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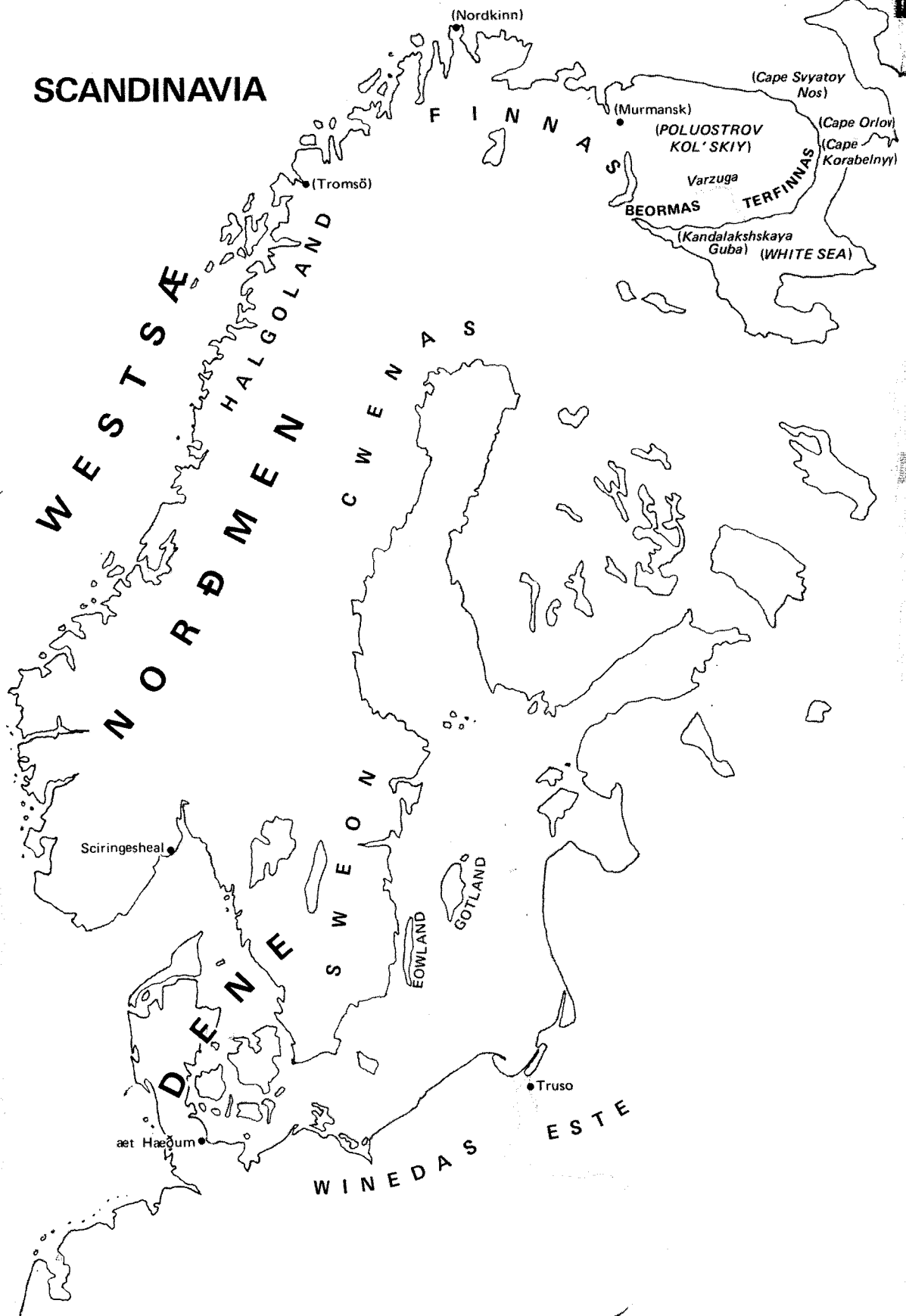
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BRIGHT'S
OLD ENGLISH
GRAMMAR & READER

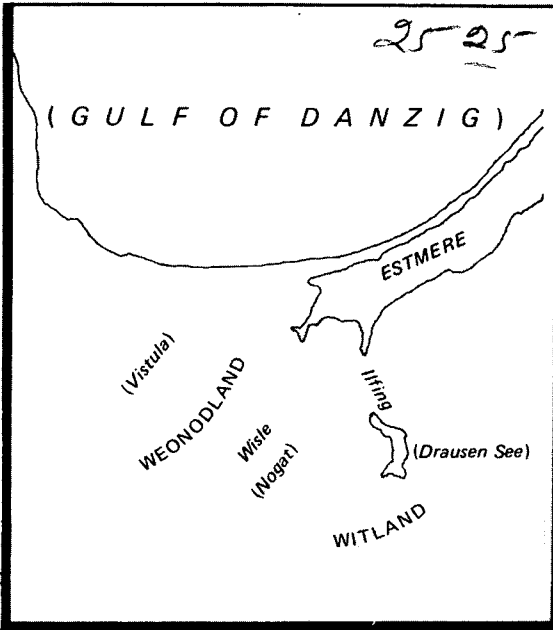


F. G. CASSIDY / RICHARD N. RINGLER

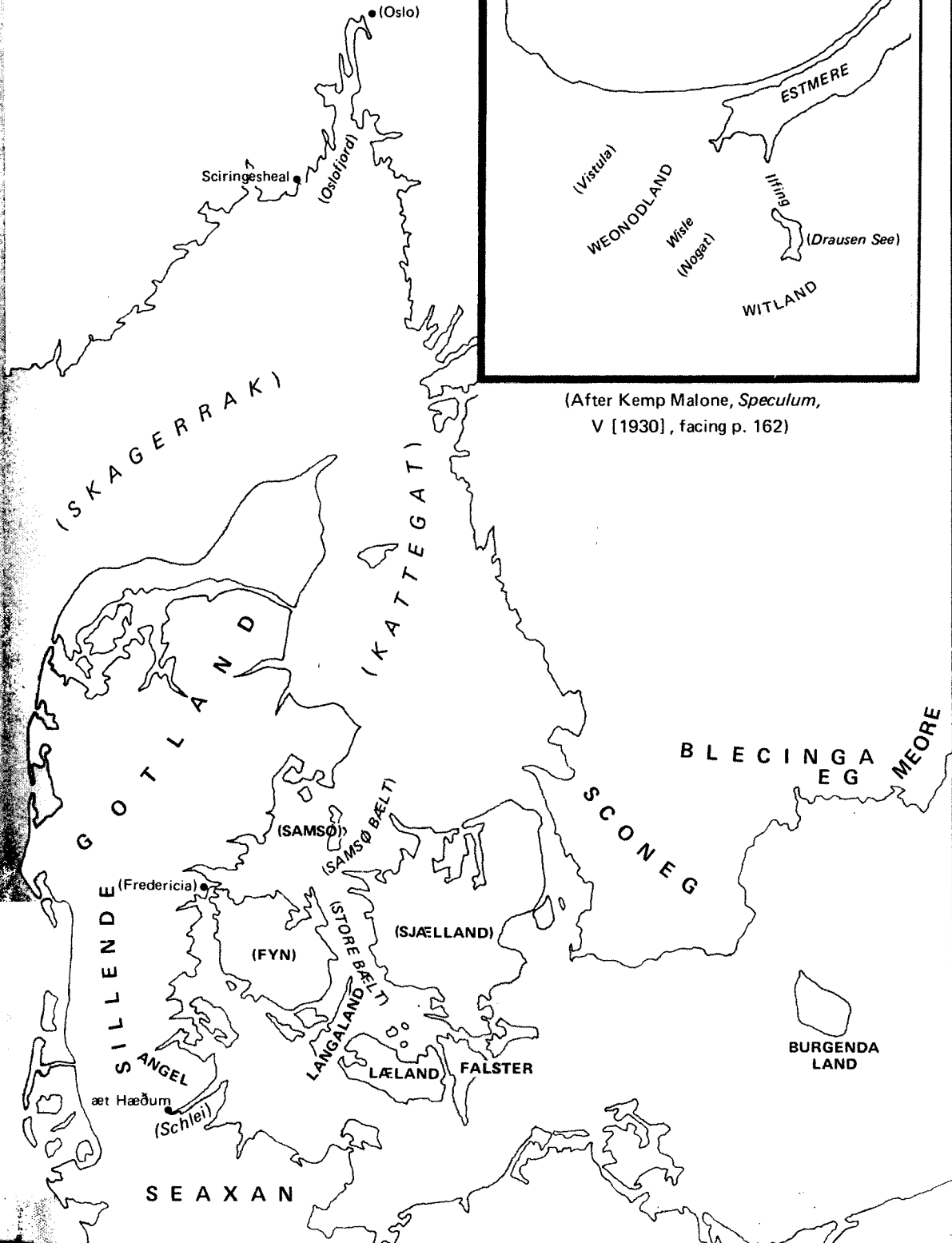
SCANDINAVIA



THE ENTRANCE TO THE BALTIC



(After Kemp Malone, *Speculum*, V [1930], facing p. 162)



P E O H T A S

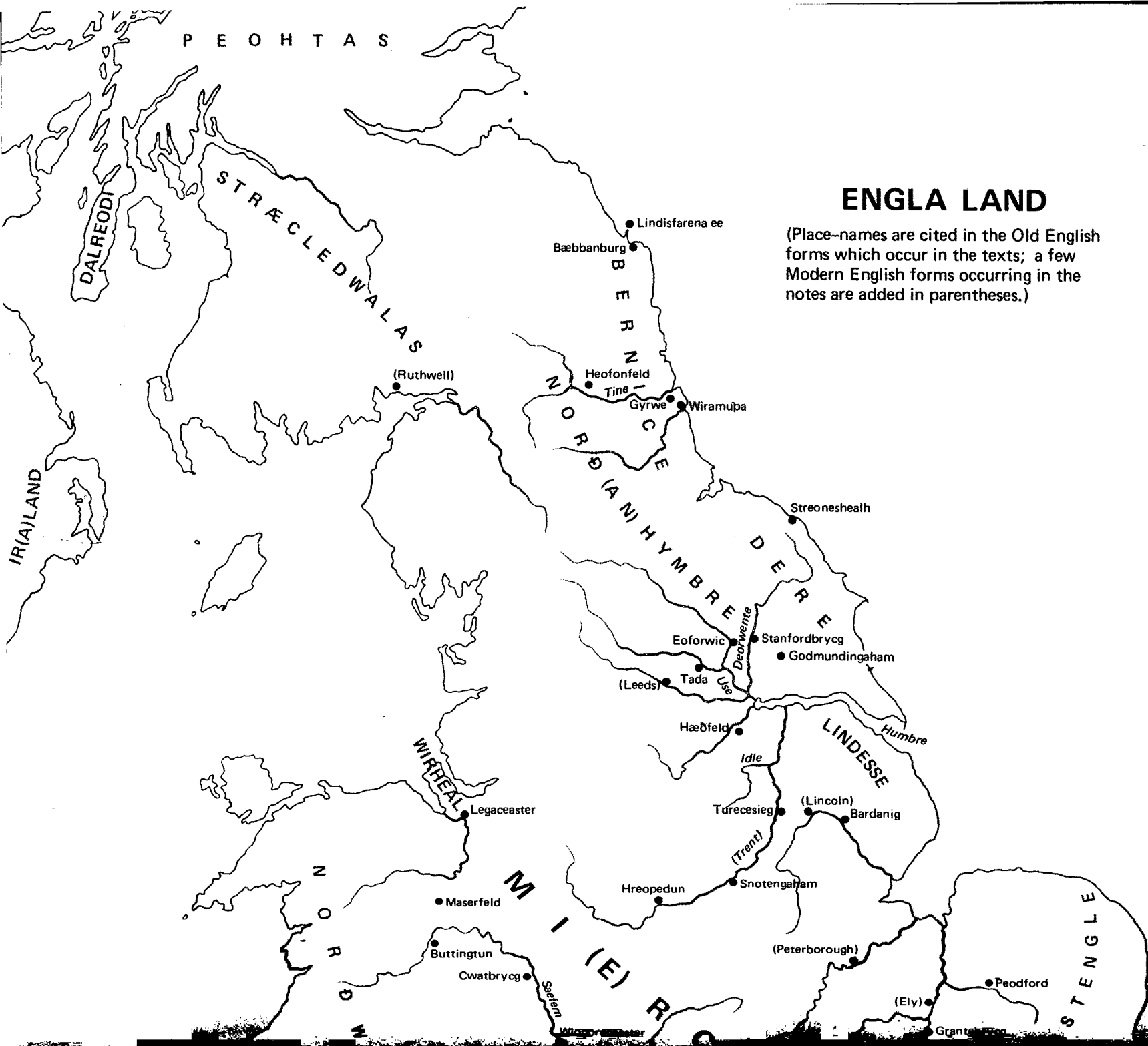
DALREODI

STRÆCLEDWALAS

IR(A)LAND

ENGLA LAND

(Place-names are cited in the Old English forms which occur in the texts; a few Modern English forms occurring in the notes are added in parentheses.)



by ധരനന്ദൻ

third edition

SECOND CORRECTED PRINTING

BRIGHT'S
OLD ENGLISH
GRAMMAR & READER

Edited by

FREDERIC G. CASSIDY

and

RICHARD N. RINGLER

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preface

The present edition of *Bright's Anglo-Saxon Reader* represents a thorough revision and updating of what has been for many years a favorite text for beginning studies in Old English. The revisers have sought to preserve the virtues of the original as far as possible while seeking to make it more teachable in present terms and furnishing a much more useful selection of texts, freshly edited.

A number of recent Old English textbooks have proposed to "get the student as fast as possible into the reading of the literature." This is our aim as well, but we do not believe the literature can be accurately translated or sensitively read without a basic grasp of Old English grammar, the origins of the language, and its position in relation to Modern English. These things cannot be taken for granted. To read acceptably and listen critically one must gain a reasonable understanding of the sounds of Old English and how they are arrived at. Finally, scholarly and critical writings on Old English literature require at least that the student begin to appreciate the language in its context as an early Germanic tongue under cultural and linguistic pressure of outside forces, chiefly Latin, Celtic and Scandinavian.

Something must be said of the ways in which this edition differs from its predecessors.

The Grammar no longer confronts the student as a pathless wilderness of philological data, but is articulated in a series of graded lessons liberally sprinkled with exercises and easy readings.

Hulbert's "Sketch of Anglo-Saxon Literature" has been omitted; it would have served no purpose to update it in the light of two recently published and easily accessible books, Stanley B. Greenfield's *A Critical History of Old English Literature* (New York 1965), with its superb bibliographical aids, and C. L. Wrenn's *A Study of Old English Literature* (London 1967), with its exhaustive and stimulating scholarship. On roughly the same principle, bibliographical references in the headnotes to the readings have been kept to a minimum: the student can now find the major bibliography quickly and easily

not only in Greenfield but in Fred C. Robinson's indispensable introduction to scholarly and critical materials, *Old English Literature: A Select Bibliography* (Toronto 1970).

Of the prose selections, *The Conversion of King Eadwine* and *The Reigns of Æðelred and Ælfred* have been considerably expanded. 1066 and *Sermo Lupi ad Anglos* are included for the first time. In order to accommodate these additions (and to provide space for the amplification of other parts of the book, notably the Grammar and the explanatory notes) a number of seldom-taught prose texts—all but one of them translations from Latin—have been omitted.

The number of lines of poetry has been increased by almost half and an effort has been made to include complete poems, or, failing that, uninterrupted stretches of extract from longer poems. *Judith* has been added in order to supply one fairly substantial poetic text beyond *The Battle of Maldon*. The two metrical Charms have been omitted. Bright's very useful treatment of versification has been retained in a slightly modified form and prefaced with an introduction to various other aspects of Old English poetry.

The prose selections are arranged chronologically according to the date of their composition (to the degree that this can be ascertained) with two exceptions. Bede is assigned priority of place on the basis of the date of the Latin, not the OE text, and the four Chronicle excerpts have been grouped together for obvious reasons, though they span a period of three hundred years. This arrangement offers no clue to the order of increasing difficulty of these prose texts. The following grouping of selection numbers is the suggested order of increasing difficulty: 10, 12; 3, 4, 6, 8; 11; 7, 9, 13; 1, 2; 14.

For the order of the poetry selections in this book, and a suggested order of increasing difficulty, see p. 264 n. 3.

Eight of the texts in this book are translations, paraphrases or expansions of Latin originals. In four cases we have printed the relevant Latin text in the middle of the page: in *The Conversion of King Eadwine* and *The Miracle of Cædmon*, it not only illuminates the procedures of the Anglo-Saxon translator, but often explains them (and is thus of direct help in translating his OE into MnE); in *The Sacrifice of Isaac* and *Neorxnawang*, on the other hand, consultation of the Latin original is a *sine qua non* for studying the poets' techniques of paraphrase and expansion. In the case of the other four OE texts, we confine ourselves to occasional Latin citation in the explanatory notes: the authors of *Homily on the Assumption of Saint John*, *Homily on the Death of Saint Oswald*, and *Judith* expand or alter their Latin originals so freely that there seemed no point in reproducing them, while in the case of *The Acts of Matthew and Andrew in the City of the Cannibals*, the immediate source is lost.

When Latin is quoted in the introductory or explanatory notes, a Modern English translation is ordinarily provided, unless the quotation is only a word or two in length.¹ Modern English translations are *not* provided, however, for Old

¹This procedure is not followed in the explanatory notes to Selections 10 and 11, however, where the philological apparatus is fuller than usual and the Latin is generally adduced to illuminate minute syntactic or textual problems in the OE.

English passages appearing in the same places: the vocabulary of these passages has been included in the Glossary, and teacher and student are urged to treat them as additional exercises in translation.

For a statement of our editorial and lexicographical principles and procedures, see the introductions to the Textual Notes and the Glossary.

We have included a number of reproductions of pages from OE MSS. Our selection has been governed by two criteria: the page must be one which is not easily available in facsimile or it must contain the text of some important moment in one of the selections. In most instances we have been able to satisfy both criteria at once. We hope that the student, by comparing these MS pages with our edited texts, will obtain some foundation in reading OE MSS. To further this purpose, we have printed a detailed analysis of p. 14 of MS Junius 11 on p. 297, facing the reproduction. Furthermore the whole of Selection 11 has been edited in a way that will suggest to the student what an OE MS looks like and that will facilitate his comparison of the edited text with the collotype facsimile (*EEMSF*, XIII).

There remains now, *eoletes æt ende*, the pleasant duty of thanks. We are grateful to the Clarendon Press for permission to print extracts from *Venerabilis Baedae Opera Historica*, ed. Charles Plummer, 2 vols. (Oxford 1896), and from Sir Frank M. Stenton's *Anglo-Saxon England*, 3rd ed. (Oxford 1971); to the Trustees of the British Museum, London, for permission to reproduce the frontispiece and the photographs facing pp. 172, 175, 192, 246, 257 and 373; to the Keeper of Western MSS. of the Bodleian Library, Oxford, for permission to reproduce those facing pp. 129, 297 and 365; and to the President and Fellows of Corpus Christi College, Oxford, for permission to reproduce that facing p. 118. We add our thanks to the staffs of these institutions, as well as to that of University Library, Cambridge, and to R. I. Page, Librarian of Corpus Christi College, Cambridge, for amenities shown to the junior editor in the summer of 1969. We thank Professors J. B. Bessinger, Jr., R. F. Leslie, Fred C. Robinson and Robert D. Stevick for the care with which they reviewed our manuscript on behalf of the publisher: they caught a host of inaccuracies and made numerous helpful suggestions, most of which we took to heart, a few of which we chose to ignore—no doubt at our peril. Finally we must thank several generations of students who have suffered through early versions of both the Grammar and the Reader in dittoed, mimeographed and xeroxed forms.

It would be foolish to suppose that a work of this sort should not be riddled with errors. The editors would be grateful for having their attention called to stupidities and misprints alike, and would welcome suggestions as to how future editions of this book can be made more serviceable.

Frederic G. Cassidy
Richard N. Ringler

Madison, Wisconsin
September 1971



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- ed. cit. editione citata, i.e. in the edition cited.
 eds. editors.
- EEMSF** *Early English Manuscripts in Facsimile.*
- EETS** Early English Text Society.
 e.g. exempli gratia, i.e. for example.
- EGmc** East Germanic.
- ECS** English and Germanic Studies.
- EHD** *English Historical Documents, I: c540–1042*, ed. Dorothy Whitelock (London 1955).
- Ericson** Eston Everett Ericson, *The Use of Swa in Old English, Hesperia XII* (Göttingen 1932).
 esp. especially.
 etc. et cetera.
- EWS** Early West Saxon.
 f. and [the page or line] following.
- Farr** James Marion Farr, *Intensives and Reflexives in Anglo-Saxon and Early Middle English* (Baltimore 1905).
- fem. feminine.
 ff. and [the pages or lines] following.
- fol(s). folio(s).
 gen. genitive.
- Ger.** German.
- GK** Grein-Köhler, i.e. C. W. M. Grein, *Sprachschatz der Angelsächsischen Dichter*. . . , neu herausgegeben von J. J. Köhler (Heidelberg 1912).
- Gmc.** Germanic.
- Gr.** Greek.
- IE** Indo-European.
- i.e. id est, i.e. that is, to wit.
- Íf** *Íslenzk fornrit.*
- ind. indirect.
- indef. indefinite.
- indic. indicative.
- inf. infinitive.
- inst. instrumental.
- IPA** International Phonetic Association.
- JEGP** *Journal of English and Germanic Philology.*
- K** Kentish.
- Ker** N. R. Ker, *Catalogue of Manuscripts Containing Anglo-Saxon* (Oxford 1957).
- l. line.
- Lat.** Latin.
 lit. literally.
 ll. lines.
- LWS** Late West Saxon.
- MÆ** *Medium Ævum.*
- masc. masculine.
- ME** Middle English.
- MLN** *Modern Language Notes.*

- MLR** *Modern Language Review.*
- MnDan** Modern Danish.
- MnE** Modern English.
- MnGer** Modern German.
- MnNor** Modern Norwegian.
- Mossé** Fernand Mossé, *Manuel de l'Anglais du Moyen Âge, I (Vicil-Anglais)*, Paris 1950.
- MS** *Medieval Studies.*
- MS(S)** manuscript(s).
- MW** Magoun-Walker, i.e. F. P. Magoun, Jr. and J. A. Walker, *An Old-English Anthology: Translations of Old-English Prose and Verse* (Dubuque 1950).
- n.** note.
- neut.** neuter.
- NGmc** North Germanic.
- NM** *Neuphilologische Mitteilungen.*
- nom.** nominative.
- OE** Old English.
- OF** Old Frisian.
- OHG** Old High German.
- ON** Old Norse.
- op. cit.** opere citato, i.e. in the work cited.
- OS** Old Saxon.
- p.** page.
- PBA** *Proceedings of the British Academy.*
- pl.** plural.
- PL** *Patrologia Latina.*
- Plummer¹** *Two of the Saxon Chronicles Parallel*, ed. Charles Plummer, 2 vols. (Oxford 1892-9); reprinted 1952 with additional material by Dorothy Whitelock.
- Plummer²** *Venerabilis Baedae Opera Historica.* ed. Carolus Plummer. 2 vols. (Oxford 1896).
- PMLA** *Publications of the Modern Language Association.*
- Pope¹** John Collins Pope, *The Rhythm of Beowulf*, revised edition (New Haven 1966).
- Pope²** *Seven Old English Poems*, ed. John C. Pope (Indianapolis 1966).
- Pope³** *Homilies of Ælfric: A Supplementary Collection*, ed. John C. Pope, EETS, 259-60 (1967-8).
- pp.** pages.
- PrehOE** Prehistoric OE.
- pret.** preterit.
- PrGmc** Primitive Germanic.
- pron.** pronoun.
- PrON** Primitive Old Norse.
- q.v.** quod vide, i.e. which see.
- QW** Quirk-Wrenn, i.e. Randolph Quirk and C. L. Wrenn, *An Old English Grammar*, 2nd ed. (London 1958).
- r** recto, i.e. on the front (of an MS leaf).

- refl. reflexive.
 rel. relative.
RES *Review of English Studies*.
SB Sievers-Brunner, i.e. Karl Brunner, *Altenglische Grammatik nach der Angelsächsischen Grammatik von Eduard Sievers*, 3rd. ed. (Tübingen 1965).
 sc. scilicet, i.e. to wit (used before a word that is to be supplied or understood).
 sg. singular.
Sisam Kenneth Sisam, *Studies in the History of Old English Literature* (Oxford 1953).
Skt Sanskrit.
SN *Studia Neophilologica*.
SP *Studies in Philology*.
Sprockel C. Sprockel, *The Language of the Parker Chronicle*, I (The Hague 1965).
SS. Saints.
St. Saint.
 subj. subjunctive.
 s.v. sub verbo, i.e. under the word (in question).
Sweet¹⁴ *Sweet's Anglo-Saxon Reader in Prose and Verse*, 14th ed., rev. C. T. Onions (Oxford 1959).
Sweet¹⁵ *Sweet's Anglo-Saxon Reader in Prose and Verse*, 15th ed., rev. Dorothy Whitelock (Oxford 1967).
US United States.
v verso, i.e. on the back (of an MS leaf).
Voges F. Voges, "Der Reflexive Dativ im Englischen," *Anglia*, VI (1883), 317-374.
W *Sermo Lupi ad Anglos*, ed. Dorothy Whitelock, 3rd ed. (London 1963).
WGmc West Germanic.
WS West Saxon.
Wrenn C. L. Wrenn, *A Study of Old English Literature* (London 1967).
Wülfig J. Ernst Wülfig, *Die Syntax in den Werken Alfreds des Grossen*, 2 vols. (Bonn 1894-1901).
ZfdA *Zeitschrift für deutsches Altertum*.

CHAPTER 1

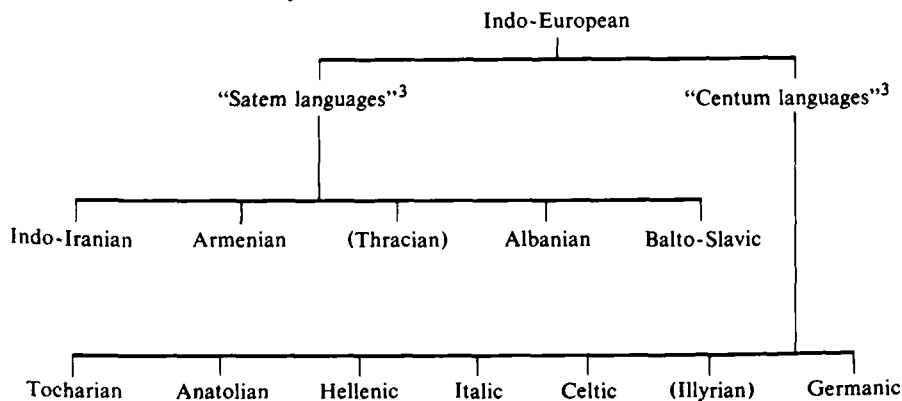
The Place of Old English

1.1. Scholars of the English language divide it for historical treatment into three stages:

Old English (OE), or Anglo-Saxon ¹	c500—c1100
Middle English (ME)	c1100—c1500
Modern English (MnE)	c1500—the present

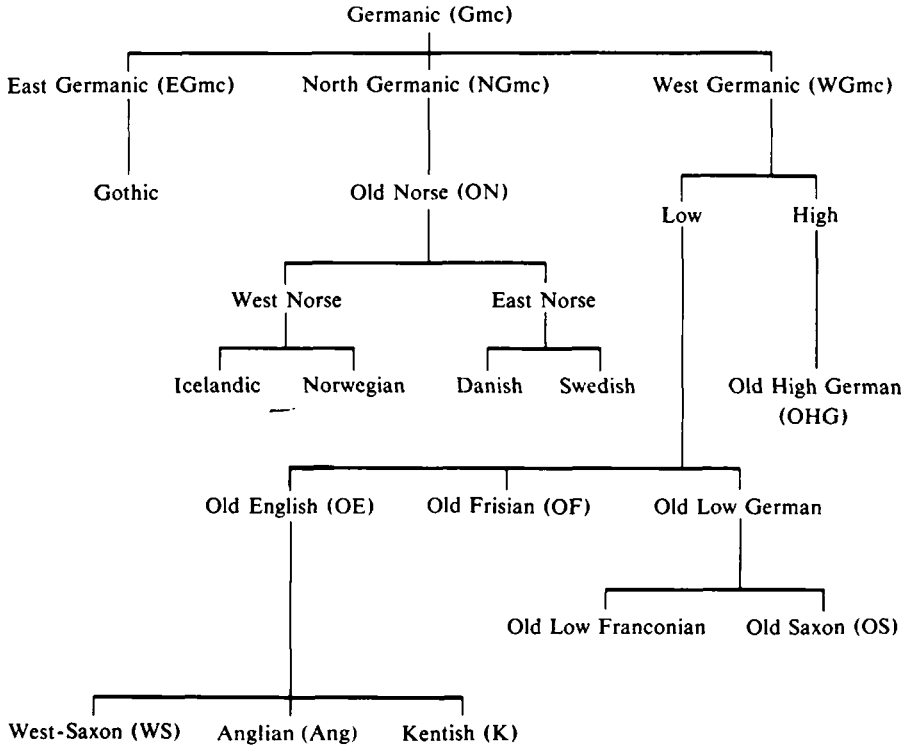
Though these dates are set up partly for convenience, they nevertheless reflect a linguistic reality: by each of the boundary times, 1100 and 1500, the accumulation of gradual changes has become so considerable that in each case the language is clearly seen to have entered a new phase.

1.2. In its earliest phase one cannot even properly speak of the language as “English”; it was a collection of dialects brought over to Britain from the continent by Germanic invaders (the familiar Angles, Saxons, and Jutes²). These dialects were members of the Germanic (Gmc) branch of Indo-European (IE), the “family” to which most present European languages belong. The history of Old English cannot be fully understood unless its Gmc and IE connections are recognized. The accompanying Diagram 1 shows how the chief members of the IE family are related to one another:



(Diagram 1.)

1.3. Since the Gmc branch is at the center of our present interest, it needs to be seen in fuller detail than the others (Diagram 2):



(Diagram 2.)

Language Relationships

1.4. A word in any language which can be shown to have descended from the same source as one in another language is said to be *cognate*⁴ with it. For example, the English word *bear*, carry, is descended from OE *beran*, which is cognate (within the Gmc branch) with OS and OHG *beran*, ON *bera*, and Gothic *bairan*, all having the same meaning. Scholars have hypothesized a common Primitive Germanic (PrGmc) source form or base **ber-*⁵ from which all of these could have developed regularly. These Gmc forms are in turn cognate with forms from other IE branches: Latin *fer-* (Italic branch), Greek $\phi\epsilon\rho-$ (Hellenic branch), Sanskrit *bhar-* (Indo-Iranian branch). And in turn an IE base **bher-* is hypothesized from which all the historically attested forms in the various branches could have developed regularly.

1.5. Generally speaking, the farther apart two languages are in time and/or space, the less alike their cognate forms will look. The preceding diagrams suggest a much nearer relationship between OE and ON than between either of

these languages and Latin, and a comparison of cognate forms in the three languages bears out this conclusion:

Lat. *pecus*, ON *fé*, OE *feoh* (MnE *fee*)

Lat. *quod*, ON *hvaf*, OE *hwæt* (MnE *what*)

It is not often that a series of cognates from distantly related languages shows consistently similar forms, but consider the case of the humble mouse: OE *mūs*, Old Irish *mús*, Lat. *mūs*, Gr. *μῦς*, Skt *mūṣ*, all going back to an IE base **mūs-*.

