

Efesoannar Atta

¹Ar lë, nála qualinë rohtalyassen ar úcarelyassen, ²yassen vantaneldë nëa vë i rando mardo sina, vë i heruo i túrëo i visto, i fairëo yë cára sín i yondossen úsaviëo, ³imica i yando ilyë vë pellë nëa i maillessen hrávelvo, cárala i íri i hrávëo ar i sanwion, ar nelvë híni hroassë rúševa, vë yando i exi. ⁴Mal Eru, nála alya óraviessë, ter túra melmerya yanen melleryelvë, ⁵ar vë nála qualinë i rohtassen, carnë vë cuinë as Hristo, (annanen neldë etelehtainë,) ⁶ar ortanë vë uo, ar tulcanë vë uo i meneldëassen Hristo Yésussë, ⁷apantien, i túlala randassen, i rátala almar annaryo máriessë venna Hristo Yésussë. ⁸An annanen neldë etelehtainë savienen, ar sin lá lëo—Eruo i anna, ⁹lá cardaron, lertien laita insë úqueno. ¹⁰An nalvë carmerya, ontainë Hristo Yésussë mani cardannar, yar Eru manwanë yá, vantielvan tessë.

¹¹Etta á enyalë i nëa neldë i lier i hrávessë, i nár estainë Úoscirië ló i nár estainë Oscirië hrávessë carna málinen, ¹²i neldë lúmæssë yana ú Hristo, lanyainë ava i nórë Irrailo, ar ettelëar pá i véri i vando, lá sámala estel, ar erulórë i mardessë. ¹³Mal sí, Hristo Yésussë, lë i nëa nér háyë né carnë hari i sercessë Hristova, ¹⁴an së ná sérelva, yë carnë yúyo er, ar rácala i enya ramba i pandava; ¹⁵nancárala i tévië hráveryassë, i şanyë i axanion canwassen, carien i atta sessë er vinya atan, cárala sérë, ¹⁶ar envistien yúyo er hroassë Erunna i tarwenen, nahtala i tévië sassë, ¹⁷ar túlala, quentes mai sérë len i háyë, ar sérë len i hari, ¹⁸an senen samilvë i latinië, yúyo vë, er Fairessë i Átarena. ¹⁹Tá etta, umildë ambë ettelëar ar lelyandor, mal naldë asambari i ainoiva, ar i maro Eruva, ²⁰carnë i talmassë i sátinaron ar nonyarnoron, Yésu Hristo insë nála i ondo vinco, ²¹yessë i ilya ataquë, tulcaina uo, tiuya airë cordanna i Hérussë. ²²Yessë lë nár carnë uo yando mardenna Eruva i Fairessë.

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. Ar Ië, nála qualinë rohtalyassen ar úcarelyassen,

And ye, being dead in-your-trespases and in-your-sins,

The Greek actually reads like, "And ye, being dead in the trespases and in the sins of yours", and I have applied the third person plural possessive pronoun to both trespases and sins, yielding "rohta-lya" and "úcare-lya". Because of this defining pronoun, I have dropped the definite articles.

2. yassen vantandë nëa vë i rando mardo sina, vë i heruo i túrëo i visto, i fairëo yë cára sín i yondossen úsaviëo,

in-which ye-walked once per the age of-world this, per the lord the of-power the of-air, the of-spirit that is-working now the in-sons of-disbelief,

Úsavië: ú [un-] sav- [believe] -ië [abstract suffix] (Cf. pantië, námië, sahtië)

3. imica i yando ilyë vë pellë nëa i malessen hrávelvo, cárala i íri i hrávëo ar i sanwion, ar nelvë híni hroassë rúševa, vë yando i exi.

among whom also all we walked once the in-lusts of-our-flesh, doing the desires the of-flesh and the of-thoughts, and we-were children in-body wrath's, as also the others.

4. Mal Eru, nála alya óraviessë, ter túra melmerya yanen melleryelvë,

But God, being rich in-mercy, through great his-love by-which he-loved-us,

In English, we use "because of his great love", but in another viable (arguably identical) meaning of the Greek is "through", thus the Quenya, "ter túra melmerya".

5. ar vë nála qualinë i rohtassen, carnë vë cuinë as Hristo, (annanen neldë etelehtainë,)

and we being dead the in-trespases, made us alive together-with Christ, (by-grace ye-were saved,)

The Greek literally reads, "together with the Christ". As much as I want to carry this over into Quenya, "Hristo" is only an adaptation of the word Christ, and probably considered a name. Tolkien's translation of "Christ" as a title was "Elpino", but its etymology is uncertain, and it seems to have been dropped. Thus "together with the Christ" is rendered "as Hristo", not "as i Elpino".

The Greek verb rendered "neldë" is actually in the perfect tense, but the perfect tense of the Quenya copula is uncertain. Thus, I have reluctantly employed the past tense.

