there is the concrete example **Oulē** > **Ōli** (62). But this corresponds to Q. **Aule** (**i**) (QL:34) – the bracketed **i** indicates that it is declined **Auli-** and should thus derive from ***Auli** < ***Oulī**. In fact, the Goldogrin word was changed from **Ōla**. There is also **īōīē** > ***gōi** > **gui**, past tense of **gōtha-** 'possess, have, hold' (42) indicating that the past tense suffix **-i** derives from **-īē** (compare Q. past tense **-ie**, **-ye** < **īie** in PE14:56).

Looking for a solution we may consult GV: **æ** > **ê** and **ê** > **î** is distinguished there. And from the example **Ōrōmāe** > **Orma** (63) we might deduce that such a difference in quality between long open **āe** and long closed **ē** led to:

- **-āe** > **-a**
- **-ē** > **-i**

If so, the pair **æ/e** must have been developed at a time later than Primitive Eldarin, because it is not on the list of its vowels in QL:3. Furthermore it would be not the same conception Tolkien had when he wrote the grammar on page 14.

Examples:

- **gīwā** > **gaiw** 'pregnant' (37)
- **extā** > **aith** 'thorn, sword' (18)
- **Guorā** > **Gwâr** (41) [the city **Kôr**]
- **malkī** > **malc** '(aj.) rich — powerful' (56)
- **malkū** > **malc** '(n.) lord' (56)

- **negittē** > **nith** 'wax' (60)
- **daormē-** > **dorm** 'summit' (30)
- **eχtī?** > **aithi** '† sword' (18)
- however: **eđusmānī** > **Edhofon** (31)
- **oldō** > **ôla** 'a cliff, seaward precipice' (62), also **ol**; Q. **ollō**
- **ŋoldō** > **golda** 'gnome' (41)
- **Örōmāē** > **Orma** (63) [the Vala **Orome**]
- **ouχē** > **ocha** 'fleece' (62)
- **χilpē** > **hiltha** 'youth of either sex, more often masc.' (49)
- **Oulē** > **Ôli** (62) [the Vala **Aule**]

1.4 Unaccented variations

One important point we can learn from GV is that one has to distinguish accented and unaccented development (the latter is there given for diphthongs).

QL:4 tells us that in Primitive Eldarin *the accent was free and was in closest connection with etymology and morphology playing a considerable part in grammatical usages and in word formation.*

In plain text this could mean that in compound formation the accent remained on one of the respective parts.

From QL:3 we learn that *some slight assimilative alternations and some later dissimilative seem to regulate variance between o – u : e – i and occasionally e – a – o, in unaccented syllables especially in case of agglomeration of short syllables.*

The first two variations can be found among others in Goldogrin:

§ o | u

- **eđusmānī** > **Edhofon** (31)
- **silum(b)eril-** > **Silubrilt, Silobrilt** = Q. **Silmaril** (67)

§ e | i

- **√kail(i)k** > **caileg, cailig** 'glass' (25)
- **sigweth** 'lamentation, weeping', **sigwithiel** 'lamentation — weeping willow' (67)

More specifically we are told that **e** > **i** *before before accented original -i, after one consonant* (38). This is attested for (indicating stress with a grave accent):

- **ǰel-** > ***ǰel-ime** > **Gilim** 'winter' (38)
- **Tefildū** > **Tifil** 'Prince of Cats', Q. **Tevildo** (38)

Two other examples seem to follow the same pattern, or perhaps the more general e-i-variance:

- **ŋwedh-** > ***ŋwedhil(le)?** > **Gwithil** = Q. **Meril** *'flower' (46)
- ***(g)wer-** > ***gweril(le)?** > **gwiril** 'spindle' (46), cf. **GWERE** (QL:103)

§ wa, a | o

Tolkien states that unaccented **wa** (> ***wo**) > **o**, especially the prefix **gwa-** 'together, in one, etc.' (40) therefore often becomes **go-** (and sometimes weakens further to **g-**):

- **gwa-cil** > **gogil** 'mouth' (40) — the grave accent **ì** signifies the stress
- **gofel, gofil** 'exactly alike' beside **gwafel** (40,43)
- **gochest** 'brother and brother, brother and sister, etc.' beside **gwachest** (40,43)
- **gwalest** 'concourse, moot, folkmote', but **golesta-** 'gather (intr.)' (44)
- **cathor**, older form **cathwar** < ***kas-(g)war** 'helmet, i.e. head-wart' (25)
- **sarothod, sarothwad** 'a voyager, seafarer; or, more properly, a foreigner (come) from overseas' (67), compare **saros** 'surf, sea' and **gwada-** 'wander, roam, travel (far)' (43); the entries were changed from **sarothor**, older **sarothwar**
- ***nrq** > ***narkwa-lass** > **narcolas** 'The fall of the leaf, Autumn' (59), compare Q. **narqa** 'faded, shrivelled' (QL:68)
- **ɲwa-mat** > **gwamod**, *more correct form for gomod* '1) companionship, living together 2) a community, fellowship' (41,44)

There is no explanation given why **gwamod** is more correct than **gomod**, but we may assume that it is because **gwamod** is stressed on the first syllable and **wa** should properly remain unchanged. **Gomod** might be explained by analogical levelling, assimilation or a later stress shift – note that stress is explicitly marked in **gomód** (41).

See also 1.5 for **a, u** > **o** in the ultimate syllable.

§ ai | e

While the diphthong **ai** is unchanged most of the time, **ai** > **e/ê** is sometimes seen (1.2). According to GV **ai** gives **e/i** when unaccented and this could be the explanation for some examples:

- **√kail(i)k** > ***cailègrin** > **celegrin** beside archaic **cailegrin** 'glassy, like glass' (25)
- ***ail-winge** > **Ailwing** 'older spelling of *Elwing* = "lake foam"' (17)

§ au | o

Also according to GV **au** unaccented > **o/u**. This may be the explanation for the variation **au/o** in the ultimate syllable in some examples:

- **gersauth, gersoth** 'mine' (38)
- **miaug, miog** 'tom cat' (57)

§ ui | wi

According to GV unaccented **oi, iu** > **we/wi**. The variation **ui/wi** can be found in the ultimate syllable in several forms throughout the Lexicon:

- **felu-** 'seem', past tense ***felui** > **felwi** (34) and other past tenses **-u** > **-wi** [1]
- **porog** 'fowl (domestic)' (64) + **uil** 'hen' (64) > **porogwil** 'hen' (64)
- ***kuluina** > **culuin** 'golden' beside **culwin** (27)
- **culu** 'gold', possible nom. pl. **culwin**, gen. pl. **culwion**, dat. pl. **culwir**, dat. sg. **culwi** (14)
- **celu** 'rill, stream, runlet' pl. **celwin** (25)
- ***pridu-ir** > **pridwir** 'judge', compare **pridu-** 'decide' (64)
- **suil** 'daughter', as suffix ***-sui** > ***-swi** > **-thwi** (68)

§ ə

The schwa occurs in some examples:

- $\text{Īəbánnā} > \text{Ivon}$ ' = Q. *Yavanna*'; also $\text{Īəbannakote} > \text{Ivangod, Ivongod}$ 'a walnut'
- $\text{silum(b)əril-} > \text{Silubrilt, Silobrilt} = \text{Q. Silmaril}$ (67)

The indication of stress in Īəbánnā here suggests that ə vanishes in unstressed position with $\text{Īə-} > \text{i-}$ (compare $\text{*ĭi} > \text{i-}$, 2.1).

§ long/short vowels

Long vowels are presumably shortened in unstressed position. For instance, bā 'av. away, off, as excl. begone!' has the *unaccented vowel relengthened*. Also:

- $\text{ninqe-nĭēne} > \text{*ninconān} > \text{ninconin}$ 'snowdrop' (60)
- $\text{*tuilēre} > \text{*tuilīr} > \text{tuilir}$ 'springtime' (71), compare Q. **Tuilēre** 'the Spring' (QL:96)

1.5 Unaccented *a, u* in the ultimate closed syllable

In a context with declensions Tolkien states that *universal[ly] -an unaccented > on* (14). Later on we get to know that adjectives in **-a, -i, -u** change to **-on, -in, -on** with addition of pl. **-n** (15). Hence it appears to be a general rule (albeit with a couple of exceptions as it will be seen) that short **a, u** change $> \text{o}$ in the ultimate, closed (and unaccented) syllable:

- **mora** 'good' (sg.) $> \text{moron}$ 'good' (pl.) (15)
- **coma** 'disease', gen. **comon**, dat. **comor** or **comar** (13)
- **culu** 'gold', gen. **culon**, dat. **culor** (14)
- **urthu**, gen. **urthon**, **urthor** (14)

Note that there is no change in **comar**. Tolkien explains it:

Comar is direct from nom. + r. The rest [comon, comar] are generalized from -ā words. The only form true phonologically and still common that is not derived from the far commoner -ā words is the -oth plural of -o words as goldoth.

Hence, one could summarize it as following: In an open syllable the vowels change $\text{-ā, -ē, -ū} > \text{-a, -a, -u}$. In a closed syllable in unstressed position the development seems to go $\text{-āC} > \text{*ōC} > \text{-oC}$; $\text{-ēC} > \text{-īC} > \text{-iC}$; $\text{-ūC} > \text{*auC} > \text{-oC}$. The resulting variation of **-a(C)**, with **-oC** is then by analogy extended to **a** from ē as in **coma** $< \text{*kwāmē}$ (Q. **qāme**), genitive **comon**. **Comar** is formed by a different analogy – to the nominative singular form.

In the Lexicon itself we find that **a, u** mostly become **o** in the unstressed closed syllable. It is not always clear whether it is due to them having been long:

- **nathon** 'father', but **nathanwi** 'fatherhood' (59)
- $\text{sek'đana} > \text{Saidhon}$ 'noon' (66)
- $\text{*χelkar} > \text{helchor}$ 'antarctic cold, utter frost of the South' (48), compare Q. **Helkar**
- **aitha** $> \text{aithor} \dagger$ 'warrior, swordsman' (18) and other agentive nouns in **-or**, compare Q. **ektar** (**rd**) 'swordsman' (QL:35)
- **Magorn** = 'Q *Makar*, God of Wars', compare **Makar** (**n**) 'God of battle' (QL:58)
- **falos** 'sea-marge, surf, coast, line – margin, fringe, edge' (33) and other nouns **-os**, compare Q. **falas(s)** 'shore, beach' $< \text{FALA}$ (QL:37)
- $\text{*eđus} > \text{edhos}$ 'just without, close by' (31)
- $\text{*taruku} > \text{tarog}$ 'ox' (69), compare Q. **taruku-**
- $\text{ŋwa-mat} > \text{gwamod}$, *more correct form for gomod* '1) companionship, living together 2) a community, fellowship' (41,44)

- ***ma-plat** > **mablod** 'palm (of hand)' (55), compare **bladwen** 'a plain'
- ***garape** > **garob** 'cloak, outer garment' (37), compare Q. **karâpe**
- ***kot-iaĥ-** > **codiof** 'nutbearing' beside **codiavol** (26)
- ***lapatte** > **laboth** 'a hare' (52), compare Q. **lapatte**

Especially noted should be the agentive suffix **-or** corresponding to Q. **-ar**, the frequent noun ending **-os** corresponding to Q. **-as(se)**; another noun ending **-oth**, and the adjectival ending **-og**. When the stem vowel is **e** or **i**, endings like **-eth**, **-ith**; **-eg**, **-ig** are often found instead. See Appendix A on derivational suffixes. The participial/adjectival ending **-ol** probably also belongs here, since all verbs end in **-a** or rarely in **-u**.

Some exceptions or variations are encountered:

- **ganthan** '(large) waxen, grown big, grown up, adult' (37)
- **tulug, -og** 'steady, firm' (71)
- **tiqlath, -as** 'remorse' (70)
- **Tulcus (-os)** = 'Tulkas, an Ainu' (71)
- **curug** 'wizard', **curus** 'witch' (28)

Otherwise this change apparently does not happen in compounds where the second part is a recognized monosyllabic word, like **goldobar**, **goldomar** Gnomeland (41) with **bar** 'home, -ham' (22), **narcolas** 'The fall of the leaf, Autumn' (59) with **lass** 'a leaf' (52). **surfang** 'a long-beard' (68) with **fang** 'a long beard' (34), **udrug** 'intractable, fierce, untamed' (73) with **trug** 'easy to handle – convenient, tractable, docile' (71) and so on.

Some variation seems to be found with **-gar** 'place', however:

- **tan-** *'kindle' + **gar** 'place' > **tangar, -or** 'hearthgrate, fireplace' (69)
- **losc, losg** 'rye' + **gar** 'place' (?) > **Losgar, Losior** (54) [no translation]

2 The consonants

2.1 Initial combinations

Initial **b-**, **d-**, **g-** (**gw-**) sometimes correspond to Qenya unvoiced **p-**, **t-**, **k-** (**q-**):

- **Baul** 'body, trunk' (22) – Q. **pūle, pulka**
- **beg** 'chin' (22) – Q. **pê** 'mouth'
- **Belaurin** (22) – Q. **Pelūrien, Palūrien**
- **dâ** 'high (adj. and av.)', **dara** 'lofty' (29) – Q. **tā** '(1) adj. † high (2) av. high above, high up', **tāra** 'lofty' (QL:87)
- **dai**⁽¹⁾ 'the sky' (29) – Q. **Taime** 'the sky' (QL:88)
- **dal** 'cairn', **dalech, daleg** '(upright) stone', **daltha-** 'to erect, set up' (29), compare TALA 'support' (QL:88) > **talma** 'a weight, measure', **talán** 'burden' etc.
- **daĥa-** > **daira-, dairtha-** 'play' (29) – Q. **tyalie** < TYALA-
- **duil** 'swallow', **duil, duilir** 'Spring' (31) [deleted] – Q. **tuile** 'spring, lit. a budding' < TUYU (QL:96)
- **gala** 'light (n.), daylight' (37), **glâ** 'day, daytime [...]' etc. – Q. **kala** and other derivatives
- **Gân** 'young' (37) – Q. **kana**
- **goth** 'war, strife' (42) – Q. **kos-**

- **gr̥b-** > **gartha-** 'admire, have affection or respect for' (42) – Q. **karda**
- **gima-** 'hear' (38) – Q. **kim-** 'heed'
- **gob** 'hollow of hand', **gobos** 'haven' (40) – Q. **kop-**; **kôpa**, **kôpas**; KOPO- 'keep, guard?' (QL:47)
- **gum-** 'to lade', **gûm** 'a burden etc.' (43) – Q. **kumin** 'I pile up', **kúme**, **kumbe** 'a pile, heap, load, burden' < KUMU 'heap up' (QL:49)
- **gwiniel** 'lady', **gwiniol** 'feminine', **gwin** 'woman, female, either *Elda* or *Indi (Saska)*' (45) – Q. **qin** (**qim-**) 'woman, female' < QIMI (QL:77)
- **gwar-** 'watch, all senses' (46) – Q. **qāra** 'watch, ward', **qārele** 'watchfulness, anxiety' < QARA (QL:76)

Probably original **b-**, **d-**, **g-** were devoiced in Qenya or there were originally variants of roots with a voiced and unvoiced stop in existence. For instance, beside **dal**, **dalech**, **daleg** etc. Goldogrin also derives words with **t-**, as **tâl** 'foot' **taltha** 'foot (of things), base, pedestal, pediment', **taleg**, **taloth** 'a (foot)path' (68,69). In Qenya TALA yields a set of words having to do with 'foot' and another one connected with 'weight, burden', probably due to a blending of *TALA and *DALA.