1.6. What we know of these complex interrelationships is the product of Comparative Indo-European Philology, a study which has occupied many of the greatest language scholars since the late eighteenth century. The plentiful remains preserved in OE were of considerable value in working out the details of the Gmc branch, hence also the larger scheme of IE. Old English, then, should be seen in its historical context, not only as the earliest phase of the present English language, but also as a member of the Gmc branch, and in relation to the other IE languages. (No systematic account of IE or of Gmc will be given in this book, however.)

1.7. Because of the paucity of documents surviving in the other OE dialects, all introductory study of the language is based on West Saxon (WS), the language of King Ælfred the Great (reigned 871–899) and of the writers who followed him until the Norman Conquest.⁶ Hence the texts in this book are WS, as is also the outline of grammar. Even a cursory inspection of the texts will show, however, that the usage and spelling of Ælfred's time differed considerably from those of the time of Ælfric (c955–c1012), about a century later. It is therefore necessary to distinguish between Early West Saxon (EWS), which is presented in the grammar and exemplified in texts 1, 2, 7 and 8, and Late West Saxon (LWS), which is exemplified in texts 11, 12, 13, and 14.

1.8. Though many changes have come into the language as OE has developed through ME to MnE, there has always been a high degree of continuity. The impression of strangeness which one receives at the first sight of an OE text is therefore somewhat misleading. It results largely from the presence of three unfamiliar symbols (þ, ð, and æ) and a number of unfamiliar clusters of otherwise familiar symbols (hw-, -cg, -sc, etc.). Most of these represent sounds still present in MnE though now spelled differently. For example, OE *pæð* is the familiar MnE *path* and sounded the same in OE as it does for most speakers today. As soon as these OE spellings become familiar the text will no longer have the look of a foreign language. One will begin to discover, in fact, that a great many OE words or word bases can be recognized by their MnE descendants.

Vocabulary

1.9. Vocabulary-counts of present day English have shown that, of the 1000 words most frequently used, about 83 percent are of OE origin. The proportion

decreases rapidly in the less frequent thousands but remains throughout at about 30 percent despite the large number of non-English words that have been borrowed down through the centuries.⁷

1.10. Similar word-counts of the OE poetic vocabulary⁸ test this continuity in the other direction: of the 1000 most frequently used words, fully 55 percent have survived in recognizable form into MnE, and of the 100 most frequent, 76 percent have survived.

1.11. Analyzing only this last group, the one hundred or so most frequently used words in OE poetry, we find the following:

NOUNS:	Surviving into MnE with little or no change in form or meaning (about 40 percent)	<i>god</i> , God <i>mann</i> , man <i>heofon</i> , heaven <i>eorðe</i> , earth <i>weorold</i> , world <i>līf</i> , life <i>lufu</i> , love <i>word</i> , word <i>weorc</i> , work <i>dæg</i> , day <i>hand</i> , hand <i>cynn</i> , kin <i>riht</i> , right <i>þanc</i> , thank <i>engel</i> , angel
	With greater change in form or meaning (about 30 percent)	<i>cyning</i> , king <i>mōd</i> , (mood), courage <i>folc</i> , (folk), people <i>mynd</i> , (mind), memory <i>dōm</i> , (doom), judgment <i>fēond</i> , (fiend), enemy <i>fæsten</i> , (fastness), fortification <i>gāst</i> , (ghost), spirit <i>sōþ</i> , (sooth), truth <i>burg</i> , (borough), walled town
	With no Standard English descendant (about 30 percent)	<i>dryhten</i> , lord <i>hyge</i> , mind, thought <i>rice</i> , dominion (cogn. Ger. <i>Reich</i>) <i>þēod</i> , people, nation <i>wuldor</i> , glory <i>aðeling</i> , nobleman, prince <i>scop</i> , poet, singer <i>līc</i> , body, corpse <i>feorh</i> , life <i>wer</i> , man (cogn. Lat. <i>vir</i>)

Thus about 70 percent survive in recognizable form, though 30 percent of these have changed their meanings more or less. The rest have either died out entirely or are preserved only locally in dialect forms.

PRONOUNS:	Surviving with little change (about 80 percent)	<i>ic</i> , I <i>þū</i> , thou <i>hē</i> , he <i>hit</i> , it <i>þæt</i> , that <i>hwā</i> , who <i>hwæt</i> , what <i>þis</i> , this <i>self</i> , self, same <i>hwelc</i> , which
	Essentially different forms (about 20 percent)	<i>hēo</i> , she <i>sē</i> , <i>sēo</i> , the <i>þēs</i> , <i>þēos</i> , this
VERBS:	Surviving with little change of the base form or of meaning (about 35 percent)	<i>sittan</i> , sit <i>sēcan</i> , seek <i>healdan</i> , hold <i>beran</i> , bear <i>giefan</i> , give <i>cuman</i> , come <i>sēon</i> , see <i>bēon</i> , <i>wæs</i> , be, was <i>dōn</i> , <i>dyde</i> , do, did
	Surviving with considerable change (about 46 percent)	<i>wieldan</i> , (wield), control <i>habban</i> , <i>hæfde</i> , have, had <i>mæg</i> , <i>meahte</i> , may, might <i>willan</i> , <i>wolde</i> , will, would <i>sculan</i> , <i>sceolde</i> , shall, should <i>mōtan</i> , <i>mōste</i> , be able, must <i>āgan</i> , own <i>secgan</i> , say <i>faran</i> , (fare), journey, travel <i>cunnan</i> , <i>cūðe</i> , (can. couth), know <i>cweðan</i> , <i>cwæð</i> , (quoth), say, said <i>scieppan</i> , (shape), create
	Not surviving in Mn Standard English (about 18 percent)	<i>hātan</i> , <i>hātte</i> , (ME hight), be called <i>weorðan</i> , (ME worth), become <i>beorgan</i> , protect <i>witan</i> , (wit), know <i>munan</i> , remember
ADJECTIVES:	Surviving with little	<i>gōd</i> , good

	change (about 57 per- cent)	<i>wīd</i> , wide <i>fæst</i> , fast <i>hālig</i> , holy <i>rice</i> , rich <i>ān</i> , <i>nān</i> , one, none <i>hēah</i> , <i>hierra</i> , <i>hīehst</i> , high, -er, -est <i>micel</i> , <i>māra</i> , <i>māest</i> , much, more, most
	Surviving with consid- erable change (about 14 percent)	<i>swelc</i> , such <i>lēof</i> , (lieve), beloved
	Not surviving in Mn Standard English (about 29 percent)	<i>ēce</i> , eternal <i>swīð</i> , strong <i>æðele</i> , noble (cogn. Ger. <i>edel</i>) <i>eft</i> , later
ADVERBS:	Surviving with little change (about 53 per- cent)	<i>tō</i> , too <i>eall</i> , all <i>swā</i> , so, as <i>þær</i> , there <i>þanne</i> , then <i>nū</i> , now <i>ær</i> , ere, before <i>wīde</i> , widely
	Surviving with consid- erable change (about 27 percent)	<i>ēac</i> , (eke), also <i>swelce</i> , (so-like), likewise <i>ā</i> , <i>nā</i> , aye; never, not at all <i>gelīc</i> , like
	Not surviving in MnE (about 20 percent)	<i>ne</i> , not, neither <i>þā</i> , then, when <i>swīðe</i> , very, extremely
PREPOSI- TIONS:	Surviving with little change (about 82 per- cent)	<i>in</i> , in, on <i>on</i> , in, on <i>tō</i> , to, toward <i>for</i> , for <i>ofer</i> , over <i>under</i> , under <i>æfter</i> , after <i>æt</i> , at <i>þurh</i> , through
	Surviving with changed meaning (about 9 per- cent)	<i>wið</i> , (with), against, opposite
	Not surviving in MnE (about 9 percent)	<i>mid</i> , with, accompanying (cogn. Ger. <i>mit</i>)

CONJUNC- TIONS:	Surviving with little change (about 75 per- cent)	<i>and, ond, and gif, if þeah, though</i>
	Not surviving	<i>ac, but</i>

1.12. In sum, it should be evident that there is a considerable degree of continuity in the core of the English vocabulary between OE times and the present. The enormous increase in the number of words has been due to addition rather than to wholesale replacement. In any present-day use of English the ancient native element is virtually inescapable and stays normally at the center. Almost all our MnE function-words (prepositions, conjunctions, articles) are from OE, as also the pronouns, numerals, and auxiliary verbs. Thus even if a writer today were to avoid the native nouns, verbs, adjectives, and adverbs, using borrowed ones instead, the structural framework of most sentences would remain Anglo-Saxon. The first sentence of this paragraph (a random example which was not written to be used as such) would look like this if only the native words were retained and the others deleted:

In _____, it should be _____ that there is a _____ of _____ in the _____ of the English _____ between OE times and the _____.

More than 77 percent of the words in this sentence are native. The others are from Latin, directly or through French.

FOOTNOTES

¹"Anglo-Saxon" is properly used of the people, their history, their literature, and frequently of their language. "Old English" specifically refers to the language, or to the literature written in it.

²So named by the Venerable Bede. Precisely who the "Jutes" were is not known; they can hardly have been from present Jutland. Scholarly opinion now inclines to identify them with the Frisians.

³IE languages have been broadly divided into *centum* [kɛntum] and *satem* [sɛtɛm] (the Latin and the Avestan words for "one hundred"), indicating that a *k* sound found in languages of the first group was palatalized to an *s* or similar sound in languages of the second. This does not however reflect any basic split within the IE family. (For items in parentheses the evidence is not conclusive.)

⁴Lat *co-gnatus*, "of common origin," sprung from the same stock. To be properly called *cognate*, two words must share a common ancestor. If one is the source of the other the relationship is different. For example, MnE *garage* is a *loanword* (borrowing) from MnFrench.

⁵Hypothetical or reconstructed forms are regularly preceded by an asterisk (*) to distinguish them from historically recorded or attested forms.

⁶West-Saxon was spoken in southwestern England (south of the Thames and west of Kent). Other dialects were Kentish (in Kent and adjoining parts of Sussex and Surrey) and the Anglian dialects, which included Northumbrian (northward from the Humber to Scotland) and Mercian (between the Thames and the Humber—the large midland area). King Ælfred's capital was at Winchester (the "Casterbridge" of Thomas Hardy's novels).

⁷A. H. Roberts, *A Statistical Analysis of American English*, The Hague (Mouton) 1965, p. 37.

⁸J. F. Madden and F. P. Magoun, Jr., *A Grouped Frequency Word-List of Anglo-Saxon Poetry*, Dept. Of English, Harvard University, 1960.

CHAPTER 2

Speech Sounds

2.1. In order to understand how OE was pronounced and how certain OE sounds changed before, during, and after the OE period, it is necessary to know the basic principles of phonetics, the science of speech sounds. How the sounds of speech are produced, what kinds there are, how they affect each other, how and why they change—these are the questions that need to be answered. The following brief account will touch only on features relevant to OE.

Speech Production

2.2. The sounds of speech are produced by air expelled from the lungs and modified variously by organs in the throat, the mouth passage, and the nose passage. The air leaves the lungs through the *trachea* or *windpipe* but produces no sounds before entering the *larynx* (“Adam’s apple,” the cartilaginous “box” at the top of the trachea). In the larynx the air meets two membranes (*vocal cords*, *bands*, or *folds*) which are attached along its inner sides from front to back. When stretched, these membranes draw together, closing the air passage or leaving only a slit between; when relaxed, they leave a wide opening. (This passage between the vocal cords is called the *glottis*.) The air coming from the lungs, when impeded by the vocal cords, causes them to vibrate, producing the sound called *voice*. But when the cords are relaxed and the glottis is open, the air is unimpeded and produces no vibration, hence no sound. All speech sounds are either *voiced* to some degree or *voiceless*. In the latter, the sound we hear is produced somewhere above the vocal cords (in the throat, mouth, or nasal passage).

Consonants and Vowels

2.3. When the air from the lungs enters the mouth passage (*oral cavity*) it may produce sounds of two main types: if it is shut off at some point and then suddenly released, an explosive or *stop* sound is produced—for example, [k]. However, if it encounters such a narrow aperture that, in forcing its way

through, the friction becomes audible a *spirant* (or *fricative*) sound is produced—for example, [s]. Sounds made in either of these ways, or by impeding the breath in other ways, are *consonants*. Consonants accompanied by vocal cord vibration are *voiced*; others are *voiceless*.

2.4. When air from the lungs, after producing vibration in the larynx, encounters no stoppage or constriction in the throat or mouth but passes freely through, vowels are produced. The difference in the *quality* of vowels (for example the audible difference between [o] and [u]) is due to modifications made in the shape of the oral cavity, tongue position, and action of the lips as the breath passes through. (Pronounce the vowels of *toe* and *too*, noting the differences in each of these three factors.) Vowels, as their name implies, are voiced.

Classifying Consonants

2.5. Consonants are classified by three factors taken together:

1. presence or absence of voice,
2. the organ or organs chiefly involved in producing them,
3. their type—stop, spirant, etc.

Organs involved in producing the consonants, in addition to the larynx, are:

velum or soft palate: *velar* sounds
hard palate or roof of the mouth: *palatal* sounds
alveolar ridge or gum ridge: *alveolar* sounds
teeth: *dental* sounds
lips: *labial* sounds.

Usually the *tongue* articulates with one or more of these organs, either pressing against it or coming close enough to form a narrow aperture with it. The areas of the tongue which do this are the *tip*, the *blade* (behind the tip), and the *back*.

2.6. In addition to stops and spirants, already described, the class of consonants includes:

affricates, in which a stop changes immediately into a spirant in the same position,
nasals, in which the mouth passage is closed off and the breath comes out through the nasal passage instead,
sonorants, in which the voice resonance is partially impeded in the mouth but not enough to produce spirancy, and
glides or *semivowels*, which begin with a narrower aperture than that of the vowel articulated in the same position, and continue immediately to the position of whatever vowel follows. (Thus the position from which a glide starts is its stable feature; the position at which it ends depends on what follows it.)

2.7. The accompanying Diagram 3 shows the consonants of OE and MnE. The sounds of these consonants are given in the symbols of the International Phonetic Association (IPA).¹ A MnE keyword, with its relevant part printed in boldface type, is also supplied to indicate the value of the IPA symbol. The consonants are arranged from left to right on the diagram according to their relative position of articulation from the front to the back of the mouth. Most of the sounds indicated occur in both OE and MnE; however, EWS did not have [g] and [ʒ] and MnE does not have [ɣ] and [x].

Diagram 3

	<i>Bilabial</i>	<i>Labio-dental</i>	<i>Inter-dental</i>	<i>Alveolar</i>	<i>Post-alveolar</i>	<i>Palatal/ Velar</i>
Voiced Stop	[b] bine			[d] dine		[g] grind
Vcless Stop	[p] pine			[t] tine		[k] kind
Voiced Spir		[v] vine	[ð] thy	[z] zing	[ʒ] azure	[ɣ] ^N Ger magen
Vcless Spir		[f] fine	[θ] thigh	[s] sing	[ʃ] ashes	[x] Ger machen
Voiced Affr				[dʒ] gin		
Vcless Affr				[tʃ] chin		
Nasal	[m] mine			[n] nine		[ŋ] long
Sonorant				[l] line		
Sonorant				[r] rye		
Glide					[j] yet	[w] wine

Another voiceless spirant is [h] as in *him*, *hoot*, but its position of articulation varies with its environment. The sonorants differ as to the action of the tongue: in [l] it is free laterally; in [r] it is retroflexed (turned back) or trilled. Further details about these sounds will be taken up in Chapter 4.

2.8. Any of the consonants may be designated or identified by naming its three characterizing features as they appear on the diagram. Thus, [p] is a *voiceless bilabial stop*; [n] is a (*voiced*) *alveolar nasal*, and so on. (When a feature is the same for a whole class of sounds it need not be mentioned—e.g., *voice* for nasals, sonorants, and glides.)

Exercise 1. Following the examples given for [p] and [n], write descriptions for the other consonants of Diagram 3.

FOOTNOTES

¹Enclosing a symbol in square brackets indicates that it is being used phonetically, i.e., consistently and exclusively to represent a given sound. The phonetic alphabet of the IPA is premised on this one-to-one correspondence. Thus, in a phonetic transcription using the IPA alphabet, the symbol [f] will be used to represent the final consonant of all four words *laugh*, *luff*, *lymph*, *aloof*, where our English spelling has four separate ways of representing the same sound.

chapter 3

Speech Sounds. Vowels

3.1. In the OE manuscripts (MSS), long vowels and diphthongs are sometimes marked with an acute accent (´); edited modern texts, the present one included, usually indicate etymologically long vowels with a macron (¯), leaving the short unmarked. Thus *gōd*, good, but *God*, God; *wītan*, to keep, but *witan*, to know; and so on. Scholars know which to mark or leave unmarked after comparisons made with cognate forms in other Gmc languages and from observing how these vowels later developed in ME and MnE. Another valuable source of evidence is OE poetry, where vowel length is often indicated by the meter (see pp. 274–288).

Classifying Vowels

3.2. Vowels may differ from one another in *quantity* (i.e. length), *quality*, or both. They are classified as regards quality chiefly by three factors taken together: the degree of openness of the oral cavity, the position of the tongue, and the shape of the lips. In fuller detail:

- 1) The cavity may be slightly open, half open, or wide open: the vowels produced are accordingly *high*, *mid*, or *low* (compare MnE *beat*, *bait*, *bat*).
- 2) The tongue may be pushed forward, left at the center, or humped backward within the mouth: vowels are accordingly *front*, *central*, or *back* (compare MnE *beat*, *but*, *boot*).
- 3) The lips may be more or less pouted or they may be left inactive: vowels are accordingly *round* or *unround* (compare MnE *boot*, *beat*).

The accompanying diagram 4 shows the vowels of OE.

Diagram 4

	Front	Central	Back
High	[i:] beat		[u:] boot
	[y:] Ger kühn		
	[ɪ] bit		[ʊ] put
	[y] Ger küss		
Mid	[e:] bait		[o:] boat
	[ɛ] bet	[ə] but	[ɔ] Brit pot
Low	[æ:] S-SW US buy		[ɑ:] baah
	[æ] bat	[a] Scot man	[α] US pot

The rounded vowels are: [y:, y, u:, u, o:, ɔ]. The sound [æ:] has no MnE standard keyword but is widely used in Southern and Southwestern U.S. The sound [ə] is found in EWS only as the second element of diphthongs. The vowels [y:, y] lost rounding and did not survive into MnE.

Note that within each of the two pairs [æ:] and [æ] and [y:] and [y] the difference is *quantitative*, whereas within the other pairs there is a *qualitative* difference as well.

3.3. Any of these vowels may be designated (described) by its three characterizing features and by whether it is long or short. (In IPA the diacritic [:] following a symbol indicates that it is long.) For example, [ɑ:] is a *low back unround long vowel*; [y] is a *high front round short vowel*.

Exercise 1. Following the examples given for [ɑ:] and [y], write designations for the other vowels of Diagram 4.

3.4. A *diphthong* (Gr *di-*, two + *phthongos*, sound) is made by starting in the position of one vowel and moving smoothly and rapidly to the position of another, the shift taking place within a single syllable. MnE has diphthongs in such words as *bout* [α + ʊ], *bite* [α + ɪ], *boy* [ɔ + ɪ]; the vowels in such a word as *chaos* do not form a diphthong, however. (The OE diphthongs are described in 4.15.)

Sound Change

3.5. To know the elements of phonetics makes it possible to understand all the regular sound-changes of OE, such as diphthongization, assimilation, palatalization, and others described in later chapters. The sounds of every language are constantly subject to change for several reasons. Though any normal human being can hear and produce a very large number of different sound-features, no language utilizes more than a fraction of those possible. The feature through

which one sound is *distinct* from others similar to it will be accompanied by *non-distinctive* features which native speakers and hearers learn to ignore or to discount. For example, we recognize nasality as distinctive in the consonant phoneme¹ /n/ because on its presence or absence depends the difference of meaning between *pie* and *pine*, or between *sea* and *scene*. But if nasality is added to vowels, as it is in some individuals' speech, it does not affect the meaning of what is said; we ignore it and notice only those features necessary to the distinctiveness of the linguistic signal. (For example, [mã:n] said nasally means the same as [mæn] without nasality.) Over the course of time, with many speakings and hearings, a formerly non-distinctive feature may become more prominent, or one that was sporadic or contingent may become established. The former interrelation of sounds has been altered: there has been a sound-change.

3.6. Such changes are usually the result of the influence which sounds exert upon one another within the sequences of which words are built. It is well known that the [æ] in *at* is shorter than the [æ] in *add*—why? Because the vibration of the vocal cords in the first word must stop for voiceless *t*, whereas in the second vibrations of [æ] do not stop but continue into *d*, which is a voiced sound. The greater length of the [æ] in *add* is due simply to its environment. (As far as meaning is concerned, this difference of length is quite non-significant.)

3.7. Speech is a continuum. As sounds are spoken, they normally flow into each other with small adjustments that make articulation easier. By itself, [p] (a voiceless bilabial stop) would require an explosion to be heard, yet in context it is not always exploded. In the compound word *hop-pole* we do not have two explosions: the *p* of *hop* makes the bilabial closure and holds it for a moment; then the *p* of *pole* makes the explosion. Thus, in fact, two *p*'s have been reduced to one lengthened [p:] which requires less complex articulation.

3.8. One of the commonest sound-changes is *assimilation*, in which one sound or sound-feature becomes *more like* or *similar to* another near it. The past tense of *have* in OE is *hæfde* (*f* representing the sound [v]). By ME this has changed to *hadde*, the [v] becoming [d] by assimilation to the following [d].² (As with *hop-pole* the double letter represents length, not two explosions.) During most of the ME period *hadde* remains disyllabic, but by early MnE it has become *had* and is now even further reduced to 'd in such condensed forms as *he'd* promised, *they'd* arrived. Such progressive simplification occurs gradually enough not to destroy the functioning of the linguistic signal. Many features of OE show the effects of assimilation; one special type, *umlaut* or *mutation*, has left interesting traces in MnE. (See Ch 11.)

3.9. Very important sound-changes result also from the feature called *stress*, which is simply the differential physical force exerted in producing syllables. This feature typifies the Gmc branch of IE; it has been in operation throughout the history of English and continues in force today. Every English word of two

or more syllables places considerably more stress on one syllable than on the other or others. At least three distinctive degrees of stress exist in OE: primary, secondary, and weak. In the word *gūð-cyning*, war-king, they are found respectively in the first, second, and third syllables: ' ' x.

3.10. Strong stress tends to preserve sounds: weak stress lays them open to change. A striking example of stress working in cooperation with other phonetic factors to simplify the linguistic signal is furnished by the history of our MnE word *lord*. It goes back to Prehistoric OE **hlāf-ward*, loaf-guardian, i.e. the master of a household in his capacity as distributor of food. As separate monosyllables, *hlāf* and *ward* (in WS *weard*) normally took primary stress. Joined together as a compound word, the second element had to have less stress than the first, thus ' '. With a further reduction of stress to ' x, further change ensued: between the voiced sounds represented by *ā* and *w*, the sound represented by *f* became voiced: phonetically, [f] to [v]. This is a type of assimilation. Further, the rounded semivowel represented by *w* was simplified altogether out of existence but left a ghostly reminder of itself in the rounding of the second vowel from *a* to *o*. Thus by the time of our historical OE records, **hlāf-ward* had become *hlāford*, and its etymology was doubtless obscure to most OE speakers. In ME we find the word as *loverd*: now the voiceless *hl-* of OE³ has been voiced (perhaps through assimilation to the following vowel) as [l]; the unstressed vowel has lost rounding, hence *o* is now spelled *e*, which probably represents [ə].⁴ Finally, internal *v*, occurring in an unstable position between vowels, disappears; the vowel of the primary-stressed syllable is preserved, the vowel of the weak-stressed syllable is lost, and a monosyllable is the result: *lord*. Through a similar if less sweeping series of changes, PrehOE **hlāf-dige*, bread-kneader, became MnE *lady*.

3.11. One of the most sweeping effects of the stress-differential in changing a language may be observed toward the end of the OE period. Strong stress remains on the base syllable of words; prefixes and suffixes accordingly become weaker by contrast and tend to be at first reduced, then entirely lost. Inflectional syllables, coming at the ends of words, are especially subject to this erosion; indeed, it is their widespread disappearance more than anything else which marks the boundary between OE and ME.

3.12. Sound changes are not of equal importance. Those which affect an entire category of sounds, or which even produce a realignment in the structure or system of the language, are obviously the more profound. Others may affect only a few words or may operate for a limited time then be overcome by countervailing forces. The final outcome of any sound-change is also greatly subject to such nonlinguistic factors as the prestige of one dialect over others (hence its spread at their expense) or serious dislocations in society because of war, plague, economic collapse, foreign influence. The language reflects the society: traditionalism fosters linguistic conservatism; social change fosters

change in the language. Since it is probably true that English society has undergone more cultural change than any other in Western Europe, it is not surprising that the English language should have been less conservative than any other. Old English, richly varying in its dialects and everywhere reflecting the many changes and influences it underwent during the six hundred years in which it was the vernacular language of England, may be seen as a microcosm of the whole English language—though emphasis will be placed, in this Grammar, on the relatively circumscribed and stable stage of EWS.

FOOTNOTES

¹A phoneme is a minimal unit of distinctive sound-feature which contrasts structurally with all other phonemes in the same language or form of speech. Differences in meaning are signaled by this distinctiveness of the phoneme. Phonemic symbols are regularly put between virgules: /n/. etc. See further Appendix II.

²In fuller detail: [v] was already voiced, like [d]; its assimilation consisted in its partial spirant closure becoming full stop closure and its position of articulation moving from labiodental to dental.

³See further below, Ch 4, footnote 11.

⁴The change of OE *ā* > ME *o* in the first syllable reflects the *isolative change* (i.e., one occurring without reference to an immediate phonetic environment) by which every OE *ā* became ME *o* (phonetically [ɑ:] > [ɔ:])—compare OE *bāt*, ME *bote* (MnE *boat*). Most of the changes hitherto exemplified in the development of **hlāf-ward* have been *combinative changes* (i.e. those conditioned by an immediate phonetic environment).

chapter 4

OE Spelling and Pronunciation

4.1. The growth of literacy and literary culture among the Anglo-Saxons was a consequence of their conversion to Christianity. The Latin alphabet, introduced by missionaries, displaced the Germanic *futhorc* (runic alphabet), which in any event had only been used for brief inscriptions of a magical, monumental, or practical nature and never for the transcription of extended texts. It was in the *scriptoria* of the early monasteries that writing was done on a large scale for the first time in Anglo-Saxon England. The monks were concerned first and foremost with the creation and transmission of Latin texts, which they had been taught to write by Irish monks. When they started writing their own vernacular language they naturally maintained the same correspondence between sound and symbol to which they were accustomed in writing Latin. As a consequence, OE spelling before Ælfred's reign, and to some extent after it, approached a phonetic rendering of the actual speech of various districts and periods.¹ It is thanks to this situation, where regional or individual variations in pronunciation are directly reflected in writing, that scholars have been able to establish the dialect characteristics and the historical development of OE sounds.

4.2. A number of sounds existed in OE, however, for which the Roman alphabet did not provide since they were not present in the pronunciation of Latin. The missing letters were supplied in a number of ways. From the runic alphabet þ ("thorn") was borrowed and used to represent both interdental spirants: voiced [ð] as in *thy* and voiceless [θ] as in *thigh*. Another letter was later invented for the same sounds by "crossing" a *d*: ð ("eth"). These two letters, þ and ð, are virtual alternatives in OE writing.²

4.3. The other character borrowed from the runic alphabet is ƿ ("wen" or "wynn"), used for the sound [w]. Most modern texts (including this one) substitute *w* for it to avoid confusion with *p*, which it closely resembles.

4.4. The Latin diphthong *ae*, written as a ligature, *æ*, is used for the simple vowel articulated somewhere between [a] and [ɛ], as in MnE *bat*. The runic name for this symbol is "ash", OE *æsc*.

4.5. Every letter written was intended to be pronounced—there were no “silent” letters.³ Doubling of a letter indicates prolongation in its pronunciation.⁴

Consonants

4.6. OE b, d, l, m, p, t, w, and x ([ks]) are pronounced as in MnE.

Examples: bedd, bed; dol, dull, stupid; lamb, lamb; meolc, milk; pinn, pin; tacan, take; waru, ware; fyxe, vixen.

4.7. It is thought (with some differences of scholarly opinion) that r was trilled, rather than simply retroflex as in MnE.

Examples: rāp, rope; byrig, city; fær, journey.

4.8. Three consonant symbols, f, s, and þ/ð, have dual values: they represent *voiced* sounds when they occur singly (not doubled) between voiced sounds (except when the first is a part of a prefix: e.g., the f in gefoh remains [f]). Everywhere else they represent *voiceless* sounds.

Examples:

Letter	Sound	Words
f	voiced [v]	ofer, over; efne, even; hārfeſt, autumn.
	voiceless [f]	feld, field; æfter, after; hōf, hoof; Offa, Offa.
s	voiced [z]	wīſe, wise; hæſlen, of hazel.
	voiceless [s]	ſaet, sat; hūs, house; ēaſt, east; aecſian, to ask; cyſſan, to kiss.
þ/ð	voiced [ð] ⁵	oþer, other; hoðma, darkness; weorðan, to become.
	voiceless [θ]	þis, this; bæð, bath; oþe, or.

These alternant forms are examples of assimilation (3.9.): the factor of *voice* is present or absent according to the environment in which the consonant occurs.

4.9. Two letters, g and c, have dual values according to their environment: the original sounds were velar [ɣ, k], but in PrehOE those occurring with front vowels (dental to palatal region) were fronted; those occurring with back vowels (velar region) remained back. (These alternants, like the preceding, exemplify assimilation: this time the *position of articulation* changed to agree with that of environing sounds.)

Letter	Sound	Words
g	velar [ɣ]	gān, to go; lagu, law; slōg, struck.
	palatalized [j]	gīet, yet; fæger, fair; dæg, day.
c	velar [k]	caru, care; tacan, to take; hōc, hook.
	palatalized [tʃ] ⁶	ceaf, chaff; ēce, eternal; dic, ditch.

Specifically, *g* is fronted to [j] when it comes:

1. before long or short *i*, *e*, (*ī*, *ē*)⁷ and the diphthongs which begin with them: *gif*, *if*; *gēar*, *year*;
2. between front vowels (*ī*, *ē*, *æ*): *siges*, of victory; *leger*, couch, lair;
3. at the end of a syllable, following a front vowel: *hīeg*, hay; *lægdon*, (they) laid;
4. when it had been followed in PrehOE by *i* or *j*:⁸ *cīegan*, to name, call; *byrg*, of (the) town.

Otherwise *g* remains velar⁹ (except in the combination *cg*—see 4.12.).

Specifically, *c* is fronted when it comes:

1. before *ī*, *ē*, and the diphthongs beginning with *ī*, *ē*: *ciele*, chill; *cīdan*, to chide;¹⁰
2. between *ī* and a front vowel: *rīces*, of the kingdom;
3. at the end of a syllable, following *i*: *pic*, pitch;
4. when it had been followed in PrehOE by *i* or *j*:⁸ *tācan*, show, teach.

In all other situations, *c* (or *k* when that is used) remains a back sound—i.e., is pronounced [k].

4.10. The letter *n* also has two values: it represents ordinary [n] except before *c* (or *k*) and *g*, in which cases it is pronounced [ŋ]. In such combinations the nasal and the following consonant are *both* pronounced: [ŋk, ŋɣ].