6. ar ortanë vë uo, ar tulcanë vë uo i meneldëassen Hristo Yésussë,

and raised us together, and established us together the in-heavenlies Christ in-Jesus,

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

7. apantien, i túlala randassen, i rátala almar annaryo máriessë venna Hristo Yésussë.

for-displaying, the coming in-ages, the surpassing riches of-his-grace in-goodness to-us Christ in-Jesus.

8. An annanen neldë etelehtainë savienen, ar sin lá lëo—Eruo i anna,

For by-grace you-were saved by-faith, and this not of-you — of-God the gift,
In Greek "you were saved" actually reads, "you are having been saved", the word for "having been saved" 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. On the other hand, the perfect tense of the Quenya copula is uncertain, so I have (reluctantly, as before) used the past tense.

I think the genitive of "lë" is probably "lëo", even though the pronoun is plural.

The word order "Eruo i anna" seems atypical, however, the Greek follows the same word order, which is equally atypical. So I have carried over the order into Quenya.

Savië: Sav- [believe] -ie [abstract ending] (Cf. pantië, námië, sahtië)

9. lá cardaron, lertien laita insë úqueno.

not of-works, for-being-allowed to-praise himself of-nobody.

This is a very difficult verse, despite its size. In Quenya, we aren't certain about any "in order that" construction except the dative gerund. So that's what I have used, "lertien". In addition, we have no verb meaning "boast", so I resorted to using a "praise himself" construction.

10. An nalgë carmerya, ontainë Hristo Yésussë mani cardannar, yar Eru manwanë yá, vantielvan tessë.

For we-are his-production, created Christ in-Jesus good upon-deeds, which God prepared formerly, for-our-walking in-them.

11. Etta á enyalë i nëa neldë i lier i hrávessë, i nár estainë Úoscirië ló i nár estainë Oscirië hrávessë carna málinen,

Therefore ! remember that once ye-were the peoples the in-flesh, who are named Uncircumcision by who are called Circumcision in-flesh made by-hands,

For the use of "ló", cf. "nahtana ló Turin".

Oscirië: os- [around] cir- [cut] -ie [abstract ending] (Cf. aucir-, hócir-, pantië, námië, sahtië)

12. i neldë lúmëssë yana ú Hristo, lanyainë ava i nóré Irrailo, ar ettelëar pá i véri i vando, lá sámala estel, ar erulóre i mardessë.

that ye-were in-time that without Christ, bound outside the nation of-Israel, and strangers concerning the compacts the of-promise, not having hope, and godless the in-earth.

Erulóra: Eru [God] -lóra [without]

13. **Mal sí, Hristo Yésussë, lë i nëa nér háyë né carnë hari i sercessë Hristova,**

But now, Christ in-Jesus, ye who once were distant were made near the in-blood the Christ's,

14. **an së ná sérelva, yë carnë yúyo er, ar rácala i enya ramba i pandava;**
for he is our-peace, who made both one, and breaking the middle wall the enclosure's,

The Greek of what is translated "së ná" is pronominally emphatic, thus "së ná" rather than "nás".

15. **nancárala i tévië hráveryassë, i şanyë i axanion canwassen, carien i atta sessë er vinya atan, cárala sérë,**

undoing the hatred in-his-flesh, the law the of-commands in-orders, for-making the two in-him one new man, making peace,

16. **ar envistien yúyo er hroassë Erunna i tarwenen, nahtala i tévië sassë,**
and for-rechanging both one in-body unto-God the by-cross, slaying the hatred in-it,

Envista-: en- [re-] vista- [change]

17. **ar túlala, quentes mai sérë len i háyë, ar sérë len i hari,**

and coming, he spoke well peace to-you the distant, and peace to-you the near,

18. **an senen samilvë i latinië, yúyo vë, er Fairessë i Átarena.**

for by-him we-have the access, both we, one in-Spirit the unto-Father.

Latinië: latina [free (in movement)] -ie [-ness]

19. **Tá etta, umildë ambë ettelëar ar lelyandor, mal naldë asambari i ainoiva, ar i maro Eruva,**

Then therefore, ye-aren't more strangers and travelers, but ye-are neighbors the saint's, and the of-household God's,

The Greek rendered "travelers" actually means "sojourners". Admittedly, "traveler" implies ongoing motion while "sojourner" implies a (temporary) halt in motion. But with our current vocabulary, I could really only construct "travelers". 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 the meaning "saint" fits better. So I think I shall fall back on "ainu" (god) and "aini" (goddess) for pagan deities. Such, in fact, are the "Qenya" glosses. No offense to the Valar and Maiar!

Lelyando: lelya- [travel, go] -ndo [agentival suffix]

20. **carnë i talmassë i sátinaron ar nonyarnoron, Yésu Hristo insë nála i ondo vinco,**

built the on-foundation the of-apostles and of-prophets, Jesus Christ himself being the stone of-corner,

As a word for "apostle" I have used "sátina", 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".

21. yessë i ilya ataquë, tulcaina uo, tiuya airë cordanna i Hérussë.

in-whom the whole construction, established together, enlarges holy to-temple the in-Lord.

