

Efesoannar Minë

¹Paulo, sátina Hristo Yésuo indómenen Eruo, i ainonnar nála Efesosssä, ar sávalannar Hristo Yésussë: ²Lissë lenna, ar sérë Erullo Átarelva, ar i Hérullo Yésu Hristo.

³Aistana ná Eru ar Átar Hérulvo Yésu Hristo, yë manyanë vë ilyë fairëa mánassë i meneldëassen Hristossë, ⁴vë cilleryelvë sessë nó tulcië mardeva, návelvan airi ar alahastë epë së melmessë, ⁵umbartala yá vë carienna yondoiva Yésu Hristonen senna, vë i mára írëo indómeryo, ⁶litalenna alcarwa annaryo, yallo manyaneryelvë i Meldassë, ⁷yessë samilvë i eterúnië sercryanen, i avatyarië i rohtaiva, vë i almo annaryo, ⁸yassë rátaneryë venna ilya handessë ar tercendë, ⁹apantala venna i fólë indómeryo, vë mára íreryo, ya panyanes yá sessë, ¹⁰panossë i quantieva i lúmion, comien i ilya Hristossë, yar i menelden ar yar i cemenden, ¹¹sessë, yessë yando nelvë cílinë, umbartainë yá vë şelmo yëo cárala i ilyë vë i pano indómeryo, ¹²i návelvan litalenna alcareryava, i asámië yá estel Hristossë, ¹³yessë yando lë, hlárala i quetta i anwiëo, i mára menta etelehtiëdo, yessë yando, sávala, neldë cárinë tancë i Airë Fairenen i vando, ¹⁴yë ná varnassë camnalvo, eterúnienna i hostieva, litalenna alcareryava.

¹⁵Ter sin ni yando, hlárala pá saviëlda i Héru Yésussë ar i ilyë ainonnar, ¹⁶umë hauta hantiessë rá len, cárala enyalië cyermenyassen, ¹⁷antien Eruo Hérulva Yésu Hristo, i Átar i alcarwa, lenna fairë handeva ar pantieva haniessë seva, ¹⁸an i hendi óreldo anaier calyainë, istiëldan ya ná i estel nahámeryo, ya i alma i alcaro i camna sëo i ainossen, ¹⁹ar ya i rátala túrië túreryo venna i sávar, vë i cardo i túrëo tuoryo, ²⁰ya carnes Hristossë, ortala së et qualmello, ar tulcala foryaryassë i meneldëassen, ²¹or ilya yesta ar túrë ar tuo ar hérë ar ilya estaina essë, lá eryavë randassë sina mal yando i túlalassë; ²²ar ilyë tulcas nu talyat, ar antaneryes, cás or ilyë, i combenna, ²³ya ná hroarya, i quantië seva quantala i ilyë ilyassen.

Verse by verse analysis

Preliminary note:

I have translated under three (more or less) commonly used assumptions:
That active participles of primary verbs add -la to their continuous form. (Or simply take -ala.)

That passive participles, unlike active participles, do agree with nouns in number.
That adjectives ending in -in form their plurals with -inë, for older -inai, the full form of -in being -ina.

1. Paulo, sätina Hristo Yésuo indómenen Eruo, i ainonnar nála Efesossë, ar sávalannar Hristo Yésussë:

Paul, apostle Christ of-Jesus by-will of-God, the unto-saints being in-Ephesus, and to-faithful Christ in-Jesus:

As a word for "apostle" I have used "sätina", which is literally a passive participle of "sat-" (meaning "set apart, appropriate") used substantively. The Greek word for "apostle" is derived from a verb meaning "set apart". Only by implication does this Greek verb mean "send out".

The Greek for "faithful" (or more strictly "believing") is an adjective used substantively, and my translation is the substantive active participle of the Quenya verb meaning believe.

2. Lissë lenna, ar sérë Erullo Átarelva, ar i Hérullo Yésu Hristo.

Grace unto-you, and peace from-God our-Father, and the from-Lord Jesus Christ.

3. Aistana ná Eru ar Átar Hérulvo Yésu Hristo, yë manyanë vë ilyë fairëa mánassë i meneldëassen Hristossë,

Blessed is God and Father of-our-Lord Jesus Christ, who blessed us every spiritual in-blessing the in-heavenlies in-Christ,

The word "meneldëassen" is, as in the Greek, an adjective used substantively.