4.11. The letter *h* has two values: in initial position it is like MnE [h], a light voiceless spirant or simple aspirate; internally and finally, however, it has much stronger spirancy: [x]. This latter value is preserved today in Scots *nicht*, night, *loch*, lake (and may be heard in German *ich*, I, *buch*, book), but it does not survive in MnE.¹¹

4.12. The cluster *sc*, originally pronounced [sk], became changed in WS when *c* was palatalized. It may be pronounced [ʃ].¹² Similarly, the cluster *cg* (representing palatalized *gg*) is pronounced [dʒ] as in MnE *bridge* (< OE *brycg*).

Vowels

4.13. The short vowels of OE, written *i*, *e*, *æ*, *u*, *o*, *a*, were probably pronounced much the same as the corresponding sounds today: [ɪ, ɛ, æ, ʊ, ɔ, ɑ] in *bit*, *bet*, *bat*, *put*, Brit. *pot*,¹³ Scots or Ger. *man*.¹⁴ The long vowels should be lengthened in pronunciation:¹⁵ [i:, e:, æ:, u:, o:, ɑ:] as in *beet*, *bait*, *buy*,¹⁶ *boot*, *boat*, *baah*.¹⁷ OE *ȳ*, *y* were lost in ME; they are like *ī*, *i* but said with the lips closely rounded (cf. Ger. *kühn*, keen, *küss*, kiss).

4.14. The following is a practice list for pronouncing OE vowels:

<i>Letter</i>	<i>Sound</i>	<i>Words</i>
ȳ	[y:]	ȳð, wave; brȳce, useful; þȳ, by that
y	[y]	yrre, anger; byre, youth; ymbe; about
ī	[i:]	īs, ice; bitan, to bite; hī, they
i	[i]	ic, I; biten, bitten; hit, it
ē	[e:]	ēðel, native land; þēs. this; mē, me
e	[e]	eft, again; tellan, to count; me, army
ǣ	[æ:]	ǣr, before; mǣre, famous; sǣ, sea
æ	[æ]	æt, at; hæft, captive; sæd, heavy, sad
ū	[u:]	ūt, out; fūl, foul; þū, thou
u	[u]	uppe, up; hund, dog; caru, care
ō	[o:]	ōfer, shore; hrōf, roof; tō, to
o	[ɔ]	of, of; from, from; ealo, ale
ā	[ɑ:]	āð, oath; hāma, cricket; wā, woe
a	[a]	ac, but; camp, battle; cuma, visitor.

Diphthongs

4.15. OE diphthongs include some sound combinations which do not survive in standard MnE. Like the vowels, they were paired, long and short. (Note the presence of [ə], which was not an independent phoneme in OE.)

<i>Letters</i>	<i>Sounds</i>	<i>Words</i>
ēa	[æ:ə]	ēage, eye; gēar, year; fēa, few
ea	[æə]	eald. old; fealu, fallow, yellow
ēo/īo	[e:ɔ, i:ɔ] ¹⁸	ēoh, yew tree; nēod, desire; bēo, be
eo/īo	[ɛɔ, ɪɔ]	eom, am; seolc, silk; teoru, tar
īe	[i:ə]	īeðe, easy; hīene, frail; hīe, she
ie	[ɪə]	hiera, their; ieldo, old age.

Note: Both long and short diphthongs are stressed on the first element.

Accentuation

4.16. OE words are accented or stressed according to two rules:

1) Simple words, and words with inflectional or derivational suffixes, are stressed on the first syllable. Especially in poetry, some of these suffixes may receive a secondary stress.

Examples: dāgas, grēne, éage, éagena, swéotole, hélpan; swétèst. ðúrstig, bóðung, léornunga, dýrling, mícelnès, wýnsùm, gláðlice, bérènde, wúndrian, wúndròde.

2. Compound words include substantive compounds and verbal compounds. Substantive compounds (except those beginning with *ge-*, *be-*, and *for-*, which are weak-stressed) take primary stress on the first component and secondary stress on the second.

Examples: góld-smið, mónn-cýnn, swíð-mòð, sélf-willes, ónd-swàru, bí-gòng, fóre-wèard, mís-dæð, tó-wèard, ýmb-hwýrft; but note: ge-bód, be-góng, for-wýrd.

Verbal compounds are stressed on the base or root syllable, hence the prefix is weak-stressed.

Examples: a-rísan, be-hátan, for-lætan, ge-bíddan, mis-fáran, ofer-cúman, tō-wéorpan, wið-stóndan, ymb-síttan.

FOOTNOTES

¹In the ninth century, however, largely through Ælfred's influence, OE spelling tended to become more consistent, and after his time—even more after Ælfric's—the language had a more or less standard spelling. Toward the end of the OE period, nevertheless, irregularities in spelling show that pronunciation is changing.

²During the ME period ð disappeared; þ continued into the sixteenth century.

³Silent letters merely testify to the fact that pronunciation changes more quickly than spelling. Even after sounds have ceased to be pronounced, traditional spelling may continue to use the letters which formerly represented them.

⁴In MnE consonants are long only in compound words such as *headdress*, *cattail*, *sheep-pen*. Other doubled letters are pronounced short, like single letters.

⁵Note that though the letter ð is *written* in manuscripts for both voiced and voiceless sounds, as a phonetic symbol it is used only for the voiced sound.

⁶In becoming palatalized, k probably passed through the sequence [k > kj > tj > tʃ].

⁷Exception: When e was the result of *i-umlaut* (see Ch 11), the preceding g was not palatalized.

⁸The i or j which caused umlaut (and before which g or c was fronted) was changed or disappeared before the time of historic OE. (See Chap 11.)

⁹Spirant [ɣ] tended to close and become the stop [g].

¹⁰Before front vowels resulting from *i-umlaut*, however, c remained unpalatalized [k]. Examples: *cemban* < *kambjan, to comb; *cyning* < *kuning, king. See footnote 7 above.

¹¹Initially in the clusters hl-, hn-, hr-, hw-, the consonants that follow h are devoiced by assimilation to it: [h̥-], [h̥n-], [h̥r-], [h̥w-]. Similarly, the other clusters fn-, fl-, fr-, þr- were probably pronounced [f̥n-], [f̥l-], [f̥r-], [θ̥r-].

¹²In becoming palatalized, sk probably passed through the sequence [sk > skj > sxj > sj > ʃ].

¹³As said in British "Received Pronunciation" (RP): a short, rounded, mid-back vowel.

¹⁴A short, unrounded, low-central vowel.

¹⁵The "long" vowels of OE have commonly become diphthongs today, especially [e:, o:], which usually are [ei, ou] as in *day* and *low*; but also [i:, u:], which are often [ij, uw] as in *me*, *you* (though several other variants are in use).

¹⁶The OE sound [æ:] or [ɛ:] survives only locally, not in Standard English. See diagram 4 (Chap 3).

¹⁷In MnE dialects, especially those where postvocalic r is lost: in English "RP", eastern New England, and the south Atlantic coast.

¹⁸In EWS manuscripts the etymological distinctions between $\tilde{e}o$ and $\tilde{i}o$ were not preserved: in effect, they were written alternatively: $\tilde{e}o$ or $\tilde{i}o$ and eo or io , though $\tilde{e}o$ forms appear more frequently than $\tilde{i}o$ forms. The sound [ɔ] probably varied with [ə] allophonically in $\tilde{e}o/\tilde{i}o$.

CHAPTER 5

Phonological Changes

5.1. In learning OE it is necessary to take careful note of the sound-changes which occurred in it and which give it its characteristic differences from other Low Germanic languages. These sound-changes also underlie, of course, the sounds which developed in ME and MnE. They will be outlined in chronological order in this and following chapters, beginning here with the three earliest. The vowel changes dealt with concern only those in syllables having primary or secondary, not weak stress.

Gemination

5.2. A type of consonant lengthening, traditionally called *gemination*, occurred in the WGmc stage (see Diagram 2), hence it affected not only OE but all the other WGmc dialects as well.

Rule: A single consonant (except r), when preceded in Gmc¹ by a short vowel and followed by j, was lengthened in WGmc.²

Examples: Thus Gmc *cunja- became WGmc *cunnja- (and ultimately OE cynn).³ Similarly, Gmc *saljan > WGmc *salljan (> OE sellan).⁴ But r was not lengthened, hence Gmc *harja- remained unchanged in WGmc (and ultimately became here in OE). Gmc f and g were regularly geminated in WGmc; the forms descended from them are written in OE as bb and cg respectively.⁵

Exercise 1. Write out the WGmc forms which would have resulted from gemination of the following Gmc forms: *cwaljan, *sōcjan, *hafjan, *lagjan, *farjan, *dōmjan, *satjan, *sandjan. (Note that it did not change *all* these forms.)

The Change of a to o

5.3. This change occurred in Prehistoric OE (PrehOE) but not in all dialects.

Rule: Before a nasal, the vowel [a] became [ɔ], a being respelled as o in most instances in EWS. (By the time of LWS, however, the a spellings had become predominant, even where the [ɔ] pronunciation survived.⁶)

Examples: EWS *ond, lomb, monig, long*—(MnE *and, lamb, many, long*)
LWS *and, lamb, manig, lang*.

Note: When *on* (< PrehOE **an*) occurs before a voiceless spirant (*h, f, þ, s*), the nasal disappears and, in compensation, the vowel is lengthened to *ō*. Under the same conditions *in* and *un* become *ī* and *ū*. Thus EWS *sōft* (< **sonft* < **sanft*), *soft*; *ōðor* (< **onðor* < **anðar*), *other*; *gōs* (< **gons* < **gans*), *goose*; *fif* (< **finf*) *five*; *ðūhte* (< **ðunhte*) *thought*. Compare Mn German *sanft, ander, gans, fünf, dünkte*, where cognate *n* was not lost.

The Change of *a* to *æ*

5.4. Rule: In PrehOE, *a* (except when followed by a nasal as above) was generally fronted and raised to (or nearly to) the position of *æ* unless the phonetic environment was such as to counteract this fronting tendency.

Examples: 1. In monosyllables, *dæg, day, bæc, back, sæd, sad, heavy*; 2. In polysyllables when PrehOE *e* or *i* (front vowels) come in the syllable following the base: *dæges, day's, togædere, together*. But *a* is unchanged when followed by *w* or by *a, o, or u* (back sounds) in the next syllable: *clawe, of a claw, dagas, days, nacod, naked, racu, explanation*. (The *a* in past participles such as *slagen* is not exceptional but results from the fact that *-en* < earlier *-an*. Thus there was a back environment counteracting the fronting tendency.)

Note. One effect of this sound-change was to make the base irregular in paradigms, as in the examples just given: NomSg *dæg*, GenSg *dæges*, but NomPl *dagas*; similarly, NomSg *sacu*, DatSg *sæcce*, etc. (Further changes undergone by this *æ* are detailed in Ch. 8.)

Exercise 2. Write out the EWS forms which result from the change of *a* > *æ* in the following PrehOE forms: **acer*, **sadol*, **craftig*, **water*, **aðele*, **lawer-bēam*.

FOOTNOTES

¹"Gmc" refers to the stage of development after PrGmc changes have taken place but before the branching into NGmc, EGmc, and WGmc.

²Later, when the dialects came to be written, lengthening was indicated by doubling the consonant—hence the term "gemination," from Lat *geminatio*, a doubling.

³In PrehOE the *j* changed the quality of some of the vowels preceding it, and ultimately it disappeared. (See Ch. 11, *i-umlaut*.)

⁴Compare, in other WGmc dialects, OFris *sella*, OS *sellian*, OHG *sellen*—but EGmc (i.e. Gothic) *saljan*, NGmc (i.e. ON) *selja*, both ungeminated.

⁵Gmc *f* represents a voiced bilabial spirant [ɸ]; *g* represents [ɣ]. Examples: Gmc **lifjan* by gemination > WGmc **libbjan* (> OE *libban*); Gmc **bugjan* > WGmc **buggan* (> OE *bycgan*).

⁶Phonetically, this change means that, under influence of the nasal, the low vowel [a] was raised and rounded in the WS area, though not in Kent or East Anglia. The change in the sound must have been distinct enough so that the EWS spelling was changed to reflect it. The growing importance of the London area may be responsible for the LWS return to the *a* spelling. The [ɔ] sound has survived till today in the W Midland dialect area: see Harold Orton, *Survey of English Dialects*.

Chapter 6

Personal Pronouns

6.1. The personal pronoun in OE, like that of MnE, has singular and plural forms. It also preserves the IE *dual* forms. The dual is especially effective for showing close association between two people—as two men fighting side by side, or husband and wife, or lovers. (See, for example, Selection 22/21a–3a.) The dual forms, however, disappeared early in the ME period.

6.2. Like MnE, OE has forms for the three persons, with masculine, feminine, and neuter genders in the third person. As against the three case forms of MnE, however, OE has four, since it distinguishes dative from accusative. (In ME these fell together under the dative form to produce the MnE “object case.”)

First Person	Sg.	Dual	Pl.
Nom	ic, I	wit, we two	wē, we
Gen	mīn <i>'mine'</i>	uncer	ūser, ūre ^t <i>ours</i>
Dat	mē	unc	ūs
Acc	mec, mē	uncit, unc	ūsic, ūs

Second Person

N	ðū, thou	git, you two	gē, you <i>you</i>
G	ðin <i>thine</i>	incer	ēower <i>your</i>
D	ðē <i>thee</i>	inc	ēow <i>to you</i>
A	ðec, ðē <i>thee</i>	incit, inc	ēowic, ēow <i>to you</i>

Third Person	Masc.	Neut.	Fem.	All Gend.
N	hē, he	hit, it	hēo, hīe, she	hēo, hīe, they
G	his	his	hire	hira
D	him	him	hire	him, heom
A	hine	hit	hēo, hīe	hēo, hīe

accusative
pronoun

dative
ending

Common

Should check
if verb to
see if plural
singular
on ending
in verb -

6.3. The Genitive forms of the first and second persons, all numbers, are also used as strong adjectives. (See Chap. 10.8.)

Reflexive Use

6.4. OE has no special reflexive pronoun forms; the personal pronoun forms are used to perform this grammatical function. For example: Ic sceal mec hȳdan. Standard MnE requires a form with *-self* in such situations, but the simple form is still found in archaic and folk speech: *I'll hide me*.

Exercise 1. Read the following sentences aloud. Translate them (no use of the glossary should be necessary). Identify person, number, case, and gender of each personal pronoun.

- | | |
|-----------------------------|---------------------------|
| 1) Hē is his brōðor. | 6) Hie wæron bliðe. |
| 2) Ðær wæs hire bōc. | 7) Gief hit mē. |
| 3) Ic þancie him. | 8) Hit is hire horn. |
| 4) Wē sungon monige songas. | 9) Hēo ne lufiað ēowic. |
| 5) Fif menn sōhton uncit. | 10) "Ælfred" is ðin nama. |
- Handwritten notes:*
 1) *He was his brother.*
 2) *There was her book.*
 3) *I thank him.*
 4) *We sang many songs.*
 5) *Five men searched for her.*
 6) *They were glad.*
 7) *Give it to me.*
 8) *It is her horn.*
 9) *She does not love the cow.*
 10) *"Alfred" is your name.*

Note: The Genitive is translated with *'s*, *-s'*, or *of*; the Dative is usually translated with *to* or *for*.

Interrogative Pronouns

6.5. Though the interrogative has no distinctive feminine, it has five different case forms: N, G, D, A, and I (Instrumental²).

	Masc.	Neut.
Sg N	hwā, who	hwæt, what
G	hwæs, whose	hwæs
whom	hwæm, hwām	hwæm, hwām
A	hwone	hwæt
I	hwī, hwon	hwī, hwon

Note: From the Instrumental also comes the adverb hū, how. Two other interrogatives, hwæðer, which (of two), and hwilc, hwelc, which, are declined like strong adjectives. (See Chap 10.)

Exercise 2. Read the following sentences aloud. Translate them. Identify the number and case of the interrogative pronouns.

- | | | | |
|---------------------|----------------------|----------------------------------|---------------------------|
| Whose child is it? | 1) Hwæs is ðæt cild? | Who is singing? | 4) Hwī singeð ðes monn? |
| Who is coming here? | 2) Hwā cumað hēr? | What is the name of the brother? | 5) Hwæðer wæs þin brōðor? |
| What did he say? | 3) Hwæt sægde hē? | | |
- Handwritten notes:*
 1) *Whose child is it?*
 2) *Who is coming here?*
 3) *What did he say?*
 4) *Who is singing?*
 5) *What is the name of the brother?*

FOOTNOTES

¹These and other multiple forms are alternates, sometimes one, sometimes the other being found in the MSS.

²The Instrumental case, used to show *means by which* or *thing with which* something is done, is translated with the prepositions *with* or *by*. *Examples: Ic hine cwealde ð̄y spere, I killed him with the spear. Hwī stearf hē? Why (by what cause) did he die?*

to future in Old English —
except in verb "to be"

Chapter 7

Anomalous Verbs

7.1. Several common OE verbs are so irregular ("anomalous") that they stand apart. These verbs are: 1. *bēon* (*wesan*), to be; 2. *willan*, to will, to wish; 3. *dōn*, to do, to cause; 4. *gān*, to go.

7.2. The verb *to be* is a composite of parts supplied from three separate stems: *bēon*, *is*, and *wesan*.

		Present		Preterit (Past)	
INDICATIVE					
Sing. 1	ic	eom	bēo	} alternate present	wæs
2	þū	eart	bist		wære
3	{ hē hit hēo }	is	bið		wæs
Plur. 1	{ wē gē hīe }	sind, sint, sindon	bēoð	} wæron	wæron
2					
3					
SUBJUNCTIVE					
Sing. 1-3	sie, si, sēo		bēo	wære	} typical of subjunctive present
Plur. 1-3	sīen, sīn		bēon	wæren	
IMPERATIVE					
Sing. 2		bēo, wes			
Plur. 2		bēoð, wesað			
INFINITIVE INFLECTED INFINITIVE ¹					
		bēon, wesan	tō bēonne		
PARTICIPLE					
		bēonde, wesende			

7.3. OE verbs lack an inflected Future tense; they use the Present tense forms to express future time as well as present. (This is still true of the MnE present tense.) The verb *to be* is unique in OE in having alternate forms, *bēon* and

wesan. Forms of *bēon* are generally limited to the future, those of *wesan* to the present. (See for example the sentence in Selection 9, the Blickling Homily, p. 201, ll. 98–99.)

Negative Forms

7.4. Negative forms are produced by *contraction* when the negative particle *ne*, prefixed to the form, becomes combined with it. The *n-* becomes the initial consonant of the contracted form (displacing initial *w* if there is one) and the stressed vowel is preserved. Thus *ne + eom > neom*; *ne + wæs > næs*. Similarly formed are *nis*, *nære*, *næron*.

Exercise 1. Read the following sentences aloud. Translate them. Identify the person, number, tense, and mood of the finite forms; identify also the infinitive and participle forms.

1. Bēoð gē stille. - Be still. *Be still, do not move*
2. Hie ne sindon englaſt. *They are not angels*
3. Wes ðū beald! *Be bold!*
4. Wē næron on Engla londe. *We were in England*
5. Sōna biþ hēo mid ēow. *Immediately*
6. Hwær wære ðū? *Where were you?*
7. Ðæt wæs mīn wif. *That was my wife*
8. Wīſ is hālig tō bēonne. *It is wise to be holy.*
9. Neom ic ðin brōðor? *I am not*
10. Ic wille þæt gē sien hēr. *I want that you see here with you made here.*

7.5. Willan

	Present	Preterit
INDICATIVE		
Sing. 1	wille, wile	wolde
2	wilt	woldest
3	wille, wile	wolde
Plur. 1–3	willað	woldon <i>past tense - present</i>
SUBJUNCTIVE		
Sing. 1–3	wille, wile	wolde
Plur. 1–3	willen	wolden
IMPERATIVE		
Plur. 2	nyllað, nellað (only in the negative)	
INFINITIVE		
willan		
PARTICIPLE		
willende		

Note: Negatives (produced by contraction as with the forms of *bēon*) are: *nyllan*, *noalde*, *noldon*, etc.

7.6. dōn

est- sind
peran
S

	<i>Present</i>	<i>Preterit</i>
INDICATIVE		
Sing. 1	dō	dyde
2	dēst	dydest
3	dēð	dyde
Plur. 1-3	dōð	dydon
SUBJUNCTIVE		
Sing. 1-3	dō	dyde
Plur. 1-3	dōn	dyden
IMPERATIVE		
Sing. 2	dō	
Plur. 2	dōð	
INFINITIVE		
	dōn (Inflected)	tō dōnne
PARTICIPLE		
	dōnde	dōn

7.7. gān

	<i>Present</i>	<i>Preterit</i>
INDICATIVE		
Sing. 1	gā	ēode
2	gæst	ēodest
3	gæð	ēode
Plur. 1-3	gāð	ēodon
SUBJUNCTIVE		
Sing. 1-3	gā	ēode
Plur. 1-3	gān	ēoden
IMPERATIVE		
Sing. 2	gā	
Plur. 2	gāð	
INFINITIVE		
	gān (Inflected)	tō gānne
PARTICIPLE		
	gānde	gān

Exercise 2. Read the following sentences aloud. Translate them. Identify the person, number, tense, and mood of the finite forms. Identify also the infinitive and participle forms.

1. Dōð þæt weorc.
2. Wilt ðū mē helpan?
3. Hē gað hwāerswā [wherever] hēo bēo.
4. Hīe woldon hēr cuman.
5. Ic dyde þæt hīe eoden.

FOOTNOTE

¹The "Inflected Infinitive" is, specifically, its Dative case. (Some grammars call this the "OE Gerund" though the term does not properly apply.) It is regularly preceded by the preposition *tō*, forming with it a phrase often best translated into MnE by the Infinitive. It is frequently used to express purpose.

CHAPTER 8

Phonological Changes (contin.)

Breaking: Short Vowels

8.1. Rule: In PrehOE the vowels æ (which had developed \leftarrow a—see 5.4 above), e, and i, when they occur before r + consonant, l + consonant, or h, are “broken” into short diphthongs, becoming respectively ea, eo, io.¹

Examples: 1. $\text{æ} > \text{ea}$ —*hærd $>$ heard, hard; *hælf $>$ healf, half; *fællan $>$ feallan, to fall; *æhta $>$ eahta, eight.

2. $\text{e} > \text{eo}$ —*werðan $>$ weorðan, become; *herte $>$ heorte, heart. Before l this breaking occurs only if the following consonant is c ([k]) or h: *melcan $>$ meolcan, to milk; *selh $>$ seolh, seal; but helpan, to help, swelgan, to swallow, sweltan, to die, remain unbroken. Before h breaking is regular: *fehtan $>$ feohtan, to fight, etc.

3. $\text{i} > \text{io}$ —*Piht $>$ *Pioht (later Peoht), Pict; *hirdi- $>$ *hiordi-² herdsman; *tihhian $>$ tiohhian, to arrange.

Breaking: Long Vowels

8.2. Rule: Long vowels break before h. (Examples with i are the most numerous.)

Examples: *liht $>$ lioht (frequently lēoht), light; *betwīh $>$ betwīoh (frequently betwēoh), betwixt; *nāh $>$ nēah, nigh.

Exercise 1. Write out the EWS forms which would result from the breaking (when possible) of the following PrehOE forms: *bergan, *belgan, *tīhð, *wærþ, *rehhe, *hæll, *welc, *weltan, *cwern.

Diphthongization after Initial Palatal g, c, sc,

8.3. Rule: When the palatals g, c, and sc occur initially in a stressed morpheme, certain vowels following them are diphthongized: $\text{æ} > \text{ea}$, $\text{ǣ} > \text{ēa}$, and $\text{e} > \text{ie}$.³

Examples: $\text{x} > \text{ea}$ — $\text{g}\text{x}\text{f} > \text{geaf}$, gave; $*\text{c}\text{x}\text{f} > \text{ceaf}$, chaff; Lat. $\text{castra} > *c\text{x}\text{ster} > \text{ceaster}$, town; $*\text{sc}\text{x}\text{l} > \text{sceal}$, shall.

$\text{x}\bar{\text{e}} > \text{ēa}$ — $*\text{g}\text{x}\bar{\text{e}}\text{fon} > \text{gēafon}$, gave; Lat. $\text{cāseus} > *c\text{x}\bar{\text{e}}\text{si} > *c\bar{\text{e}}\text{asi} > \text{cīese}$ (by i-Umlaut, see Chap. 11), cheese; $*\text{sc}\text{x}\bar{\text{e}}\text{p} > \text{scēap}$, sheep.

$\text{e} > \text{ie}$ — $*\text{gef}\text{x}\text{an} > \text{giefan}$, give; $*\text{get}\text{x}\text{an} > \text{gietan}$, get; $*\text{sc}\text{x}\text{eran} > \text{scieran}$, to shear.

Exercise 2. Write out the EWS forms which would result from the diphthongization after initial palatals of the following PrehOE forms: $*\text{sc}\text{x}\text{er}$, $*\text{sc}\text{eld}$, $*\text{g}\text{x}\text{æt}$, $*\text{sc}\text{x}\bar{\text{e}}\text{ron}$, $*\text{gestran}$, $*\text{g}\text{x}\bar{\text{e}}\text{ton}$, $*\text{sc}\text{x}\bar{\text{e}}\text{ft}$, $*\text{g}\text{eman}$, $*\text{c}\text{x}\bar{\text{e}}\text{p}$, $*\text{c}\text{x}\bar{\text{e}}\text{lf}$.

Final Double Consonants

8.4. Double consonants at the end of a word are usually simplified.

Examples: monn , mon, man; menn , men, men; eall , eal, all; cynn , cyn, kin; bedd , bed, bed; sibb , sib, peace.

But cg , though it historically represents a doubled consonant (see 4.12, 5.2 above), had changed phonetically ($[\gamma\gamma > d_3]$) and was not simplified.

FOOTNOTES

¹In broad phonetic terms: $[\text{x} > \text{x}\bar{\text{e}}\text{ə}, \text{e} > \text{é}\bar{\text{e}}\text{ə}, \text{i} > \text{i}\bar{\text{e}}\text{ə}]$. In each case an unstressed glide-vowel has crept in as the tongue moved from a front vowel position to that of a consonant somewhat farther back—in the first examples, $[\text{r}, \text{l}, \text{x}]$.

²Later $> \text{hierde}$. See Chap. 11.

³Phonetically: $[\text{x} > \text{x}\bar{\text{e}}\text{ə}, \text{x} > \text{x}:\bar{\text{e}}\text{ə}, \text{e} > \text{i}\bar{\text{e}}\text{ə}]$. Here the diphthong is due to movement of the tongue from palatal position, which is high, to that of the mid and low front vowels. This produces a glide-sound *after* x and $\text{x}\bar{\text{e}}$, making them phonetically $[\text{x}\bar{\text{e}}\text{ə}]$ and $[\text{x}:\bar{\text{e}}\text{ə}]$, spelled ea and ēa . But the glide-sound developed *before* e , and later the stress was moved back and placed on it; thus: $[\text{e} > \text{ié} > \text{ié} > \text{i}\bar{\text{e}}\text{ə}]$, spelled ie .

CHAPTER 9

Demonstrative Pronouns

9.1. The Demonstrative Pronouns of OE are *sē*, *that*, and its forms, and *þēs*, *this*, and its forms. The first is by far the more important since it serves also as the Definite Article. In demonstrative use these pronouns are stressed, hence the two forms *þæt* and *þis* come down to MnE virtually unchanged (though other case forms are lost). In definite article use, however, being but weakly stressed, *sē* and its forms were worn down phonetically in ME to produce MnE *the*, now used without distinction of number, gender, or case.

9.2. The OE paradigm formally distinguishes 2 numbers, 3 genders, and 5 cases:

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
S.N.	<i>sē</i>	<i>ðæt</i>	<i>sēo</i>
G.	<i>ðæs</i>	<i>ðæs</i>	<i>ðære</i>
D.	<i>ðāem, ðām</i>	<i>ðāem, ðām</i>	<i>ðære</i>
A.	<i>ðone</i>	<i>ðæt</i>	<i>ðā</i>
I.	<i>ðȳ, ðē, ðon</i>	<i>ðȳ, ðē, ðon</i>	
ALL GENDERS			
P.N.A.		<i>ðā</i>	
G.		<i>ðāra, ðāra</i>	
D.I.		<i>ðāem, ðām</i>	

feminine

9.3. The second demonstrative, *þēs*, with an equally elaborate paradigm, was similarly reduced in ME. The resultant MnE forms are *this* and *these*.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
S.N.	ðēs	ðis	ðeos
G.	ðis(s)es	ðis(s)es	ðisse, ðeosse
D.	ðis(s)um	ðis(s)um	ðisse, ðeosse
A.	ðisne	ðis	ðās
I.	ðȳs, ðīs	ðȳs, ðīs	
	ALL GENDERS		
P.N.A.		ðās	
G.		ðissa, ðeossa	
D.I.		ðis(s)um, ðeos(s)um	

Note: When *sē* and *þēs* are used as modifiers, they take weak stress, hence the vowels are usually shortened: *se*, *þes*. (In the oblique cases the vowels remain long.)

Exercise. Read the following sentences aloud. Translate them. Identify the number, gender, and case of each demonstrative (or definite article):

1. *Þes monn is mīn fæder.*
2. *Ic rīde tō þære healle.*
3. *Þis lif is sceort.* *This life is short*
4. *Ealle þā stānas sind hēr.*
5. *Lufiað gē þās cildru?*
6. *Hē blissiað þȳs songe.*
7. *Hīe cwealdon þone fēond þȳ spere.*
8. *Hēo is sēo mōdor þisses lȳtlinges.*
9. *Ðæs hūses weallas sindon gōde.*
10. *Se hūsbond þære cwēne is se cyning.*

The Relative Pronoun.

9.4. OE has no paradigm of inflected relative pronouns. This function is expressed in three ways: (1) most frequently, by use of the relative particle *þe*, which serves for all cases and numbers; (2) often by forms of the demonstrative *sē* (or sometimes a personal pronoun) + the particle *þe*; (3) sometimes by use of *sē* and its forms alone.

Example: *Hē ceas þone monn* $\left\{ \begin{array}{l} \text{þe} \\ \text{þone þe} \\ \text{þone} \end{array} \right\}$ *ic lufie*, He chose the man *whom* I love.

Note: Other words which sometimes serve as relatives are *swilc*, *such*, and *swā*, *as*.

Translation: A Dialog

*Lārēow:*¹ *Gōdne dæg, leorneras.*²

Leorneras: *Gōdne dæg, lārēow.*

Lār.: *Tōdæg sculon wē speccan Westseaxna þēode.*³ *Bēoð gē gearwe?*⁴

Leorn.: *Gēa, lēof,*⁵ *wē sindon gearwe.*

Lār.: *Ðū, leorningcniht,*⁶ *and þū, leorningmægden*⁷—*secgað*⁸ *mē nū—hwæt is Westseaxna þēod?*

L-mægden: *Ðæt is sēo þēod ūserra ealdfædera.*⁹

Lār.: Ðæt is sōð.¹⁰ Ūre ealdfæderas spæcon Westseaxna þēode þūsend gēara ær ðissum.¹¹

L-cniht: Ðūsend gēara ær þissum! Ðæt is fela¹² gēara. Lēof, sæge mē, for ic nylle^{do not wish} dol¹³ bēon—

Lār.: Hwæt wilt þū cnāwan?¹⁴

L-cniht: Ūre ealdfæderas sindon dēade þūsend gēara?

Lār.: Gēa, þæt is sōþ. Heora līc¹⁵ sindon dēad.

L-cniht: Hīe ne specað nū—þonne is heora þēod dēad ealswā¹⁶ swā hīe. Hwæt is ūs nīed¹⁷ Westseaxna ðēode tō leornienne?