22. Yessë lë nár carnë uo yando mardenna Eruva i Fairessë.

In-whom ye are built together also to-temple God's the in-Spirit.

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 `C6 jR= 5~CjE zEjT5\$ 7Yd1Ej´E,R5 `C6 ~MaE7Rj´E,R5= ò hÍE,R5 yE4#5\$mR 5\$`C yR `B 7E2^ t#uY
iT5#= yR `B 9F7U`N `B 1~M7R`N `B yT81Y= `B eIE7R`N hÍR a~C7E 8~B5 `B hÍY2^,R5 ~MiEYt`V`N= ó
`Bt%aE `B hÍE2^ `Bj`R yR qRj,R6 5\$`C `B tIEjR,R5 ½7~CyRjyY= a~C7EjE `B ~B7T `B ½7~CyR`N `C6
`B iE5nT`N5= `C6 5\$jyR 9~B5% ½7Y`C,R `N6t\$yE= yR hÍE2^ `B `Va|T- ô t#j `V7U= 5~CjE `Cj´E
~N7EYt`V,R= 1R6 1~M7E t\$jt\$7ÍE hÍE5\$5 t\$j,R7ÍRjyR= ò `C6 yR 5~CjE zEjT5\$ `B 7Yd1E,R5= aE65\$ yR
aLU5\$ `C8 ½7T81Y=> `C5"#5\$5 5\$mR `V1RjRd1IE5\$=> ò `C6 `N61E5\$ yR `M`N= `C6 1UjaE5\$ yR `M`N
`B t\$5\$mR`C,R5 ½7T81Y `B~ViU,R= ÷ `CqE4%`V5= `B 1~MjEjE 7E2#,R5= `B 7~C1EjE `Cjt#6 `C5"#7ÍY
t~C7T`V,R yR5"# ½7T81Y `B~ViU,R- ø `C5 `C5"#5\$5 5\$mR `V1RjRd1IE5\$ iEYt`V5\$5= `C6 iT5 j~C jR`N=
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½7T81Y `B~ViU,R t#5% aEuE5"#6= hÍE6 `V7U t#5nE5\$ hÍ~C= yE4%`VjyE5 1R,R-
ññ `V1'E ~C `V5Í#jR `B 5\$`C 5\$mR `B jT`V6 `B ½7~CyR,R= `B 5~C6 `V81IE5\$ ~M`N8aT7T`V j~N `B
5~C6 `V81IE5\$ `N8aT7T`V ½7~CyR,R aE65# t~CjT5\$5= ðñ `B 5\$mR j~Mt\$,R hÍE5# ~M ½7T81Y=
jE5ÍIE5\$ `CyE `B 5~N7R `B7'E`BjY= `C6 `V1'RjR`C6 q~C `B y~V7T `B yE2^= j~C 9D7ÍEjE `V81Rj= `C6
`V7Uj~N7E `B t#uR,R- óñ t#j 8~B= ½7T81Y `B~ViU,R= jR `B 5\$`C 5~V6 9~ChÍR 5~V aE65\$ 9D7T `B
iR6aR,R ½7T81YyE= ðñ `C5 iR 5~C 8~V7RjyE= hÍR aE65\$ hÍ~MhÍY `V6= `C6 7~CaEjE `B `V5Í# 7Ew# `B
qE2#yE- ðñ 5#f~C7EjE `B 1~VyT`V ½7~CyR7ÍE,R= `B 3E5Í\$ `B `Ca|E5%`N5 aE5nE,R5= aE7T`V5 `B
`C1'E iR,R `V6 yT5Í# `C1E5= a~C7EjE 8~V7R= ðñ `C6 `V5yT81T`V5 hÍ~MhÍY `V6 ½7Y`C,R `V7U5"# `B
1E6nR5\$5= 5#d1EjE `B 1~VyT`V iE,R= ÷ñ `C6 1~MjEjE= zR4\$8 8~V7R jR5 `B 9~ChÍR= `C6 8~V7R jR5
`B 9D7T= øñ `C5 iR5\$5 9D7ÍEjyR `B jE1T5%`V= hÍ~MhÍY yR= `V6 eIE7R,R `B ~C1E7R5"#- ùñ 1~C
`V1'E= `Mt%`mR `Cw\$ `V1'RjR`C6 `C6 jRj´E2^6= t#j 5#mR `CiEw#7T `B IE5IYyE= `C6 `B t#7Y
`V7UyE= ðò aE65\$ `B 1Ejt#,R `B 8~C1T5#7Y5 `C6 5^5Í#65^7Y5= `B~ViU ½7T81Y `B5iR 5~CjE `B
`N2^ yTf^= ñò hÍR,R `B `Bj´E `C1EzR= 1UjalE5# `M`N= 1.ThÍE IE7R aYuE5"# `B 9~V7U,R- ðò hÍR,R
5#mR aE65\$ `M`N hÍE2^ t#uR5"# `V7UyE `B eIE7R,R-