4. vë cilleryelvë sessë nó tulcië mardeva, návelvan airi ar alahastë epë së melmessë,

as he-chose-us in-him before establishing earth's, for-our-being holy and unmarred before him in-love,

5. umbartala yá vë carienna yondoiva Yésu Hristonen senna, vë i mára írëo indómeryo,

destining formerly us unto-making sons' Jesus by-Christ unto-him, per the good desire of-his-will,

6. litalenna alcarwa annaryo, yallo manyaneryelvë i Meldassë,

unto-praising glory's of-his-grace, from-which he-blessed-us the in-Beloved,

7. yessë samilvë i eterúnië serceryanen, i avatyarië i rohtaiva, vë i almo annaryo,

in-whom we-have the redeeming by-his-blood, the forgiving the trespasses', per the wealth of-his-grace,

8. yassë rátaneryë venna ilya handessë ar tercendë,

in-which he-surpassed unto-us all in-understanding and in-insight,

9. apantala venna i fólë indómeryo, vë mára íreryo, ya panyanes yá sessë,

displaying unto-us the secret of-his-will, per good his-desire, which he-set formerly in-him,

10. panossë i quantieva i lúmion, comien i ilya Hristossë, yar i menelden ar yar i cemenden,

in-plan the filling's the of-times, for-gathering the whole in-Christ, what the in-heavens and what the in-earth,

11. sessë, yessë yando nelvë cílinë, umbartainë yá vë şelmo yëo cárala i ilyë vë i pano indómeryo,

in-him, in-whom also we-were chosen, destined formerly per resolve of-whom working the all per the plan of-his-will,

12. i návelvan laitalenna alcareryava, i asámië yá estel Hristossë,

the for-our-being unto-praise his-glory's, who have-had formerly hope in-Christ,

13. yessë yando lë, hlárala i quetta i anwiëo, i mára menta etelehtieldo, yessë yando, sávala, neldë cárinë tancë i Airë Fairenen i vando,

in-whom also ye, hearing the word the of-truth, the good message of-your-saving, in-whom also, believing, ye-were made sure the Holy by-Spirit the of-promise,

Anwië: anwa [real, actual, true] -ie [-ness]

14. yë ná varnassë camnalvo, eterúnienna i hostieva, laitalenna alcareryava.

who is security of-our-received, unto-redeeming the gathering's, unto-praise his-glory's.

Hostië: Hosta- [gather] -ie [abstract ending] (Cf. pantië, námië, sahtië)

15. Ter sin ni yando, hlárala pá saviëda i Héru Yésussë ar i ilyë ainonnar,
Through this I also, hearing concerning your-faith the Lord in-Jesus and the all unto-saints,

The Greek word for "saints", rendered "aino" is, in fact, a substantive adjective, otherwise meaning "holy". Obviously, "aino" is a noun form of the Quenya adjective "aina", meaning "holy", thus, it was the logical translation of the Greek. Some have suggested that "aino" is a good word for "pagan god". It is. But etymologically "saint" fits better. So I think I shall fall back on "ainu" (god) and "aini" (goddess) for pagan deities. Such, in fact, are the "Quenya" glosses. No offense to the Valar and Maiar!

Savië: Sav- [believe] -ie [abstract ending]

16. umë hauta hantiessë rá len, cárala enyalië cyermenyassen,
don't refrain in-thanking for you, making recalling in-my-prayers,

17. antien Eruo Héruulva Yésu Hristo, i Átar i alcarwa, lenna fairë handeva ar pantieva haniessë seva,

for-giving of-God our-Lord Jesus Christ's, the Father the glory's, to-you spirit knowledge's and revelation's in-understanding his,

18. an i hendi óreldo anaier calyainë, istieldan ya ná i estel nahámeryo, ya i alma i alcaro i camna sëo i ainossen,

for the eyes of-your-heart have-been illuminated, for-your-knowing what is the hope of-his-calling, what the wealth the of-glory the received of-him the in-saints,

In Greek "you were shone-upon" actually reads, "you are having been shone-upon", the word for "having been shone-upon" being a perfect passive participle. Quenya seems to have no tense distinction in participles, so I had to fall back on the copula to convey the tense.

19. ar ya i rátala túrië túreryo venna i sávar, vë i cardo i túrëo tuoryo,

and what the excelling greatness of-his-power unto-us who are-believing, per the work the of-power of-his-strength,

The Quenya "tuo" strictly means physical strength. Generally the Greek word would have been translated with "túrë", but that sounds very weird, because it is used only one word before!

20. ya carnes Hristossë, ortala së et qualmello, ar tulcala foryaryassë i meneldëassen,

which he-worked in-Christ, raising him out from-death, and setting in-his-right the in-heavenlies,

21. or ilya yesta ar túrë ar tuo ar hérë ar ilya estaina essë, lá eryavë randassë sina mal yando i túlalassë;

over every beginning and power and might and lordship and every named name, not only the in-age this but also the in-coming;

22. ar ilyë tulcas nu talyat, ar antaneryes, cás or ilyë, i combenna,

and all he-set under his-2-feet, and he-gave him, head over all, the unto-church,

23. ya ná hroarya, i quantië seva quantala i ilyë ilyassen.

which is his-body, the fullness his filling the all in all.

I Sarati Tengwaiva

This is the formatting I used to make the Tengwar version of the chapter. When the font is changed to a Tengwar font, (e.g. [Tengwar Annatar](#) by Johan Winge, which I used), it should be correctly written in the Quenya mode of Tengwar.