VOCABULARY

- | | |
|--|---------------------------------------|
| 1. lārēow, teacher | 9. ealdfæderas, ancestors' |
| 2. leorneras, students | 10. sōþ, true |
| 3. þēod, language | 11. ær ðissum, ago (lit. before this) |
| 4. gearwe, ready, (Shaks. yare) | 12. fela, many |
| 5. lēof, (dear) sir | 13. dol, foolish |
| 6. leorningcniht, young man student | 14. cnāwan, to know |
| 7. leorningmægden, young woman student | 15. līc, body, corpse; also plural |
| 8. secgað, say, tell | 16. ealswā, also |
| | 17. nīed, necessity |

chapter 10

Adjectives; Analogy; Possessive Pronouns

10.1. In common with the Gmc languages generally, OE has a twofold classification of adjectives: the Strong or Indefinite declension (in this chapter), and the Weak or Definite declension (in Chap. 12). The Strong declension is used except when conditions calling for use of the Weak declension are present (see 12.1, 2).

10.2. Adjectives (and nouns) are classified by their stem vowels. This system of classification rests on the forms they had during the Gmc stage, when they were composed of *base + stem + inflectional suffix*: Those which had the same stem vowel are now classified together. Because it is convenient for comparative grammar this system is used even when (as frequently happens in OE) this distinctive stem has been lost through phonological change. Thus Gmc **stainaz*, stone, composed of *stain + a + z* is classified as an "a-stem"; and so also is its descendant OE *stān*, even though in this word both stem and inflectional suffix have been lost.

Strong Declension of Adjectives

a- (o-) Stems. Monosyllabic bases, short and long.

	MASC.	NEUT.	FEM.
S. N.	til <i>good</i>	til	til u, -o
G.	~ es	~ es	~ re
D.	~ um	~ um	~ re
A.	~ ne	~	~ e
I.	~ e	~ e	~ re
P.N.A.	~ e	~ u, -o	~ a
G.	~ ra	~ ra	~ ra
D.I.	~ um	~ um	~ um

(cont.)

(cont.)		MASC.	NEUT.	FEM.
S.	N.	gōd <i>good</i>	gōd	gōd
	G.	~ es	~ es	~ re
	D.	~ um	~ um	~ re
	A.	~ ne	~	~ e
	I.	~ e	~ e	~ re
	P.N.A.	~ e	~	~ a, -e
	G.	~ ra	~ ra	~ ra
	D.I.	~ um	~ um	~ um

Note 1: Some variations of form within the paradigm were the following: Bases having PrehOE a were of course subject to the change of a > æ (5.4); hence such a paradigm contains æ forms, e.g. hræd, hrædes, hræde, etc., as well as a forms, e.g. hrada, hradu, etc.

Note 2: In bases ending in -h [x], the h changes according to its phonetic environment. Thus it may disappear: hēah, *high*, fem. hēa, masc. gen. hēas. It may be assimilated to the following consonant: fem. gen. hēahre, hēarre, *higher*. It may be voiced > g [ɣ]: wōh, *wrong*, gen. wōges. Or it may be vocalized, replaced by w [w]: rūh, *rough*, gen. rūwes.

10.3. ja- (jō-) and wa- (wō-) Stems. Disyllabic bases.

		MASC.	NEUT.	FEM.
S.	N.	grēne <i>green</i>	grēne	grēnu, -o
	G.	~ es	~ es	~ re
	D.	~ um	~ um	~ re
	A.	~ ne	~ e	~ e
	I.	~ e	~ e	~ re
	P.N.A.	~ e	~ u, -o	~ a, -e
	G.	~ ra	~ ra	~ ra
	D.I.	~ um	~ um	~ um
S.	N.	gearu, -o	gearu, -o	gearu, -o <i>ready</i>
	G.	~ wes	~ wes	~ (o)re
	D.	~ wum	~ wum	~ (o)re
	A.	~ one	~ u, -o	~ we
	I.	~ we	~ we	~ (o)re
	P.N.A.	~ we	~ u, -we	~ wa, -e
	G.	~ (o)ra	~ (o)ra	~ (o)ra
	D.I.	~ wum	~ wum	~ wum

Note 3: The wa-stems often exhibit a parasitic vowel before w: gear(o)wes, gear(e)wes, gear(u)we, etc. Phonetically these spellings no doubt represent the

same sound: a weak, centralized vowel, [ə] or the like, induced by the transition from [r] to [w].

Effects of Analogy

10.4. In any language, the more frequent structural patterns or those having a larger number of members constantly exert pressure upon the less frequent to conform by analogy, and thus to reduce irregularity. Examples are numerous. From ME to MnE, the regular pattern for forming the plural of nouns is gradually substituted for irregular ones: ME *goot, geet* > MnE *goat, goats*. (Children generally say *foot, foots* following this pattern until they learn the correct, though less common, pattern *foot, feet*.)

10.5. The most conspicuous example of this kind of analogical force in English is the slow changeover of strong (irregular) verbs to weak (regular) verbs which began in the OE period and is still in progress. *Burn, chew, glide, grip, help, lock, reek, seethe, shove, sigh, slip, smoke, suck, yawn* are only a few of the verbs, strong in OE, which are now weak. Thus the OE principal parts *helpan, healp, hulpon, holpen* have yielded to MnE *help, helped, helped*. (The U.S. dialectal *holp*, sometimes spelled "hope": *He holphope me when I was sick*, is a relic of the older strong verb form.) Though phonological change frequently introduces inconsistencies into paradigms (see Note 1 above on the forms of *hræd*), analogy tends to level them out again, making the base the same for all members of the paradigm. Similarly with *dæg-, dagas*, etc. (see 5.4. Note) the *dag-* forms disappeared, the *dæg-* forms survived, though now spelled with *a* (MnE *day, days*).

10.6. Another phonological change (see Appendix I, Verner's Law) split some verb bases in another way, as *frēosan* (freeze), *frēas, fruron, froren*, with *s* in the first two, *r* in the other principal parts. But later, by analogy, the *r* forms were changed to *s* [z], restoring consistency: MnE *freeze, froze, frozen*.

10.7. As regards OE adjective classes (our immediate concern), analogy was responsible for reducing their number to three, when there had been five distinct classes in Gmc: the Gmc *i*-stems became *ja*-stems in OE, and the Gmc *u*-stems became either *ā-* or *ja*-stems.

Possessive Pronouns

10.8. The Possessive Pronouns, when used adjectivally, are declined like *gōd* (except *ūre*, which is declined like *grēne*): *mīn, mine; ðīn, thine; sīn, his, hers, its; ūre, ours; ēower, yours; uncer, of us two; incer, of you two.*

Translation: A Dialog (concluded)

Lār.: ^{alra þarum man veit me xaw} Ealā, ^{is it good} geong mann, sege me nu: ðæt ðæt is niwe,² is hit eall gōd?

L-cniht: Nā, hlāford, nis hit eall gōd.

Lār.: And soð is swā same:³ ðæt ðæt is eald, nis hit eall yfel.⁴

L-cniht: Ðēahhwæþere⁵ ne magon wē hīeran ūre ealdfæderas.

Lār.: Leorningmægden, hwæt sægst þū þærtō?

L-mægden: Ic sege þæt ðēah þe⁶ wē ne mægen hīeran ūssera ealdfædera stefna,⁷ þēahhwæðere magon wē rædan heora word, þā þe ðā bōceras⁸ gewriten habbað.

Lār.: Gēa sōðlice, leorneras ealle. On ūssera ealdfædera dagum lifdon mihtige cyningas, bealde rincas.⁹ Hīe begēaton¹⁰ ðis land and hit gesetton.¹¹ Fela gēara ðæræfter wæron hīe gefulwode¹² and gehwurfon¹³ Crīstnan. Ðā wunnon¹⁴ hīe wið ðā hæðnan.¹⁵ Manige bōceras brōhton wīsdōm in on land. Swēte songas sungon þā scopas¹⁶ on healle. Nū sindon wē hīera ierfan.¹⁷ Gif wē nyllað dolu bēon, uton¹⁸ leornian ðā Westseaxna ðēode.

VOCABULARY

- | | |
|------------------------------|-------------------------------|
| 1. ēalā, lo! look here! | 10. begēaton, took, won |
| 2. nīwe, new | 11. gesetton, settled |
| 3. swā same, likewise | 12. gefulwode, baptized |
| 4. yfel, evil, bad | 13. gehwurfon, turned |
| 5. ðēahhwæðere, nevertheless | 14. wunnon, fought |
| 6. þēah þe, although | 15. hæðnan, heathens |
| 7. stefna, voices | 16. scopas, poets, singers |
| 8. bōceras, writers | 17. ierfan, heirs, inheritors |
| 9. rincas, warriors | 18. uton, let us |

CHAPTER 11

Phonological Changes (contin.)

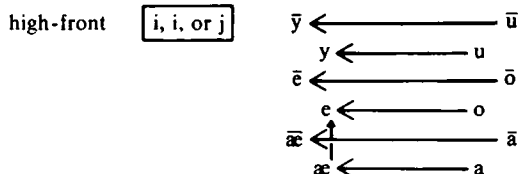
i-Umlaut

11.1. The most regular and widespread form of assimilation to occur in OE is that called i-umlaut¹ (or i-mutation). It affects most of the stressed radical or base vowels, and, as the name implies, the change is due to a high-front vowel or semivowel [i:, i, j] in the following syllable, which, by anticipation, draws the base vowel upward and/or forward toward the high-front position. (It occurred during PrehOE but after Breaking.)

11.2. Rule: A stressed base vowel is moved toward high-front position (palatalized) by \bar{i} , i , or j occurring in the following syllable. Thus:

a (or o) before nasal	>	e
æ (< PrehOE a)	>	e
ū	>	ȳ
u	>	y
ō	>	ē
o	>	e
ā (< Gmc ai)	>	ǣ
ēā } ēō } īō }	>	īe, later ī (in LWS often sp. \bar{y})
ea } eo } io }	>	ie, later i (in LWS often sp. y)

Diagram 5



Note 1: The vowels *i*, *i*, being already high-front, are not affected by *i*-umlaut. The change of *e* > *i* had already occurred in PrimGmc; its effects may be seen in the early stage of all Gmc languages.

Note 2: The *i*, *i*, once they have caused umlaut, are later for the most part either changed to *e*, or lost (see examples following); the *j*, retained only after *r*, is there spelled *i*. After a long syllable, final *i* was lost. (A syllable is long if it contains a long vowel or diphthong—one marked with a macron: $\bar{\quad}$, or if it contains a short vowel or diphthong followed by more than one consonant. All other syllables are short. See further p. 276, n. 23.)

Examples:

- æ > e : **hærjan* > *herian*, to raid; **mæti* > *mete*, meat
a/o > e : **monni* > *menn*, dat.sg., to a man; *wandian* > *wendan*, to turn
ā > *æ* : **dāli* > *dæl*, share; **hāljan* > *hælan*, to heal
ō > *ē* : **dōmian* > *dēman*, to deem; **tōði* > *tēð*, teeth
o > e : **morgin* > *mergen*, morrow; **dohtri* > *dehter*, to a daughter
ū > *y* : **cūðian* > *cýðan*, to inform; **mūsi* > *mýs*, mice.
u > *y* : **cuning* > *cyning*, king; **buggian* > *bycgan*, to buy
ea, iō, etc. > *ie*, *ie*: **ealdira* > *ieldra*; **frīondi* > *frīend*.

Exercise. Write out the EWS forms which would result from *i*-umlaut of the following PrehOE forms (including the changes mentioned in Note 2).

- | | | |
|----------------------|-----------------------|-----------------------|
| 1. * <i>flāsci</i> | 6. * <i>hæti</i> | 11. * <i>lārjan</i> |
| 2. * <i>slægi</i> | 7. * <i>brūdi</i> | 12. * <i>bānjan</i> |
| 3. * <i>huldi</i> | 8. * <i>hwearfjan</i> | 13. * <i>bōci</i> |
| 4. * <i>fiōhtjan</i> | 9. * <i>sættjan</i> | 14. * <i>frammjan</i> |
| 5. * <i>sandjan</i> | 10. * <i>wurmi</i> | 15. * <i>hæfig</i> |

u-o-a-Umlaut

11.3. Rule: The stressed base vowels *æ*, *e*, *i*, if followed by a single consonant, are diphthongized by *u*, *o*, or *a* (back vowels) coming in the following syllable. (This process operated uniformly in the Mercian and Kentish dialects, irregularly in WS.)

Examples:

- **æfora* > *eafora*, heir; **ælu* > *ealu*, ale
 **werold* > *weorold*, world; **gelu* > *geolu*, yellow
 **wita* > *wiota*, wise man; **clipode* > *cliopode* (> *cleopode*), cried out.

But: WS *hafoc*—Merc. *heafoc*, hawk
 WS *medu*—Kent. *meodu*, mead
 WS *sinu*—Kent. *sionu*, sinew.

Note 3: Phonetically, this change exactly parallels Breaking (8.1): the same vowels change into the same diphthongs. This time, however, the back sound which led to the intrusion of the glide was a vowel.

Translation: Luke VIII, 4-8

Sōþlice þā micel menigu cōm and of þām ceastrum tō him efeston. Hē sǣde heom ān bīspell.

Sum mann his sǣd sēow. Ðā hē þæt sēow, sum fēoll wið þone weg and wearð fortreden. And heofenes fuglas hit fræton.

And sum fēoll ofer þone stān and hit forscranc for þām þe hit wætan næfde.

And sum fēoll on þā þornas and þā þornas hit forþrysmodon.

And sum fēoll on gōde eorðan and worhte hundfealde wæstm.

Ðā clipode hē and cwæð, "Gehiere sē ðe earan hæbbe."

VOCABULARY

bīspell, parable

ceaster, city

clipian, to call, speak

ēare, ear

efestan, to hasten

fēoll, PastT of feallan, to fall

forscrincan, to shrink up

fortredan, to tread down

for þām (þe), because

forþrysmian, to choke

fugol, bird

fretan, to devour

gehieran, to hear, listen

hæbbe, Subjunc. of habban, to have

hundfeald, hundredfold

menigu, multitude

micel, great, large

of, from

sēow, PastT of sāwan, to sow

þā, then, when

wæstm, increase, harvest

wāta, moisture

wearð, PastT of weorðan, to become

wið, against, beside

worhte, PastT of wyrcean,

to work, make, produce

FOOTNOTE

¹German *Umlaut* = a sound which goes around (from one position of articulation to another).

CHAPTER 12

Weak Adjectives; Participles; Comparison

Weak Declension of Adjectives

12.1. The “weak” adjectives are so called because they have fewer distinctive inflectional endings than the Strong adjectives. The strong and weak types fell together in ME; in MnE, adjectives have lost all inflection except that for comparison.

12.2. The Weak declension is used in four situations especially:

1. When the adjective is preceded by a demonstrative (sometimes a possessive) pronoun;
2. In direct address;
3. Often in poetry where prose would normally use the strong forms;
4. In the comparative degree and often in the superlative.

The Weak declension is also used for ordinal numbers except *ærest*, *fyrmost*, *fyrst*, *first*, which are declined both strong and weak; and *oðer*, *second*, which is declined strong only.

12.3.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
S.N.	<i>gōda, good</i>	<i>gōde</i>	<i>gōde</i>
G.	~ an	~ an	~ an
D.I.	~ an	~ an	~ an
A.	~ an	~ e	~ an
		ALL GENDERS	
P.N.A.		<i>gōdan</i>	
G.		~ ena, -ra	
D.I.		~ um	

Note 1: The GenPl sometimes occurs in -ana, -an (conforming to the other cases); or in -na, and -a (conforming to noun endings). In later texts the case inflection -an sometimes appears as -on; and -um often becomes -un; -on.

Note 2: Adjectives ending in -h are contracted, with loss of the h: hēah, high: hēa, hēan, etc.; ðweorh, athwart: ðwēora, -e, etc.; woh, wrong: wōna, etc. (See 10.2. *Note 2*, hēah, etc.)

12.4. The Demonstrative *ilca*, *the same*, is generally declined like a Weak adjective. *Self* (*seolf*, *sylf*), *self*, may be declined like either a Strong or a Weak adjective.

Declension of Participles

12.5. Participles may be inflected like either the Strong or the Weak adjective. The Present Participle, when strong, is declined like a ja- (jō-) stem (*grēne*, 10.3.). The Past Participles are declined like a- (ō-) stems (*til*, *gōd*, 10.2.).

Comparison of Adjectives

12.6. **Rule:** The *majority* of OE adjectives form the comparative with -ra (< *-ora) and the superlative with -ost.

Examples:

ceald, <i>cold</i>	cealdra	cealdost
earm, <i>poor</i>	earmra	earmost
heard, <i>hard</i>	heardra	heardost
hlūd, <i>loud</i>	hlūdra	hlūdost

12.7. A *limited number* of OE adjectives, however, form the comparative with -ra (< *-ira) and the superlative with -est (< *-ist); in these the i causes umlaut of the base vowel.

Examples:

eald, <i>old</i>	ieldra	ieldest
ēaðc, <i>easy</i>	īeðra	īeðest
geong, <i>young</i>	giengra	giengest
grēat, <i>great</i>	grīetra	grīetest
hēah, <i>high</i>	hīehra (hīerra)	hīeh(e)st
long, <i>long</i>	lengra	lengest
sceort, <i>short</i>	sciertra	sciertest

Note 3: The ending -ost (which is often represented by -ust, -ast) is occasionally transferred to umlauted forms; and -est is often found with the unumlauted forms, especially when these are inflected: *heardesta*, *ricestan*, etc. (In other words, both umlauted and unumlauted forms exerted analogical attraction on each other.)

12.8. *Some few* comparatives and superlatives have no positive degree form but are based on corresponding adverbs or prepositions.

Examples:

(nēah, <i>near</i>)	nēarra	niehst
(ǣr, <i>earlier</i>)	ǣrra	ǣrest
(fore, <i>before</i>)	furðra	fyr(e)st

12.9. A trace of superlatives in -m survives in *forma*, *the first*, and *hindema*, *the hindmost*. But to this -m the regular ending -est has been added; the result is a (double) superlative ending -mest. These adjectives, also, are usually based upon adverbs or prepositions and usually have the comparative in -erra.

Examples:

(sið, <i>late</i>)	siðra	siðmest, siðest
(læt, <i>late</i>)	lættra	lætrest, lætst
(inne, <i>within</i>)	inn(er)ra	innemest
(ūte, <i>without</i>)	ūt(er)ra, ytttra	ytemest, ūtemest
(ufan, <i>above</i>)	uferra, yfer(r)a	yfemest, ufemest
(niðan, <i>below</i>)	niðerra	niðemest
(æfter, <i>after</i>)	æfterra	æftemest
(norð, <i>northward</i>)	norðra, nyrðra	norðmest

Note 4: The MnE forms *utmost*, *foremost*, *northmost*, etc. have changed e > o under the influence of the word *most*, which is also used for periphrastic comparison.

12.10. In the following list comparison is irregular: the base of the comparative and superlative forms differs from that of the positive. (In other words, the paradigm is composed by suppletion.)

gōd, <i>good</i>	bet(e)ra, bettra	bet(e)st
yfel, <i>evil</i>	wiersa	wierrest, wierst
micel, <i>great</i>	māra, mǣra	mǣst
lȳtel (lȳt), <i>little</i>	lǣssa	lǣs(e)st

Note 5: With *gōd* is to be associated (in meaning) the adverb *sēl*, *better*, comparative adj. *sēlla*, *sēlra*, superlative adj. *sēlost*, *sēlest*; and the adverb and substantive *mā* (*mǣ*), *more*, belongs to *māra*.

Translation: *Luke IX, 12–13*

Ðā gewāt se dæg forð. And hie twelfe him genēahlæhton and sædon him, "Læt þās menigu þæt hie faren on þās castelu and on þās tūnas þe hēr ābūtan sind, and him mete finden, for þām þe wē sind hēr on wēstere stōwe."

Ðā cwæð hē tō him, "Sellaþ gē him etan." Ðā cwædon hīe, "We nabbap būtan fif hlāfas and twēgen fiscas, būton wē gān and ūs mete bycgen and eallum þissum werode." Ðær wæron nēah fif þūsenda wera.

VOCABULARY

ābūtan , about	lātan , to permit, to cause to
būton , except, only; unless	mete , food
bycgan , to buy	nēah , nigh, near(ly)
castel , town	stōw , place
cwādon , Past T of cweðan , to say	sellan , to sell, to give
faran , to go, to travel	tūn , village
fisc , fish	twēgen , two
genēahlācan , to approach	wer , man
gewāt , Past T of gewitan , to depart, to go	werod , multitude
hlāf , loaf of bread	wēste , uninhabited, waste

CHAPTER 13

Nouns: the a-Declension

13.1. The a-declension (including also ja- and wa-stems) comprises masculine and neuter (no feminine) nouns with both *monosyllabic* and *disyllabic* bases. The greater number of masculine and neuter nouns in OE belong to this declension.

13.2. Masculine a-stems, monosyllabic:

S.N.A.	stān, <i>stone</i>	dæg, <i>day</i>	mearh, <i>horse</i>	fugol, <i>bird</i>
G.	~ es	~ es	mēares	fugles
D.I.	~ e	~ e	~ e	~ e
P.N.A.	~ as	dagas	~ as	~ as
G.	~ a	~ a	~ a	~ a
D.I.	~ um	~ um	~ um	~ um

Note 1: Of the examples above, stān represents the norm; dæg¹ illustrates the change of a > æ (See 5.4.); mearh illustrates loss of h (See 16.4.); the base of fugol is monosyllabic fugl-, and the o of the Nom. is epenthetic—i.e., it comes in to facilitate pronunciation.²

13.3. Masculine a-stems, disyllabic:

S.N.A.	ēðel, <i>property</i>	fætels, <i>tub</i>	heofon, <i>heaven</i>
G.	ēðles	~ es	~ es
D.I.	~ e	~ e	~ e
P.N.A.	~ as	~ as	~ as
G.	~ a	~ a	~ a
D.I.	~ um	~ um	~ um

Note 2: Of these examples, ēðel illustrates syncope³ of e in the oblique cases; the e of fætels is not syncopeated, however, because the syllable it is in is long; o is sometimes syncopeated in heofon and similar words, usually not.

13.4. Neuter a-stems, monosyllabic:

S.N.A.	scip, <i>ship</i>	word, <i>word</i>	fæt, <i>vessel</i>	feoh, <i>cattle</i>	tungol, <i>star</i>
G.	~ es	~ es	~ es	fēos	tungles
D.I.	~ e	~ e	~ e	fēo	~ e
P.N.A.	~ u	~	fatu		tungol
G.	~ a	~ a	~ a		tungla
D.I.	~ um	~ um	~ um		~ um

Note 3: Of these examples, *scip* and *word* represent the norm, differing from one another only in the P.N.A., where the -u is retained after a short syllable (*scip*) but disappears after a long syllable (*word*). For stem changes compare *fæt* with *dæg*, *feoh* with *mearh*, and *tungol* with *fugol* (Note 1 above).

13.5. Neuter a-stems, disyllabic:

S.N.A.	hēafod, <i>head</i>	fulwiht, <i>baptism</i>	werod, <i>troop, multitude</i>
G.	hēafdes	~ es	~ es
D.I.	~ e	~ e	~ e
P.N.A.	~ u	fulwiht	werod
G.	~ a	~ a	~ a
D.I.	~ um	~ um	~ um

Note 4: For stem changes compare *hēafod* with *ēðel*, and *fulwiht* with *fætels* (Note 2 above).

13.6. The *ja-* and *wa-*stems follow the patterns above, respectively as Masc. or Neut., monosyllabic or disyllabic.

Examples:

Masc,	monosyllabic,	<i>ja-</i> stems: <i>hierde</i> , shepherd; <i>here</i> , army
	disyllabic,	' : <i>āfen</i> , evening; <i>fiscere</i> , fisher
	monosyllabic,	<i>wa-</i> stems: <i>þēow</i> , servant
	disyllabic,	' : <i>bearu</i> , grove
Neut,	monosyllabic,	<i>ja-</i> stems: <i>wite</i> , punishment, <i>cynn</i> , kin
	disyllabic,	' : <i>wēsten</i> , waste, desert; <i>fæsten</i> , fortress
	monosyllabic,	<i>wa-</i> stems: <i>cnēo</i> , knee
	disyllabic,	' : <i>searu</i> , device

Exercise For each of the PrehOE S.N. forms listed in the first column, supply the EWS form called for in the second column. (See also Ch. 16.4)

- | | |
|---|------|
| 1. *farh, pig (Masc) | S.D. |
| 2. *hwal, whale (Masc) | S.A. |
| 3. *selh (< PrGmc *selhaz), seal (Masc) | P.N. |
| 4. *coss, kiss (Masc) | P.D. |
| 5. *pleh, danger (Neut) | S.D. |

Note that not only inflectional endings but some stem changes are involved.

Translation: *Luke IX, 14–17*

Ðā cwæð hē tō his leorningnihtum, “Dōþ þæt hīe sitten þurh gebēorscipas fifte gum.” And hīe swā dydon and hīe ealle sæton.

Ðā nam hē þā fif hlāfas and þā twēgen fiscas, and on þone heofon beseah, and blētsode hīe, and bræc, and dælde his leorningnihtum þæt hīe āsetton hīe beforan þām menigum.

Ðā æton hīe ealle and wurdon gefyllode. And man nam þā gebrotu þe þær belifon twelf cýpan fullu.

VOCABULARY

æton, PastT of etan, to eat

āsetton, PastT of āsettan, to set, place

belifan, to remain over

beseah, PastT of besēon, to look

blētsian, to bless

bræc, PastT of breccan, to break

cýpa, basket

dælan, to divide

fiftig, (a set of) fifty

gebēorscipe, feast, seated group

gebrot, scrap

leorningniht, disciple

sæton, PastT of sittan, to sit (down)

sitten, Subjunc of sittan, to sit (down).

FOOTNOTES

¹Māg, kinsman, usually P.N.A. māgas, exhibits a similar variation in a long base vowel (ā/ā). In a noun like *geat*, *gate*, P.N.A. *gatu*, there is a further change: [a > æ > ea], the last due to the initial palatal g (See 8.3.).

²Epenthetic vowels develop before l, r, m, and n. *Examples*: *nægel*, nail (cf ON *nagl*); *æcer*, field (ON *akr*); *māþum*, treasure (Goth *maipms*); *hræfen*, raven (ON *hrafn*). Note that the epenthetic vowel harmonizes with (i.e., is a front or back vowel according to) the vowel of the base syllable. (Such vowels are found in MnE dialect pronunciations such as [eləm] for *elm*, [hɛnəri] for *Henry*, [filəm] for *film*, etc.)

³Syncopé is the loss of a vowel with weakest stress. It occurs at all stages of the language (cf MnE *int'resting*; Brit *jewellery*, US *jewelry*, both ['dʒuwlɪrɪ]; Brit. *speciality*, without syncopé, US *specialty* with *i* syncopated) but it is not wholly uniform in its operation at any time.

CHAPTER 14

Nouns: the o-Declension

14.1. All nouns of the *ō*-Declension (which includes the *jō*- and *wō*-stems) are feminine.

ō-Stems

Monosyllabic, short: *giefu*, *gift*; long: *lār*, *lore*, *learning*.

Disyllabic, short: *firen*, *sin*; long: *frōfor*, *consolation*; *costung*, *temptation*.

S. N.	<i>giefu</i> , -o	<i>lār</i>	<i>firen</i>	<i>frōfor</i>	<i>costung</i>
A.	~ e	~ e	~ e	<i>frōfre</i>	~ a, -e
G.D.I.	~ e	~ e	~ e	~ e	~ a, -e
P.N.A.	~ a, -e	~ a, -e	~ a, -e	~ a, -e	~ a, -e
G.	~ a, -ena	~ a, -ena	~ a	~ a	~ a
D.I.	~ um	~ um	~ um	~ um	~ um

Note 1: As before, the S.N. inflectional ending *-u* is retained only in words with short radical syllable (like *giefu*). The P.G. inflection *-ena* is taken over from the *n*-Declension (See below 14.7), probably because it is more distinctive than *-a*. As before, the middle vowel is syncopated after a long radical syllable (*frōfre*). Nouns in *-ung* (*costung*) commonly have the inflectional ending *-a* in the Sing. oblique cases.

14.2. *jō*-Stems

Long: *wylf*, *she-wolf*; *byrðen*, *burden*; *hālignes*, *holiness*.

Note 2: These are declined like *firen*, above. In *byrðen*, *n* may be doubled in oblique cases; in *hālignes* and similar words, *s* is regularly doubled in oblique cases: *byrðenne*, *hālignessum*, etc.

14.3. *wō*-Stems

Short: *beadu*, *battle*.

Long: *stōw*, *place*; *mæd*, *mead*, *meadow*.

S. N.	<i>beadu</i>	<i>stōw</i>	<i>mæd</i>
A.	<i>beadwe</i>	~ e	~ (w)e, (mæd)
G.D.I.	~ e	~ e	~ (w)e

P.N.A.	~ a, -e	~ a, -e	~ (w)a, -e
G.	~ a	~ a	~ (w)a
D.I.	~ um	~ um	~ (w)um

Note 3: An epenthetic vowel u, o, or e (probably [ə]) may be developed before w: bead(u)we, bead(o)we, near(o)we, geat(e)we, etc.

The *i*-Declension

14.4. The *i*-declension includes nouns of all genders, but it has been much affected analogically by the *a*-declension, whose inflectional endings it has adopted.

14.5. Masculine and Neuter *i*-Stems

Masculine: hryre, *fall*; frēondscipe, *friendship*; plural only, Dene, *the Danes*, Engle, *the Angles*.

Neuter: sife, *sieve*.

S.N.A.	hryre	frēondscipe			sife
G.	~ es	~ es			~ es
D.I.	~ e	~ e			~ e
P.N.A.	~ as		Dene	Engle	~ u
G.	~ a		~ (ige)a	~ a	~ a
D.I.	~ um		~ um	~ um	~ um

Note 4: The original *i* of the stem has produced umlaut of the radical vowel; when the radical syllable is short, this *i* > *e* in the Sing. N.A., e.g. in WGmc *hruri > EWS hryre. Except in proper nouns (Dene, Engle, etc.) the historical Masc. Plur. N.A. ending -e has been almost wholly displaced by -as of the *a*-declension.

14.6. Feminine *i*-Stems

Long: dǣd, *deed*; scyld, *guilt*.

S. N.	dǣd	scyld
A.	~ (e)	~
G.D.I.	~ e	~ e
P.N.A.	~ e	~ e, (-a)
G.	~ a	~ a
D.I.	~ um	~ um

Note 5: The endings Sing. A. -e, Plur. N.A. -a are often brought over from the *ō*-declension. Original *i*-stems with short radical syllable have “gone over” or conformed to the *ō*-declension.

The Weak Declension (n-Declension)

14.7. Masculine: *noma*, *name*; *gefēa*, *joy*.Neuter: *ēage*, *eye*.Feminine: *tunge*, *tongue*.

S. N.	<i>noma</i>	<i>ēage</i>	<i>tunge</i>	<i>gefēa</i>
A.	~ an	~ e	~ an	~ an
G.D.I.	~ an	~ an	~ an	~ an
P.N.A.	~ an	~ an	~ an	~ an
G.	~ ena	~ ena	~ ena	~ ana
D.I.	~ um	~ um	~ um	~ a(u)m

Note 6: The ending of Plur. G. -ena (which may also occur as -ana, -ona, -una) is sometimes reduced to -na, or even to -a (in conformity with other declensions); -an often becomes -on. *Gefēa* exemplifies a small class of stems ending in a vowel which absorbed the vowels of the inflectional endings. Other words of this class are: *frēa*, *lord*; *ðrēa*, *threat*; *flā*, *arrow*. Beside *ēage*, the only other full Neuter n-stem is *ēare*, *ear*.

Translation: *Luke VI, 39–42*

Ðā sægde hē heom sum bigspell: Segst þū, mæg se blinda þone blindan lædan? Hū ne feallaþ hīc bēgen on þone pytt?