Tolkien explains the correspondence of **gwin/qin** by a derivation $\sqrt{qiui} > g'w$, not **gu-** (45), the latter would have given 'w- in Qenya (as 'wendi 'maiden' < GWENE (QL:103)). Hence, Qenya devoices initial **g-** in this case. On the other hand G. **guor-** corresponds to Q. **kor-** (47) and G. **gwar-** to QARA without an explanation.

Note also that **b-** usually yields Qenya **v-**. Finally, GLS list **kalda** > **gâl**, **kāle** > **gaul**, where the initial consonant becomes voiced (or permanently lenited?) in Goldogrin.

§ **d̥l̥-/l̥-** > **g-**, but ***l̥i-** > **i-** or **gi-**; once **l̥ə-** > **i-**:

Hence, no initial **l̥** occurs in Goldogrin. Compare QL:15 for the variation **j/d̥y** (the latter probably being a voiced palatal stop) in the primitive language.

- $\sqrt{l̥ḁba} > gav-$ 'produce, yield, bear fruit' (38)
- **l̥er-** > **ger** 'ore, metal' (38), compare Q. **yěř(n)**, DYEĐE *'iron' (QL:105)
- $\sqrt{l̥el-} > Gilim$ 'winter' (38), compare Q. 'Yelin (**m-**) < DYELE *'cold' (QL:105)
- ***dyēr-** > **gîr** 'yesterday' (38), compare Q. 'yenyē(n) < DYĚ 'behind, back (before of time)' (QL:105)
- $\sqrt{dyulu} > †gulin$ 'patient, enduring, long suffering (lit. burdened)' (38)
- **ynt** > ***yint-** > **gintha-**, **intha-**⁽¹⁾ 'to join to (intr.), add, increase, add to [...]' (38,51), cf. Q. 'yanta- 'enlarge, increase, add to' < DŸNTŸ *'large' (QL:106)
- ***yilt-** > ***yilt-** > **ilt-** 'to yoke, join' (50), past tense **galti**, **ilti**, **iltathi**; compare Q. **yalta** 'yoke' < YLTĬ (QL:106)
- **l̥əbánnă** > **Ivon** = Q. *Yavanna*; also **l̥əbannakote** > **Ivangod**, **Ivongod** 'a walnut'

§ **s̥l̥-** > **ŷ(l̥)-** > **h-** merging with **χ-** > **h-**:

- **s̥lon** > **ŷon** > **ho(n)** 'grandson of (masc. of *si(n)-*)'
- **s̥lap-** > **χlap** > **habin** 'shoe', **habach** 'a big shoe, clog, sabot' (47), compare Q. **saipo** 'boot', **hyapa** 'shoe' < SAYAPA (QL:82)
- **χele-k** > **helc**, **heleg** 'ice' (48)
- **χili** > **hilwed**, **hilon** 'adolescent', **hilmir** 'heir (m. or f.)' (49)

Note that **l̥** may become syllabic, and then **s-** is retained. With a different contraction of the root SAYAP > *SAY'P rather than S'YAP no combination **s̥l̥** is created:

- ***s̥l̥(n)** > **si-**, **sin-** 'usually fem. = granddaughter of' (67)
- *SAY'P > **saib** 'boot' (66) [misread 'boat']

§ **gū-**, **ŋw-**, **u-** > **gw-**

- **uē-** > **Gwī** 'name of the hall (of *Mandos*)' (45)
- **gūet** > **gwed-**⁽¹⁾ 'wind, turn, bend' (46)
- **gūid** > **gwidh-** 'weave' (46)
- **ŋwedh-** > **gwethra-** 'bloom, flourish' (46)
- **uiri** > **gwir-** 'look, look at' (46)

It is apparently such a favoured combination that initial **ui-** becomes **gwi-** by analogy: **uivrin** > **gwivren** 'barren' (both forms in existence) (46,74).

§ **l-**, **r-** > **gl-**, **gr-** and **r-** > **dr-** is a root strengthener, only in nouns, adjs., and denom[inative] verbs (40)

- **gleg**, **lēg**, **leg** 'sharp' (39) or 'keen, sharp, pircing' (53); **gleg** is more common
- **-glin**, **-grin**, **-drin** 'suffix in names of languages' (39), compare **lin-** 'sound (intr.)' (54)

§ **nr-**, **mr-**, **vr-** > **dr-**, **br-**, **br-** and similarly **nl-**, **ml-**, **vl-** > **gl-**, **bl-**, **bl-** (symmetric except for no ****dl-**)

- **noronōr-** > **Dronūrin** 'messenger of the Gods' (Q. **Nornore**), also **drō** 'wheel, track, rut' (31) beside **norn** 'wheel' (61)
- ***noroka** > **drog** 'slave, thrall, servant' (31), compare Q. **norka** < **norokā**
- **mṛt** > **Bridwen** 'Fate personified' (24)
- ***vṛk** > **Briga** 'I fear, am afraid of', **brigol** 'afraid, fearful, timid' (24), cf. Q. **varka** 'fear, dread', **varkin** 'it bodes, impersonal. Also personal, I dread, I fear (of future things)' < **VRKR** (QL:102)
- **nḷd** > **glith** 'dale, hillslope' (40)
- ***m'les(s-)** > **Bless** 'kindness, good felling, grace' (23) lenited **i Mless** rather than ****i Vless**, also **Blethrin** 'gracious, kind'; compare Q. **meles** (ss), **melesse** 'love', **melitsa** 'beloved, favourite' etc. < **MELE** (QL:60)
- **vḷt** > **blid** 'free, rid' (23)

2.2 Sonorant + voiceless stop

The sonorants **r**, **l**, **n** may cause spirantization of the following unvoiced stops: **lp**, **lt**, **lc** > **lf**, **lth**, **lch** etc. In other cases, the respective combinations remain unchanged.

In final position the spirantization is often prevented or else the spirants are restopped just as original spirants, (for example **√lef-** > **lemp**⁽²⁾ 'a half' beside **lemfin**, **lemfa** 'halved, in half' (53) or **mort** (-**th**·) '1) warrior, champion, hero' (58)). A rarer possibility is lenition.

§ **l** with medial spirantization:

- **telthin**, archaic pl. of **telt** 'lid' (70)
- **alchor** 'shrine, face, temple' (18)
- **falchon** 'a great two-handed sword, twibill', **falchos** or **-or** 'cliffs' (33)
- **dolfa** 'a mole' (30), compare Q. **noIPA**

§ **l** without medial spirantization:

- ***malk-** > **malcos** 'lordship, power, a province or principality' (56)
- **ilt-** 'to yoke, join', past tense **galti**, **ilti**, **iltathi** (50)

- **salta** 'a game' (66)
- **tłp-** > **talpa-** 'prop up, buttress up', **talpon** 'a slender pillar' (69)
- **thancol** 'loathsome' (72)

§ l with final restopping:

- **elt** 'a change' (32)
- **alc** variant of **alchor**
- **falc** '(1)cleft, gash, (2) cleft, ravine, cliffs' (33)

§ l without final restopping:

- **calph** 'a bucket' (25)
- **salf** 'bowl, basin' (66), changed from **salp** << **salpa**

§ r with medial spirantization:

- **archos** 'savagery' (20)
- **artha-** 'alongside (of), of motion to, c. all.' (20)
- **gorthin** 'fane, temple' (42)
- **nerthi** '1) manhood, manliness 2) virtue', **nerthog** 'stout, vigorous, doughty'

§ r without medial spirantization:

- **carpa** 'av. = *criptha* ['together, in a bunch, bunched-up']' (25)
- **martos** 'portion of fate, lot', **martion** 'fated, doomed, fey' (56)
- **narcos** 'rot, decay', **narcolas** 'The fall of the leaf, Autumn' (59)
- **ortin**, pl. of **ort** 'mountain' (63)
- **orcin**, pl. of **orc** 'goblin' (63)

§ r with final restopping:

- **arc** '(1) fierce, harsh, ill tempered (2) awkward, difficult' (20)
- **art** 'beside, along side of' (20)
- **gort** 'idol' (41)
- **nerť** 'prowess, a feat, strength' (60)
- **narp** 'rotten, decayed, corrupt – overripe' (59)
- **carp** 'a bundle, bunch' (25)
- **mart** (1) – same as **martos** above, (2) – same as **martion** above

§ r without final restopping:

- **tarp**, **tarf** 'dry, stale' (69), changed from **tarp** << **tarb**
- **tereg**, **terch** 'a worm', pl. **terchin** (70)

§ n (m) with medial spirantization; sometimes **ngħ** for **nch**:

- **anthin**, pl. of **ant** 'cheek' (19), compare Q. **anta**
- **cwancha-** 'to ail', changed from **cwanca-** (28)
- ***fap-** > **famfa-** 'maul' (33), compare **fab-** 'handle, touch, feel'
- **catcha-**, **cancha** 'to laugh' (24), changed from **canca**; past tense **canghathi**
- **cucthol**, **cunghol** 'painstaking' (27), changed from **cuncol**
- **Simfi** (Solosimpi, pipers of the marge) connected with **siptha-** 'whistle' (67)
- **ninghonin**, probably variation of **ninconin** below (60)
- **tenthin**, pl. of **tent** 'toe' (70) beside **tentin**
- **gamphi**, past tense of ***gap-** > **gab-** 'bark, bay, of dogs' (36)

§ **n** without medial spirantization:

- **lunta** 'a ship' (55)
- **mad-** 'eat', past tense **manti** (56)
- **ninqe-n̄ēne** > **ninconin** 'snowdrop' (60)
- **nunta-** 'assent' (61)
- **panta-** 'set, put, place, arrange, settle' (63)
- **ponta-** 'turn round, turn back, retrace' (64)
- **fag-** 'cut', past tense **fanci** (33)
- **sempios** 'same as "criscolas", holly' (67)
- **sibra-**, **ḡsib-** 'weep, whimper', past tense **simpi** (67)
- **tanta** 'a dance' (69)
- **tent** 'toe', pl. **tentin** (70) beside **tenthin**
- **tinta-** 'dance', irregular pret. **tanti** (70)
- **limp**, **limpelis** 'the drink of the fairies' (Q. **limpe**), hesitantly changed to **limfa**, **limfelis**

§ **n** with final restopping:

- **cwanc** 'sickly, poorly, seedy' (28)
- **ant** 'cheek' (19)
- ***fap-** > **famp** 'handling, touching, feeling – stroking, caressing, "fuss" – fingering, appraising, assay' (33)

§ **n** without final restopping:

-not attested-

This is not an exhaustive list, just some representative examples – these combinations are very common. Some quantitative results can still be given: Final stops are much more common, final spirants appear only as **-rf**, **-rch**, **-lf** (**-lph**) and never in a combination with **n** (****-mf**, ****-nth**, ****-nch**).

Medially, the combinations without spirants are just about as common as those with spirants, but seem to appear more often in the second half of the Lexicon. Emendations, also in the first half, were carried out in both directions but mostly in favour of the spirants:

§ **falchos/-or** << **falcos/falcor** (33), **famfa** << **fampa** (33), **ganthi** << **ganti** (36). **gwanthi** << **gwanti** (46). **halcha-** << **halca-** (47). **helchor** << **helcor** (48), **Inthavros** << **Intavros** (51), **lenchos** << **lencos** (53)

§ **donti** << **donthi** (30)

This has also been done for verbs ending in **-ta**, as **faltha** << **falta** (33), **glantha-** < **glanta** (39). **gwintha-** << **gwinta-** (46), **hantha**, **hanthi** << **hanta-**, **hanti** (48). But we cannot be sure what was intended here, as there are evidently two different verb suffixes **-ta** and **-tha** (see Appendix A), so Tolkien maybe just switched one for another.

Perhaps he hesitated about this part of Goldogrin phonology and went through the Lexicon altering the forms but maybe changed his mind again and abandoned it. At least the two plurals **tenthin** and **tentin** show how two variants may coexist; and also the entry **gwinta-** 'see', past tense **gwanthi** (earlier **gwinta-**, p.t. **gwanti**). Of particular interest is the entry:

§ **bartha-** 'change, exchange, alter' {later **barta-**} (22)

The deleted note indicates that Tolkien at one point imagined a later medial restopping.