ñ q.EjY= 8~C1T5# ½7T81Y hÍ~ViU`N `B2~Nt\$5\$5 `V7U`N= `B IE5^5"#6 5~CjE `VeRiY,R= `C6
8~CyEjE5"#6 ½7T81Y hÍ~ViU,R= ò `C5"# jR5"#= `C6 8~V7R `V7Uj_Y ~C1E7RjyE= `C6 `B 9~V7Uj_Y
hÍ~ViU ½7T81Y-
ó IE81E5# 5~C `V7U `C6 ~C1E6 9~V7UjyY hÍ~ViU ½7T81Y= hÍR t#5Ì#5\$ yR `Bj´R eIE7R`C t~C5#,R `B
t\$5\$mR`C,R5 ½7T81Y,R= ô yR aTj,R7ÍRjyR iR,R 5~N 1UjaT`V t#uRyE= 5~CyRjyE5 IE7T `C6 `CjEdE81R
`VqR iR t\$jt\$,R= õ `Mw#61EjE hÍ~C yR aE7T`V5"# hÍY2IYyE hÍ~ViU ½7T81Y5\$5 iR5"#= yR `B t~C7E
~B7R`N `B2~Nt\$7ÍY= ö jIE1EjR5"# `CjaE6nE `C5"#7ÍY= hÍEj_Y t#5Ì#5\$7ÍRjyR `B t\$mE,R= ÷ hÍR,R iEt
%jyR `B `V1R7~M5% `V iR6aR7ÍE5\$5= `B `CyE1ÍE7T`V `B 7Yd1IEyE= yR `B `Cjt^ `C5"#7ÍY= ø hÍE,R
7~C1E5\$7ÍR yR5"# `Bj´E 9D2\$,R `C6 1R6aR2\$= ù `CqE4#jE yR5"# `B e~NjR `B2~Nt\$7ÍY= yR t~C7E
~B7R7ÍY= hÍE qE5Ì#5\$8 hÍ~C iR,R= ðñ qE5^,R `B zE4%`VyE `B j~Mt%`N5= aYt%`V5 `B `Bj´E
½7T81Y,R= hÍE6 `B t\$5\$mR5 `C6 hÍE6 `B aRt\$2\$5= ññ iR,R= hÍR,R hÍE2^ 5\$jyR a~BjT5\$= `Mw#61IE5\$
hÍ~C yR 3Rjt^ hÍR`N a~C7EjE `B `Bj´R yR `B qE5^ `B2~Nt\$7ÍY= òñ `B 5~CyRjyE5 jIE1EjR5"#
`CjaE7R7ÍEY= `B `C8~Ct%`V hÍ~C `V81Rj ½7T81Y,R= óñ hÍR,R hÍE2^ jR= ½j~C7EjE `B zR1'E `B
`C5nT`V`N= `B t~C7E t\$4# `V1RjRd1T`VmY= hÍR,R hÍE2^= 8~CyEjE= 5\$mR a~C7T5\$ 1Ef\$ `B IE7R
eIE7R5\$5 `B yE2^= òñ hÍR 5~C yE65#,R aEt5#jyY= `V1R7~M5%`V5"# `B 9H81T`VyE= jIE1EjR5"#
`CjaE7R7ÍEY-
õñ 1R6 iT5 5% hÍE2^= ½j~C7EjE q~C iEYt`VmE `B 9~V7U hÍ~ViU,R `C6 `B `Bj´R IE5^5"#6= òñ `Mt\$
9.E1E 9D4%`V,R 7~C jR5= a~C7EjE `V5Ì#jT`V ahÍR6t\$5Ì#,R5= ÷ñ `C4%`V5 `V7U`N 9~V7UjyE hÍ~ViU
½7T81Y= `B ~C1E6 `B `CjaE6nE= jR5"# eIE7R 9D2\$yE `C6 qE4%`VyE 9D5%`V,R iRyE= øñ `C5 `B 9F2%
~N7RmY `C5IE`V6 aEj´IE5\$= `B81T`VmE5 hÍE 5~C `B `V81Rj 5#d~Ct\$7ÍY= hÍE `B `Cjt# `B `CjaE7Y `B
aEt5# iR`N `B IE5^,R5= ùñ `C6 hÍE `B 7~C1EjE 1~M7T`V 1~M7R7ÍY yR5"# `B 8~CyE6= yR `B aEuY `B
1~M7R`N 1U`N7ÍY= ðò hÍE aE65\$8 ½7T81Y,R= `N61EjE iR `V1 zEjt\$j_Y= `C6 1UjaEjE eY7ÍE7ÍE,R `B
t\$5\$mR`C,R5= ñò `N6 `Bj´E hÍR81E `C6 1~M7R `C6 1U`N `C6 9~V7R `C6 `Bj´E `V81IE5# `V,R= j~C
`V7ÍEYR 7E2#,R iT5# t#j hÍE2^ `B 1~MjEjE,R- ðò `C6 `Bj´R 1UjaE8 5& 1Ej´E1= `C6 `C4#5\$7ÍR8= a~C8
`N6 `Bj´R= `B aYw\$5"#= óò hÍE 5~C ½7Y`C7ÍE= `B zE4%`V iRyE zE4#jE `B `Bj´R `Bj´E,R5-