Nis se leorningniht ofer þone lārēow. Ælc bið fullfremed gif hē is swilce his lārēow.

Hwī gesihst þū þā egle on þīnes brōðor ēagan and ne gesihst þone bēam on þīnum ēagan? And hū meahst þū secgan þīnum brēðer, "Brōðor, læt þæt ic ātēo þā egle of þīnum ēage," and þū seolf ne gesiehist þone bēam on þīnum āgenum ēagan? Ealā licettere! Tēoh ærest þone bēam of þīnum ēage, and þonne þū gesihst þæt þū ātēo þā egle of þīnes brōðor ēage.

VOCABULARY

ælc, each

ærest, first

āgen, own

ātēon, to draw out

bēam, beam

bēgen, both

blinda, blind man

brēðer, Sing.D. of brōðor

brōðor, Sing.N.G., brother

ealā, int., alas

egl, mote

fullfremman, to fulfill

hū, how

lædan, to lead

lætan, to let, permit

licettere, hypocrite

mæg, PresT of magan, to be able

meahst, PresT of magan

pytt, pit

secgst, PresT of secgan, to say

swilce, like

tēoh, imperative of tēon, to pull

CHAPTER 15

Nouns: Minor Declensions

15.1. The “minor” noun declensions, those which have fewer members, are in general much affected by analogical attraction of “major” declensions having more members. The former tend to adopt some of the inflectional endings of the latter, or even to “go over” completely to them, taking on the entire paradigm of inflections. Sometimes this even involves a shift of gender.

The *u*-Declension

15.2. Masculine: *sunu*, son. Feminine: *hond*, hand.

S.N.A.	<i>sunu</i> , -a	<i>hond</i>
G.	~ a	~ a
D.I.	~ a, -u	~ a
P.N.A.	~ a, -u	~ a
G.	~ a	~ a
D.I.	~ um	~ um

This declension has been reduced to comparatively few members. The commonest are: Masc. *wudu*, *wood*; *sidu*, *custom*; *medu*, *mead*; *feld*, *field*; *ford*, *ford*; winter, *winter*; *sumor*, *summer*; *weald*, *forest*. Fem. *duru*, *door*. Neut. *fela*, *much*.

Feminine Abstract Nouns in -u, -o

15.3. Examples: *wlencu*, *pride*; *strengðu*, *strength*.

S.N.	<i>wlencu</i> , -o	<i>strengðu</i> , -o
A.G.D.I.	~ e; -u, -o	~ e; -u, -o
P.N.A.	~ (e)a; -u, -o	~ e, -a; -u, -o
G.	~ (e)a	~ a
D.I.	~ um	~ um

Note 1: The -u of the S.N. has been obtained from the o-declension and extended to other cases so as to produce often an uninflected singular. There is always more or less conformity to the o-declension, especially by nouns in *-iðu.

The r-Declension

15.4. Nouns of relationship: *fæder*, *mōdor*, *brōðor*, *dohtor*. With these belong the collective plurals *gebroðor*, *brethren*, and *gesweostor*, *sisters*.

	MASCULINE		FEMININE	
S.N.A.	fæder	brōðor	mōdor	sweostor, -er
G.	~ , -(e)res	~	~	~
D.I.	~	brēðer	mēder	~
P.N.A.	fæd(e)ras	brōðor, -ru	mōdru, -a	sweostor, -ru, -ra
G.	~ a	~ ra	~ a	~ ra
D.I.	~ um	~ rum	~ um	~ rum

Note 2: The datives *mēder* and *brēðer*, and sometimes *dehter* (from *dohtor*) are examples of i-umlaut: *mēder* < **mōdri*; *brēðer* < **brōðri*; *dehter* < **dohtri*. (These forms are sometimes transferred from D. to G. case.)

The nd-Declension

15.5. Examples: *frēond*, friend (loving one); *hettend*, *enemy* (hating one).

S.N.A.	frēond	hettend
G.	~ es	~ es
D.I.	~ frīend, frēonde	~ e
P.N.A.	frīend, frēond, frēondas	~ , -as, -e
G.	frēonda	~ ra
D.I.	~ um	~ um

This declension comprises Masculine nouns of agency derived from present participles. Like *frēond* is declined *fēond*, *foe*; like *hettend* are declined *āgend*, *owner*; *dēmend*, *judge*; *ēhtend*, *persecutor*; *fultum(i)end*, *helper*; *Hælend*, *Savior*; *wealdend*, *ruler*; *wīgend*, *warrior*; etc.

Note 3: Some inflectional endings of this class show analogical conformity to other classes: S.G. -es, D. -e, P.N. -as follow the a-declension; P.N. -e, G. -ra are derived from the regular strong adjective declension of present participles.

The er-Declension

15.6. Neuter: *lomb*, *lamb*; *cealf*, *calf*; *ægg*, *egg*.

S.N.A.	lomb	cealf	ægg
G.	~ es	~ es	~ es
D.I.	~ e	~ e	~ e

P.N.A.	lombru (lomb)	cealfro	ægru
G.	~ ra (lomba)	~ ra	~ ra
D.I.	~ rum (lombum)	~ rum	~ rum

Note 4: The plurals in *r* just given in the paradigms, to which may be added the occasional P. *cildru*, *children*, conserve notable traces of the primitive stem-formation. These may also be recognized in *dōgor*, *day*; *sigor*, *victory*; *hryðer*, *cattle*, which, however, have gone over to the *a*-declension, often with a change of gender.

The Radical Consonant Declension¹

15.7. Masculine: *monn*, *man*; *fōt*, *foot*; *tōð*, *tooth*. Feminine: *bōc*, *book*; *burg*, *borough*, *fortified town*.

S.N.A.	monn	fōt	tōð	bōc	burg
G.	~ es	~ es	~ es	bēc, bōce	byr(i)g
D.I.	menn	fēt	tēð	~	~
P.N.A.	~	~	~	~	~
G.	monna	fōta	tōða	bōca	burga
D.I.	~ um	~ um	~ um	~ um	~ um

Note 5: Some occasional analogical forms are: S.A. *monnan*; P.N.A. *fōtas*, *tōðas*. Other nouns of this declension are: Neut. *scrūd*, *garment*, *shroud*; Fem. *brōc*, *breeches*; *gāt*, *goat*; *gōs*, *goose*; *lūs*, *louse*; *mūs*, *mouse*; *cū*, *cow*. Most of these come down into MnE as the "Umlaut Plurals."

Translation: *The Creation*

Ealle gesceafta, heofonas and englas, sunnan and mōnan, steorran and eorðan, calle nýtenu and fugolas, sǣ and ealle fiscas, and ealle gesceafta God gesceōp and geworhte on six dagum; and on ðām sefoðan dæge hē geendode his weorc, and geswāc þā and gehālgode ðone sefoðan dæg, for þām þe hē on ðām dæge his weorc geendode. And hē behēold ðā ealle his weorc þe hē geworhte, and hī wæron calle swiðe gōde.

Ealle ðing hē geworhte būton ælcum antimbre. Hē cwæð, "Geweorðe lēoht"; and ðærrihte wæs lēoht geworden. Hē cwæð eft, "Geweorðe heofon"; and ðærrihte wæs heofon geworht, swā swā hē mid his wisdōme and mid his willan hit gedihte.

Hē cwæð eft, and hēt ðā eorðan þæt hēo sceolde forðlædan cwicu nýtenu; and hē ðā gesceōp of ðære eorðan eall nýtencynn, and dēorcynn, ealle ðā þe on fēower fōtum gāð; ealswā eft of wætere hē gesceōp fiscas and fuglas, and sealde ðām fiscum sund, and ðām fuglum fliht; ac hē ne sealde nānum nýtene ne nānum fisce nāne sǣwle; ac heora blōd is heora lif, and swā hraðe swā hī bēoð dēade. swā bēoð hī mid ealle geendode.

VOCABULARY

<i>ǣlc</i> , any	<i>geswāc</i> . PastT of <i>geswīcan</i> . to cease.
<i>antimber</i> , building material, matter	<i>geweorðan</i> , to come about
<i>cwicu</i> , live, quick	<i>hraðe</i> , quickly
<i>ealswā</i> , also	<i>inȳten</i> , animal
<i>forðlādan</i> , to bring forth	<i>sāwol</i> , soul
<i>gedihtan</i> , to dispose, arrange	<i>sund</i> , power of swimming
<i>gehālgian</i> , to hallow, bless	<i>swā</i> , so, as
<i>gesceaft</i> , created thing	<i>swiðe</i> , very
<i>gesceop</i> . PastI of <i>gescieppan</i> . to create	<i>ðǣrrihte</i> , immediately

FOOTNOTE

¹This name indicates that the inflection, in this class of nouns, is added directly to the consonant of the root or base, rather than to a stem.

CHAPTER 16

Later Sound Changes

16.1. The sounds spelled *g* and *h* underwent considerable change according to their phonetic environments. As we have already seen (Ch. 4), by the time of EWS each represents two different sounds: In a back-vowel environment, *g* retains its original velar quality [ɣ]; in a front-vowel environment, it is palatalized to [j]. Similarly, in velar environments *h* remains as a voiceless spirant [x] (corresponding to voiced [ɣ]), but in initial position in words it is weakened to [h].

Other changes undergone by *g* and *h* in the WS period and later are the following:

Loss of Medial *g*

16.2. Palatal *g* followed by *d* or *n* often disappears and, in compensation, the vowel which preceded it is lengthened.

Examples: *bregdan*, *brēdan*, to brandish; PastT, S *brægd*, *brād*
secgan, to say, PastT S *sægde*, *sāde*; PastPple *gesægd*, *gesād*
frignan, *frīnan*, to inquire
mægden, *māden*, maiden
ðegn, *ðēn*, servant.

Note 1: By analogy to such forms velar *g* occasionally disappears even after back vowels. *Examples:* *brugdon*, *brūdon*; *brogden*, *brōde*.

Devoicing of *g*

16.3. Final (and occasionally medial) *g*, especially after a long back vowel, or *l*, or *r*, frequently became *h* [ɣ > x].

Examples: *bēag*, *bēah*, ring *burg*, *burh*, borough
flōg, *flōh*, flayed *dolg*, *dolh*, wound.

Loss of Medial *h*

16.4. Medial *h* (but not *hh*) preceded by *r* or *l* and followed by an inflectional vowel disappears, and, in compensation, the stem-vowel is lengthened.

Examples: mearh, G mēares, horse; seolh, G sēoles, seal.

Loss of Intervocalic *h*

16.5. Intervocalic *h* disappears, and the vowel which followed it is absorbed into the vowel or diphthong which preceded it, by compensation lengthening it (if it was not long already). The resulting forms are said to be *contracted*, and verbs in which this process occurs are called *Contract Verbs* (see 19.3.).

Examples: feoh, G fēos (< *feohes), property; hēah, G hēas (< *hēahes), high; slēan (< *sleahan < *slahan), to strike; fōn (< *fōhan < *fonhan) to seize.

Note 2: *h* disappears similarly sometimes before inflectional syllables beginning with *n* or *r*, before the comparative ending in *r*, and in compounds: hēah, MascA hēane; FemD hēare; Comp hiera (hierra); hēalic, high.

Influence of *w*

16.6. The diphthongs *eo*, *io* (produced by Breaking or by *u-o-a-Umlaut* of *e*, *i*) are sometimes labialized¹ by a preceding *w* and become *u* or *o*.

Examples: weorðan (< *werðan), to become. appears also as wurðan
weorðian, wurðian, to honor
weorold, worold, woruld, world
wita, wiota, weota, wuta, wise man
sweord, swurd, sword.

Exercise. Write the EWS forms which would result if the changes described above were to occur to the following:

Loss of medial *g*: wægn > _____, wagon; ðegnian > _____, to serve.
Devoicing of *g*: earg > _____, cowardly; sorg > _____, sorrow.
Loss of medial *h*: feorh > SingG _____, life; pohha > _____, bag.
Loss of Intervocalic *h*: eoh > SingG _____, horse; pleohlic > _____, perilous.

Translation: *Jonah*

God spræc tō ānum witegan, sē was Jōnas gehāten, "Far tō ðære byrig Niniuen, and boda ðær ðā word þe ic þē secge." Ðā wearð se witega āfyrht, and wolde forflēon Godes gesihðe, ac hē ne mihte. Fērde þā tō sǣ, and stāh on scip. Ðā ðā þā scipmen cōmon ūt on sǣ, þā sende him God tō micelne wind and hrēohnisse, swā þæt hie wæron orwēne heora lifes. Hīe þā wurpon heora wara oferbord, and se witega læg and slēp. Hie wurpon þā tǎn betweox him, ond bædon þæt God sceolde gesweotolian hwanon him þæt ungelimp becōme. Ðā cōm ðæs witegan tǎ upp. Hie āxodon hine, hwæt hē wære, oððe hū hē faran wolde. Hē cwæð, þæt hē wære Godes ðēow, sē ðe gesceop sǣ and land, and þæt hē flēon wolde of Godes gesihðe. Hie cwædon: "Hū dō wē ymbe ðē?" Hē andwyrde: "Weorpað mē oferbord; ðonne geswicð þēos gedreccednis." Hīe ðā swā dydon, and sēo hrēohnis wearð gestilled, and hie offrodon Gode heora lāc, and tugon forð.

(Concluded in next chapter)

VOCABULARY

āfyrht, afraid
 boda, Imp of bodian, to proclaim
 far, Imp of faran, to travel
 forflēon, to flee from
 gedreccednis, distress
 gesihðe, sight, vision
 gesweotolian, to reveal
 geswican, to cease
 hrēohnis, rough weather
 hū, what, how
 hwanon, whence
 lāc, sacrifice

Niniuen, Niniveh
 offrian, to offer
 orwēne, despairing
 spræc, PastT of spreca, speak
 stāh, PastT of stigan, to mount
 tā, tān, twig, lot
 tugon, PastT of tēon, draw, move
 ðā, then, when
 ungelimp, misfortune
 waru, ware(s), cargo
 weorpan, to cast, throw
 ymbe, about, concerning

FOOTNOTE

¹Rounded. In this case the lip-rounding of [w] induces a closer rounding in the following vowel or diphthong.

chapter 17

Verb Classes

17.1. OE verbs fall into two large classes and two smaller ones:

1. *Strong* verbs form their Principal Parts by varying the base vowel or diphthong (by Ablaut or Gradation—see Chs. 19–22).
2. *Weak* verbs form the Past Tense and Past Participle by addition of a morpheme containing /d/ or /t/ (see this chapter).
3. *Anomalous* verbs (see Ch. 7).
4. *Preterit-Present* verbs (see Ch. 23).

17.2. The *Principal Parts* of any verb are those basic forms upon which the entire conjugation may be constructed. They are not the same for all verbs; differences will be noted as each class is introduced.

The Principal Parts of a Weak Verb are:

1. The *Infinitive*: from this all Present Tense forms may be derived.
2. The *Past Tense Singular*: from this all Past Tense forms may be derived.
3. The *Past Participle*: this is used with auxiliaries to form phrasal verb constructions.¹

Classification of Weak Verbs

17.3. Weak Verbs are of three classes: (I) the ja-class, (II) the *ō*-class, (III) the ai-class.

Most Weak verbs are derivative—that is, they are formed from nouns, adjectives, or other verbs. For example:

- From nouns: *dōm*, judgment. + -jan > **dōmian* > *dēman*, to judge
tāc(e)n, token. + -ōjan > **tācnōjan* > *tācnian*, to betoken.
- From adjs.: *cūð*, known. + -jan > **cūðian* > *cýðan*, to make known
hāl, whole. + -jan > **hālian* > *hālan*, to heal.
- From verbs: **sat* (Past Sing. of *sittan*, to sit) + -jan > **sattian* > **sættian* > *settan*, to set
dranc (Past Sing. of *drincan*, to drink) + -jan > **drancian* > *drencan*, to drench.

Note: Weak verbs formed as in the last examples are transitive (and caus-

ative); the Strong verbs on whose Preterits (Past Tenses) they are formed are intransitive. Thus, for example, in MnE:

Strong, intrans. *sit*; Weak, trans. (causative) *set*, cause to sit
 ~ ~ *lie*; ~ ~ ~ *lay*, cause to lie.

Conjugation of Class I Weak Verbs

17.4. *Examples:* fremman, to perform; herian, to praise; dēman, to judge.

		PRESENT: Indicative		
Sing. 1.	fremme	herie		dēme
2.	fremest	herest		dēm(e)st
3.	fremeð	hereð		dēm(e)ð
Plur. 1-3.	fremmað	heriað		dēmað
		Subjunctive		
Sing. 1-3.	fremme	herie		dēme
Plur. 1-3.	fremmen	herien		dēmen
		Imperative		
Sing. 2.	freme	here		dēm
Plur. 2.	fremmað	heriað		dēmað
<i>Infinitive</i>	fremman	herian		dēman
<i>Infl. Infl.</i>	tō fremmanne	tō herianne		tō dēmanne
<i>Pres. Pple.</i>	fremmende	heriende		dēmende
		PRETERIT: Indicative		
Sing. 1.	fremede	herede		dēmde
2.	~ est	~ est		~ est
3.	~ e	~ e		~ e
Plur. 1-3.	~ on	~ on		~ on
		Subjunctive		
Sing. 1-3.	fremede	herede		dēmde
Plur. 1-3.	~ en	~ en		~ en
<i>Past Pple.</i>	fremed	hered		dēmed

Exercise. Review the sound changes of Chaps. 5.2. (Gemination); 11.1, 2 (i-Umlaut); 13.3, Note 2, and Footnote 3 (Syncope). Then answer the following questions:

1. Why do some forms of fremman have -mm- while others have -m-?
2. Why does not the same variation hold for herian and dēman?
3. Why does the parenthetic -e- in dēm(e)st sometimes disappear?
4. Of these three verbs only herian has -i- in the Present forms. Whence comes this -i-, and why is it lacking in the other two verbs?

Verbs Without the Middle Vowel

17.5. Certain verbs form the Preterit and Past Participle without the middle vowel e (< i). These verbs therefore have two special features: 1) the absence of i-Umlaut in the Preterit and Past Participle; 2) the change (which took place in Gmc) of original c before d, or g before d, > ht.

Examples: *cweccan*, to shake, < **cwæcjan*, Pret. *cweahte* < **cwæhte*.
sēcan, to seek, < **sōcian*, Pret. *sōhte*.
ðyncan, to seem, Pret. *ðūhte* < **ðunhte*.

Some verbs of this group are:

<i>sellan</i> , give, sell	<i>sealde</i>	<i>seald</i>
<i>rācan</i> , reach	<i>rāhte</i>	<i>rāht</i>
<i>ðencan</i> , think	<i>ðōhte</i>	<i>ðōht</i>
<i>bycgan</i> , buy	<i>bohte</i>	<i>boht</i>

Translation: *Jonah (concluded)*

God þā gegearcode ānne hwæl, and hē forswealh þone witegan, and ābær hine tō ðām lande þe hē tō sceolde, and hine ðær üt āspāw. Ðā cōm eft Godes word tō ðām witegan, and cwæð: “Āris nū, and gā tō ðære micelan byrig Niniuen, and boda swā swā ic ðē ær sæde.” Hē fērde, and bodode, þæt him wæs Godes grama onsīgende, gif hī tō Gode būgan noldon. Ðā ārās se cyning of his cynesetle, and āwecp his deorwyrðe rēaf, and dide hēran tō his līce, and ascan uppan his hēafod, and bēad ðæt ælc man swā dōn sceolde; and ægðer ge men ge þā sūcendan cild and ēac ðā nýtenu ne onbyrigdon nānes ðinges binnan ðrim dagum. Ðā ðurh þā gecyrrednisse, þæt hī yfeles geswicon, and ðurh þæt strange fæsten, him gemiltsode God, and nolde hī fordōn, swā swā hē ær þā twā burhwara Sodomam and Gomorram, for heora leahtrum, mid heofonlicum fyre forbærnde.

VOCABULARY

āberan, to bear, carry
 asce, ash, dust
 āspīwan, to spew up
 binnan (be + innan), within
 būgan, to bow
 burhwaru, city
 cynesetl, throne
 dōn . . . tō, to put on
 fæsten, fasting
 gecyrrednis, conversion
 gegearcian, to prepare

gemiltsian, to have mercy upon
 geswīcan, to cease from
 grama, wrath
 hære, hair shirt, sackcloth
 hwæl, whale, great fish
 leahtr, sin, vice
 onbyr(i)gan, to taste
 onsīgan, to come upon
 rēaf, garment
 sūcan, to suck, suckle

FOOTNOTE

¹In MnE, Principal Parts 2) and 3) have fallen together into one, always the same: OE *dēman*, *dēmdē*, *dēmed*; MnE *deem*, *deemed*.

CHAPTER 18

Weak Verbs Classes II, III

Weak Verbs, Class II

18.1. The verbs of Class II, as noted above, are *ō*-stems. To this *ō* was added the infinitive ending *-jan*, producing **-ōjan*, which by i-Umlaut > **-ējan*, then by contraction > *-ian*, and finally > *-ian*.

Conjugation

	PRESENT: Indicative	
Sing. 1.	<i>bodie, proclaim</i>	<i>smēage, consider</i>
2.	~ <i>ast</i>	<i>smēast</i>
3.	~ <i>að</i>	~ <i>ð</i>
Plur. 1-3.	~ <i>iað</i>	<i>smēag(e)að</i>
	Subjunctive	
Sing. 1-3.	~ <i>ic</i>	<i>smēage</i>
Plur. 1-3.	~ <i>ien</i>	~ <i>en</i>
	Imperative	
Sing. 2.	~ <i>a</i>	<i>smēa</i>
Plur. 2.	~ <i>iað</i>	<i>smēag(e)að</i>
<i>Infinitive</i>	~ <i>ian</i>	~ <i>(e)an</i>
<i>Infl. Infin.</i>	~ <i>ianne</i>	~ <i>(e)anne</i>
<i>Pres. Pple.</i>	~ <i>iende</i>	~ <i>ende</i>
	PRETERIT: Indicative	
Sing. 1.	<i>bodode</i>	<i>smēade</i>
2.	~ <i>est</i>	~ <i>est</i>
3.	~ <i>e</i>	~ <i>e</i>
Plur. 1-3.	~ <i>on</i>	~ <i>on</i>
	Subjunctive	
Sing. 1-3.	~ <i>e</i>	~ <i>e</i>
Plur. 1-3.	~ <i>en</i>	~ <i>en</i>
<i>Past Pple.</i>	<i>bodod</i>	<i>smēad</i>

Most weak verbs of Class II are conjugated like *bodian*. Only a few are conjugated like *smēag(e)an*: *fēog(e)an*, to hate, *frēog(e)an*, to love, *scōg(e)an*, to shoe, *twēog(e)an*, to doubt, *ðrēag(e)an*, to rebuke.

Weak Verbs, Class III

18.2. Verbs of Class III, as noted above, are ai-stems. Only a few examples survive, and even these are defective. Their tendency in PrehOE was to "go over" to the pattern of Class II verbs.

Conjugation

		PRESENT: Indicative		
Sing. 1.	<i>hæbbe, have</i>	<i>libbe, lifge, live</i>		<i>secge, say</i>
2.	<i>hafast, hæfst</i>	<i>lifast</i>		<i>sægst, segst</i>
3.	<i>hafað, hæfð</i>	<i>lifað</i>		<i>sægeð, segð</i>
Plur. 1-3.	<i>habbað</i>	<i>libbað</i>		<i>secgað</i>
		Subjunctive		
Sing. 1-3.	<i>hæbbe</i>	<i>libbe</i>		<i>secge</i>
Plur. 1-3.	~ en	~ en		~ en
		Imperative		
Sing. 2.	<i>hafa</i>	<i>lifofa</i>		<i>saga, sege</i>
Plur. 2.	<i>habbað</i>	<i>libbað, lifiað</i>		<i>secg(e)að</i>
<i>Infinitive</i>	<i>habban</i>	<i>libban, lifian</i>		<i>secg(e)an</i>
<i>Infl. Infin.</i>	<i>tō habbanne</i>	<i>tō libbanne,</i> <i>lifienne</i>		<i>tō secg(e)anne</i>
<i>Pres. Pple.</i>	<i>hæbbende</i>	<i>libbende, lifigende</i>		<i>secgende</i>
		PRETERIT: Indicative		
Sing. 1.	<i>hæfde</i>	<i>lifde</i>		<i>sægde, sæde</i>
2.	~ est	~ est		~ est, sædest
3.	~ e	~ e		~ e, sæde
Plur. 1-3.	~ on	~ on		~ on, sædon
		Subjunctive		
Sing. 1-3.	<i>hæfde</i>	<i>lifde</i>		<i>sægde, sæde</i>
Plur. 1-3.	~ en	~ en		~ en, ~ en
<i>Past Pple.</i>	<i>hæfd</i>	<i>lifd</i>		<i>sægd, sæd</i>

Translation: *St. Cuthbert*

A.D. 687. On þone ilcan dæg [March 20] biþ Sancte Cūðberhtes gelēornes þæs hālgan biscopes; sē wæs on þisse Brytene on þære mægðe ðe is nemned Transhumbrensum, þæt is Norðanhymbra ðeod. Þone wer oft englas söhton, and him tō brōhton heofonlice gereorde; and hē hæfde þā mihte þæt hē mihte gesēon manna sāwla, þā clānan and þā oðre, þonne hēo of þæm lichaman lēordon, and ealle untrunnesse hē mihte hēlan mid his gebedum.

Þæt wæs his wundra sum, þæt hē wæs æt gereordum on sumre æðelre abbudissan mynster. Þā hē ārās on dæge of undernræste, þā sæde hē ðæt hine þyrste, and hēt him beran wæter tō þæt hē mihte onbergan. Þā blētsode hē þæt wæter and his onbergde, and sealde his mæsseprēoste; and hē hit sealde heora þegne; heora þegn wæs þæs ilcan mynstres mæsseprēost. Þā ondranc sē þæs wæteres, and sealde hit þæm brēðer þe him ætstōd, þæs mynstres profoste, and sē gedranc ēac ðæs wætres, and hī gefeldon bēgen þæt þæt wæs þæt betste wīn; and þā hī þā tid hæfdon ymb þæt tō sprecanne, þā ondette heora ægþer oðrum þæt hī næfre ār sēlre wīn ne druncon.

VOCABULARY

abbudissa, abbess	mynster, monastery
ætstandan, to stand beside	onbergan, to drink
blētsian, to bless	ondettan, to confess, avow
clāne, pure	profost, provost, prior
gebed, prayer	sētre, better
gefēlan, to feel, perceive	þegn, servant
gelēornes, departure, death	þēod, people
gereord, food; plur. feast	þyrstan, to thirst
ilca, same	tid, occasion
lēoran, to depart from, leave	undernræst, morning rest
māgō, people, country	untrumnes, sickness
māsseprēost, masspriest	wundor, wonder, miracle.
miht, power	

POINTS OF SYNTAX

- Line 2 – Why the -an ending on *hālgan*?
 – What is the relationship between *biscope* and *Cūðberhtes*?
- 3–4 – Note the word-order of the two clauses, different from that of MnE.
 7 – What is the syntax of *sum*?
 8 – Note the use of *þyrste* without expressed subject.
 – The verb *hātan* is regularly followed, as here, by an infinitive with unexpressed subject. (In MnE the subject of such an infinitive is expressed and has the object case form.)
- 9 – Note that *tō* is a postposed preposition. What is its object?
- 10 – Some OE verbs take an object in a case other than the accusative. In what case is the object of *onbergde*?
 – Note that *sealde* (first occurrence) has no direct object.
 – Note that *sealde* (second occurrence) has a direct object.
- 11 – In what case is the object of *ondranc*?
- 14 – What form is *tō sprecanne*?
 – Note the construction *nāfre . . . ne*. (In ME it was literary. What is its present status?)

chapter 19

Strong Verbs, Classes 1 and 2

19.1. As was stated above, the Strong Verbs are characterized by ablaut or gradation of the radical vowel. (The system is familiar to speakers of MnE in such verbs as *sing, sang, sung, or ride, rode, ridden.*) Though ablaut is a feature of IE, only in the Gmc branch was it used organically in a verbal system, functioning so in all the Gmc Languages. In accordance with the bases and ablauts used, the OE strong verbs are divided into seven classes. In all of these the Principal Parts are the Infinitive, Preterit 3 Singular, Preterit Plural, and Past participle.

Class 1

19.2. The PrGmc series of ablaut vowels was \bar{i} , ai, i, i. From these developed respectively in OE the vowels of the four Principal Parts of this class: \bar{i} , \bar{a} , i, i. Most verbs of this class were regular—see (a) below—but sound changes already described, and others, produced sub-classes by the time of historical EWS—see (b), (c):

	<i>Infinitive</i>	<i>Pret. 3 Sing.</i>	<i>Pret. Plur.</i>	<i>Past Pple.</i>
(a)	bīdan, <i>bide</i> bītan, <i>bite</i> glīdan, <i>glide</i> rīsan, <i>rise</i> writan, <i>write</i>	bād bāt glād rās wrāt	bidon biton glidon rison writon	biden biten gliden risen writen
(b)	snīðan, <i>cut</i>	snāð	snidon	sniden
(c)	ðēon, <i>thrive</i>	ðāh	ðigon	ðigen

Note 1: In (b) and (c) it will be noticed that the final consonant of the base differs in the first two principal parts and the second two principal parts, ð alternating with d, and h with g. This is due to Grammatical Change or “Verner’s Law” (see Appendix I).

Note 2: The form *ðēon* does not have the expected ablaut vowel *i*, nor is the *h* corresponding to *g* preserved (though it is in *ðāh*). This is due to Breaking (8.1.), Loss of Intervocalic *h* (16.5.), and change of *io* to *ēo*: PrehOE **ðihan* > **ðiohan* > *ðion* > *ðēon*.

Contract Verbs

19.3. *Ðēon* and other verbs like it are called Contract Verbs because they lost intervocalic *h* (see 16.5) and were contracted, with accompanying vowel changes. Other examples are: *lēon*, to lend, *sēon*, to strain, sift, *tēon*, to censure, *wrēon*, to cover. Their accidental similarity to contract verbs of Class 2 has led to the formation of many analogical forms of the latter conjugation. Thus *tēon* has the following forms, those in parentheses made by analogy to Class 2 forms:

tēon *tāh* (*tēah*) *tigon* (*tugon*) *tigen* (*togen*).

(*Tēon* also has some forms analogical to Class 3 verbs.)

Class 2

19.4. The PrGmc series of ablaut vowels was *eu*, *au*, *u*, *u*. From these developed respectively the vowels of the four Principal Parts of this class: *ēo*, *ēa*, *u*, *o*. A few verbs have *ū* in the Present instead of *ēo*. Sound changes within the PrehOE period have produced four sub-classes in EWS, as follows:

(a)	<i>bēodan</i> , <i>command</i>	<i>bēad</i>	<i>budon</i>	<i>boden</i>
	<i>clēofan</i> , <i>cleave</i>	<i>clēaf</i>	<i>clufon</i>	<i>clofen</i>
	<i>crēopan</i> , <i>creep</i>	<i>crēap</i>	<i>crupon</i>	<i>cropen</i>
	<i>drēogan</i> , <i>endure</i>	<i>drēag</i>	<i>drugon</i>	<i>drogen</i>
(b)	<i>brūcan</i> , <i>enjoy</i>	<i>brēac</i>	<i>brucon</i>	<i>brocen</i>
	<i>būgan</i> , <i>bow</i>	<i>bēag</i>	<i>bugon</i>	<i>bogen</i>
	<i>dūfan</i> , <i>dive</i>	<i>dēaf</i>	<i>dufon</i>	<i>dofen</i>
(c)	<i>cēosan</i> , <i>choose</i>	<i>cēas</i>	<i>curon</i>	<i>coren</i>
	<i>frēosan</i> , <i>freeze</i>	<i>frēas</i>	<i>fruron</i>	<i>froren</i>
	<i>sēoðan</i> , <i>seethe</i>	<i>sēað</i>	<i>sudon</i>	<i>soden</i>
(d)	<i>flēon</i> , <i>flee</i>	<i>flēah</i>	<i>flugon</i>	<i>flogen</i>
	<i>tēon</i> , <i>draw</i>	<i>tēah</i>	<i>tugon</i>	<i>togen</i>

Note 3: The *ū* of (b) is not satisfactorily explained. It may be due to analogy of some kind.