2.3 Sonorant + voiced stop or spirant

§ The usual change of **nd** is to **-nn-** medially, although unchanged **-nd-** is also found. In final position there is a variation between **-nd**, **-nn**, and **-n**. Similarly **-nd̄-** > **-nn-** is usual with the same variation finally:

medial:

- **sind(an)ai** > **sinnai** 'today' (68)
- **Angbann(in)** 'The Hells of Iron' (19), compare Q. **Angamandi**
- **Bannoth** '[...]' (2) the god who judged the dead elves and gnomes [...]' (21), compare Q. **Mandos**
- ***bend̄-** > **benna-** 'to wed' beside ***bed̄-** > **bedhin** 'wedded, married'
- **gūid̄** > **gwidh-** 'weave', past tense †**gwinni** < ***gwind̄-ŷē**
- **gūad̄** > **gwadh-** 'dwell', past tense **gwanni** < ***gwand̄i-ŷē**

but:

- **nendil**, **nennil** 'waterfay' (60)
- **nandin** 'pl. the country, as opposed to town', also **nandir** 'fay of the country', **nandor** 'farmer'
- **indos** 'house, hall', **indor** 'master (of house)' beside **innos**, **innor**

final:

- **lind** 'twine' (54)
- **gonn** 'great stone, rock' (41), changed from **gond**
- **grinn** 'ankle, wrist' (42), changed from **grind**, also **mabrin(d)** 'wrist' (55)
- **nand**, **nann** 'a field acre' (59)
- **pand** 'bark – book' (63)
- **talgrind**, **talgrin** 'ankle' (69)
- **ŋuarendā** > **gwarin(n)** 'family' (44)

There is no further assimilation whenever there is a compound:

- **gronduru** 'oakwood (mat.)' (42) < **grôn** 'oak, oaktree ad also oakwood' + **duru** 'wood, a pole, beam or log' (31)
- **gwindod** '1) elder tree 2) elderberry' (45), cf. **dod** 'berry' (30)
- **saiwen** 'summer, midsummer' + **ðana** 'day' > **Saiwendana** 'midsummer's-day' (66)

- **Gondolin** < **Gonn Dolin** 'Singing Stone' (41), cf. **dōlin** 'a song' (29), hence not *Gonnolin*

Especially the last comment suggests that **nd** usually remains only at a boundary of a compound and shifts to **nm** whenever it is a combination within one root. **Gonnolin** would be formed with **gonn** 'great stone, rock' (***gondo-** > ***gonno-**) and the suffix **-(g)lin** 'sound, voice, utterance'. But even so, this conception was not carried out consequently, as **nandin**, **nandir**, **nandor**, **indos** show.

§ Medial **-mb-** behaves just the opposite way of **-nd-**, it seems to be more often retained. A couple of entries have **-mb-** > **-mm-** that was externally changed from **-mb-**, perhaps an unfinished attempt of revision? In final position **-mb** > **-m**. There is no variation as in the case of **-nd**, on the contrary – the single consonant is reintroduced medially by analogy. Also **m̄b** > **mb**:

- **tumbol** 'valley-like, hollow, excavated' (72), **tum** 'valley'
- **tambin** 'of copper' (69), **tām** 'copper'
- **lam** 'tongue' (53), archaic plural **lambin** for **lamin**
- ***gwem̄be** > ***gwemb** > **gwem** 'worm' (45), compare Q. **'wembe** 'worm' < GWEVE; and from it: ***gwem̄bl.** > **gwembel**, **gweml**, **gwemli** 'weevil'
- **gama-**, **gamma-** '(1) to be profitable, bring in revenue (2) tr. to gain' (37) [changed from **gamba-**]
- ***ambasse** > **amos** 'byrne, hauberk, cuirass' (19), compare Q. **ambasse** (QL:30) [changed from **ambos**]
- ***ambo-** 'breast' + ***crint** 'red' > **ammogrint** 'red-breast, adj.' (19) [changed from **ambogrintha**]
- **Imelca**, **Imbelca**, **Imbelcon** 'Hell (house of Melko)' (51)

Note, however, that it is difficult – in fact practically impossible – to decide whether a root originally had a voiced spirant or a voiced stop, as both Qenya and Goldogrin turn them into spirants. For example, both ***gweđ-** and ***gwed-** would yield **gwedh-** in Goldogrin and **'wer-** in Qenya (perhaps **d** > **dh** is a Common Eldarin change). Qenya re-stops the spirants after sonorants: **nđ**, > **nd**, and **m̄b** > **mb** (QL:24) (beside **rđ**, **lđ**, **zđ** > **rd**, **ld**, **rd** and **r̄b**, **l̄b**, **z̄b** > **rb**, **lb**, **rb**) and Goldogrin probably does the same – it can certainly be analyzed this way. But it might also be that the original stop reappears.

§ Both **mb** and **nd** often become followed by **l**, **r**, **w**. The observed changes are **mbl**, **mbr**, **mbw** > **ml**, **br/mbr**, **bw** and **ndl**, **ndr**, **ndw** > **ngl**, **ndr/nr**, **ndw**:

- above variation **gwembel**, **gweml**, **gwemli**
- **silum(b)əril-** > **Silubrilt**, **Silobrilt** = Q. **Silmaril** (67)
- **gūm** 'a bruden' + **blaith** 'spirit' > ***gumblaith** > **gumlaith** 'weariness of spirit, depression, grief' (43)
- **numbros** 'an incline, slope' (61)
- ***find-l̄** > **fin̄gl**, **fin̄nil** 'a tress' (35)
- **in(d)ra** 'long (also used of time)' (51), **nochinra** 'long-acorned' (61)
- ***famb-wed** > **fabwed** 'corpulent' (34)
- **(g)lind-** *'voice, music' + **uil** (22) > **lindwil**, **glindwil** 'a swallow' (39,54)

§ Both medially and finally **ld** > **ll** > **l** usually with lengthening of the previous vowel. Since the lengthened vowel does not suffer any further change (so that **â** remains **â** etc.), it must be a development at least contemporary with the vowel shifts:

- **naldā** > **nalda** > **nāla**, archaic **nalla** 'yellow-lily' (59)
- ***alda** > **âl** 'wood (material)', **âlog** 'of wood, wooden' (19), compare Q. **alda**
- **oldō** > **ōla** 'a cliff, seaward precipice' (62)
- **gūild-** > **gwīl** 'quiet, peace, rest – cessation – also cessation, quiescence, leaving off' (45)

- **nold** > **nôl** 'head' (61)
- **tald-** > **tâl** 'foot (only of people or animals)' (68)

§ There is no vowel lengthening in:

- ***nld** > **nal** 'dale, vale', **nal** 'av. down, downwards', **naldron** 'lower down' (59), compare Q. **nal** (**nald-**) 'dale, dell', **nalle** 'dell' < NĻDL (QL:66)

§ Where **-ld-** occurs, it is from **-ld̥-** (or survives in the combination **-ldr-**):

- **ŋoldō** > **golda** 'gnome' (41)

§ **-rd̥-** > **-rth-** once:

- ***nrđ** > **narth** 'odour', **narthiel** 'fragrance', **narthol** 'fragrant, odorous' (59), compare Q. **nar** (**d**) 'an odour, fragrance', **narda-** 'smell sweetly', **nardile** 'fragrance' < NR̥RR < *NRĐR̥

But otherwise **-rdh-** is retained in **gardhin** 'pl. places' (37), **curdhu** 'sin, wickedness, evil' (28) and so on.

2.4 Miscellaneous changes

§ Internal lenition is the most basic development, unvoiced stops become voiced after a vowel **p** > **b**, **t** > **d**, **k** > **g**:

- ***hep-** > **heb-** 'root meaning encircle?', **heb-** 'bind, bind round' (48), compare the Qenya root HEPE 'bind' (QL:40), **hepin** 'I bind'
- **lūpe** > **lub** 'fat, fat flesh' (55)
- **√roto** > **rod** 'tube, stem' (65)
- ***taruku** > **tarog** 'ox' (69), compare Q. **taruku-**

§ **dl, d̥l** > **gl**:

- **heth·thed·lôn** > **hetheglon** 'daisy' (49)
- **edh** 'outside, on borders of, near, hard by, beside', before **l** in the form **eg** (31,32) so that ***edlā** > **Egla** 'a being from outside' is a cogante of Q. **Elda**
- **fiđ'lī** > **faigli** 'hair, long tresses (esp. used of women)' (33,35)
- **gwiđ** > ***gwiđ-l̥** > **gwingli** 'loom' (46), compare **gwidhon** 'woven', **gwidh-** 'weave'
- ***fiđ-l̥** > **fiŋgl**, **fiñnil** 'a tress' (35)

§ **tl-** > **cl-** initially, but **-tl-** > **-gl-** medially:

- **√tel-** > **climli** 'heaven, sky', **clummi**, **clum** 'mushroom' (26)
- **tet'l-asse** > **teglos** 'awning' (70), earlier **tet'li** > **tegli**, compare Q. **teltasse**
- **√roto** > ***rotli** > **rogli** 'little pipe, especially musical' (65) beside **rothli** < ***ross-lē**
- **vřt** + **la-**, **-li** > **brigla-** 'change, vary', **brigli** 'variation' (24)
- ***tāt-** + **-li** > **togli** 'a cap' (71), compare **tôd** 'hat', Q. **tâta**

§ Primitive Eldarin had **ty** (probably a palatal stop [c]) and **c** (probably a palatalized **k** [kʲ]) as a modification of **k** (QL:15), this leads to a variation **t-c** ([t]-[k]) in Goldogrin. There is another a [t]-[k] variation independent of this (called *euphonic dissimilative interchange* by Tolkien (QL:22)), e.g. Q. TELPE/TELEPE, G. **celeb** (QL:91) or **√kail(i)k** beside **tail(i)k** (25).

- ***snty**, **?*snk** > **sint** 'spark', **sinc** 'metal', **sincli** 'crystal', **sinta-** 'to sparkle', compare Q. **sinty-** 'sparkle', **sintl** 'crystal', **sint (ty)** 'a gleam, spark, glister, drop of dew, etc.' < **SNTŸYN** 'twinkle' (QL:85)
- ***tyab-**, **?*cab-** > **caf-** 'to taste, used of the thing', **cafwen** 'sense of taste, taste, judgement', compare Q. **tyasta-** 'test, try, pick, choose' < **TYAVA** (QL:49)

§ **p**, **đ** > **s** before **t**, **c**, **b**, **p**:

- **oth** 'ye [...]', **os** 'before *t, c, b, p*'
- ***tap-** > **tast**⁽²⁾ 'total, amount' beside **tathn** 'number', **tathna-** 'number, count, reckon' (69)
- ***pad-** > **past** 'skin' (63), compare **padhwen** 'bark', **path** 'peel, skin of fruit', pl. **padhin**
- **tud-** > **tusta-** 'inflamm, kindle, set light to, burn, tr.', **tusc** 'inflammable – touchy, irritable – explosive' (72)

§ geminated **tt**, **kk**, **pp** become single spirants **th** (**þ**), **ch** (**χ**), **f**:

- **ǰotta** > **gōtha** 'possess, have, hold' (42)
- ***qetta-** > **cweth** 'word' (28)
- ***akka** > **ach** 'too' (enclitic particle) (17), compare Q. **akka-**
- ***hakkā** > **hacha** 'the hams, buttocks' (47), compare Q. **hakka**
- ***lapp-** > **laf** 'loose-end, end of rope, hem of robe, etc.' (52), compare Q. **lappa**

§ voiced stop + **h** leads to voiceless spirants **d-h** > **th**, **b-h** > **f**, probably also ***g-h** > ***ch**:

- **bod-heb** > **botheb-** 'undo, untie, unloose' (23)
- **heb** 'prep. round about, around' + **h** 'gives in latest compounds, *hef-*', thus: **heb** + **helchor** 'antarctic cold, utter frost of the South' > **Hefelchor** 'the Antarctic regions' (48)

§ **hl** > **thl**, probably also ***hr** > ***thr**:

- ***h'lim** > **thlim** 'kind, species, sort', as a suffix **-thlim** = race, folk' (73), compare **hilm** 'posterity, one's descendants, progeny, offspring' (49)

2.5 Combinations with **s**

§ **sr**, **sl**, **sw** > **thr**, **thl**, **thw** medially; but initially **thw-** > **fw-** and sometimes **thl-** > **fl-**; but **thr-** > **fr-** is said to be dialectal:

- **glass** 'brilliance, clarity' – **glathrin** 'brilliant, lucent' (39)
- **ganos** 'youth' – **ganothrin** 'youthful' (37)
- **thas-** 'shave' – **thathri** 'shavings, sawdust' (72)
- ***ross-li** > **rothli** 'little pipe, especially musical' (65), beside **rogli** < ***rot-li** [alternatively diminutive ***rot-þli**]
- **m^bās!** > **bothli** 'oven' (23)

- ***tus-las(se)** > **tuthlos** 'a teazle', compare **tûs-** 'tease wool, comb out' (72)
- **rus-li** > **ruthli** 'oats, porridge', **rus-la** > **ruthla** 'oaten' (66), compare **rusg** 'oatcake'
- **flass** '(1) sea-marge, surf (2) foam (3) margin, ragged margin, fringe' – **flathwi, flathwing** 'scud, spray, spindrift' (35)
- **haus** 'bed' – **hauthwaid** 'consort, wife or husband' (48)
- **lôs** 'a flower' – **lothwing** 'foam, foamflower [...] ' (55)
- **us-** 'leave, depart' – **uthwen** 'way out, exit – escape' (75)
- **thripton**, dial. **fripton** 'stalk' (36,73)
- **thloss** 'properly = "breaker"' (73,35), also **floss** under influence of **flass** '(1) sea-marge, surf (2) foam (3) margin, ragged margin, fringe'
- ***płđ** > **thlind** 'fine, slender', **thlidhra** or commoner **fidhra** "'willowy", gracile' (73), compare Q. **silda, sildra** 'slender' < SLRL (PLDL) (QL:84)
- **suil** 'daughter', as prefix ***sui-** > ***swi-** > ***thwi-** > **fwi-** (68,36)
- ***swek-** > **fweg** 'broom', **fwegra-** 'sweep', **fwegli** 'brush' (36)

However, **sw** > **f** in:

- **miros'wor** > **mirofor** 'the drink of the Gods' (43,57)

The combination **-str-** is retained:

- **fostrin** 'odorous' < **fost, faust** 'odour' (36)
- **thastril** 'razor' < **thast** 'shaving (n.)' (72)
- **glastrin** 'marble (aj.)' < **glast** 'marble (n.)' (39)

The variation in **†hestril, †hethril** 'sister', **hestron, hethron** 'brother', **† hestri, hethri** 'consanguinity' (48-49) is probably due to a derivation from **heth**⁽¹⁾ 'brother or sister †' beside **hest** '(1) † but properly, consanguinity, the relationship of brother and sister, or brother and brother, etc. (2) a brother or sister' (< ***heth-t-**).