Note 4: (c) and (d) offer further examples of Grammatical Change, or Verner's Law (Appendix I).

Translation: *Doomsday*

Uton nū geþencan hū micel egesa gelimpeð eallum gesceaftum on þās andweardan tīd þonne se dōm nēalǣceþ. And sēo opening þæs dæges is swīde egesful eallum gesceaftum. On þæm dæge gewiteð heofon and eorðe and sǣ and ealle þā þing þe on þæm sindon. Swā ēac for þære ilcan wyrde gewiteþ sunne and mōna, and eal tungla lēoht āspringeð; and sēo rōd ūres Drihtnes bið āræred on þæt gewrixle þāra tungla, sēo nū on middangearde āwergde gāstas flīemeð. And on þæm dæge heofon biþ befealden swā swā bōc; and on þæm dæge eorðe biþ forbærned tō ascan; and on þæm dæge sǣ ādrūgað; and on þæm dæge eall heofona mægen biþ onwended and onhrēred . . .

Ðȳ fiftan dæge æt underne se heofon tōberst from þæm ēastdǣle oþ þone westdǣle, and þonne eall engla cynn lōciap þurh þā ontȳnnesse on manna cynn. Ðonne gesēoþ ealle menn þæt hit wile bēon æt þisse worlde ende: flēoþ þonne tō muntum and hīe hȳdað for þāra engla onsiene, and þonne cweþaþ tō þære eorðan and biddaþ þæt hēo hīe forswelge and gehȳde, and wyscað þæt hīe nǣfre nǣron ācenede from fæder ne from mēder.

VOCABULARY

ācennan, to bring forth
 ādrūgan, to dry up
 andweard, present
 āræran, to raise up
 asce, ash(es)
 āspringan, to fail
 āwergan, to curse
 befealdan, to fold up
 biddan, to beseech
 ēastdǣl, east side
 egesa, awe, fear
 egesful, fearful
 flēon, to flee
 flīeman, to put to flight
 for, because of
 forbærnan, to burn up
 forswelgan, to swallow up
 gāst, spirit
 gelimpan, to happen
 gesceaft, creature

geþencan, to consider
 gewitan, to pass away
 gewrixl, exchange
 hȳdan, to hide
 mægen, host
 middangeard, the earth
 munt, mountain
 nēalǣcan, to draw near
 onhrēran, to arouse
 onsiēn, countenance
 ontȳnnes, opening
 onwendan, to overturn
 opening, manifestation
 rōd, cross
 tōberstan, to burst open
 tungol, star
 undern, morning (9am–12)
 wǣstdǣl, west side
 wyrd, event
 wyscan, to wish

POINTS OF SYNTAX

- Does eal (line 5) modify tungla or lēoht?
 What is the subject of āspringeð (line 5)?
 What use is made of sēo (line 6)? (Contrast its use in line 5.)
 What tense is biþ (lines 7, 7, 9)?
 What are the case and gender of þisse worlde (line 12)?
 What is the case of mēder (line 15)?

CHAPTER 20

Strong Verbs, Classes 3 and 4

Class 3

20.1. The PrGmc series of ablaut vowels was e, a, u, u. From these developed, because of the functioning of various sound changes in PrehOE, four distinct sub-classes, as follows:

(a) Verbs having nasal + consonant after the radical vowel:

bindan, <i>bind</i>	band (bond)	bundon	bunden
drincan, <i>drink</i>	dranc (dronc)	druncon	druncen
singan, <i>sing</i>	sang (song)	sungon	sungen
swimman, <i>swim</i>	swamm (swomm)	swummon	swummen

Note 1: In the infinitive, PrGmc e has been raised to i under the influence of the following nasal. In the Pret. Sing. we meet variants due to change of a > o before nasals (5.3.).

(b) Verbs having the conditions for Breaking (8.1.) in the Infinitive:

beorgan, <i>protect</i>	bearg	burgon	borgen
ceorfan, <i>carve</i>	cearf	curfon	corfen
feohtan, <i>fight</i>	feaht	fuhton	fohten
fēolan, <i>reach</i>	fealh	fulgon	fulgen

Note 2: Breaking occurs also in the Pret. Sing. following the change of PrGmc a > æ (5.4.). Fēolan is contracted from *feolhan after loss of the h (16.5; 19.3.); it also exemplifies Verner's Law in the latter two principal parts (Appendix I). The vowel o of the fourth principal part is the regular one for Class 3 verbs, in which PrGmc u became o unless followed by a nasal (as in (a) above).

(c) Verbs having an initial palatal in the Infinitive, hence diphthongization of the radical vowel (8.3.):

gielpan, <i>yield</i>	geald	guldon	golden
giellan, <i>yell</i>	geall	gullon	gollen
gielpa, <i>boast</i>	gealp	gulpon	golpen

Note 3: This variation occurs only in these three verbs. Note that the second principal part had already been affected by Breaking.

(d) Verbs having only Change of a > æ in the second principal part:

stregdan, <i>strew</i>	strægd	strugdon	strogden
ðerscan, <i>thresh</i>	ðærsc	ðurscon	ðorscen

Note 4: A number of verbs historically of this class developed analogical weak forms alongside the regular strong ones. (Since OE times, and still continuing in MnE, there has been a slow movement of Strong Verbs going over by analogy to the Weak Verb pattern.)

20.2. Exercise 1. Following the models and rules given above, write out the principal parts of the following Class 3 verbs: *smeortan, smart; bregdan, brandish; grindan, grind; berstan, burst; meltan, melt.*

Class 4

20.3. The PrGmc series of ablaut vowels was e, a, æ, o; in EWS these became regularly e, æ, ē, o:

beran, <i>bear</i>	bær	bæron	boren
helan, <i>conceal</i>	hæl	hælon	holen
scieran, <i>shear</i>	scEAR	scēaron	scoren
niman, <i>take</i>	nam (nom)	nāmon	numen

Note 5: Scieran and niman are affected by sound changes of the same kinds as those affecting Class 3 verbs.

Translation: *The Description of Britain*

Britannia þæt īgland hit is norþēastlang; and hit is eahta hund mila lang, and twā hund mila brād. Ðonne is be sūþan him on oðre healfe þæs sæs earmes Gallia Belgica; and on westhealfe on oðre healfe þæs sæs earmes is Ibernian þæt īgland. Ibernian, þæt wē Scotland hātaþ, hit is on ælcce healfe ymbfangen mid gārsecge; and for þon þe sēo sunne þær gæð nēar on settl þonne on oðrum landum, þær sindon liðran wederu þonne on Britannia. Ðonne be westannorðan Ibernian is þæt ytemeste land þæt man hætt Thīla, and hit is fēawum mannun cūð for þære oferfyrre.

Hēr sindon on Brytene þām īglande fīf geþēodu, Englisc, Brytwylsc, Scyttisc, Pihtisc, and Bōclæden. Ærest wæron būend þisses landes Bryttas; þā cōmon of Armenia, and gesæton sūðanwearde Brytene ærest. Ðā gelamp hit þæt Pihtas cōmon sūðan of Scīþia mid langum scīpum nā manigum, and þā cōmon ærest on Norþ-Ibernian ūp, and þær bædon Scottas þæt hī þær mōsten wunian; ac hī noldon him līefan, for þon þe hī cwædon þæt hī ne mihton ealle ætgædere gewunian þær. And þā cwædon Scottas: "Wē magon ēow hwæðere ræd gelæran. Wē witon oðer īgland hēr be ēastan þær gē magon eardian, gif gē willað. And gif hwā ēow wiðstent, wē ēow fultumiað, þæt gē hit magon gegangan." Ðā fērdon þā Pihtas, and gefērdon þis land norþanweard. Sūðanweard hit hæfdon Bryttas, swā swā wē ær cwædon; and þā Pihtas him ābædon wīf æt Scottum, on gerād þæt hī gecuron heora cynecynn ā on þā wīfhealfe; þæt hī heoldon swā lange sibban. And þā

gelamp ymbe gēara ryne þæt Scotta sum dǣl gewāt of Ibernian on Brytene, and þæs landes sumne dǣl geēodon, and wæs heora heretoga Rēoda gehaten; from þām hī sind genemnode Dǣlrēodi.

VOCABULARY

ā, always	gewītan, to depart, go out
ābiddan, request	healf, side
ætgædere, together	heretoga, leader
he sūðan, south of	hwæðere, however
he westannorþan, northwest of	liefan, to permit
būend, inhabitant	lǣde, mild
cynecyynn, royal family	norþēastlang, extending to the northeast
eardian, to dwell	oferfyrre, excessive distance
earm, arm	rād, advice
fultumian, to assist	ryne, course
gārsecg, ocean	setl, seat, setting
gecuron, Pret Subjunc of gecēosan, choose	Thila, Thule (Iceland)
gefēran, to conquer	westhealf, westerly direction
gegangan, to overcome	wīfhealf, female side
gelāran, teach	wīpstandan, to resist
gelimpan, to occur	wunian, to dwell
gerād, Plur., conditions	ymbfōn, to surround
geþēod, language	ȳtemest, outermost

POINTS OF SYNTAX

To what noun does him (line 2) refer?

Judging by the form of the noun būend (l. 9), from what verb form is it derived?

What mood is mōsten (l. 12), and why?

What mood is wīpstent (l. 16), and why?

chapter 21

Strong Verbs, Classes 5, 6, and 7

Class 5

21.1. The PrGmc series of ablaut vowels was e, a, \bar{a} , e; in EWS these usually became e, \bar{a} , \bar{a} , e (as in the first examples below), but sound changes in PrehOE produced variants. Class 5 verbs are also characterized by having the ablaut vowels followed by a *single* consonant (in contrast to Class 4 verbs) other than l, r, or a nasal.

Examples:

(a)	metan, <i>measure</i>	mæt	mǣton	meten
	lesan, <i>collect</i>	læs	lǣson	lesen
	sprecan, <i>speak</i>	spræc	sprǣcon	sprecon

Note 1: Two verbs, etan, eat, and fretan, devour, are exceptional in having the vowel of the Pret. Sing. long: ǣt, frǣt.

(b)	giefan, <i>give</i>	geaf	gēafon	giefen
	gietan, <i>get</i>	geat	gēaton	gieten

Note 2: Changes here are due to the initial palatals (8.3.).

(c)	gefēon, <i>rejoice</i>	gefeah	gefǣgon	gefegen
	sēon, <i>see</i>	seah	sǣgon, sǣwon	segen, sewen

Note 3: These are forms contracted from *gefehan and *sehan respectively. Also present are the effects of Verner's Law.

(d)	biddan, <i>bid</i>	bæd	bǣdon	beden
	licgan, <i>lie</i>	læg	lǣgon	legen

Note 4: The infinitives, formed with -jan, underwent Gemination (5.2.) and the radical vowel e underwent i-Umlaut (lines 11.1, 2.).

21.2. **Exercise 1.** Form the Principal Parts of the following Class 5 Strong

Verbs: tredan, tread; sittan, sit; drepan, strike; plēon, risk; wegan, carry; cweðan, say (with effect of Verner's Law).

Class 6

21.3. The PrGmc series of ablaut vowels was a, ō, ȝ, a; these remained unchanged in EWS, except when PrehOE sound changes produced variants.

Examples:

(a)	faran, <i>go, travel</i>	fōr	fōron	faren
	bacan, <i>bake</i>	bōc	bōcon	bacen
	hladan, <i>load</i>	hlōd	hlōdon	hladen

Note 5: Such forms as stondan, stand, and sponan, entice, show the change of a > o (5.3.).

(b)	flēan, <i>flay</i>	flōh	flōgon	flagen
	lēan, <i>blame</i>	lōh	lōgon	lagen

Note 6: These are forms contracted from *flahan and *lahan respectively. (E.g.: *flahan > *flæhan > *fleahan > flēan.)

(c)	hebban, <i>heave</i>	hōf	hōfon	hafen
	scieppan, <i>create</i>	scōp	scōpon	scapen

Note 7: These are variously affected by Gemination, Diphthongization by Initial Palatal, and Verner's Law.

21.4. **Exercise 2** Form the Principal Parts of the following Class 6 Strong Verbs: sacan, contend; sc(e)acan, shake; dragan, draw; slēan, strike; steppan, step.

Class 7

21.5. This is a mixed class including several kinds of stems, a variety of ablauts, and some reduplicative forms. These last were formed by prefixing to the stem a syllable composed of the first consonant of the stem + e. (Reduplicated forms are found also in Gothic, Latin, and Greek.) Thus, OE heht is derived from the base of hātan, *call*, by prefixing he- to hāt: *hehát. When stress moves back to the first syllable, this is reduced to héht; (ā, now unsupported by stress, is lost).

Class 7 verbs have two sub-classes, those with ē and those with ēo in the Preterit, both Sing. and Plur. The Infinitive and the Past Participle have the same vowel.

Examples:

(a)	blondan, <i>blend</i>	blēnd	blēndon	blonden
	hātan, <i>call</i>	hēt	hēton	hāten
	ræðan, <i>counsel</i>	rēð	rēdon	ræðen
	fōn, <i>seize</i>	fēng	fēngon	fongen

Note 8: Fōn is a contracted form from *fahan.

(b)	fealdan, <i>fold</i>	fēold	fēoldon	fealden
	bēatan, <i>beat</i>	bēot	bēoton	bēaten
	grōwan, <i>grow</i>	grēow	grēowon	grōwen
	crāwan, <i>crow</i>	crēow	crēowon	crāwen

Translation: *Bede—St. Gregory and the English Slaves.*¹

Grēgōrius se hālga pāpa is rihtlice Engliscre pēode apostol, for pām þe hē, þurh his ræd and sande, ūs fram dēofles biggengum ætbræd, and tō Godes gelēafan gebīgde. Manega hālige bēc cýðað his drohtnunge and his hālige lif, and ēac "Historia Anglorum," þā þe Ælfred cyning of Lēdene on Englisce āwende. Sēo bōc sprecþ genōh sweotollice be þissum hālgan were. Nū willað wē sum þing sceortlice ēow be him gereccan, for pām þe sēo foresæde bōc nis ēow eallum cūð, þeah þe hēo on Englisce āwend sie.

Ðes ēadiga pāpa Grēgōrius wæs of æðelborenre mægðe ācenned; Rōmānisce witan wæron his māgas; his fæder hātte Gordiānus, and Fēlix, se ēawfæsta pāpa, wæs his fifta fæder. Hē wæs fram cildhāde on bēclicum lārum getýd, and hē on þære lāre swā gesæliglice þeah, þæt on ealre Rōmāna byrig næs nān his gelica geþōht.

Hit gelamp æt sumum sære, swā swā giet foroft dēþ, þæt Englisce cēapmenn brōhton heora ware tō Rōmāna byrig, and Grēgōrius ēode be þære stræt tō þām Englisum mannum, heora þing scēawigende. Ðā geseah hē betweox þām warum cēapnihtas gesette; þā wæron hwites lichaman and fægere andwlitan menn, and æðellice gefeaxode.

(Concluded in next chapter.)

VOCABULARY

ætþregdan, to deliver	gereccan, to relate
æþelboren, noble	gesæliglice, happily
æþellice, nobly, excellently	getýd, educated
āwendan, to translate	hālig, holy
andwlita, countenance	lichama, body
beclic, literary	mægþ, family, kindred
biggeng, worship	pāpa, pope
cēapniht, young slave	sæl, occasion
cēapman, merchant	sand, mission
drohtnung, conduct	scēawian, to look at, examine
ēawfæst, pious	sweotollice, clearly
fifta fæder, great-great-great-grandfather	þēon, to thrive, flourish
foroft, very often	þing, goods
gebigan, to convert	wita, counsellor
gefeaxod, haired	

FOOTNOTE

¹See pp. 105–107 for an account of the Venerable Bede and his work.

CHAPTER 22

Conjugation of Strong Verbs

22.1. Representative verbs are: *singan*, to sing (Class 3); *beran*, to bear (Class 4); *healdan*, to hold (Class 7).

		PRESENT:	Indicative	
Sing. 1.	<i>singe</i>		<i>bere</i>	<i>healde</i>
	2. ~ est ¹		<i>bir(c)st</i>	~ est, <i>hieltst</i>
	3. ~ eð		~ (c) ð	~ eð, <i>hielt</i>
Plur. 1-3.	~ að		<i>berað</i>	~ að
			Subjunctive	
Sing. 1-3.	<i>singe</i>		<i>bere</i>	<i>healde</i>
Plur. 1-3.	~ en		~ en	~ en
			Imperative	
Sing. 2.	<i>sing</i>		<i>ber</i>	<i>heald</i>
Plur. 2.	~ að		~ að	~ að
<i>Infinitive</i>	<i>singan</i>		<i>beran</i>	<i>healdan</i>
<i>Infl. Inf.</i>	<i>tō singanne</i>		<i>tō beranne</i>	<i>tō healdanne</i>
<i>Pres. Pple.</i>	<i>singende</i>		<i>berende</i>	<i>healdende</i>
		PRETERIT:	Indicative	
Sing. 1.	<i>song</i>		<i>bær</i>	<i>hēold</i>
	2. <i>sunge</i>		<i>bære</i>	~ e
	3. <i>song</i>		<i>bær</i>	~
Plur. 1-3.	<i>sungon</i>		<i>bæron</i>	~ on
			Subjunctive	
Sing. 1-3.	<i>sunge</i>		<i>bære</i>	<i>hēolde</i>
Plur. 1-3.	~ en		~ en	~ en
<i>Past Pple.</i>	<i>sungen</i>		<i>boren</i>	<i>healden</i>

22.2. *Contracted Presents*: *sēon*, to see; *fōn*, to seize.
Presents in -jan: *biddan*, to bid; *licgan*, to lie.

		PRESENT: Indicative		
Sing. 1.	sēo ²	fō	bidde	licge
2.	siehist	fēhst	bid(e)st, bitst	lig(e)st
3.	siehð	fēhð	bideð, bit(t)	lig(e)ð, lið
Plur. 1-3.	sēoð	fōð	biddað	licgað
		Subjunctive		
Sing. 1-3.	sēo	fō	bidde	licge
Plur. 1-3.	sēon	fōn	~ en	~ en
		Imperative		
Sing. 2.	sēoh	fōh	bide	lige
Plur. 2.	sēoð	fōð	biddað	licgað
<i>Infinitive</i>	sēon	fōn	biddan	licgan
<i>Infl. Inf.</i>	tō sēonne	tō fōnne	tō biddanne	tō licganne
<i>Pres. Pple.</i>	sēonde	fōnde	biddende	licgende
		PRÆTERIT: Indicative		
Sing. 1.	seah	fēng	bæd	læg
2.	sāwe		bæde	læge
3.	seah		bæd	læg
Plur. 1-3.	sāwon		bædon	lægon
		Subjunctive		
Sing. 1-3.	sāwe	fēnge	bæde	læge
Plur. 1-3.	~ en	~ en	~ en	~ en
<i>Past Pple.</i>	sewen	fongen	beden	legen

Gemination, *i*-Umlaut, Syncope and Assimilation.

22.3. The Present Indicative 2 and 3 Sing. forms have 3 special features:

a. Since, in Presents in *-jan*, these two forms (and the Imperative 2 Sing.) lacked a *-j-*, the radical consonant was not geminated (5.2.). All other forms had the *-j-* and were geminated. Thus *ic bidde*, but *ðū bidest*, *hē bideð*, etc.

b. In the same forms (2 and 3 Sing.) the radical vowel is umlauted when umlaut is possible, since both *-j-* and *-i-* cause umlaut. Likewise, *e* becomes *i*. Thus, *ic sēo*, but *ðū siehist*, *hē siehð*, etc.

c. In WS (though not in the other dialects) the personal endings of these forms were regularly syncopated—that is, the vowel, coming under weak stress, was lost. The consonants thus brought together were then phonetically assimilated (3.8.): the voiced forms became voiceless to correspond to the voiceless endings. (Some further simplifications also followed.) Thus:

	<i>Voiced</i>		<i>Voiceless</i>		<i>Assimilated to</i>		<i>Second Person</i>
biddan:	d	+	st	>	tst		bid(e)st > bitst
snīðan:	ð	+	st	>	tst		snīð(e)st > snīst
stīgan:	g	+	st	>	hst		stīg(e)st > stīhst
							<i>Third Person</i>
biddan:	d	+	ð	>	t(t)		bid(e)ð > bit(t)
snīðan:	ð	+	ð	>	ð		snīð(e)ð > snīð
stīgan:	g	+	ð	>	hð		stīg(e)ð > stīhð

Voiceless forms coming together could not be further assimilated—e.g. *bītan*, *ðū bītst*; *brūcan*, *ðū brýcst*. But some other reductions or simplifications occurred—e.g., *cēosan*, *hē cīest*.

Inflectional Simplifications

22.4. 1. When *wē*, *we*, and *gē*, *ye*, come immediately after the verb, its ending is often reduced to *-e*. Thus:

wē/gē cweðað, but *cweðe wē/gē*
wē/gē magon, but *mage wē/gē*
wē/gē nimen, but *nime wē/gē*

2. The older ending of Pret. Indic. Plur., *-un*, was already weakening in EWS. Though it still appears frequently, *-on* (*-an*) takes its place even more frequently, and by LWS this has become the regular form. In MSS of about 1000, scribes begin to show uncertainty about the spelling, often writing *-an*, *-un*, or *-en*. (This kind of uncertainty indicates that they can no longer rely on pronunciation to guide spelling: pronunciation has changed, the vowel sound having become [ə].) The Subjunctive is similarly affected: EWS Pres. and Pret. Plur. *-en* appears in LWS as *-on*, *-an*, or *-un*. (Neutralization of the vowels to [ə] in these unstressed inflectional endings was one factor in the breakdown of inflection which characterizes ME.)

Translation: *St. Gregory and the English Slaves (concluded)*

Grēgōrius þā behēold þære cnapena wlite, and befrān of hwilcere þeode hī gebrōhte wæron. Ða sæde him mon þæt hī of Englalande wæron, ond þæt þære þeode mennisc swā wlitig wæron. Eft þā Grēgōrius befrān hwæðer þæs landes folc Crīsten wære þe hæðen. Him man sæde þæt hī hæðene wæron. Grēgōrius þā of innweardre heortan langsume siccetunge tēah, and cwæð: "Wālāwā þæt swā fægereš hīwes menn sindon þām sweartan deōfle underþeodde!"

Eft hē āxode hū þære þeode nama wære, þe hī of cōmon. Him wæs geandwyrd þæt hī Angle genemnode wæron. Ðā cwæð hē: "Rihtlice hī sind Angle gehātene, for þām þe hī engla wlite habbað, and swilcum gedafenað þæt hī on heofonum engla gefēran bēon." Gýt þā Grēgōrius befrān hū þære scīre nama wære, þe þā cnapan of ālædde wæron. Him man sæde þæt þā scīrmen wæron Dēre gehātene.

Grēgōrius andwyrde: "Wel hī sind Dēre gehātene, for þām þe hī sind fram gramān generede, and tō Crīstes mildheortnesse gecy̅gde." Gyt þā hē befrān: "Hū is þāre lēode cyning gehāten?" Him wæs geandswarod þæt se cyning Ælle gehāten wære. Hwæt þā Grēgōrius gamenode mid his wordum tō þām naman and cwæþ: "Hit gedafenað þæt Alleluia sīe gesungen on þām lande. tō lofe þæs ælmihtigan Scieppendes."

VOCABULARY

ālādan, to bring	mennisc, people
befrīnan, to inquire	mildheortnes, mercy, pity
Dēre, from Deira, Deiran	scīr, shire, district
fram gramān, Lat. <i>dē irā</i> , from wrath	Scieppend, Creator
gamenian, to play	siccetung, sigh
geandwyrdan, to answer	sweart, black
gecy̅gan, to summon	þe, or (line 4)
gedafenian, to be fitting	ðēod, nation
gefēra, companion	underþēodan, to subject
generian, to deliver, save	wālāwā, wellaway! alas!
hīw, huc, color	wlīte, beauty
lof, praise	wlitig, beautiful

POINTS OF SYNTAX

Note the frequent variations of word order in the passage. Inversion of subject and verb is normal after introductory adverbs, e.g. *Ðā sāde him mon* (line 2). See 26.28., Word Order.

What type of constructions (Voice) are *Him wæs geandwyrd* (line 7) and *wæs geandswarod* (line 14)? (This text, translated from Latin, reflects Latin syntax.) Other examples of this type of construction are found throughout the selection.

Note the Mood of *wære* (line 10).

Is *lofe* (line 16) a noun or a verb?

FOOTNOTES

¹The formation of *-est* is interesting. Historically this was *-es* (< *is); it is sometimes found in EWS texts. However, the pronoun *ðu* frequently followed it and became added to it, producing **-esðu*; this in turn was reduced to EWS *-esð*, an occasional form, and further to *-est*, the regular form.

²The long diphthong is due to contraction: *sēo* < **seohe*. It was this short *eo* which was unlauded to *ie* in the 2 and 3 Sing. forms.

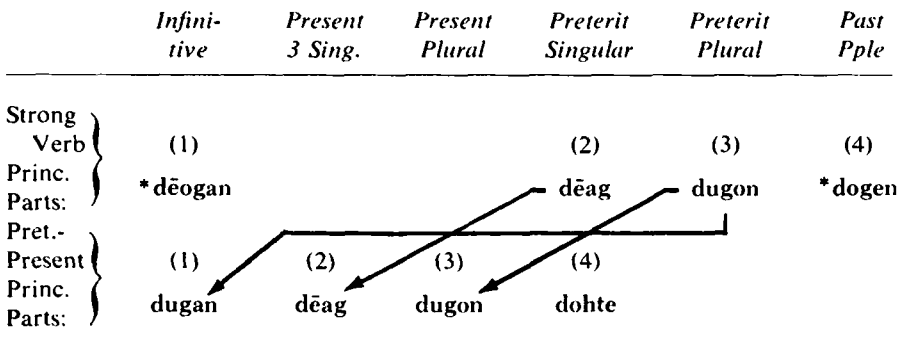
CHAPTER 23

Preterit-Present Verbs

23.1. Certain verbs in the Germanic languages are called Preterit-Presents because, in them, *strong* verb preterits are shifted to present tense use, and new preterits are formed with *weak* verb inflectional endings. In effect, this produces a new set of Principal Parts (see Diagram 6 below): (a) the old Infinitive is lost; (b) the old Pret. Sing. furnishes the base of the new Pres. Sing.; (c) the old Pret. Plur. furnishes the base of the new Pres. Plur., the new Infinitive, and all other Present forms; (d) the new Pret. is formed with weak verb endings on the base of the old Past Pple. (The old Past Pple. remains, but it is not a Principal Part.)

23.2. The paradigms of Preterit-Present verbs are seldom complete but *dugan*, to avail, will serve as an example of the group.

Diagram 6



The new form *dohte* is composed of the participial base *dog-* + weak preterit *-te*, with *g* [ʒ] devoiced by assimilation to *t*: [ht].

INDICATIVE					
<i>Pres. Sing.</i>	1.	<i>dēag, dēah</i>	<i>Pret. Sing.</i>	1.	<i>dohte</i>
	2.	—		2.	<i>dohtest</i>
	3.	<i>dēag, dēah</i>		3.	<i>dohte</i>
	<i>Plur. 1-3. dugon</i>			<i>Plur. 1-3. dohton</i>	
SUBJUNCTIVE					
<i>Pres. Sing.</i>	1-3. <i>duge, dyge</i>		<i>Pret.</i>	—	
<i>Infinitive:</i>	<i>dugan</i>	<i>Pres. Pple. dugende</i>	<i>Past Pple.</i>	—	

23.3. Preterit-Present verbs are derived from the first six classes of strong verbs, as follows:

<i>Class</i>	<i>Infinitive</i>	<i>Present 3 Sing.</i>	<i>Present Plural</i>	<i>Preterit 3 Sing.</i>
1	<i>witan, know</i> <i>āgan, possess</i>	<i>wāt</i> <i>āh</i>	<i>witon</i> <i>āgon</i>	<i>wisse, wiste</i> <i>āhte</i>
2	<i>dugan, avail</i>	<i>dēag</i>	<i>dugon</i>	<i>dohte</i>
3	<i>cunnan, know</i> <i>durran, dare</i> <i>đurfan, need</i> <i>unnan, grant</i>	<i>cann, conn</i> <i>dearr</i> <i>đearf</i> <i>ann, onn</i>	<i>cunnon</i> <i>durron</i> <i>đurfon</i> <i>unnon</i>	<i>cūðe</i> <i>dorste</i> <i>đorfte</i> <i>ūðe</i>
4	<i>munan, remember</i> <i>sculan, be obligated</i>	<i>man, mon</i> <i>sceal</i>	<i>munon</i> <i>sculon</i>	<i>munde</i> <i>scolde</i>
5	<i>magan, be able</i> <i>nugan, suffice</i>	<i>mæg</i> <i>neah</i>	<i>magon</i> <i>nugon</i>	<i>meahte</i> <i>nohte</i>
6	<i>mōtan, be permitted</i>	<i>mōt</i>	<i>mōton</i>	<i>mōste</i>

Note 1: These verbs are special in retaining some features of the more primitive conjugation of ablaut verbs: (a) the Present Indicative 2 Sing. is in -t or -st without change of the radical syllable; (b) there is partial survival of the umlauted subjunctive, e.g., in *dyge* beside *duge*, *đyrfe* beside *đurfe*. On the other hand, analogy to the regular conjugation has produced such forms as *Plur. (ge)munað*; Imperative 2 Plur. *witað*.

Exercise 1: The normal ablaut series of Class 2 Strong Verbs was *ēo, ēa, u, o* (19.4); as just shown in Diagram 6, **dēogan* would have been the Infinitive form if *dugan* had not replaced it. Answer:

1. If *farān* (Class 6) had become a Preterit-Present verb, what would have been its Principal Parts? (Label your forms.)
2. If *witan* (Pret-Pres. 1) had not become a PP verb, what would have been its Principal Parts?

Translation: *St. Hilda*

A.D. 680. On þone seofontēoðan dæg þæs mōnðes [November] biþ þære hālgan abbudessan gewitennes on Brytene þære nama wæs Sancta Hilda. Hēo wæs sēo æreste timbrend þæs mynstres þe is nemned Strēoneshealh. Hire fæder nama wæs Hereric, and hire mōdor nama wæs Bregoswīþ; and þære mēder wæs on slæpe ætiewed, þā hēo mid þām bearne wæs, þæt hire man stunge ān sigle on þone bōsm, and sēo ongunne scīnan ofer ealle Brytene. Ðæt tǣcnode þone blysan þære fæmnan hālignesse. And Sancta Hilda wæs þrēo and þritig gēara under hāligryfte, and hēo þā gewāt tō Crīste. And hire Godes þēowena sum geseah hū englas hire gāst tō heofonum lǣddon, and hēo glitenode on þæra engla midle swā scīnende sunne oððe nīgslicod hrægl. And sēo ylce Godes þēowen gehyrde, on þā ylcan tīd þā hēo gewāt, wundorlicre bellan swēg on þære lyfte, and hēo geseah ēac þæt englas hōfon up ongēan hire gāst swiðe micle and wundorlice Crīstes rōde, and sēo sceān swā heofones tungol, and mid swylcere blisse Sancta Hildan gāst wæs gelæded on heofones cyneþrym, þær hēo nū ā būtan ende gesyhp ūrne Drihten, þæs willan hēo ær fremode þā hwile hēo on life wunode on hire lichaman.