§ **sĥ** > **sf** or **thw**; but **sm, sf** > **f**:

- ***as-ĥalan** > **Athwalon** '*near the Valar' (20), 'dial[ectal]' **Asfalon**
- **eĥusmānī** > **Edhofon** (31)
- **smaika-** > **faig** 'cruel' (33), compare Q. **maika**
- **cas-fal(t), cas-falon-** > **cafol, cafalon** 'bald' (24,33), lit. '*head-naked, head-bare'

§ **ts** > **th** or **ss, ks** > **ch**; presumably also ***ps** > ***f**, but this does not seem to be attested:

- ***tetse** > **teth** 'bud' (70), compare Q. **tetse**
- ***rotse** > **ross** 'pipe, especially musical' (65), compare Q. **rotse** 'pipe (tube)' (QL:80)
- ***qetse** > **cwess** 'saying, proverb' (28)
- ***aksā** > **acha** 'waterfall' (17), compare Q. **aksa**
- ***ġakse** > **gach** 'a milch cow' (36), compare Q. **yakse** (deleted **gacha** 'cow', Q. **yaksi**)

§ sometimes: **ss** > **th**:

- ***Ossāē, *Ossæ** > **Otha, Oth** (18,61,63)

but:

- **glaros** 'glare, blaze, splendour', **glarossiōl** 'dazzling' (39)
- **gwass** 'rush, rushing, noise of rushing, splash', **gwassiōl** '(aj.) rushing, noisy, loud, rustling or splashing' (44)
- **manos** 'a spirit that has gone to the *Valar*, or to *Erumāni* (*Edhofon*)' (56), pl. **manossin**

The last examples show the common noun ending **-os** which seems to correspond to Q. **-as(se)**. But there is also a very similar ending **-oth**. So maybe there is in fact a variation **ss** > **-th** or **-s**; comparable with **ts** > **th/ss**.

2.6 Combinations with **χ, ʒ**, vocalization

§ The velar spirants **χ, ʒ** form a diphthong with the preceding vowel if followed by the dentals **s, t, p, ð** (with **t** > **p**). If the preceding vowel is **e**, the formed diphthong is **ai**. This points towards a development **eχC, eʒC** > ***ei** > **ai**, but note that **ei** > **ê/e** is otherwise attested (1.2).

- **Baʒ-** > **Bai** 'the Outer Seas' (21)
- **eχtǎ-** > **aith**⁽¹⁾ 'thorn, sword', compare Q. **ekte** 'sword' EKE, EHE (QL:35)
- **eχt·tap·** > **aithos** 'thorn-bush' (18)
- **eχte-** > **aithron** 'swordsman' (18)
- **eχtī?** > **aithi** '† sword' (18)
- **√foχo** > ***foχs-** > ***fois-** > **fuis** 'hoard' (36)
- **teʒt-** > **teht-** > **taith** 'a letter, mark, sign' (68)
- **leχ-sa** > **lais** 'green-sward, glade' (53)
- ***oχ-p-** > **uith** pl. of **och** 'egg' (74,62)
- **meχse** > **mais†** 'gore' (56)

Combinations like **kp, gb** also change > **χp, ʒp** merging with original **χ, ʒ**. Since **cth** is a permitted (and in fact favoured) cluster, it remains medially in polysyllabic words. Some analogical levelling can be found here:

- **ektl** > **aithl** 'a spring' (18), from here **aithla-** 'to spring from, bubble up, etc.' while original ***ekt-** yields **ectheluin** 'fount, fountain', **ectha-** '† to spout, jet' (31), compare Q. **ektele**
- ***ek-pā** > **ectha** 'sword', **ecthadra-** 'slay, put to the sword', **ecthor** 'warrior, swordsman' (31); the abovementioned alternatives are rather derived from the variant ***eχ-** (in Qenya EKE, EHE)
- **nak-p-** > **naith** 'a tooth', archaic plural **nacthin**, ordinary (analogical) plural **naithin** (59), also compare **nactha-** 'bite'
- ***gweg-p-** > ***gweʒp** > **gwaith**, plural of **gweg** 'man, male of *Elda* or *Indi* (*Saska*)' (44)
- **sek·ðana** > ***seχðan** > **Saidhon** 'noon' (66)
- **sok-p-** > ***soχp** > ***soith** > **suith** 'a drink, a draught' (68), compare **sog-** 'drink'

We may also assume that the change is likewise carried out medially when further consonants follow (***VkpC** > **VipC**), i.e. to prevent three-consonant clusters:

- ***pac-** > **pactha-** 'utter, speak, talk', but **paithri** 'a speech, speech, talk', **paithron** 'orator', **paithwen** 'oratory' rather than ****pacthri**, ****pacthron**, ****pacthwen**

With the consonant **r** the development is **χr** > **thr** instead:

- **leχ-rā** > **lethrin** 'slippery, peril[o]us' (53) [read: ***leχ-rin?**]

Also apparently ***ʒl** > **chl**:

- **ot-glāta** > **?*oʒlad** > **ochlad** 'week', lit. ***'seven-day'** (62), changed from **oglad** [The preservation of **a** instead of **ā** > **ō** is surprising.]

Whenever **χ**, **ʒ** happen to stand in final position, the two possible results are the formation of a diphthong once again, or contraction with lengthening of the preceding vowel. Perhaps it depends on the affix or the vowel itself – the data set is too small to tell:

- **te´ʒe** > **tê** 'mark, line – track – path' (69) rather than ***tai**
- **√foχo** > **fûn** 'hoard' (36) rather than ***fuin**
- **√fuʒu** > **fui⁽¹⁾** 'night' (36) rather than ***fû**

If **χ**, **ʒ** appear between two vowels the formation of a diphthong is also possible:

- ***ηua-get-** > **ηuaʒet-** > **gwaid** '1) kinsman, relations 2) companion' (43)

In other examples **ʒ** seems to be lost:

- **nēgu** > ***nēʒu** > ***niū** > **nio** 'a bee' (60)
- **nēgittē** > ***nēʒip** > ***ni-īp** > **nith** 'wax' (60)

§ Medially **sg** > ***sg/*sʒ** > **sg/si** seems to occur, which is probably the same for consonants other than **s**:

- **losc**, **log** 'rye' + **gar** 'place' (?) > **Losgar**, **Losior** (54) [no translation with note *'-sʒ- to -si- or sg?'*]
- ***nos-get-** > **nosied** 'kinsman' (61,38) [changed from **nosged**]

§ however **nχ** > **nth**:

- **glon-χend** > **glonthen** 'eye of the day' (40)

2.7 Combinations with *w*, vocalization of *f*, *v*

§ In medial and final position **q** changes > **p** and is then treated according to the environment (lenition > **b** or spirantization > **f**):

- ***laiq-** > ***laip-** > **laib** 'green' (52), compare Q. **laiqa** 'green' (QL:52)
- **nṛq** > **drib-** 'rot, decay, wear out', **dribin** 'worn out' (30)
- ***liq-** > **glib** 'n. drop of water, aj. liquid' (39), compare Q. **linqe** 'water', **liqin(a)** 'wet' < LIQI (QL:54), but also **lipte** 'a tiny drop' < LIPI
- ***niq-** > **nib** 'snowflake' (60), cf. Q. **niqis** 'snow' < NIQI (QL:66)
- ***ninq-** > **nimp** 'pallid' (60), cf. Q. **ninqe** 'white'
- **tiq-** > **tibli** 'drizzle, sleet', compare Q. **tiq-**; **tiqi-** 'melt (intr.)' < TIQI (QL:92)

- ***usq-** > ***usp-** > **usb, usc, usg** 'fog, mist' (75), compare Q. **usqe**
- ***arq-** > **arp, arf** 'barren, dry, desert' (20) with possible spirantization after **r**, compare Q. **arqa** [deleted G. **arg**]
- **tṛqǎ** > **tarp, tarf** 'dry, stale' (69) [changed from **tarb** 'dry (esp. of foods), stale, of bread']
- ***narqa** > **narp** 'rotten, decayed, corrupt – overripe' (59), compare **narcos** 'rot, decay', **narcolas** 'The fall of the leaf, Autumn'
- ***uqa** > **ub**⁽¹⁾ 'wet, moist, damp', **ubri** 'rainfall, rain', **ubra-** 'rain' (74); the variant **uch** 'rain' is perhaps < ***ukku** < ***uqqu**; compare Q. **ūqa** 'wet', **ukku** 'rainbow' < UQU 'wet' (QL:98)
- ***naqas-** > **nabos (oth)** 'seizure' (59), also ***naq-þa-** > **naptha-** 'seize' beside **nab-** 'take, lay hold of'; compare Q. **naqa-** 'steal' < NAQA (QL:64)

Because of unaccented ***kwa** > ***kwo** > ***ko** this change is apparently prevented, for instance in **laigos** 'verdure, greenness' (Q. **laiqasse**) with lenition **k** > **g** instead; or in **narcolas** < ***narkwa-lass**. In final position only **-kw** > **-c** is occasionally found – see the variations **usc, usg** above.

Note that unlike later Noldorin and Sindarin, **q** > **p** is a medial and final development only, **cw-** and **gw-** being retained initially. There are also some examples with **-q-** > **-gw-**:

- ***niq-ep** > **nigweth** 'a storm, properly of snow, but that sense has evaporated' (60) beside **nib** 'a snowflake'
- ***siq-ep** > **sigweth** 'lamentation, weeping' (67), also **sigwithiel** 'lamentation – weeping willow' beside **sibra-**, **†sib-** 'weep, whimper'

Perhaps these are formed with **-weth** rather than **-eth** (see Appendix A), so that **q+w** (labialized **k** [k^w] + glide) > **gw**.

A development symmetrical to this is **chw** > **f/fw**, although the velar spirant may also become **ɰ** according to 2.6:

- **alchwa** > **alfa** 'swan' (18), compare Q. **alqe**
- ***saχ** > **sachwen, saiwen** 'summer, midsummer' older form **safwen**; also ***saχwa** > **†saf** 'hot'

§ final **-nw** > **-m** and **-lw** > **-lb**; **-tw** > **-du**

- ***ninwa** > **nim** 'pale blue, blue green' (60), compare Q. **ninwa** 'blue' (QL:66)
- **enwa** > **em** '(aj.) named, called by name' (32)
- ***fen-w-** > **fem** 'venom (of snakes), poison in general' (34), cf. **fenog, fenwed** 'venomous'
- ***fin-w-** > **fim** '1) clever 2) right hand', compare **finweg** 'craftsman, man of skill' (35)
- ***gwan-w-** > **gwam** 'a gust of wind' (43), compare **Gwanweg**, surname of the Vala **Man**, Q. **Manwe**
- ***gwin-w-** > **gwim** 'a spark – wink', **gwimla** 'wink, twinkle' (45), compare **gwinc** 'spark, flash', but note also Q. **GWINI, GWIMI** (QL:104)
- **inwi, inweg, inwin, im** 'a fairy, one of the first tribe of the elves [...]' (51), also the name **Inweg** beside **Im** (the latter struck through)
- ***tran-w-** > **tram** 'bridge' (71), compare **trôn** '1) a cross 2) a crossing'
- ***thin-w-** > **thim** 'milk, after separation' (72), compare **thin-** or **thintha-** 'skim'
- ***dinwa** > **dim** 'aj. former, past, over', compare **dīn** 'once (upon a time), long ago, formerly'
- ***pin-w-** > **pim** 'bead, any small round thing, seed' (64), compare **pinig** 'tiny, little'
- **calw** 'green shoot, sapling, sprout (*lw* pronounced *lb* finally)' (25), the transcription was originally **calb**

- **gwiwb, gwilw** 'quiet, peaceful' (45)
- *** \tilde{a} tawā** > **gadu** 'joined, connected' (36)

Presumably final **-w** always becomes **-p** with further change, unless it follows a vowel as in **gwiw** 'young' (42), thus: **-nw** > ***-np** > ***-nb** > ***-mb** > **m**. Further evidence for this is for example the adjective **fembrin** from **fem**, restoring original **mb** (it was changed to **fenwed**).

Note also **gaiw** 'pregnant' < **giwā**, changed from **gaib** (37). According to this **erw** 'only (av.)' (33), **garw** 'sown-field, aj. tilled' (38), **glarw** 'bright' (39) would be also pronounced ***erb**, ***garb**, ***glarb**.

Note moreover that **-nw-** is preserved in medial position, as for instance in **tinwin** 'a small star' (70).

Comparing with **gadu** it seems that **-w** > **-p** did not appear after **d**, so that **-w** > **-u** is found instead. But compare deleted **taru** 'horned', cogante of Q. **tarwa** (69). Also note that **celu** 'rill, stream, runlet' pl. **celwin** (25) is rather < ***kelū** rather than ***kelwa**, since the Qenya cognate is also **kelu** 'stream' (QL:46).

Finally it should be pointed out that there is already some variation **n-m** and **q-p** in the primitive language, as the Qenya roots GWINI/GWIMI or LIQI/LIPI show. *In later development of all dialects q (1) and p (5) have been much interchanged* (QL:15).

§ A common pattern is the vocalization **apC, abC, ab̄C, awC, afC** > **auC**. So always in monosyllables; otherwise a preservation is possible when a permitted cluster is already formed, as **-vr-**, **-fr-**, **-pth-**. We may assume a spirantization **abC, apC** > **ab̄C, afC** and a subsequent merging with original **abC, afC**. The close symmetry to the vocalization **χ, ʒ** > **ɹ** described in 2.6 is apparent.

- ***cab̄-pa-** > **cautha-** 'taste, used to the thing' (24), compare Q. **tyav-** < TYAVA 'to savour, taste' (QL:49)
- **mab̄** 'something nice' > ***mab̄-se** > **maus** '(n.) 1) pleasure 2) pleasant taste, etc. (aj.) pleasant' (57), compare **mavra** 'eager after', **mavri** 'appetite'
- **√ \tilde{a} aba** > *** \tilde{a} ab-st-** > **gaust** 'corn, crop (espec. of cerea)' (38), compare **gav-** 'produce, yield, bear fruit', **gavos** 'the yield, the crop, produce'
- ***kab-** > **kava-** > **caug** 'humped, bulging, bent', **caum** 'knob' (25), compare **cavra-** 'stoop, bend, bow, cower'
- ***daf-p** > **dauth** 'skin, hide', **dautha-** 'strip', **dautha** 'naked, stripped' (29), compare **dafros** 'bark, skin, peel', **daf-** 'strip, flay, peel skin'
- ***naf-pa-** > **nautha-** 'hint at, give a hint to, c. dative or acc[usative]' (59), compare **nafa** 'suspicion, inkling', **nafra-** 'nose about in others' business'
- ***tawr-** > **taur**⁽¹⁾ 'a dense wood or forest', compare **tavros** 'forest, wooded land' (69)
- ***sap-p-** > ***safp** > **sauth** 'a hole, tunnel' (67), compare **saptha-** 'to dig, to bite into'
- ***drap-p** > **drauth** 'weary, toilworn, tired' (30), compare **drab-** 'tr. to labour, work'

Note that the verb **drautha-** 'to weary, tire out' *is formed directly* < **drauth-**, i.e. it is an analogical formation. The historical form would have been ***draptha-** with retained medial **-pp-**.

It should also be pointed out that Tolkien gives primitive elements with lenition already carried out. It can be often seen by comparison, so **sab-** (67) must be from ***sap-** because of Q. SAPA 'dig, excavate' (QL:82). However, both Qenya and Goldogrin spirantize **b** > **v**, so that a distinguishing is difficult in such a case.

Note that **-wr-** > **-vr-** in **tavros** and also in so **ur-** > **sovri** 'cleansing' (68), but **-wr-** > **-br-** is found in:

- ***gīwra-** > **gaibra-** 'to impregnate, etc.' (37), compare **gaiw** 'pregnant'

§ Between vowels otherwise **-w-** > **-v-**, **-f** when final:

- **duiwe** > **duif** (**v-**) 'stream' (31)
- ***awas** > ***awos** > **avos** 'fortune, wealth, prosperity' (20) beside **Ausir**, compare deleted Q. **Avas** (**st**) 'wealth' < AWA (QL:33)

An exception is:

- **giui** > **giol**, **giwol**, **giwl** '(1) fecund (2) conceiving, having conceived, just pregnant' (39)

§ **wo** > **o**:

- ***qāmē** > ***kwōma** > **cōma** 'disease, illness' (26,13)

2.8 Final devoicing, dissimilation

§ The sound **dh** is devoiced to **th** whenever it comes to stand finally:

- **hōth** (-**dh**-) 'expectation, hope' (49)
- **ōth** 'hole, opening', pl. **ōdhin** (63)
- **path** 'peel, skin of fruit, fine bark (pape)', pl. **padhin**, also **padhwen** 'bark' (63)
- †**gath**⁽²⁾ (**gadh**-) 'gloom, blight' (37)
- etc.

Final devoicing is a common phenomenon in languages, but not always reflected in the transcription. Since it is reflected in Goldogrin, we can assume that other final voiced consonants, as **-g** or **-b** have to be pronounced as such.

A bit difficult is final **-f**. For, instance one finds **duif** (**v**-) 'stream' (31), **gwef** 'louse', pl. **gwevin** (45), **gōf** 'fruit, esp. of trees', pl. **gōvin** (40) and so on. It could be devoiced, but already at that time Tolkien experimented with Welsh orthography, for instance in the transcription **Tynufiel** = **Tinúviel** (LT2:41), where **f** represents voiced [v]. And in fact, we find both **Ifon** (18) and **Ivon** (52) as names corresponding to Q. **Yavanna** where the historical sound is **ḃ** (bilabial [v]). Also, [f] is once transcribed by the digraph **ph**, in **calph** 'a bucket' (25). So it seems likely that **f** actually represents [v], at least under certain circumstances.

§ A dissimilation **th** > **s** or **th** > **f** is sometimes found when an adjacent syllable contains **th**. In the attested examples the changed sound is initial or final:

- **siptha**- 'whistle' < **thiptha**? (67), compare **thibin** 'a flute' (73)
- **odinsath** '17' > **odinthath** > **odinthas**, **-thos** (13)
- **thas** = **thath** 'thy' (13)
- **thuith**, **thuif** 'resinous juice – any adhesive substance' (73)

3 Development of syllabic consonants

There is a multitude of monosyllabic bases with the structure **C** + syllabic **r/!/ŋ** + **C**. These **r/!/ŋ** become non-syllabic and may form a cluster with either of the surrounding consonants. The main observed results are **ClīC/CrīC** and **CalC/CarC**.

Where an initial cluster **Cl-**/**Cr-** is impossible, the pattern is always **Calc/CarC** or **CilC** (**CirC** is not attested). This is especially true for **ŋ** – no initial clusters of the shape **Cn-** exist in Goldogrin, so the only results are **CinC**, **CanC**.

The combination **CwŕC** may also result in **CurC**, with a rounded vowel under influence of **w**.

§ **-li-**, **-ri-**

- ***fl.k** > **flig-** 'hew' (35), compare Q. **falqa** 'cleft, cliff, pass in mountains, ravine' < FLKL (QL:38)
- **n!đ** > **glith** 'dale, hillslope' (40)
- ***s!p** > **thlib-** 'sup, lap up, suck' (73), compare Q. **sulp-** 'lick, sup, lick up, sup up', **sulpa** 'soup' < SLPL (QL:84)

- *słt > **thlid-** 'to sort out, sift, sieve, discriminate', **thlid** 'a sieve' (73), compare Q. **silt-** 'sort out, sift, winnow', **silta** 'sieve' < SŁTL (QL:84)
- tlp- > **clib-** 'uphold, support [...]' (26)
- *plđ > **thlind** 'fine, slender', **thlidhra** or commoner **flidhra** "'willowy", gracile' (73), compare Q. **silda**, **sildra** 'slender' < SLŘL (PLĐL) (QL:84)
- *qlđ > **cwıl** 'quiet, peaceful, gentle' (28), compare Q. **qilda** 'quiet, hushed, still' < QLŘL < *QLĐL (QL:78)
- **qlt** > **clidhron** 'quiet, rest, hush' (23), compare Q. **qilde** (QL:78) [struck out]
- **vłt** > **blid** 'free, rid' (23), only in -((a)v)lid 'less', compare Q. **-vilte**, **-valta** 'less' < VLTL (QL:102)
- *brđ > **Brithla** 'pearl' (24), cf. Q. **mard-** 'grind, pulverise', **marma** 'sand', **marma** 'beach' < MRŘR < *MRĐR (QL:63); **marilla** 'pearl' from parallel MARA (QL:59)
- *krn > **crintha** 'rosy, pink' (27), compare Q. **karne** 'red' < KRN (QL:48)
- *krp > **crib-** 'gather, pluck' (27)
- **mrt** > **Bridwen** 'Fate personified' (24)
- **nrp** > **drith** 'smell, savour, flavour, suggestion, inkling' (30)
- **nrq** > **drib-** 'rot, decay, wear out' (30)
- *vrk > **Briga** 'I fear, am afraid of', **brigol** 'afraid, fearful, timid' (24), cf. Q. **varka** 'fear, dread', **varkin** 'it bodes, impersonal. Also personal, I dread, I fear (of future things)' < VRKR (QL:102)
- **vrt** > **Bridol** 'changing, varying, variable', **brigla-** 'change, vary', **brigli** 'variation' (24)

§ -il-, -in-

- *kłt > **cilt** 'a jerk', **ciltha-** 'tug, jerk (out)' (26), compare Q. **kilt** 'a tuck', **kiltin** 'I jerk, tuck' < KLTL (sic) (QL:47)
- *yłt- > *yilt- > **ilt-** 'to yoke, join' (50), compare Q. **yalta** 'yoke' < YLTL (QL:106)
- **fnt** > **fintha-** '(1) to twist (2) deceive, cheat, take in' (35)
- *sn̄ty, ?*sn̄k > **sint** 'spark', **sinc** 'metal', **sincli** 'crystal', **sinta-** 'to sparkle', compare Q. **sinty-** 'sparkle', **sintl** 'crystal', **sint (ty)** 'a gleam, spark, glister, drop of dew, etc.' < SNTŶN 'twinkle' (QL:85)
- **ynt** > **gintha-**, **intha-**⁽¹⁾ 'to join to (intr.), add, increase, add to [...]' (51)

§ -al-, -ar-, -an-

- *cłp > **calph** 'a bucket' (25), compare Q. **kalpa** 'bucket, vessel' < KLPL (QL:47)
- *nłd > **nal** 'dale, vale', **nal** 'av. down, downwards', **naldron** 'lower down' (59), compare Q. **nal (nald-)** 'dale, dell', **nalle** 'dell' < NŁDL (QL:66)
- *mlk > **malkĩ-** > **malc** '(aj.) rich – powerful', **malkũ-** > **malc** '(n.) lord' (56), compare Q. **malke (i)** 'rich', **malko (ũ)** 'Lord, Sire' < MLKL (QL:62)
- *plty > **palta-** 'beat' (63), compare Q. **pilty-** 'strike, esp. with flat hand' < PLTYL (QL:74)
- tlp- > **talpa-** 'prop up, buttress up', **talpon** 'a slender pillar' (69), compare Q. **talpa** 'support, prop, base, basis, pediment (column)' < TLPL (QL:93)
- **vłd** > **balt** 'rid, soluit' (23)
- **vłd** > **bald-** > **Bâl** 'worthy, important – great, mighty' (21), {**baldrin** '† mighty' (21)}
- *yłt- > **galt** 'yoke (n.)' (37), compare Q. **yalta** < YLTL (QL:106)

- **gr̥p-** > **gartha-** 'admire, have affection or respect for' (42)
- ***kr̥k** > **carc** 'jag, point, fang' (25), compare Q. **karka** 'fang, tooth, tusk' (QL:48)
- ***kr̥n** > **carna** 'gore, blood, especially fresh blood', **car̥nin** 'scarlet' (25), compare Q. **karne** 'red' < KR̥N (QL:48)
- ***kr̥p** > **carp** 'a bundle', **carpa** 'av. = *crip̥tha* ['together, in a bunch, bunched-up']' (25)
- **m̥rt** > **mart**, **martos** 'portion of fate, lot' (24,56)
- ***nr̥d** > **nar̥th** 'odour', **nar̥thiel** 'fragrance', **nar̥thol** 'fragrant, odorous' (59), compare Q. **nar** (**d**) 'an odour, fragrance', **narda-** 'smell sweetly', **nardile** 'fragrance' < NR̥RR̥ < *NR̥DR̥
- **qr̥d** > **cwardh-**, **cwar̥th** 'evil, bad, wicked' (28), compare Q. **qarda**
- **tr̥k** > **tarc** 'root (especially of edible roots)' (69)
- **t̥r̥q̥ǎ** > **tarp**, **tarf** 'dry, stale' (69)
- ***vr̥k** > **barc** 'dread, terror', **barchol** 'terrible, awful' (22)
- **χ̥n.d** > ***hand̥-thang-** > **Hanthang** 'cleaver of thongs', compare Q. **Sangahyando** (QL:81) with a complete different etymology
- **f̥nt̥?** > **fant** 'crooked, bent, bowed' (34)
- ***kn̥d** > **can̥tha** 'a flame', **can̥thor** 'blaze, flare, glare', **can̥tharol** 'glaring, flaming', cf. Q. **kanda-** 'blaze', **kanwa** 'lurid' < KN̥RN̥ < *KN̥DN̥ (QL:47)
- ***m̥ng** > **mang** 'butter' (56), compare Q. **manya** 'butter' < M̥NG̥N̥ (QL:62)
- **y̥nt** > **gan̥tha** '(av.) more' (37)

§ -ur-

- **ngwr̥p-** (also **gur̥p̥ú**) > **gur̥th** 'death' (43)
- **qr̥d** > **curdhu** 'sin, wickedness, evil' (28)

Note that **thlib-** has the past tense **thlaibi** 'for *salpi**' (sic), **thlid-** has **thlinti** 'for *salti**', **Briga** has **braigi** 'for **barchi*, **drib-** has **draibi**, **flig-** has **flaigi** or **flinchi** 'for **falci*, **clib-** has **claibi** 'for *talpi**' and **crib-** has **crimpi**. These are all analogical developments. The past tense is often formed by lengthening of the root vowel, thus ***sl̥p-īē** > **salpi**, ***sl̥t-īē** > **salti**, ***vr̥k-īē** > **barchi**, **n̥r̥q-īē** > ***narbi**, ***fl̥k-īē** > **falci**, ***tl̥p-īē** > **talpi**, ***kr̥p-īē** > ***carpi** would have been the historical forms implying that long syllabic consonants always result in **alC**, **arC** (and this is confirmed by other examples). The forms **thaibi**, **braigi**, **draibi**, **flaigi**, **claibi** are formed from long **ī** > **ai** as in the case of other verbs with the historical root vowel **i**. But (**g**)**in̥tha-** and **ilt-** (among others) apparently show the historical past tense **gan̥thi** < ***y̥nt-īē** and **galti** < ***y̥lt-īē**. [1]

There are some examples of words beginning in a syllabic consonant. The observed patterns are **l̥C**, **r̥C**, **n̥C** > **ilC**, **riC**, **inC** with a short sound (again no **irC**) and **r̥C**, **n̥C** > **arC**, **anC** with a long sound. When a labial like **m**, **b**, **w** (or **q**) follows, the result is **ulC**, **unC** rather than **ilC**, **inC**. The nasal is assimilated to the following consonant:

- **l̥-** > **il-** negative prefix (50)
- **n̥dr** > **in(d)ra** 'long' (51)
- ***r̥k** > **rig** 'a snarl, a sneer', **rig-** 'twist, contort', **ri̥tha-** 'contort, twist, confuse, disarrange, upset' [a question mark is added to the relation with **arc** by Tolkien]
- **l̥-** > **ul-** before *m, b, w, etc.*
- **l̥m** > **ulm** 'jar, flagon' [etymology deleted]
- **mbap̥** [read: ***mbap̥?**] > **umboth**, **-ath** 'nightfall'

- ***ṅq** > **unc**⁽²⁾ 'ear, handle (of a jar)' (75), compare Q. **unqie** 'hearing' < (U)N̄Q(U)N̄⁽²⁾, **unqilla** '(1) handle of jar (2) – pothook' < (U)N̄Q(U)N̄⁽¹⁾ (QL:98), also $\bar{U}N̄QU\bar{N}$ (QL:31)
- **ṅdai** > **annai** 'far away' (19)
- **ṁt-** > ***amt** > **ant** 'cheek' (19)
- **ṛk-** (sic) > **arc** '(1) fierce, harsh, ill tempered (2) awkward, difficult' (20)

Some words in Goldogrin are derived by adding syllabic **-ḷ** which then has several possibilities break: **-ḷ** > **-il**, **-el**, **-li** (rarely **-ḷ** seems to remain unchanged).

The ending **-li** < ***-ḷ** can be distinguished from the usual **-li** < ***-lē** or ***-lī** if there is a simultaneous root fortification (like lengthening or nasal infixion). As far as it can be determined, such a fortification is accompanied by vocalic suffixes only, and **-ḷ** is treated as one.