VOCABULARY

abbudessa, abbess	lædan, to conduct, take
ætiewan, to show, reveal	mynster, monastery, nunnery
belle, bell	nīgslicod, newly smoothed
blysa, radiance	onginnan, to begin
bōsm, bosom	on lyft, aloft, in the sky
cyneþrym, royal glory	sigle, necklace
fæmne, woman	stingan, to thrust
gewitennes, passing away	Strēoneshealh, Whitby
glitenian, to glitter	swēg, sound
Godes þēowa, nun	tungol, star, the sun
hāligryft, veil	timbrend, builder
hōfon, Pret Pl of hebban, to raise	þēowen, handmaiden
hrægl, garment	ylce, same

CHAPTER 24

Adverbs; Indefinite Pronouns

Adverbs of Place

24.1. Following are some of the more important adverbs of place. They fall with fair consistency into three related groups:

<i>Simple Position</i>	<i>Motion Toward</i>	<i>Motion From</i>
hwār (LWS hwār), where	hwider, whither, whereto	hwonan, whence, wherefrom
ðār (LWS ðār), there	ðider, ðidres, thither	ðonan, thence
hēr, here	hider, hidres, hither	heonan, hence
inne, inside	in(n), into, on, at, to	innan, from within
ūte, outside	ūt, out, outwardly	ūtan, from outside
uppe, up, above	ūp, upp, upward, up	uppan, on, upon
ufan, above		ufan, from above
neoðan, beneath	niðor, downward, down	neoðan, from below
foran, before	forð, forward, onward	foran, before, in front
hindan, behind	hinder, hindward	hindan, from behind
	east, east(ward)	ēastan, from the east
	west, west(ward)	westan, from the west
	norð, north(ward)	norðan, from the north
	sūð, south(ward)	sūðan, from the south
feorran, far, distant	feor(r), afar, far away	feorran, from afar
nēah, (nēh), near, nigh	nēar, near by	nēan, from near by

Adverbs Formed from Adjectives and Nouns

24.2. Many adverbs are derived from adjectives and nouns. The largest class is derived from adjectives by addition of the ending -e (which originally was the instrumental locative singular case-ending of nouns). Adjectives already having -e remained unchanged. Examples:

<i>Adj.</i>	<i>Adv.</i>	<i>Adj.</i>	<i>Adv.</i>
georn, eager	georne	bliðe, joyful	bliðe
hlūd, loud	hlūde	clæne, clean	clæne
hlūtor, clear	hlūtre		
long, long	longe		
dēop, deep	dēope		
dēoplic, deep	dēoplice		

Note 1: Adverbs in *-lice* (the source of MnE *-ly*) already in OE were more numerous than adjectives in *-lic*.

Note 2: The adverbs *sōfte*, *swōte* are without the umlaut of the corresponding adjectives *sēfte*, *soft*, *swēte*, *sweet*. (In ME this distinction was confused: note Chaucer's *shoures sote* and *swete breeth* within five lines of each other. By MnE it was leveled out.)

24.3. Other Adverbial endings are *-a* and *-unga* (*-enga*, *-inga*). Examples:

gēara, of yore (Gen. Pl. of <i>gēar</i> , year)	ǣninga (<i>āninga</i> , <i>ānunga</i>), entirely
sōna, soon, at once	eallunga (<i>eallinga</i>), altogether
tela (<i>teola</i> , <i>teala</i>), properly	grundlunga (<i>grundlinga</i>), completely
tūwa (<i>twūwa</i> , <i>twīwa</i>), twice	somnunga (<i>semninga</i>), suddenly
ðriwa, thrice	wēninga, perhaps

24.4. Oblique cases of nouns and adjectives are used adverbially. From these, and from prepositional phrases, have sprung more or less permanent adverbial forms. Examples:

<i>Genitive Advs.</i>	<i>Accusative Advs.</i>	<i>Dat.-Instr. Advs.</i>
dāges, by day	(<i>ge</i>)fyrn, formerly	hwēne, somewhat
nihtes, by night	full, fully	hām, hāme, home
ealles, altogether	genōg, enough	sāre, sorely
elles, otherwise	hwon, somewhat	hwilum, sometimes
micles, very	lýt, lýt, little	stundmælum, time after time
nēades, needs	ungemet, immeasurably	lýt, lýt, little
simbles, singāles, always	ūpward, upward	miclum, very
willes, willingly		
self-willes, voluntarily		
ūpwardes, upwards		
tōgegnes, against		
ungewisses, unconsciously		
nēde, f, necessarily		
hū gēares, at what time of year		

Note 3: Colloquial MnE preserves some of these: "He works *nights* and sleeps *days*." Others are archaic: *needs*; or poetic: *whilom*; or somewhat old fashioned: "He won't come *else*", "You know full *well*". Others are in daily use: *home*, *upward(s)*, *little*. But many others have disappeared.

Comparison of Adverbs

24.5. Adverbs (chiefly those derived from adjectives) adopt the comparative and superlative endings -or, -ost (-ust, -ast): *georne*, eagerly; *geornor*, *geornost*.

Certain monosyllabic comparatives are without the comparative ending. These were originally in -iz and therefore have umlaut:

ār, earlier (< **āriz* < **airiz*, Goth *airiz*).

bet, better (< **batiz*, Goth *batis*).

fierr, farther

mā (*mā*), more

sēl, better

ieð (*ēað*), easier

nȳr (*nēar*), nearer

sīð, later

lās, less

sēft, softer

tylg, more willingly

leng, longer

Indefinite Pronouns

24.6. The Indefinite Pronouns form three general groups:

1. The true Indefinites:

ālc, each

swilc, such

ān, a, an

ōðer, a second, other

ānig, any

nānig, none

sum, a certain (one)

The Nom. Sing. *mon*, *man*, is used as an indefinite, one. (Cf. the cognate Ger. *man*.)

2. Interrogatives, often used as indefinites:

hwā, anyone, someone, etc.

hwilc, whichever, whosoever

hwæðer, whichever

Interrogatives in combination with *swā*:

swā hwā swā, who(so)ever

swā hwæðer swā, which(so)ever (of two)

Interrogatives in composition:

āhwā, any one

āghwīlc, *gehwīlc*, each

āhwæt, anything

sumhwīlc, someone

āghwā, *æthwā*, *gehwā*, each, every

hwæthwega, something

āhwæðer, *æðer*, *ōðer*, either

hwīlchwega, any one

āghwæðer, *ægðer*, either

æthwega, somewhat

nāhwæðer, neither

3. Other substantival Indefinites:

āwiht (āwuht, āuht, āht, ōwiht, ōwuht, ōht), aught, anything
 nāwiht (nāuht, nāht, nōht, etc.), nānwuht, naught, nothing

Translation: *The Mandrake*

Ðeos wyr̥t þe man Mandragoram nemneð is micel and mære on gesihþe, and heo is fremful. Ða ðu scealt þissum gemete niman; þonne þu to hire cymst, þonne ongiest þu hi, be þam þe heo on nihte scineð ealswa leohtfæt. Ðonne ðu hire heafod ærest geseo, þonne bewrit þu hi wel hraðe mid iserne, þylæs heo þe ætfléo. Hire mægen is swa micel and swa mære, þæt heo unclænne mann, þonne he to hire cymeð, wel hraðe forfléon wile. For þy þu hi bewrit, swa we ær cwædon, mid iserne.

And swa þu scealt onbūtan hi delfan, swa þu hire mid þæm iserne nā æthrine; ac þu geornlice scealt mid elpendbænenan stæfe ða eorðan delfan, and þonne þu hire handa and hire fet geséo, þonne gewrið þu hi. Nim þonne þone oðerne ende, and gewrið to ānes hundes swēoran, swa þæt se hund hungriġ sic: wurp him sibban mete toforan, swa þæt he hine āræcan ne mæge, būton he mid him þa wyrte upābregde. Be þisse wyrte is sægd þæt heo swa micle mihte hæbbe, þæt swa hwilc þing swa hi upātēohþ, þæt hit sōna scule þam selfan gemete beon beswicen; for þy sōna swa þu geséo þæt heo upābrogden sie, and þu hire gewæld hæbbe, genim hi sōna on hand, swa andwealc hi, and gewring þæt wōs of hire leafum on āne glæsene ampellan, and þonne ðe nēod become þæt þu hwilcum menn þærmid helpan scule, þonne help þu him ðissum gemete.

VOCABULARY

ætfléon, to escape	glæsen, of glass
æthrinan, to touch	hraðe, quickly
ampelle, flask, vial	isern, iron
andwealcian, to twist	leoht-fæt, lamp
āræcan, to reach	mægen, power, strength
beswican, to deceive	mære, noble
bewritan, to mark around	onbūtan, around, about
delfan, to dig	ongietan, to recognize
ealswa, like	swa þæt, so that, provided that
elpendbænen, of ivory	swēora, neck
forfléon, to escape	toforan, in front of
fremful, profitable	þylæs, lest
gemet, manner	upābregdan, to pull up
gesihð, appearance	upātēon, to pull up
gewæld, power, control	wōs, juice
gewriðan, to bind, tie	wurp, Imperative of weorpan
	wyr̥t, plant

CHAPTER 25

Numerals

25.1.

	<i>Cardinal</i>	<i>Ordinal</i>
1	ān	forma, formesta, fyrrest, fyrrest, fyrst; ærest
2	twēgen, tū, twā	ōðer; æfterra
3	ðrīe, ðrīo, ðrēo	ðridda
4	fīower, fēower	fēowerða, fēorða
5	fīf	fīfta
6	siex, six	siexta
7	siofon, seofon	sefoða, -eða
8	eahta	eahtoða, -eða
9	nigon	nigoða, -eða
10	tīen, tȳn	tēoða
11	endlefān, -leofān, -lufān	endlefta, ellefta
12	twelf	twelfta
13	ðrēotīene, -tēne, -tȳne	ðrēotēoða
14	fēowertīene	fēowertēoða
15	fīftīene	fīftēoða
16	siextīene	siextēoða
17	seofontīene	seofontēoða
18	eahtatīene	eahtatēoða
19	nigontīene	nigontēoða
20	twēntig	twēntigoða, -tigoða, -tiga
21	ān ond twēntig	ān ond twēntigoða
30	ðrītig	ðrītigoða
40	fēowertig	fēowertigoða
50	fīftig	fīftigoða
60	siextig	siextigoða
70	(hund)seofontig	(hund)seofontigoða

(Cont.)

(Cont.)	Cardinal	Ordinal
80	(hund)eahtatig	(hund)eahtatigoða
90	(hund)nigontig	(hund)nigontigoða
100	(hund)tēontig, hund, hundred	(hund)tēontigoða
110	hundendlefantig, hundǣleftig	(hund)endleftigoða
120	hundtwelftig	(hund)twelftigoða
200	twā hund, tū hund	
1000	ðūsend	

Declension of Numerals

25.2. 1. The cardinal *ān* is generally declined like a strong adjective, with Masc. Acc. Sing. *ǣnne*, *ānne*, and Instr. Sing. *ǣne*, *āne*. When it means *alone* it is often declined weak. (Cf. Indefinite Pronouns, 24.6.)

2. The cardinals *twēgen* and *ðrie* have the following forms:

	Masc.	Neut.	Fem.
N.A.	twēgen	tū, twā	twā
G.		twēga, twēgra	
D.		twǣm, twām	
N.A.	ðrie, ðri	ðrio, ðreo	ðrio, ðreo
G.		ðrīora, ðrēora	
D.		ðrim	

3. Like *twēgen* is declined *bēgen*, *both*; Neut. *bū*; Fem. *bā*; Gen. *bēgra*, *bēga*; Dat. *bǣm*, *bām*.

Note: Gender is not strictly held to in the above forms; *twā* is sometimes used for *twēgen*, *bā* and *bū* for *bēgen*, etc. When nouns of different genders are referred to, the Neut. form of the numeral is generally employed.

4. The cardinal numbers from 4 to 19 are not inflected, except when used absolutely (i.e. without a noun); they then take the case endings N.A. -e, G. -a, D. -um.

5. The cardinal numbers in -tig are often not inflected; when inflected, the case endings are G. -a, -ra, D. -um, and sometimes Sing. G. -es.

6. *hund*, usually uninflected, has the Sing. D. *hunde*, and the Plur. N.A. *hunde*, D. *hundum*. When inflected, *hundred* has the following case endings: Sing. G. -es, D. -e; Plur. N.A. -u, -o, G. -a, D. -um. The same occur with *ðūsend*, and also Plur. G. -ra.

7. All ordinals are declined like weak adjectives, except *ǣrest*, *fyrrest*, *fyrrest*, *fyrst*, which may be strong or weak, and *oðer*, which is only strong.

Review of Sound Changes

25.3. The major sound changes which affected OE and produced its most regular forms were:

1. The PrGmc umlaut of $e > i$ (11.2. Note 1) and of $eu > iu$ (ultimately $> OE io$).

2. The PrGmc change of $eu > eo$ (ultimately $> OE ēo$).

3. The PrGmc change of $e > i$ before a nasal + other consonant (20.1.

Note 1).

4. The WGmc Change of Geminataion (5.2.).

5. The PrehOE change of $a > o$ before nasals (5.3.).

6. The PrehOE change of $a > æ$ (5.4.).

7. The PrehOE change of Breaking (8.1.).

8. The PrehOE change of Diphthongization after Initial Palatal (8.3.).

9. The PrehOE change of i-Umlaut (11.1-2.).

10. The PrehOE change of u-o-a-Umlaut (11.3.).

11. Loss of final -i or -u after long syllables (11.2. Note 2; 13.4. Note 3).

12. Syncope of unstressed e, i, o; loss of medial j. (Chap 4, footnote 8; 11.2.

Note 2.)

13. Changes of unstressed $i > e$ (11.2. Note 2).

14. Loss of Intervocalic h (16.5.).

These are given in chronological order; one should be able to follow the PrGmc or other source form down to the EWS form by noting the change or changes to which it was susceptible. Each change may be designated by its number in the list. *Examples:*

PrGmc *framjan(an) $>$ *frammjan (4) $>$ *fremmjan (9) $>$ EWS fremman (12).

PrGmc *sehið $>$ *sihið (1) $>$ *siohið (7) $>$ *siehið (9) $>$ EWS siehð (12).

PrehOE *dōmide $>$ *dēmide (9) $>$ EWS dēmde (12).

(The parenthetic (an) on PrGmc infinitives—as *framjan(an) above—disappeared probably by the Gmc period.)

Exercise. Show each of the forms through which the following would have passed in developing from PrGmc or PrehOE into EWS. Indicate each change with the number of the sound-change which produced it. (*Note:* No forms were open to *all* the changes; most underwent only two or three. Be sure to take into account the conditions under which changes did or did not occur.)

PrGmc forms:	*drencan(an)	*berij̥	*lagjan(an)
	*helpis	*hlunjan(an)	*saljan(an)
	*sagjan(an)	*dōmjan(an)	*creupan(an)
PrehOE forms:	*fliohij̥	*stragd	*ānfald
	*druhti	*tamið	*hefon
	*hand	*scarp	*wandjan
	*galp	*caru	*aldira
	*guldjan	*lūsi	*gefān
	*teohan	*elhes	*swehor
	*fehēs	*wrehan	*gæt

CHAPTER 26

Syntax

26.1. Syntax is the set of rules by which the meaning-bearing units of any language work together. These units (morphemes and combinations of morphemes constituting 'words') when syntactically structured, produce organized, more fully meaningful expressions. *Hills, the, over* consists of three meaningful words (the first having two morphemes) which in this sequence are meaningless together. In the phrase *over the hills*, however, where rules of syntax organize them, they form a meaningful group. Larger groups still (clauses, sentences) are similarly structured under syntactic rules to produce meaningful discourse.

26.2. A language may be said to have a syntactic category (such as Number, Mode, Case) only to the extent that it is formally distinct, the form clearly indicating the function. Inflection, word order, use of specific function words, are such formal devices in MnE. In the course of time both forms and functions may change: OE had some that MnE lacks, and MnE has some that OE lacked. The following brief account will touch on those syntactic features of OE which differ markedly from the corresponding features of MnE. It should be noted that, as in phonology, OE morphology and syntax exhibit considerable variation throughout the period. No rules are absolute, though some are firmer than others.

Pronouns

26.3. Like MnE, OE has Personal, Interrogative, Demonstrative, Possessive, and Indefinite pronouns. It has no Reflexive or Relative pronouns as such though these functions are expressed (see 6.4, 9.4).

26.4. **Personal Pronoun.** Like MnE, OE distinguishes the usual three persons (for speaker, person addressed, other person or thing) with gender distinction also in the singular of the third person.

26.5. Number distinction is more complex: OE has forms not only for singular and plural but for *dual* (see 6.1, 2). The second person singular forms

(MnE *thou, thine, thy, thee* now largely disused) are fully active in OE (6.2); the OE plural forms are thus distinctive of number, as MnE *you, your, yours* are not.

26.6. Though MnE pronouns to some extent preserve distinct *Case* forms, the category of case as such is functionally inactive: the distinct forms must follow the rules of *word order* (see below) which has superseded case as the functionally active feature in MnE syntax. In OE the case system is still functional, however.

26.7. OE formally and functionally distinguishes a maximum of *five* cases in the Interrogative and Demonstrative pronoun and the Strong adjective (6.5; 9.2, 3; 10.2, 3), a maximum of *four* cases in the Personal pronoun and the Weak adjective (6.2, 12.3), and a maximum of *three* cases in the Noun (13.2 ff.). In the plural there are never more than three distinct case forms. These cases are:

Nominative (to express the subject relation),

Genitive (to express possessive and similar relations; also, with certain verbs, the object relation: (see 26.24),

Dative (to express the indirect object and similar relations; also, with certain verbs, the sole object: (see 26.24),

Accusative (to express the direct object relation),

Instrumental (to express means; see Ch 6, footnote 2).

26.8. **Interrogative Pronoun.** The OE Interrogative pronoun has distinctive forms only for Masculine and Neuter, and only for the Singular. The Masculine, however, has all five distinct case forms (6.5). (The MnE relative pronouns *who, whom, what, which* developed out of the OE interrogatives.)

26.9. **Demonstrative Pronoun.** OE has demonstrative pronouns for both far and near (MnE *that, this*), with three genders distinguished in the singular, none in the plural. Masculine has the full range of five distinctive case forms, Neuter only four, Feminine three with the Instrumental lacking (see 9.2, 3). Both Demonstrative pronouns could be used adjectivally to modify nouns (as in MnE).

26.10. Forms of the first OE Demonstrative, when weakly stressed, also function as the Definite Article (*sē, sēo, þæt*). (Much reduced, they are the source of the MnE Definite Article *the*. The stressed forms survived in MnE *that*, which is still distinguished from Relative *that* by strong stress.)

26.11. **Possessive Pronoun.** The first and second person forms, in all numbers, are identical in form with the Genitive of the Personal pronoun. The third person forms, however, are different (see 6.2, 10.8). Both may function adjectivally.

26.12. Gender in OE is *grammatical* (not *natural* as in MnE). Normally, each noun is of a specific gender, though some shift gender (especially between

Masculine and Neuter) and some survive in rare or nonce examples of uncertain gender. Gender has no necessary correspondence with the nature of the thing named: *stān*, stone, is Masculine, *word*, word, is Neuter, *duru*, door, is Feminine, though all refer to inanimate things (hence are Neuter in MnE). The same is true of nouns naming some animate things: *wif*, woman, *mægden*, maiden, *cild*, child, are Neuter. The same for abstracts: *fæstness*, firmness, is Feminine, *mægdenhād*, maidenhood, is Masculine. On the other hand, the nouns of family relationship generally correspond to nature: *fæder*, *brōþor* are Masculine, *mōdor*, *sweostor* are Feminine.

26.13. Pronouns agree in Gender and Number with the nouns they stand for. Thus *wif* requires *hit*, *duru* requires *hēo*, *stān* requires *hē*, etc. The sense of natural gender, distinguishing animate from inanimate referents, begins to assert itself in later texts: *wif* may then take *hēo*, and so on. (The system of grammatical gender breaks down in the ME period and is replaced by natural gender, which continues into MnE.)

26.14. Indefinite Pronoun. (See 24.6.)

Adjectives

26.15. OE has two classes of adjectives, called *strong* and *weak* (see 10.1, 12.1) according to the two systems of inflectional morphemes they employ, the 'strong' system having more distinctive case forms in the singular (5 Masc., 4 Neut., 3 Fem.) than has the 'weak' (2 in each gender—see 10.2, 12.3). With few exceptions, any adjective may be declined strong or weak, according to its situation (12.2). (The weak adjective developed in the Gmc branch of IE and is one of its distinctive features.)

26.16. Though the terms 'strong' and 'weak' are also used about nouns and verbs they are merely metaphorical: no grammatical agreement is involved. Strong or weak nouns may be modified by strong or weak adjectives, and strong or weak verbs may take strong or weak nouns as subjects, objects, etc.

26.17. Adjectives regularly agree in Number, Gender, and Case with the nouns or pronouns they modify. When they are verb complements, however, usage varies and they may agree with the noun or pronoun modified or be invariable in form. (In MnE the adjective has lost all morphological distinctions for number, gender, and case, hence has no concord relationships. Except for inflection for degree of comparison it is invariant in form.)

26.18. Numerals are declined like adjectives (see 25.2).

26.19. Participles are inflected like both strong and weak adjectives (12.5).

Nouns

26.20. OE nouns have fewer distinctive inflectional morphemes than do pronouns or adjectives: no more than 3 in the strong or vowel-stem declensions (13;

14.1–6; 15.1–6) and 2 in the singular of the weak or consonant-stem declension (14.7). The cases without distinctive forms (e.g. Dative and Instrumental syncretized under a single form) often depend on concord (agreement) with adjectives or pronouns to show their case, number, or gender. Lacking this, the word order may indicate syntactic structure. Sometimes, however, non-distinctiveness of forms produces ambiguity.

26.21. Apposition, much used in OE poetry, requires concord of number, gender, and case between appositives: *Godes candel beorht, ēces Drihtnes*, etc.

Verbs

26.22. OE has four classes of verbs: Strong, Weak, Anomalous, and Preterit-Present (see 17.1 ff). OE verbs have distinctive forms for:

- Three Modes: *Indicative*—for statements without contingency;
 Subjunctive—for statements involving contingency, possibility, unrealized situations, etc.;
- Imperative*—for orders and requests.
- Four non-finite forms: *Infinitive*, the *Inflected Infinitive* (see Ch 7, footnote 1),
 Present Participle, and *Past Participle*.
- Two Tenses: *Present*, and *Preterit* (or *Past*). There is no *Future* tense as such (see 7.3); futurity is indicated instead with the Present Tense form and with time words.
- Three Persons: But this is true only in the singular of the Present and Preterit Indicative; in the plural a single form serves for all persons.

26.23. In common with other Gmc languages, OE has no inflected Passive Voice forms (apart from a few relics surviving from IE). During the OE period we find phrases of passive sense developing, chiefly in translation of Latin passives. By the end of the period these are well established. (From them the MnE analytic Passive is descended.)

26.24. In OE the case of the Object depends upon the verb, each verb regularly requiring its object or objects to be in a specific case or cases. Following is a partial list of verbs with the cases of their objects:

Verbs taking a single object in the Accusative (the great majority): *āgan*, *brengan*, *cemban*, etc., etc.

Verbs taking a single object in the Dative (a fair number): *andswarian*, *bēodan*, *beorgan*, *bodian*, *bregdan*, *dēman*, *fylgan*, *gebiddan*, *gelyfan*, *helpan*, *lician*, *miltsian*, *onfōn*, *þegnian*, *þyncan*, *wealdan*, etc.

Verbs taking a single object in the Genitive (a fair number): *bedālan*, *ben-æman*, *beburfan*, *bīdan*, *blissian*, *brūcan*, *fægnian*, *gelyfan*, *gewyrcean*, *gyrnan*, *helpan*, *onfōn*, *reccan*, *swīcan*, *twēon*, *þurfan*, *wēnan*, *wealdan*, *wilnian*, *wundrian*, etc.

Verbs taking two *Accusative* objects (a few): *āscian*, *gelæran*, etc.

Verbs taking two objects, in Dative and Accusative (a fair number): *cweþan*, *etan*, *feccan*, *findan*, *giefan*, *leggan*, *sellan*, *sendan*, etc.

Verbs taking two objects, in Genitive and Accusative (a few): *æmtigan*, *bid-dan*, *gelystan*, *lettan*, *sceamian*, etc.

Verbs taking two objects, in Dative and Genitive (a few): *forwyrnan*, *ges-tyran*, *geunnan*, *gewanian*, *ofþyncan*, *onlēon*, *tilian*, *tīþian*, *þancian*, *wyrnan*, etc.

Adverbs

26.25. See Ch. 24, 1–5.

26.26. Many adverbs are formed from oblique cases of nouns and adjectives (24.4); the inflectional morphemes they bear belong to the nouns or adjectives, however, not to the adverbs as such. The only adverbial inflection is for degree of comparison (24.5).

Prepositions

26.27. Certain prepositions take their object in a specific case, as follows: Usually with a *Dative* object: *æfter*, *ær*, *æt*, *be*, *būton*, *ēac*, *fram*, *mid*, *nēah*, *of*, *ongemang*, *oninnan*, *onufan*, *wiþūtan*.

Usually with an *Accusative* object: *geond*, *ongēan*, *oþ*, *sipþan*, *wiþ*, *ymbūtan*.

With a *Genitive* object: *andlang*, *andlanges*.

With a *Dative* or an *Accusative* object: *betwux*, *binnan*, *fore*, *in*, *on*, *under*, *ymbe*.

There are many exceptions, however.

Prepositional forms without objects, often coming finally in the phrase or clause, are adverbial in function: *þā ēode hē tō*, then he walked *thereto*.

Word-Order

26.28. The sequence of words in discourse follows certain patterns, one of which is structurally basic: this is the customary order, used unless there is some reason to vary it. Variations upon this basic order¹ may serve a syntactic function (for example, to shift from the declarative to the interrogative or from active to passive), or a stylistic function, as when their difference from the basic order gives prominence or calls attention to one or another element of the sentence.

26.29. The word-order of MnE is often called “fixed”: it is far less flexible than that of OE. Nevertheless, the “freedom” usually attributed to OE word-order has been exaggerated. It has recently been shown² that, in ninth-century OE:

Subject (S) and Object (O) are distinguished by inflection in only 41 percent of instances; they are *not* distinguished by inflection in 59 percent of instances. Of the 59 percent not distinguished by inflection, the word-order is Subject before

Object (S-O) in 94 percent of instances; of the 41 percent distinguished by inflection, the word-order is still S-O in 93 percent of instances.

It is evident that already in ninth-century OE the basic word-order is S-O. Further, it probably has syntactic force, functioning to distinguish Subject from Object. (As inflection progressively breaks down during the ME period, word-order is left to bear this burden almost alone. The establishment of the S-O order may even have contributed to the breakdown of inflection.)

26.30. Reversal of the basic S-O word order has syntactic force in questions: *Hwæt sindon gē searohæbbendra? Hwær cwōm mearg? Canst þū ænig þing?* (This word-order survives in MnE only with the verbs *be* and *have*: *Is he here? Has he come?* Other questions require the interrogative auxiliary *do*, unless they depend entirely on intonation.)

26.31. In Gmc languages generally, the normal position of the verb (V) is at the end of the clause. In OE this order is by no means uncommon; for example, S-O-V: *hē hit self ne geseah; hē mē āðas swōr; bearwas blōstmum nimað*. It is far more frequent with pronoun objects. But even in early OE the S-V-O order (or Subject-Verb-Complement, S-V-C) is used nearly half the time, and by the early ME period S-V-O is the norm (as it is in MnE): *hie brōhton sume þæm cyn-inge; hē syxa sum ofslōge syxtig on twām dagum; hundas bedrifon hine tō mē; Ætla wēold Hūnum*.

26.32. Basic S-V word-order is reversed after a clause-initial adverb: *Þā fōr hē norðryhte; Þær læg secg mænig; Forð ðā ēode Wistān; Swā cwæð snottor on mōde; Ne hūrde ic cȳmlīcor cēol gegyrwan*.

26.33. Any element other than the S placed first in a clause is given emphasis. *Examples:*

With O first: *Fela spella him sædon þā Beormas; Mē þin mōdsefa līcað; Ðæt fram hām gefrægn Higelāces þegn*.

With C first: *Dēad is Æschere; Bēowulf is mīn nama; Frōd wæs se fyrdrinc*.

With V first: *Cōm þā tō lande lidmanna helm; Gyrede hine Bēowulf; Gelpan ne þorfte beorn blandenfeax*.

These emphatic variants are much used in OE poetry, homilies, and other literature.

26.34. The word-order of *æt*, *in*, *on*, *beforan*, *tō*, *ūt*, etc., must be carefully observed: *before* a nominal they are almost certainly prepositions; *after* the nominal they are likely to be adverbial, especially if a verb follows. Even here, however, there is uncertainty, since they may be a part of the verb even though not an integral part of it. Compare *dælan*, *tō dælan*, *tōdælan*; *beran*, *æt beran*, *ætberan*. In the *Chronicle*, *him mārā fultum tō cōm*, without *tō*, would still mean "more aid came to him"; the *tō* in this position is probably to be taken as adverbial and translated "in addition (to what he had already)"—the source of MnE *too*. (See 26.27.)

FOOTNOTES

¹Paul Bacquet, *La Structure de la Phrase Verbale à l'Epoque Alfrédienne*, Pub. Faculté des Lettres de l'Université de Strasbourg, Paris (Belles Lettres) 1962. Our term "basic order" translates Bacquet's "l'ordre de base", p. 13 *et passim*. Bacquet also proposes "l'ordre sélectif" in which an element's position is varied to throw it into relief, and "l'ordre de liaison" in which an element is moved forward in the sentence to give it prominence.

²Robert L. Saitz, *Functional Word Order in Old English Subject-Object Patterns*, Unpub. diss., Madison, Wis., 1955. See especially Chap IV.

appendix I

Grimm's Law and Verner's Law

The "laws" of language, like those in any other scientific field, are statements of observed regularity in the way the language behaves. If the law has been stated on the basis of adequate observation and understanding of the data, it should be valid for features similar to the ones already observed. When these do not behave as expected, we conclude that the law is inadequately stated; it must then be revised to take care of the irregularities as well as possible.

Two such laws are basic to Germanic studies: that of Jacob Grimm,¹ also called the "first Germanic consonant shift," and that of Karl Verner, which accounted for certain "exceptions" to Grimm's law. The effects of these laws may be readily observed in OE and still to some degree in MnE.

Grimm's Law

The "branch" languages of the IE family tree grew away from each other as a result of slow changes over many centuries. Most basic of these for Germanic, the one which set that branch apart from all others, was a regular "shifting" of the stop consonants such that in the non-Gmc languages the original sounds were generally retained, whereas in the Gmc branch they were changed. The result, in somewhat simplified form, was as follows:

1. The voiceless stops [p, t, k] became the corresponding voiceless spirants [f, θ, x].
2. The voiced stops [b, d, g] became the corresponding voiceless stops [p, t, k].
3. The voiced aspirated stops [bh, dh, gh] became the voiced stops [b, d, g].