- **Danigwethl**, **-gwethil** with note that *-thl* < *-tl*
- **etḷ-** > **ethl(in)** 'ivy' (33)
- **m^bāsḷ** > **bothli** 'oven' (23)
- ***umb-ḷ** > **umbel**, **umli** 'a dell' (74)
- ***gwembḷ** > **gwembel**, **gweml**, **gwemli** 'weevil' (45), cf. Q. GWEVE (QL:103)
- ***find-ḷ** > **fiṅl**, **finnil** 'a tress' (35)
- ***cwas-ḷ** > **cwathli** 'plume, spray, tassel', **cwathil** 'a plume' (28)

The etymological note associated with **Danigwethl** implies that **-l** in such a position is still syllabic. Probably the same is true for **-r** in words like **gadr** 'joint, link of chain' (36) and for **ṅ** in **tathn** 'number' (69).

It is also eye-catching that the adjectival ending **-n** often comes in pair with an equal ending **-on** (for instance **barn**, **baron** 'tilled, inhabited' (21)). One may suspect that both are variations of a common ending **-na** becoming syllabic after the loss of the final vowel: **-Cna** > **-Cṅ** > **-n**, **-on**. Hence also:

- **uḃna** > ***uḃṅ** > **uvon** 'eight' (75)
- ***pilṅ** > **pilon** 'arrow, dart' (64), but pl. **pilnin**

Compare these developments with the Qenya changes in QL:10-11. They happened *late in the Cor-Eldarin period*, so that the syllabic consonants were broken in Qenya and Goldogrin independently of each other.

In Qenya the outcome depends on the articulation of the following consonant, so short **ḷ** gives **ul** before labials. In Goldogrin this seems to be the case for initial $\bar{ḷ}$ as well, but not for the **CḷC** structure. So **tḷp-** > **clib-** whereas Qenya has **tulpu-** (QL:93). There is no breaking into **CriC**, **ClīC** etc. in Qenya, as it does not permit initial clusters.

Attempting to draw a tentative overview table similar to the one Tolkien does for Qenya in QL:10, it might look like this:

	initial	initial before labials	medial	final
short nasals	in	um	in	-n (-ṅ?), -on
long nasals	an	*am	an	? probably not occurring
$\bar{ḷ}$	il	ul	li, il, al	-ḷ , -il , -el , -li
$\bar{ḷ}$		al -all-		? probably not occurring
\bar{r}	ri	*ur	ri, ar	?ṛ
\bar{r}		ar -all-		? probably not occurring

Perhaps medial **-al-** actually derives from long $\bar{ḷ}$ – it matches with Q. **-al-** (which is according to QL:10 always < $\bar{ḷ}$) at almost all instances. Note also the complete absence of **-ir-** which in Qenya appears only before \hat{k} (a fronted **k**, i.e. [k^j]).

Tolkien also explains that initial **q**, **p**, **ty** influenced the timbre of the following sonants, so that **qntā** > **cunta** 'full', but **q'ntā** > **qanta** 'whole, all' (with **an** instead of **un**). This might also apply to Goldogrin and explain why we find **qrđ** > ***qrđú** > **curdhu** 'sin, wickedness, evil', but **qrđ** > ***q'rdā** > **cwarth** 'evil, bad, wicked' (in Qenya **curdu** and **qarda**).

4 Phonology in change – the *Gnomish Lexicon Slips*

Ten slips are tucked into the back of the *Gnomish Lexicon*, postdating it by at least a year. They contain a word list similar to the GL, beginning with the letter A and some additional notes. The fact that they indeed postdate it can be immediately seen from the content – a remarkable shift can be observed in the phonology underlying the entries, especially regarding the vowels which become much closer to Welsh.

The main differing points are:

§ A Welsh-style transcription is often employed:

- **bordd** 'fireplace' = **borð**, **bordh**
- **Aelwyn** = **Ailuin**

§ I-affection is introduced, the vowel **i** causes preceding **a**, **ū** > **e**, **ŷ**, so that the new vowel **y** [y] appears. But it seems that only the immediately preceding syllable is affected:

- **alan** 'a shoulder', pl. **alenin**
- **alch** 'shrine', pl. **elcin**
- **alm**, **alaf** 'the broad of the back from shoulder to shoulder', pl. **elmin**, **elvin**
- ***ūr**, **ūri** > **aur**, **hŷr** 'sun' (**hŷr** << **ŷr**), compare Q. **Ur** (**ūr-**) **Ūri** 'the Sun' (QL:98)
- ***urin** > **yryn** 'made (by craft or hand)' for **Aurin** 'made, wrought, fashioned' (20)

§ The plural can now also be formed by i-affection, see especially GLS:116:

- **amon** 'hill', pl. **emyn**
- **orn** 'tree', pl. **ornei** > **urnī** > **yryn**
- **dorn** 'oak', pl. **dyrn**
- **dor** *'land', pl. **duir**, **duirin**, **doriath**, **dorath**
- **dân** 'day', pl. **dein**
- **alch** 'shrine', pl. **eilch**
- **amlad** 'surface', pl. **amladath**, **amlaid**
- **alaf** 'the broad of the back from shoulder to shoulder', pl. **alaif**
- **delwen** 'beech tree', pl. **delwein**
- **alweg** 'lofty', pl. **elwig**
- **bawr** 'house', pl. **mbārai** > **mbāri** > **bair**

§ The diphthong **ei** now appears, particularly via ***egb-** > ***eǵb** > **eith**, as **gweg**, pl. **gweith** rather than earlier **gwaith**; also by i-infixion **alyan** > **eilian** 'branch'.

§ Now **â** > **au** (**aw**) and **au** > **o**:

- **kâle** > **gaul** 'a light'
- **alda** > **âl**, **awl**
- **āl** > **awl**, pret. of **altha-** 'to shoot up, grow (high)'
- **aua** > **o** 'from'
- **attû** + **âka** > **eithog**, also **eithweg** 'ancestor, †father, sire'

§ A-affection may now cause preceding **u** > **o**:

- **ulkā, ulqā** > **olch, ulch** 'bad'

§ A seemingly new past tense formation appears, with the ablaut **a, u** > **ai, ŷ** beside **a** > **aw**. Perhaps it could be explained by a lengthening of the vowel and its subsequent affection triggered by the following **-i** (compare **bawr**, pl. **bair**):

- **altha-** 'to shoot up, grow (high)', pret. ***āl-īē** > ***awli** > **ail, awl**
- **cartha-** 'to finish', pret. ***cār-īē** > ***cawri** > **cair-, cawr-**
- **cur-** 'to turn sour (tr. and intr.)', pret. **curthi** beside ***cūr-īē** > **cŷr-**

§ Initial unvoiced **lh-** appears in **lham** *'language' (GLS:106).

§ The hesitation concerning the development of the combinations 'sonorant + voiceless stop' (2.3) has perhaps been resolved in favour of spirantization, although there are too few examples to be sure:

- **crantha-** 'complete' for **cranta-** 'finish, achieve, complete' (26)
- **ant** 'face', pl. **enthin**
- **arch** 'fierce, harsh – awkward, difficult' for **arc** '(1) fierce, harsh, ill tempered (2) awkward, difficult' (20)

§ The change **a** > **o** in the final syllable has perhaps been rejected:

- **darath** 'peak, summit' for **daroth** (29)
- **avas** 'luck, wealth' for **avos** 'fortune, wealth, prosperity' (20)

Quite interestingly the sheets fill eight pages as presented in the issue of *Parma Eldalamberon*, three of which deal with the initial letter A; then it goes on faster finishing up with **ŷ**. Obviously Tolkien had the GL at hand and began to rewrite the entries with the new structure of the language in mind. The new phonological details have set the course and the fundament for the following Noldorin.

5 Comparison with later sources

Some final remarks and observations:

§ **ī** > **ai**, **ū** > **au**

The correspondence **i-ai** and **a-au** still remains in later Noldorin and Sindarin. For instance, N. **taur** 'vast, mighty, overwhelming, awful' is derived from TUR- just like G. **taura** 'powerful' from **tur-**. But it is not quite the same – while Goldogrin breaks long **ī, ū** into the diphthongs **ai, au**, the later mechanism is an infixion of **a** at an early period.

The difference can be seen by the correspondence with Q(u)enya – in the former case it retains **ī, ū**, in the latter **ai, au** are found in both languages.

§ **sonorant + voiceless stop**

As mentioned in 2.3, Tolkien hesitated about the development of stops after sonorants – they were either retained or spirantized. In fact, this matter was still not settled even many years later. In the Noldorin of *The Etymologies* 'nasal + voiceless stop' yields a geminated nasal medially. Several late conceptions can be found in VT42:27 and PE17:131-134. A dialectal distinction is made there, the northern dialect of Sindarin retains the stops after nasals and **l** or goes only as far as spirantization, but otherwise the combinations 'l/nasal + voiceless spirant' become 'long unvoiced l/nasal', which are later voiced under certain conditions, according to one conception.

§ **-nw** > **-m**

This change can still be traced in Early Noldorin:

- **henn** 'eye', dual **him** < ***henwi** (**him** << **henu**) (PE13:122)

In later Sindarin it becomes dialectal:

In the Northern dialect, however, in final position only, C.E. tw > dw, dw > δw, thw > hw, nw became b, v, f, m. (VT41:8)

But the Goldogrin personal pronoun **im** 'I' from **im len** 'I have or am come' (53) and the prefix **ni** (PE13:97) are probably related just in the same way: ***inwi** > **im**. This pronoun also appears much later in *The Lord of the Rings* in the phrase **im Narvi hain echant** 'I, Narvi, made them' before Tolkien became dissatisfied with it and reinterpreted **im** as a reflexive pronoun 'same one, self' (VT47:38).

§ **thr-**, **thl-** | **fr-**, **fl-**

Interestingly, some words in Gothic show **fl-** > **pl-**, for instance **plauhs** 'flight' (Gothic Bible, Mark 13:18) while others do not, as **floodus** 'flood' (Luke 6:49) – for a not very clear reason. A similar variation can be found in the Noldorin of *The Etymologies*, for example SLUS-, SRUS- > **thloss**, **floss**, **thross** 'a whisper or rustling sound'.

As it turns out, a dialectal variation **fr-**/**thr-** (see 2.5) occurs already in Goldogrin and may be a point where Tolkien was influenced by Gothic. In fact, he originally intended to use the notebook of the *Qenya Lexicon* for some work on Gothic (QL:x).

A Goldogrin derivational endings

Some words in Goldogrin are derived by the means of n-infixion, probably with addition of a vowel which usually fell away:

- ***huk-** > **hunc** 'pig' beside **hugin** 'young pig'
- **lef-** > **lemfa**, **lemfin** 'halved, in half'
- ***lok-** > **lonc** 'curl' beside **loctha** 'a twist, tendril, spiral, coil'
- ***muk-** > **munc** '1) shut mouth, silence, secretiveness 2) aj. **mum**' beside **mug-** 'keep silent, say nothing (about)'
- ***pot-** > **pont**, **pod** 'the back, reverse or far side'
- ***rak-** > **ranc** 'a burst, breach' beside **ractha** '(n.) breach'

Another rarer method is the doubling of the final consonant and addition of a vowel ending

- ***hakkā** > **hacha** 'the hams, buttocks' (47), compare Q. **hakka**
- ***lappa** > **laf** 'loose-end, end of rope, hem of robe, etc.' (52), compare Q. **lappa**

And a third method is the lengthening of the root vowel, and probably also the addition of a vowel ending. While the final vowel usually fell away, the former lengthening can be seen by the change of the long vowel:

- **tul-** > ***tūl(e)** > **taul** 'pillar'
- **tur-** > ***tūr(e)** > †**taur**⁽²⁾ 'ability, power' (Q. **tūre** 'strength, might')
- **tap-** > **tāb(e)** > **tōb** 'shape, cut, fashion'
- **ram-** > ***rāmā** > **rōma** 'shoulder'

Beside that there is a huge number of derivational endings which are in the following listed alphabetically. Masculine and feminine endings are discussed separately in Appendix B for convenience.

A lot has been already discussed in [2].

§ **-a** < ***-ā**

This is a not very common noun ending; it seems only to be employed in monosyllabic roots with the root vowel **a**, and no root vowel lengthening occurs.

- **hara** 'flesh meat, meat', Q. **hara** 'flesh-meat' (QL:39)
- **marol, mara** 'sand' < **mar-**
- **nafa** 'suspicion, inkling' < ***naf-**
- **paga** 'court, paved floor' < **paka**
- **rada** 'track, path, way' < **rad-**

It is also employed to derive denominative verbs:

- **tisc** 'tickflash' > **tisca-** 'tickle'
- **drauth** 'weary, toilworn, tired' > **drautha-** 'to weary, tire out'
- **olm** 'a dream' > **olma-** 'I dream'
- **sint** 'spark' > **sinta-** 'to sparkle'
- **taith** 'a letter, mark, sign' > **taitha-** 'teach'

§ -c, -g < -kī, -kǎ

This is a noun and adjectival ending, especially favoured after diphthongs, and otherwise appended to roots ending in the dentals **-r, -l, -n, -s, -p** (not dental stops). As an adjectival ending it often has the sense of a past participle.

- **gwinc** 'a spark, flash', Q. **GWINI, GWIMI**
- **lurc** 'a frown, scowl', cf. **lur-** 'frown, scowl'
- **morc** '1) stain, smut, black mark'
- **murc** 'a nightmare, a vision of the night', Q. **MURU** 'slumber'
- **hesc** '1) withered, dead 2) chilled, chill' < **heth-**
- **thesc** 'shaven', cf. **thas-** 'shave'
- **susc** 'hushed, quiet – abashed', cf. **suthra-** 'to hush, to make or go quiet'
- **morc** '2) aj. dirty'
- **talc** 'upright'
- **polc** 'thick, fat'
- **faig** 'cruel' < **smaika-**, Q. **maika**
- **malc** '(aj.) rich – powerful' < **malkī**
- **puig** 'clean, neat, tidy', Q. **poika**
- **muig** 'soft, gentle', Q. **moika**
- **saig** 'hungry'

§ -ca

This is a verbal suffix in:

- **glisca-** 'to have a sweet tooth, like sweet things', cf. **glis** 'sweet'
- **fasca-** 'to splash, sprinkle'

§ **-chi, chin(t)**

This is mentioned as a diminutive suffix (25).

§ **-eg**

See **-og, -eg, -ig**

§ **-el**

See **-l̥** (part 3).

§ **-eth**

See **-os, -oth, -eth, -ith**

§ **-g**

See **-c, -g**

§ **-i < *-ī, (*-ē?)**

This is both a rare noun and an adjectival ending:

- **mūri** 'night †, darkness'
- **nerthi** '1) manhood, manliness 2) virtue'
- **tôdhi** 'paddock'

- **gūri** 'sweet', Q. **'wōre (i)** 'sweet (to taste only)' (QL:104)
- **mani** 'good (of men and character only), holy'

§ **-iel**

This rare noun ending might have a kind of reverential or augmentative function. It is also a feminine suffix, see Appendix B.

- **narthiel** 'fragrance' beside **narth** 'odour'
- **sigwithiel** 'lamentation – weeping willow' beside **sigweth** 'lamentation, weeping'
- **sovri** 'Purification (religious)' beside **sovri** 'cleansing'

§ **-ig**

See **-og, -eg, -ig**

§ **-il, ril < *-(r)illē/*-(r)il**

This is a rare noun ending obviously denoting an tool or instrument.

- **cwiril** 'spindle'
- **thastril** 'razor', cf. **thast** 'shaving (n.)'

§ **-in < *-inā**

This is a frequent adjectival ending, see also the variant **-rin**. It is often favoured when the root vowel is **i**. Some examples are in fact past participles, usually with corresponding verbs. Substance or material is often denoted by this ending as well. Compare also **-on, -ŋ**

- **crogin** 'hooked'
- **dribin** 'worn out', cf. **drib-** 'rot, decay, wear out'
- **gaisin** 'of steel'
- **tambin** 'of copper'

- **glôrin** 'golden, of gold'
- **igin** 'excited, agitated' – **ictha-** 'egg on, excite, arouse, agitate'
- **ausin** 'rich'
- **ribin** 'striped, edged'
- **thairin** 'magic (aj.)' – Q. **sairina**
- **migin** 'little'

The ending also appears in the derivation of a few nouns:

- **malthin** 'cream'
- **habin** 'shoe'

§ **-inc, -ing** < ***-inkĕ, *-ingĕ**

This is a diminutive suffix:

- **iolinc** 'little lamb, lambkin' < **iol** 'lamb'
- **Ilfing** 'little one, little heart', cf. **ilf** 'heart (espec. used of feelings)'

§ **-iol**

See **-ol, -rol, -iol, -riol**

§ **-ion**

This is apparently a variant of **-on, -n**, also forming nouns and adjectives:

- **ailion** 'lake' perhaps vowel extension **ail-i-on**
- **estirion** 'a pinnacle', perhaps **estir-i-on**
- **argulthion** 'equal, equivalent'
- **furion, furn** 'secret, concealed'
- **gwedhwion** 'looped, bending'
- **martion, mart** 'fated, doomed, fey'
- **taithion, godaithion** 'educated'
- **mailmelion** 'dearly beloved'
- **telthion, telwed** 'roofed in, sheltered, protected'

§ **-ith**

See **-os, -oth, -eth, -ith**

§ **-l̥** (archaic)

The role of this noun suffix is probably very similar to **-li**, but it develops several possibilities and is not always distinguishable from **-li**. See part 3.

§ **-la** < ***-lā, (*-lē?)**

This is both a noun and an adjectival ending. As a noun ending it has perhaps the sense 'object' or 'being':

- **gwimla** 'wink, twinkle'
- **nithla** 'candlestick', cf. **nith** 'wax' [*'wax-object']

- **omla, codomla** 'a horse chestnut'
- **nig, nigla** 'a mouse', cf. **nigrin** 'stealthy' [*'stealthy being']
- **Brithla** 'pearl' [*'grainy thing'], cf. Q. MRĚĚĚ, **marilla** 'pearl' < MARA
- **gwegla** 'crooked'
- **ruthla** 'oaten'

It is a verbal ending e.g. in:

- **rumla-** 'make a noise'
- **tigla-** 'to prick'
- **tubla-** 'hide (intr.)'

§ -li, -l < *-lě/*-lĩ

This is a common abstract noun ending, similar to **-ri, -wi**, but often denotes concrete objects (more specifically instruments associated with an action) similar to **-m**. It seems never to be used after **l, n**.

- **cagli, cagri, cag** 'a joke, jest'
- **brigli** 'variation'
- **curuthli** 'enchantments, sorcery'
- **gobli** 'dell', cf. **gob** 'hollow of hand'
- **muil** 'tarn', Q. **moile**
- **thail** – not translated, but corresponds to Q. **saile** *'magic'?
- **fwegli** 'brush' < ***sweg-**; cf. **fwegra-** 'sweep' [*'tool for sweeping']
- **cumli** 'couch', cf. **cum-** 'lie (down)' [*'tool for lying' – in a sense]
- **sabli** 'a spade, shovel' < **sab-** [*'tool for spading']
- **sogli** 'a drinking-horn', cf. **sog-** 'drink' [*'tool for drinking']
- **suithli** 'a towel', cf. **suitha-** 'to dry, to wipe' [*'tool for making dry']
- **tuthli** 'a match', cf. **tusta-** 'inflamm, kindle, set light to, burn, tr.' [*'tool for kindling']

It also seems to be a diminutive suffix (some forms could likewise contain **-thli**, compare below):

- **rogli, rothli** 'little pipe, especially musical'
- **naugli** 'dwarf' beside **naug**
- **togli** 'a cap' from **tôd** 'hat'
- **muthli** 'heifer' beside **mûs** 'cow'
- **tilithli** 'a little elf' [misread] from **Tilith** 'an elf, a member of the first of the three tribes of fairies or *Eldar*'
- **melethli** 'darling, sweetheart' < **meleth** 'love'
- **nethli** 'long lush grass, little meadow' < ***nes-**

§ -m, -ma < *-mā, *-mē (or *-mǣ, see 1.3)

This is both a noun ending (usually after **r, l**) and rare adjectival ending. As a noun it often denotes concrete objects:

- **halm** '(1) draught, draft, drawing (of fishes, etc.) (2) Yule'
- **ilm** 'oil, fat, grease', Q. **ilma** < ILI 'shine oily'
- **irm** 'a wish, intention, resolve'
- **polm** 'strength (physical)'
- **herma** 'protection, lordship, sway'
- **puim** 'soap', Q. **poime** (**i**) 'soap' < ***poi-mī**
- **telm, telum** '1) roof 2) sky' – Q. **telume, telūme** (**e**) < ***telu-mē**
- **golma** 'lore, wisdom, ancient lore', Q. **nôleme** < ***ŋōle-māē** or ***ŋol-māē**
- **lôm** 'gloom, shade' < **loume**
- **haim** '(aj.) gone, departed, lost'
- **luim** 'blue'
- **faiglim** 'having long hair, espec. as a proper name' < **faigli** 'hair, long tresses (esp. used of women)'

§ -n

See **-on, -n**

§ -na

This is a rare verbal ending:

- **urna-** 'blaze, burn (intr.)'
- **barna-** 'dwell in, till (tr.) (land)'

§ -og, -eg, -ig < *-Vkǎ

This is a very common adjectival ending that often denotes the material of things or the mood of persons. The root vowels **a, u, e, i** would appear as **o, o, e, i** in the ultimate syllable. But looking at the examples it can be verified that the vowels in the final syllables do not always descend from root vowels:

- **aithog** 'thorny'
- **âlog** 'of wood, wooden'
- **crithog** 'circular'
- **cuilog** 'alive, lively, usually metaph[oric]'
- **dairog** 'merry (of persons)'
- **durog** 'wooden'
- **ithog** 'any (aj.)'
- **elfeg** 'half (aj.)'
- **duileg** 'having the power of flight'
- **pinig** 'tiny, little'

§ -ol, -rol or -iol, -riol

These suffixes usually denote deverbal adjectives that are in fact present participles. But also without corresponding verbs they often describe a present condition. In other cases they are interchangeable with **-rin, -in**.

- **mumol** 'stammering, gibbering, inarticulate' < **mumla-** 'stammer, gibber'

- **nafol** 'suspicious (subjective)' < **naf-** 'suspect, have inkling of'
- **nusiol** 'sagacious' < **nus-** 'take notice, perceive'
- **narthol** 'fragrant, odorous' < **narth** 'odour' [*'having an odour']
- **tung(o)l** 'wise, knowing' [*'having thoughts/ideas'] < **tung** 'a thought, an idea'
- **gwirthol** 'reluctant' [*'having/expressing reluctance'] < **gwirth** 'unwillingness, reluctance'
- **glôriol** 'golden, like gold', contrast **glôrin** 'golden, of gold'
- **hirthol** 'careful, attentive' < **hirtha-** 'care for, mind, tend – care, reckon, mind', **hiriol** 'anxious' < **hîr** 'care, anxiety – heed'

The form **-r(i)ol** is probably a variation after suitable consonants or between vowels similar to **-in, -rin**:

- **madrin, madriol** 'edible, fit for food, wholesome' [*'being suitable for eating'] < **mad-** 'eat'
- **tuvrin, tuvriol** 'acceptable' [*'being suitable for receiving'] < **tû** '(1) receive (2) take (3) get (4) become', cf. Q. **tuvu-**
- **nandriol** 'rustic, rural' [*'being in the country'] < **nand, nann** 'a field acre'
- **nogrin, nogriol** 'excellent, conspicuous' < **nogra-** 'excell, exceed'
- **tefra, teflarol** 'abject, mean' (69) < **tefla-** 'to scorn'

§ **-on, -n** < ***-ŋ** < ***-nã, *-ně**

This is a pair of often interchangeable adjectival endings and probably with a common origin (**-n** usually only after **r**). They are similar in role to **-in, -rin** and often form past participles.

- **gweron** 'spun, rounded, cylindrical'
- **helon** 'frozen'
- **hebon** 'bound – also bounded, surrounded'
- **malon** 'yellow'
- **melon, meltha** 'dear, beloved'
- **barn, baron** 'tilled, inhabited'
- **maron, marn** 'ripe'
- **falon, falin** 'naked'
- **farn, faron** 'separate, different, strange'
- **muin**⁽¹⁾ 'safe, secure', Q. **moina**
- **gwirn** 'unwelcome, unwished for'
- **irn** 'desired, wished for'
- **morn** 'dark, black'
- **torn** 'sunburnt, swart, dark-brown'

But both also function as a noun suffix (**-on** is also a male suffix, see Appendix B):

- **amon** '(1) hill, mount, steep slope (29 av. uphill, against stream)
- **Baithon** 'the Outer-Airs'
- **gavon** 'harvest (time)'

- **nern** 'a brook' < **nere**(1)
- **norn** 'a wheel'

§ -or

This is a noun ending, often describing localities:

- **aivor** 'rookery, colony of birds'
- **alchor** 'shrine, fane, temple'
- **ostor** 'enclosure, circuit of walls'
- **canthor** 'blaze, flare, glare'

It is also a male agentive suffix, see Appendix B.

§ -os, -oth, -eth, -ith < *-as, *-ass, *-assě/*-attě (or the same with vowels o, e, i)

These very common noun endings are often interchangeable and may show the variation -ss/-th (else -os > *-Vsse, -oth < *-Vtte). They seem to have a very large variety of meanings.

- **adros** 'a crossing, ford'
- **aithos** 'thorn-bush'
- **ammos** 'byrne, hauberk, cuirass'
- **baros** 'hamlet'
- **crithos** 'a circle'
- **mavros** 'desire, eager longing'
- **teglos** 'awning' < **tet'l-asse**
- **anoth, anos** '(1) † manhood (2) man (fullgrown), warrior'
- **gwinoth** 'property'
- **nabos (oth)** 'seizure'
- **ioroth** 'eagle'
- **horoth** 'age, eld, oldness'
- **laboth** 'a hare', Q. **lapatte**
- **brageth** 'freshness'
- **gwareth** 'watch, guard, ward – guard'
- **meleth** 'love'
- **gwilith** 'a breeze'
- **gwirith** 'expression, look (on a face), look, regard, fixed look'
- **nith** 'wax' < **nēgittě** < **neg-**

The endings -oth, -os are also used to derive deverbal nouns:

- **cwivros** 'awakening' < **cwivra-** 'awaken (intr.)'
- **mumloth** 'stuttering' < **mumla-** 'stammer, gibber'

- **fadros** 'satiety, weariness of anything' < **fadra-** 'to sate, weary, "feed up"'

§ -oth

See **-os**, **-oth**, **-eth**, **-ith**

§ **-ra**, **-r** < ***-rā**, ***-rǎ**

This is a general adjectival ending. Similarly to adj. **-a** it is often (but not exclusively) employed for monosyllabic stems with the root vowel **a**.

- **aithra** '(1) piercing sharp (2) thorny'
- **govinra** 'long-acorned'
- **gwadhra** 'habitable'
- **hadra** '(aj.) opposing, facing, opposite – equivalent'
- **hagra** '(aj.) seated, sitting'
- **tefra** 'abject, mean'
- **mandra** 'noble' < ***man-**
- **mavra** 'eager after' < **mab**
- **huir** 'foggy' < ***hui-**

It is a verbal suffix e.g. in:

- **padra-** 'walk'
- **pagra-** 'pave'
- **sethra-** 'dry up, tr. and intr.'

§ **-ri** < ***-rē**, ***-rī**?

This is a common noun ending, similar to **-li**, **-wi**, but far more frequent. It often has an abstract meaning or denotes mass nouns like 'clothes' or 'food' – in this sense it might be translated as 'collection of things'. It is also used to derive deadjectival nouns describing the corresponding state. In other examples it seems to be deverbal. It seems never to be used after **n**, **l** where **-thi**, **-wi**, **-weth** are employed instead.

- **bagri** 'wares' [*****'(some) things for selling/trading']
- **Baithri** 'clothes, clothing' [*****'(some) things for clothing']
- **madri** 'food, edibles – a meal' [*****'(some) things to eat']
- **godaithri** 'grammar', cf. **taith** 'a letter, marked sign' [*****'collection of letters', cf. Greek *gramma* 'letter']
- **thothri** 'black magic', cf. **thoth** 'spell, evil enchantment or magic' [*****'collection of evil spells']
- **cluimri** 'pleasant, warmth (cosiness)' < **cluim** 'warm (cosy)'
- **cuibri** 'vitality' < **cuib** 'alive, never metaph[oric]'
- **cwanchri** 'ailment' < **cwanc** 'sickly, poorly, seedy'
- **mabwedri** 'dexterity' < **mabwed** 'handed, having hands, dextrous'
- **mogri** 'detestation' < **mog-** 'detest, hate'
- **cwedri** 'telling (of tales)' < **cwed-** 'say, tell'
- **bedhri** 'a wedding'

- **cagri, cagli** 'a joke, jest'

§ -rin

This is apparently a variant of **-in** after **th, d, v, g, s** and diphthongs; as well often functioning as a past participle. A difference to **-in** is that when applied to substances, **-rin** means 'like the substance' and **-in** 'consisting out of the substance'

- **anothrin** 'adult (of men), fullgrown – manly'
- **anthorin** 'lofty (of mountains)'
- **gaithrin** 'like steel'
- **tambrin** 'like copper'
- **celegrin** 'glassy, like glass'
- **glastrin** 'marble (aj.)' < **glast** 'marble (n.)'
- **Blethrin** 'gracious, kind'
- **erethrin** 'isolated, solitary, lonely'
- **codrin** 'nutty'
- **ganothrin** 'youthful'
- **felthadrin** 'probable'
- **ivrin** 'fertile'
- **logrin** 'curled, curly' – **loctha-** 'curl (tr.), bend, wind, twine, tie knot, tangle'
- **mau-** > **maurin** 'early, betimes, up early'

§ -riol

See **-ol, -rol, -iol, -riol**

§ -rol

See **-ol, -rol, -iol, -riol**

§ **-s** < ***-sǎ, *-sě** or ***-ssě**

This is both a noun and an adjectival ending, possibly favoured after **s** and original **χ**.

- **laus** '1) juice, sap – energy, vitality'
- **lais** 'green-sward, glade' < **leχ-sa**
- **mais** 'gore' < **mexse**
- **cwess** 'saying, proverb'
- **ness** 'water meadow, long grass'
- **laus** '2) adj. fresh'

§ -st < ***-stā**

This is a noun ending, usually formed from roots ending in a vowel:

- **gaust** 'corn, crop (espec. of cereal)' < **√iabā**
- **orost** 'sunrise' (cf. Qenya ORO (QL:70))
- **thest** 'sight (sense of), a sight, vision' (cf. Qenya SEHE, SE'E (QL:82))

- **lust** '1) time [...]', compare **lu** 'occasion, time'
- **nast** '1) being, abstract 2) being, creature', Q. **nasta** 'existence, being, creature'

It also refers to habitation, but in this case is probably appended **-ost** 'enclosure, yard – town':

- **mûst** 'byre, cowhouse' < **mû** 'ox' + **ost**
- **nioſt** 'hive' < **nio** 'a bee'
- **rust** 'habitation – cultivation, tillage, the fields and ground and site of a dwellings' < **rû**⁽¹⁾ 'dwelling, house'

§ -t

This is a noun ending for roots ending in **s**, **r**, **đ**, **p**. Sometimes it denotes a single, finished action.

- **glist** 'sugar', cf. **glis** 'sweet'
- **glost** 'whiteness', cf. **gloss** 'white, clear white'
- **past** 'skin' < ***pađ-t-**
- **tast**⁽²⁾ 'total, amount' < ***taþ-**
- **glant** 'cleanness', cf. **glan** 'clean, pure'
- **grest** 'succour, salvation' < *(**g**)**res-**
- **fast** 'a wash, a cleansing' [a single action of washing/cleansing]
- **gwert** 'a twist' < **gwer-** 'often also used = plait or weave' [a single action of twisting]
- **last** 'a look, a glance {regard}, flash of the eye' < ***las-** [a single action of looking]

This is also an old dual suffix:

- **hunt** 'nostrils, nose, snout (properly old dual)'

§ -ta

This is a common verbal ending:

- **tusta-** 'inflammate, kindle, set light to, burn, tr.'
- **gwinta-** 'see'
- **ilta-** 'to stick in, prod, prick [...]'

§ -th < ***-þV** (perhaps also < ***-ttē**)

This is a noun ending, used with roots ending in **-k**, **-g**, **-χ** or a vowel (see 2.6 and compare **-os**, **-oth**, **-eth**, **-ith**; note that ***-ktV**, ***-gtV**, ***-χtV** would also yield **-ith**).

- **soth** 'bath' < **soþ-** < ***soŋ**
- **trath** 'passage, ford' < **tara-**
- **huith** 'fog' < ***hui-**
- **naith** 'a tooth' < ***nak-**
- **suith** 'a drink, draught' < ***sok-**

§ -tha

This is clearly an adjectival ending in **sitha**⁽²⁾ 'this' < **si(n)-**, but the other glosses are here tentatively at place, since we might just as well be dealing with the ending **-ta** (see 2.3). As a noun ending it denotes a 'thing with this property' – **paltha** for instance may refer to three different flat objects. As an adjectival ending applied to colour stems it is used to derive similar shades, like 'pink' from 'red'.

- **loctha** 'a twist, tendril, spiral, coil' [*'something curly/curled'], cf. **log-** 'curl (intr.) bend, wind, twine, tie knot, tangle'
- **paltha** '1) blade (of swords, knives, oars, etc.) 2) wide, flat leaf 3) page of book' [*'something flat'], cf. Q. PALA
- **sentha** 'russet' [*'something brown-red'], cf. **sen** 'brown-red, russet'
- **ractha** '(n.) breach' [*'something broken'], cf. **ractha-** 'shatter'
- **pectha** 'plume'
- **melon, meltha** 'dear, beloved'
- **mintha** 'unā, in one place, together'
- **ortha** 'aj. upper'
- **naltha** 'aj. downward, lower, low-down, av. below, beneath'
- **maltha** 'golden yellow, rich, mellow' beside **malon** 'yellow'
- **mortha** 'dim' < ***mor-** beside **morn** 'dark, black'
- **crintha** 'rosy, pink' < ***kṛn-** 'red' beside **carn** *'red', cf. Q. **karne** 'red'

It is also a very common verb suffix, for instance:

- ***tui-** > **tuitha-** 'sprout, spring, gush'
- ***su-** > **sūtha-** 'blow (of wind)'

§ -thi

This is a rare noun ending, which might as well be ***-ti** (see 2.3):

- **gofelthi** 'exact similarity'
- **gwilthi** 'peace', cf. **gwilb, gwilw** 'quiet, peaceful'
- **grilthi** 'a finger-ring' < ***gril-** 'ringed, hoop-shaped'
- **miginthi** 'littleness' < **migin** 'little'
- **nusiolthi** 'sagacity' < **nusiol** 'sagacious'
- **santhi** 'knowledge, experience (in) or skill (in)', cf. **sana-** 'can, know how to, have knowledge, craft or skill'

It is an adverbial suffix in:

- **barthi, barai** 'at home, home'
- **nunthi** 'downward'
- **orthi** 'av. up'
- **inthi** 'adv. less'

§ -thli < -þlī

This is a diminutive/affectionate ending, but not always distinguishable from **-li** (cf. above).

- **gweþhli** 'maiden, little girl' < **guedēþlī**
- **puþhli** 'baby' beside **pui** 'child'

§ -wa < -wā; primitive -wa, *-wě/*-wī

While **-wā** still appears as **-wa**; the adjectival ending **-wā** and the noun ending ***-wě/*-wī** can now only be seen by the sound shifts it created:

- **þigwa, þigwed** 'bitter'
- **enwa** > **em** '(aj.) named, called by name' (32)
- and other examples – see 2.7 for a discussion

§ -thod

This is a very rare noun ending, possibly an extension of **-tha**.

- **gruithod** 'ferocious wrath', cf. **grui** 'ferocity – horror'
- **irthod** 'intent, intention, will', cf. **īr-** '1) am willing 2) will, intend to, mean to' [changed from **irtha**]

§ -wed

This is a common adjectival ending, it seems that **A-wed** could be translated as 'having A' or perhaps 'A-ful'.

- **amabwed** 'having hands', **mabwed** 'handed, having hands'
- **calwed** 'flourishing, adolescent'
- **codwed** 'nutbearing'
- **dairwed** 'merry (common)'
- **fabwed** 'corpulent'
- **glarw, glarwed** 'bright'
- **gonwed** 'rocky'
- **gwawwed** 'windy'

§ -wen

This ending forms nouns, perhaps with a sense 'the act of', 'the place for' or 'the condition of' (cf. **-weth** for the last):

- **adhwen** 'approach, avenue' [*'the act/place of approaching']
- **barwen** 'homestead' [*'the place for living']
- **bedhwen** 'matrimony' [*'the condition of being married']
- **dulwen** 'a feast' [*'the act of feasting']
- **dairwen** 'mirth' [*'the condition of being cheerful']
- **faidwen** 'freedom' [*'the condition of being free']
- **ladwen** '1) levelness, flatness 2) a plain, heath 3) or plane – 4) surface = *amlad*' [*'the condition of being flat' or *'flat place']
- **pathwen** 'oratory', cf. **paithri** 'a speech, speech, talk' [*'the act/place of speaking']

- **mugwen** 'secret', cf. **mug-** 'keep silent, say nothing (about)'

Perhaps due to a coincidence with **gwennin** 'girl', suffixed ***(g)wen(n)** some of such nouns are personified:

- **Bladorwen** 'the wide earth, The world and all its plants and fruit, Mother Earth'
- **Bridwen** 'Fate personified'

§ -weth

In most cases this seems to be an abstract ending similar to **-wen** usually denoting 'the state of' (English *-ness*, *-hood*, *-ship*). Compare **-ri**.

- **glanweth** 'cleanliness, purity' [**'the condition of being white/pure'*]
- **gwegweth** 'male sex, manhood (state)' [**'the condition of being male'*]
- **gwinweth** 'female sex, womanhood (state)' [**'the condition of being female'*]
- **gwalweth** 'fortune, happiness' [**'the condition of being fortunate/happy'*]
- **fladwen, fladweth** 'meadow, grassland'

§ -wi < *-wē/*-wī?

This is a noun ending, similar to **-li**, **-ri**, but much rarer (probably preferred to them after **l**, **r**, **n**):

- **finwi, fimli** 'skill'
- **gwelwi** 'spring of water'
- **nathanwi** 'fatherhood'
- **naithonwi** 'misery'

It has merged with the original **-wi**, a dual suffix (cf. initial **gwi-** 'twi-, bi, di-, etc.')

- **henwi** 'eyes (dual) (used always of the 2 eyes of one person)'
- **gadwi** 'twins'
- {**athwi** 'both'}

§ -win

This is a very rare noun ending:

- **polwin** 'strength (physical)'
- **silwin** 'swan'
- **tinwin** 'a small star'

B Masculine and feminine suffixes

Since Goldogrin has a huge variety of male and female endings, it is more convenient to list them separately. They often come in pairs:

§ m. -weg, f. -win

- **gothweg** 'warrior', **gothwin** 'amazon'
- **idhweg** **'male human'*, **idhwin** **'female human'*

- **ithweg, ithwin** 'anyone'
- **lenweg** "'arrival", a stranger', fem. **lenwin**
- **redhwin, redhweg** 'cousin, relative'
- **bridhweg, -win** '(m., f. respectively) lieges'
- **hethweg** 'brother', **hethwin †** 'sister' (the male form is possibly also archaic/poetic)

§ m. -os, f. -(th)ir

- **redhos, redhir** 'cousin, relative'
- **hethos** 'brother', **hethir** 'sister'
- **Gwalon** 'a Valon' [male Vala], **Gwalthir** 'a Valsi' [female Vala]

§ m. -n, -s, f. -il, -(n)ir

- **hiros, -n** 'guardian, overseer, lord, master' or **hermon** 'lord' (cf. **herma** 'protection, lordship, sway'), **hiril** 'queen †, princess'
- **Bridhon** '† (King) prince', **Bridh(n)ir** 'queen, princess'

§ m. -g, f. -s

- **sacthog, sacthos** 'm. f.', 'human inhabitant of *Tol Erethrin*'
- **curug** 'wizard', **curus** 'witch'

§ -*se, *-no (?)

- **ress** '(f.) cousin, relative' (< ***red-se?**)
- **ren(d)** '(m.) cousin, relative' (< ***red-no** or nasal infixion?)

§ m. -on, f. -el

- **sion** 'grandson'
- **siel** 'granddaughter', deleted **nion, niel**

§ m. -rog, -ron, f. -ril, -ros

- **idhrog** '*male human', **idhril** '*female human'
- **melethron, -ril** 'lover'
- **gwadhron, -ril** 'inhabitant (m.f.)'
- **hestron, hethril** 'brother', **hestril †, hethril †** 'sister' (the male form is possibly also archaic/poetic)
- **robrog, raibrog** 'zebra', fem. **raibros**

§ m. -ren, f. -res – this is probably suffixed **ren(d)**. **ress** for 'male/female relative'

- **bedhren** 'brother in law', **bedhres** 'sister in law'
- **gadres, gadren** '= *bedhres*, etc. q.v.'
- **hethres, hethren** 'first cousin (f. m. respectively)'

§ m. -g, f. -lin

- **miaug**, **miog** 'tom cat', **miaulin** 'she-cat'

§ m. primitive -u, f. -is (?). -in

- **nio** 'a bee' (male?) < **nēgu**, **nios** (female?); **niwin** 'female bee'

Note that the ending **-os** is masculine in **hethos**, but feminine in **sacthos**. There is sometimes a separate ending for the female part only:

- **ulug** 'dragon', **uluch**, **uluchnir**, **ulugwin** 'she dragon'
- **hû** 'dog', **huil** 'bitch'
- **tûr** 'king', **turwin** 'queen'
- **mû** 'ox', **mûs** 'cow'

A number of suffixes appears without a pair:

- **-iel**: **gwiniel** 'lady'
- **-il**: **gwingil** 'foam maiden (mermaid, one of the attendants of Uinen)'
- **-lir**: **gethlir** '(1) friend (2) kinswoman'
- **-nir**: **flathnir** 'foam fay'
- **-ion**: **thimpion** 'a piper'
- **-on**: **tarnon** 'porter'
- **-or**: **aithor**, **ecthor** 'warrior, swordsman', †**tagor** 'smith', **thegor** 'chief', **nandor** 'farmer'
- **-rog**: **modrog** 'rich man'
- **-ron**: **aithron** 'swordsman', **cwingron** 'archer', **gagron** 'a yoke ox', **gadron** 'fellow, associate', **grethron** 'saviour' and many others
- **-weg**: **thibinweg** 'a piper', **nanweg** 'farmer', **thothweg** 'wizard'

The ending **-ir** seems to be genderless in:

- **pridwir** 'judge' < **pridu-** 'decide'
- **hilmir** 'heir (m. or f.)' < **hilm** 'posterity, one's descendants, progeny, offspring'

References

- [1] Patrick Wynne. *The Goldogrin Past Tense* <http://www.elvish.org/Tengwestie/articles/Wynne/goldpat.phtml>
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