Examples:

	<i>Non-Gmc Languages</i>		<i>Gmc Languages</i>
p	Gr <i>pellā</i> , Lat <i>pellis</i>	> f	Goth <i>-fill</i> , Icel <i>fell</i> , OE <i>fell</i> , hide, skin
t	Skt <i>tat</i> , Gr <i>tó</i> , Lith <i>tas</i>	> θ	Goth <i>thata</i> , Icel <i>þat</i> , OE <i>þæt</i> , that
k	Lat <i>cornu</i> , Gael. Ir, W <i>corn</i>	> x	Goth <i>haurrn</i> , Ger <i>horn</i> , OE <i>horn</i> , horn
b	Gr <i>baíte</i> , goatskin coat	> p	Goth <i>páida</i> , OS <i>pēda</i> , OE <i>pād</i> , coat, cloak
d	Skt <i>ad</i> , Gr <i>édein</i> , Lat <i>edere</i>	> t	Goth <i>itan</i> , Icel <i>eta</i> , OE <i>etan</i> , to eat
g	Gr <i>genos</i> , Lat <i>genus</i>	> k	Icel <i>kyn</i> , OS <i>kunni</i> , OE <i>cynn</i> , kin, tribe
bh	Skt <i>bhratar</i> , Gael <i>brathair</i> , Lat <i>frater</i>	> b	Goth <i>brōthar</i> , Icel <i>bróðir</i> , OE <i>brōðor</i> , brother
dh	Gr <i>thumos</i> , spirit, Lat <i>fumus</i> , smoke, Russ <i>dukh</i> , breath	> d	Ger <i>dunst</i> , fine dust, vapor, OE <i>dūst</i> , dust
gh	IE* <i>ghostis</i> , Lat <i>hostis</i> , Russ <i>goste</i>	> g	Goth <i>gasts</i> , OE <i>gæst</i> , <i>giest</i> , guest

This shift occurred with a high degree of regularity when the sounds came in initial position in words. When they came internally irregularities sometimes appeared. The reason for this was discovered by Verner.

Verner's Law

Alongside the first consonant shift the Gmc branch developed a second distinctive characteristic. In IE, word stress was variable and might come on any syllable according to the word. In Gmc it was also variable to begin with but later became fixed on the base syllable. Verner saw a connection, as others had not, between this fixing of the Gmc stress and the irregularity of the consonants in internal positions. He hypothesized that the consonant shift had begun in early PrimGmc and that [p, t, k] had already changed to [f, θ, x] before the stress became fixed on the base. Then in later Prim Gmc [f, θ, x] coming initially or just after a stressed vowel remained without further change, but in any other position they became voiced: [ḫ, ð, γ]. The spirant [s] also took part in this development, becoming voiced: [z]. When, later on, stress moved to the base syllable, the phonetic reason for this voicing was no longer evident, hence the appearance of irregularity. In the later WGmc stage these four voiced sounds [ḫ, ð, γ, z] underwent further change, appearing in OE as *f*, *d*, *g*, and *r*.

As evidences of Verner's law we find in OE such verb Infinitives as *frēosan*,

freeze, *cēosan*, choose, alongside their PretPl *fruron*, *curon*, with *r* in the latter two for *s* [z] in the first two. In MnE similarly we find *was* and *were*, *lose* and *(for)lorn*. The sequence of these changes was:

	Early PrimGmc	Later PrimGmc	Stress moved to Base	WGmc	OE	MnE
Infin	* kéusanan	* kéusan		* kéosan	cēosan	choose
PretPl	* kusón	* kuzón	kúzon	* kúron	curon	chose

During ME the analogical influence of the Infinitive and Pret3Sg generalized [z] throughout the verb at the expense of [r]; MnE therefore has *chose*, *chosen* rather than **chore*, **choren*.

A few further examples will show other effects. If the first Gmc consonant shift had had no exceptions and IE [k, t] had always produced Gmc [x, θ], the cognate of Lat *centum* would have been **hunthred* rather than *hundred*. Why do we have *d* rather than *th*? The stress in early PrimGmc must have been on the syllable after *t*, as it is in Skt *çatám* and Gr *'ekatón*, hence IE [t] > early PrimGmc [θ] > late PrimGmc [ð], before the Gmc stress was shifted back to the base; and so into OE and MnE as *d*. In the light of this and other evidence PrimGmc **xumđóm* is reconstructed as the ancestor of all the later Gmc words for 'hundred.'

Again, as noted, PrimGmc [s] > [z] was followed in WGmc by change of [z] > [r], the result being visible in OE *curon*, *(for)loren*, etc. In the NorthGmc sub-branch, however, [z] remained—did not become [r]; hence we find the cognates OE *rāran*, to rear, alongside ON *reisa*, to raise. *Rāran* has come down directly through the WGmc sub-branch into OE and MnE, whereas our MnE *raise* is from the ON word, borrowed into ME, and making a doublet with *rear*.

FOOTNOTE

¹Grimm made the first full attempt to articulate it, though Rasmus Rask had seen the basis of it earlier. It has been considerably revised by later scholars.

appendix II

The Phonemes of OE

It is a matter of general observation that when attention is paid not to the *meaning* of a linguistic unit (sentence, phrase, word) but to its *sounds* when spoken, these turn out to be noticeably different from individual to individual and even within the usage of any one individual: the “same” thing is not said identically twice over. Though small, these differences are undeniable.

For the exact study of sounds, as under laboratory conditions, attention must be paid to every least detail. In everyday speech, however, speakers simply ignore such small differences, or remain quite unaware of them. We do not often notice the sounds of language until communication threatens to break down (as with inadequate enunciation, a speech defect, or a foreigner’s distortions), or unless the sounds themselves are a subject of esthetic interest (as in literary use). In normal communication we respond only to the larger, distinctive units of sound which, for our language, are structurally significant: those which make each word identifiable, hence decodable.

Any speech sound, as sound, is called a *phone*. Phones having phonetic similarity (for example, various types of *b*-sounds, exploded, unexploded, aspirated, devoiced, etc.) and to which a hearer responds in the same way, ignoring their differences, are called *allophones* (i.e., “other-sounds”) and constitute together a class called a *phoneme*. Put the other way round, a phoneme is a class of phones to any of which, in a given language, the hearer responds in the same way.

It follows that what is actually said and heard is a phone, an audible physical sound, but the speaker produces it and the listener hears it as an allophone, since he refers it to the abstract class of a single phoneme. Every language uses a number of phonemes, each of which is necessarily distinctive from all others in the language—otherwise, combinations of phonemes into larger units (words, phrases, sentences) would not have consistent symbolic value—would not carry meaning.

When sounds are *heard*, the phonic details can be observed. Writing systems, by which the past stages of languages are preserved, do not record these details. Ideographic systems record no sounds at all. Alphabetic systems, especially

when a language is written down for the first time, record the sound-classes (phonemes) which the writers recognize as distinctive in that language. There would be no occasion for them to use letters without sounds, nor would the system be adequate if some distinctive sound had no letter to represent it. The ideal alphabet therefore has one letter for each phoneme, no more and no less.

As has been pointed out above (4.1–3), when the Latin alphabet was first used to write OE, some letters proved superfluous and were not used; others had to be supplied for sounds which Latin lacked. All the phonemes were accounted for, but not the phones. This is normal: the ordinary writing system does not give phonetic information below the level of the phoneme. Hence, when scholars reconstruct past stages of a language on the basis of alphabetic records, it should be understood that they are often dealing not with facts but with presumptions—the best hypothesis they can make on the basis of the way living language behaves under similar conditions. (An example of this may be seen above, Ch 4, footnote 12.)

Once a spelling system is established, however—even a perfect one with one letter for each phoneme—it becomes to some extent a thing apart. In the course of time phonemes may be merged (that is, fall together so that now there is one where there were two before), but the established spelling tradition may continue as it was. For example, WS /y/ appears to have lost its distinctive rounding and to have fallen together with /i/, but both letters continue in spelling and are often interchanged. (In fact, it is the interchange which tells us they are no longer distinct.)

On the other hand, a phoneme may split, but the spelling system may fail to introduce a new letter or letter combination to make the distinction. (When, in ME, /ŋ/ split off from /n/, no letter was introduced for it; so in MnE it is sometimes written *ng*, as in *sing*, sometimes *n* as in *sink*.) Styles in writing may also lead to inconsistencies: OE had both þ and ð—though it needed only one letter since there was only one phoneme to be spelled. Then in ME this phoneme split into our present /θ/ and /ð/ as in *thin* and *then*, but both the OE characters later became disused and MnE has only *th* for two phonemes. Alphabets do not automatically or necessarily keep in line with the sounds of the language.

The phonemes and chief allophones of WS were:

<i>Consonant Phonemes</i>	<i>Probable Allophones</i>	<i>Examples</i>
/p/	[p]	pinn : binn
/b/	[b]	~
/t/	[t]	tiht : diht
/d/	[d]	~
/k/	[k]	calan : galan
/g/	[g]	~
/č/	[kj, tj, tʃ]	ece : ecge
/j/	[gj, dj, dʒ]	~

(Cont.)

<i>(Cont.)</i> Consonant Phonemes	Probable Allophones	Examples
/f/	{ [f] [v]	fyllan : syllan ōfer : oðer
/þ/	{ [θ] [ð]	þæt : sæt oðer : ofer
/s/	{ [s] [z]	syllan : fyllan oser : ofer
/h/	{ [c, x] [h]	byht, lōh : byge, lōc hōs : gōs
/ʒ/	[ʒ]	saga : saca
/m/	[m]	mān : nān
/n/	{ [n, ŋ] [ŋ]	næs, fnæs : wæs ðanc, (ge) ðang : ðan
/l/	[l, ʎ]	lēow, hlēow : rēow
/r/	[r, ʀ]	rīm, hrīm : līm
/w/	[w, w̥]	won, hwon : mon
/y/	[j]	git : wit

Long consonants (written doubled) contrasted in EWS with single consonants, especially in internal position. Examples are, *æne* : *ænnē*, *hetan* : *hettan*.¹

There is less agreement about the status of the vowels and diphthongs, some of which changed within the period of OE. For example, EWS /*ȳ*, /*y*/ were in contrast with /*ī*, /*i*/; but in LWS the rounding appears to have been lost, the vowels merged, and *ī*, *i* or *ȳ*, *y* became alternative spellings for the two phonemes /*ī*, /*i*/. The diphthongs [ie, ea, eo] that resulted from Breaking (see above 8.1–2) and other causes are in complementary distribution with [i, æ, e], hence are allophones of /*i*, /*æ*, /*e*/.²

Those of which we can be sure for EWS are:

Phonemes	Allophones	Examples
/ī/	[i:]	pīc : pic
/i/	[i, iɛ, iə]	~
/ē/	[e:]	rēcan : recan
/e/	[ɛ, ɛɔ, ɛə]	~
/ǣ/	[æ:, ɛ:]	hǣlan : hēlan
/ā/	[a:]	hāt : hæt
/a/	[a, æ]	~
/ō/	[o:]	sōc : soc
/o/	[ɔ]	~
/ū/	[u:]	fūl : ful
/u/	[ʊ]	~
/ȳ/	[y:]	bȳgeð : bygeð
/y/	[y]	~
/īe/	[i:ɛ, i:ə]	hīe : hēa
/ēa/	[æ:ə, ɛ:ə]	tēah : tēoh
/ēo/	[e:ɔ, e:ə]	tēoh : tichð

FOOTNOTES

¹See further, H. Kurath, The Loss of Long Consonants . . . in Middle English, *Language* 32 (1956) 435-445.

²See further, A. J. Van Essen, Some Remarks on Old English Phonology, *Linguistics* 32 (1967) 83-86; Sherman M. Kuhn, On the Syllabic Phonemes of Old English, *Language* 37 (1961) 522-538; and On the Consonantal Phonemes of Old English, in *Philological Essays . . . in Honour of Herbert Dean Meritt*, ed. James L. Rosier, The Hague (Mouton) 1970, 16-49.

READER

the old english translation of Bede's *historia ecclesiastica gentis anglorum* (*Ecclesiastical History of the English People*)

Much of our knowledge of the life and career of the Venerable Bede comes from the autobiographical postscript which he appended to his masterpiece, the *Historia Ecclesiastica*. Here he identifies himself as

Bēda Cristes þīow, ond mæsseprēost þæs minstres þāra ēadigra apostola Pētrus ond Paulus þæt is æt Wiramūþon ond on Gyrwum.¹ Wæs ic ācenned on sundur-
londe þæs ylcan mynstres. Mid þy ic wæs seofanwintre, þā wæs ic mid gīmene
mīnra māga seald tō fēdanne ond tō lærenne þām ārwyrþan abbude Benedicte,
ond Cēolferþe æfter þon. Ond siðþan ealle tīd mīnes līfes on þæs ilcan mynstres
cardunge ic wæs dōnde;² ond ealle geornesse ic sealde tō leornienne³ ond tō
smēagenne hālige gewritu. Ond betwih gehild regollices þēodscipes ond þā
dæghwāmlican gīmene tō singanne on cyrcan, mē symble swēte ond wynsum
wæs ðæt ic oþþe leornode oþþe lārde oððe write.⁴

¹ond on Gyrwum = "and Jarrow." The *on* is part of the place name: elsewhere in the OE Bede the place is referred to as *ðære stowe ðe is gecyged on Gearwum*. Cf. *æt Hāþum*, 8/75 and n.

²ealle tīd . . . ic wæs dōnde "I passed the whole time."

³MS *leorniende*.

⁴Baeda famulus Christi. et presbyter monasterii beatorum apostolorum Petri et Pauli. quod est ad Uiuraemuda, et in Gyruum. Qui natus in territorio eiusdem monasterii, cum essem annorum septem, cura propinquorum datus sum educandus reuerentissimo abbati Benedicto, ac deinde Ceolfrido; cunctumque ex eo tempus uitae in eiusdem monasterii habitatione peragens, omnem meditandis scripturis operam dedi; atque inter obseruantiam disciplinae regularis, et cotidianam cantandi in ecclesia curam, semper aut discere, aut docere, aut scribere dulce habui.

He goes on to say that he was ordained a deacon at nineteen and a priest at thirty, then cites for posterity an enormous bibliography of the books he had written up to the time when he completed the *Historia Ecclesiastica* in 731. A touching and inspiring eyewitness account of his death, on May 25th four years later, is found in the brief *Epistola Cuthberti de Obitu Bedae*, written by one of his students.⁵ Here we are told of the poem he composed on his deathbed and of his healthy-minded acceptance both of his past life and of his approaching death:

Tempus est, si sic Factori meo uidetur, ut ad eum modo absolutus ex carne ueniam, qui me, quando non eram, ex nihilo formauit. Multum tempus uixi, beneque mihi pius Iudex uitam meam praeuidit.⁶

In later years a number of legends grew up to explain how Bede acquired the cognomen *Venerable*. One of the most entertaining is cited here in the lively version of Thomas Fuller:

He is generally surnamed *Venerable*, but why, Authours differ therein. Some say, a Dunce-Monk, being to make his Epitaph, was *non-pluss'd* to make that *Dactyle*, which is onely of the *Quorum* in the Hexameter, and therefore at Night left the Verse thus gaping,

*Hic sunt in fossa Bedæ _____ ossa.*⁷

till he had consulted with his Pillow, to fill up the *Hiatus*. But returning in the morning, an Angel (we have often heard of their Singing, see now of their Poetry) had filled up the *Chasma* with *Venerabilis*.⁸

Bede's immense learning and his expert, unaffected Latin would have been impossible without the splendid libraries with which Benedict Biscop had enriched Wearmouth and Jarrow, the sister monasteries of his foundation. Here was the mine from which Bede extracted his many books on subjects as diverse as metrics, astronomy, hagiography, meteorology and medicine. In the *Historia Ecclesiastica*, which is the most important of these works and the crowning glory of a lifetime of prolific literary activity, he displays a scientific and judicious attitude toward his sources which has earned for him the title of "the first modern historian." An important innovation is his use, for the first time in

⁵It is cited by Charles Plummer. *Venerabilis Baedae Opera Historica*, 2 vols. (Oxford 1896). I. clx-clxiv (and an English translation is given. I. lxxii-lxxviii). Plummer's edition of the Latin text of the *Historia Ecclesiastica*, which was for many years the best available and is accompanied by an excellent introduction and notes, has recently been superseded (at least in part) by *Bede's Ecclesiastical History of the English People*, ed. Bertram Colgrave and R. A. B. Mynors (Oxford 1969).

⁶"It is time for me, if it be His will, to return to my Maker, Who formed me, when as yet I was not, out of nothing. I have lived long, and my merciful Judge has well disposed my life" (Plummer's translation).

⁷Here in this grave are the bones of _____ Bede.

⁸*The Church-History of Britain* (London 1655), p. 98 f.

any historical work—and following the suggestion of the sixth-century Scythian monk Dionysius Exiguus—of the year of Christ's incarnation as the basis of his chronological system. Like Richard Hooker, Bede was concerned "that posterity may know we haue not loosely through silence permitted things to passe away as in a dreame," and it is due to his efforts that we know as much as we do about the history of early Anglo-Saxon England.

The popularity of Bede's history is attested by the large number of surviving MSS of the Latin text—well over 150.⁹ It was early regarded as a masterpiece, and as such it was a natural choice for inclusion in King Ælfred's program of translating the "great books" of medieval Latinity into the vernacular (see p. 178). The OE version was composed in the later ninth century, probably not by the king himself, and perhaps in Mercia. It gives ample evidence of the awkwardness which frequently characterizes early efforts to write literary prose. The translator often follows his Latin original so literally that the resulting OE is highly unidiomatic, and his work is chiefly useful as showing how much cultivation OE prose, with its naturally paratactic syntax, would require before it would be capable of imitating the graceful hypotaxis of Bede's Latin. On the other hand, it is sometimes capable of a great beauty and simplicity of its own. The translator is at his best in passages of direct, straightforward narration. For a lucid introduction to the OE translation and the problems which surround it, see *PBA*, XLVIII (1962), 57–90. The most useful edition is that of Thomas Miller, *The Old English Version of Bede's Ecclesiastical History of the English People*, EETS, Original Series, 95–6 (1890–91), 110–11 (1898).

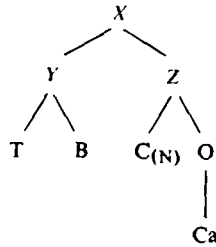
Listed below are the five MSS of the OE Bede which have survived in relatively complete form. Each is preceded by the traditional abbreviation, called a *siglum* (pl. *sigla*), which is used for purposes of quick identification and reference. Note that in four cases the siglum is derived from some distinguishing element in the description of the MS; B is derived from Benet, the old name of Corpus Christi College, Cambridge.

- T = MS Tanner 10, Bodleian Library, Oxford (Ker 351); first half of the tenth century.
- B = MS 41, Corpus Christi College, Cambridge (Ker 32); first half of the eleventh century.
- C = MS Cotton Otho B. xi. British Museum. London (Ker 180); a Winchester MS, for the most part mid tenth century. This MS was largely destroyed in the Cottonian fire of 1731, but not before a copy (now British Museum Additional MS 43703) had been made by Laurence Nowell; this copy is known as N, and we are largely dependent upon it today for the readings of C.
- O = MS 279 (II), Corpus Christi College, Oxford (Ker 354); early eleventh century.

⁹The Latin version printed here in the middle of the pages is based upon the Moore MS (Cambridge University Library Kk. 5. 16 [Ker 25]), which dates from about 737, only two years after Bede's death. It has been normalized to a form "which may be taken to represent fairly the Latin orthography of the eighth century" (Plummer, I, lxxxv).

Ca = MS Kk. 3. 18, University Library, Cambridge (Ker 23); a Worcester MS, second half of the eleventh century.

The relationship between the texts of these five MSS is indicated (in highly simplified fashion) by the following family tree, which is called technically a *stemma* (pl. *stemmata*):



X, the translator's holograph (i.e. his original version in his own handwriting), is referred to as the archetype. It no longer exists. *Y* and *Z* are the exemplars of two subsequent branches of the text, i.e. they were the first MSS in which occurred the major textual differences now serving to distinguish *T* and *B* on the one hand from *C* (together with the copy *N*), *O* and *Ca* on the other. *Y* and *Z* are no longer extant; their existence is inferred from a study of the differences between the surviving MSS. The lines between sigla do not necessarily imply direct descent: several copyings may have intervened between *Y* and *T*, for instance.

The basis of our text is *T*, with a large section of the first selection (where a leaf is missing from *T*) taken from *O*, and the excerpt at the beginning of this headnote taken from *C*.

1 / the conversion of king ēadwine of northumbria

(Book II, Chapters IX–XI)

The Christianization of Anglo-Saxon England began in 597 with Augustine's arrival in Kent and his subsequent conversion of Æðelberht, the Kentish king. Some years later Æðelberht's daughter Æðelbeorg married Eadwine, the pagan king of Northumbria, on condition that she and her attendants be allowed to practice their Christianity at his court undisturbed. The newly consecrated bishop Paulinus accompanied her north as her chaplain in A.D. 625 and, once arrived in Northumbria, set to work zealously converting the kingdom. He discovered that in practice this would mean converting the king.

It was not long before an episode occurred which, though for a moment it threatened disaster to Paulinus' hopes, was ultimately to turn the king's mind firmly in the direction of Christianity:

Ðā wæs þý æfteran gēare, cwōm sum monn in Norðanhymbra mægðe; wæs his noma Ēomær. Wæs hē sended from Westseaxna cyninge, sē wæs hāten Cwichelm, þæt hē scolde Ēadwine þone cyning somed ge rīce ge līfe beneoman. Hæfde hē ond wæg mid him twīecge handseax geættred. þæt gif¹ sēo wund tō lýt genihtsumode tō þæs cyninges dcaðe, þæt þæt ättor gefultmade.² Cwōm hē tō þām cyninge þý ærestan Eastordæge bii Deorwentan þære ēa, þær wæs þā cyninges aldorbold; þā ēode hē inn, swā swā hē his hlāfordes ærendo secgan scolde. Ond mid þý hē þā geswippre mūþe liccetende ærend wrehte ond lēase fleosewade, þā ästōd hē semninga ond, getogene þý wæpne³ under his scēate, ræsede on þone cyning. Ðā þæt þā Lilla geseah, se cyninges þegn him se holdesta,⁴ næfde hē scyld æt honda, þæt hē þone cyning mid scyldan meahte;⁵ sette þā his

¹gif MS *gis*.

²þæt þæt... gefultmade "The poison might help." The first (conjunctive) *þæt* is redundant.

³getogene þý wæpne Inst. absolute, translating the Lat. ablative absolute *euaginata... sica*.

⁴se¹... holdesta "The thane of (the) king (who was) the most loyal to him."

⁵mid scyldan meahte I.e. *meahte scyldan mid*.

līchoman between beforan þām styng. Ond þurhstong⁶ þone cyninges þegn ond þone cyning gewundade. Ðā wæs sōna æghwonan mid wæpnum ymbhēped. Hwæt þā gēna oðerne cyninges þegn in þæm ungerrece, sē wæs Forðhere hāten, mid þȳ mǎnfullan wæpne ācwealde.⁷

The wounded Eadwine told Paulinus that if God would let him live and would grant him victory over Cwichelm, hē would adopt the Christian faith. In the military campaign which he now mounted against the West Saxons, Eadwine was entirely successful. But upon returning to Northumbria, although he had by now given up the worship of idols, he was reluctant to embrace the faith precipitantly. He insisted that Paulinus give him a complete course of instruction in Christianity. Meanwhile he discussed what action he should take with his counsellors:

ge ēac hē seolfa, mid þȳ þe hē wæs in gecynde se glēawesta mon, oft longe āna sæt swīgende mūðe, ac mid innewardre heortan monig⁸ mid hine sprecende; smēade, hwæt him sēlest tō dōnne wære ond hwylce æfæstnis him tō healdenne wære.⁹

[IX.]

Dære tīde ēac swylce þæs apostolican seðles biscop, Bonefātius pāpa, sende Eadwini grētinge ond gewrit mid þȳ hē hine trymede tō onfōnne Cristes lēafan. Swylce ēac wæs sum godgespræce ond heofonlic onwrigenis, þe him gēo sēo godcunde ārfæstnis onwrah, þā hē wrecca wæs mid Rædwald, Eāstengla cyning, sēo

XII.

Haec quidem memoratus papa Bonifatius de salute regis Aeduini ac gentis ipsius litteris agebat. Sed et oraculum caeleste, quod illi quondam exulanti apud Redualdum

⁶þurhstong I.e. (he) þurhstong; similarly wæs (hē) and (hē) ācwealde in what follows. Eomær is the subject. The pronouns are omitted in slavish imitation of the Latin.

⁷Anno autem sequente uenit in prouinciam quidam sicarius uocabulo Eumer, missus a rege Occidentalium Saxonum nomine Cuichelmo, sperans se regem Aeduinum regno simul et uita priuaturum; qui habebat sicam bicipitem toxicatam; ut si ferri uulnum minus ad mortem regis sufficeret, peste iuuaretur ueneni. Peruenit autem ad regem primo die paschae iuxta amnem Deruentionem. ubi tunc erat uilla regalis, intrauitque quasi nuntium domini sui referens; et cum simulatam legationem ore astuto uolueret, exsurrexit repente, et, euaginata sub ueste sica, impetum fecit in regem. Quod cum uideret Lilla minister regi amicissimus, non habens scutum ad manum, quo regem a nece defenderet, mox interposuit corpus suum ante ictum pungentis; sed tanta ui hostis ferrum infixit, ut per corpus militis occisi etiam regem uulneret. Qui cum mox undique gladiis inpeteretur, in ipso tumultu etiam alium de militibus, cui nomen erat Fordheri, sica nefanda peremit.

⁸monig "Many (a thing);" cf. Lat. *multa*.

⁹Sed et ipse, cum esset uir natura sagacissimus, saepe diu solus residens ore quidem tacito, sed in intimis cordis multa secum conloquens, quid sibi esset faciendum, quae religio seruanda tractabat.

swiðe gefultumede his ondgit tō onfōnne ond tō ongeotonne monunge þære hāl-
 wendan lāre. Mid þy hē ðā. se biscop Paulīnus, gescah þæt hē unēaðelīce meahte
 ðā hēanne þæs cynelican mōdes tō ēaðmōdnesse gecerran, þæt hē onfōn wolde
 his æcere hālo ond þæm gerýne þære liffæstan rōde Crīstes, ond hē somed fore his
 hālo (þæs cyninges), ond þære þeode þe hē fore wæs, ge mid worde trymenesse
 mid monnum wonn, ge ēac mid ðā godcundan ārfæstnesse mid worde his gebeda
 won þæt hē foreþingode, þā æt nýhstan geleornade hē in gāste ond him onwri-
 gen wæs hwele onwri-genis gū heofonlic ætēawde þæm cyninge, þā hē wrecca wæs. Ne
 ylde hē hit þā leng, ac ēode sōna tō þām cyninge ond hine monade þæt hē his gehāt
 gefylde þæt hē in þære onwri-gnesse geheht, þe him ætēawed wæs, gif hē þære tiide

regem Anglorum pietas diuina reuelare dignata est, non minimum ad suscipienda uel
 intellegenda doctrinae monita salutaris sensum iuuit illius. Cum ergo uideret Paulinus
 difficulter posse sublimitatem animi regalis ad humilitatem uiac salutaris, et suscipien-
 dum mysterium uiuificae crucis inclinari, ac pro salute illius simul et gentis, cui
 praeerat, et uerbo exhortationis apud homines, et apud diuinam pietatem uerbo
 deprecationis ageret; tandem, ut uerisimile uidetur, didicit in spiritu, quod uel quale
 esset oraculum regi quondam caelitus ostensum. Nec exinde distulit, quin continuo
 regem ammoneret explere uotum, quod in oraculo sibi exhibitio se facturum promise-

- 1 f. Ðære . . . lēafan Bede devotes two chapters to the text of the letters which
 Boniface wrote to Eadwine and Æðelbeorg; the OE translator omits them
 entirely. This is his usual practice, and accounts for the fact that the chapter-
 numbers of the Lat. and OE versions frequently do not correspond.
- 1 Ðære tiide Temporal dat.
- 1 Bonifātius Boniface V (consecrated A.D. 619).
- 4 seo "Which," with the gender of the closest member (*onwri-genis*) of its
 compound antecedent.
- 7 þæt "So that." MS N has *ond þæt*, a reading which reproduces the syntactic
 structure of the Latin more closely by making the *þæt*-clause parallel to the
 phrase *tō ēaðmōdnesse*.
- 8 ond hē I.e. *ond mid þy hē þā*, introducing the second of the two coordinated
 "when" clauses which are correlative to the "then" clause beginning with *þā*
 in l. 11. Correlation of *mid þy* "when" and *þā* "then" occurs frequently in this
 text; cf. ll. 16 ff.
- 9 þæs cyninges This explanatory phrase is necessitated by the separation of
his and its antecedent (*hē*—i.e. Eadwine—in l. 7), and the intervention be-
 tween them of *hē* (i.e. Paulinus) in l. 8.
- 9 f. mid . . . mid . . . mid . . . mid "By means of . . . with . . . with . . . by means of,"
 somewhat awkwardly reproducing a chiasmus in the Lat.
- 11 trymnesse, gebeda Descriptive gen.; similarly *þisses gemetes* in l. 16.
- 11 þæt hē foreþingode The purpose clause is tacked on to supply the sense of
 intercession lacking in the word *gebeda*; cf. Lat. *uerbo deprecationis ageret*.
Foreþingode may well be a scribal error, since intransitive use of this verb
 is highly suspicious and B N O Ca agree in reading *fore hie þingode* (O).
- 12 onwri-genis gū heofonlic I.e. *heofonlic onwri-genis gū*; the actual word
 order imitates the Lat.
- 13 hit I.e. action based upon this new information.
- 14 þæt . . . gif The translator has failed to reproduce the sense of Lat. *se factu-
 rum*. His meaning would have been clearer had he written: *þæt hē, in þære
 onwri-gnesse þe him ætēawed wæs, geheht þæt hē gefyllan wolde gif etc.*
 tiide Cf. 2/61 n.

15 ærmþa biswicade ond tō hēannisse cynerīces becwōme.

Wæs þis godgespræce ond þeos onwrigenis þisses gemetes: Mid þy hine ehte Æðelfrið, sē ðe ær him cyning wæs, ond þurh missenlice stōwe hē monigra gēara tīde flȳma wæs, ðā gesōhte hē æt nȳhstan ond cwōm tō Rædwolde. Eastengla cyninge, ond hine bæd þæt hē his lif gescylde wið swā micles ehteres sættingum ond
 20 him feorhyrde wære. Ond hē lustlice hine onfēng ond him geheht þæt hē swā dōn wolde swā hē hine bæd. Æfter þon, þā Æþelfrið se cyning hine þær geāhsode, þæt hē mid Rædwold þone cyning wæs, þā sende hē sōna ærendwrecan tō him ond micel feoh wið þon ðe hē hine ofslōge oðþe him tō cwale āgēfe; ne hwæðre owiht on þon fromade. Sende hē eft æfteran sīðe ærendwrecan; synde þridan sīða ond
 25 mārān gife micle ond feoh þonne hē him ær sende wið his cwale, ond hēt ēac him onbēodan þæt hē hine wolde mid fyrde tō gefeohte gesēcan gif hē his word ond his gife forhogode. Þā wæs his mōd æghwæðer ge mid þām hēotungum gebrēged ge mid þām geofum gewemmed, þæt hē gefafode þæs cyninges bēne ond gehēt þæt hē Eadwine ofslōge oðþe fēondum tō cwale gēfe. Þā wæs sum cyninges þegn, his

rat, si temporis illius erumnis exemtus ad regni fastigia perueniret.

Erat autem oraculum huiusmodi. Cum persequente illum Aedilfrido, qui ante eum regnauit, per diuersa occultus loca uel regna multo annorum tempore profugus uagaretur, tandem uenit ad Redualdum obsecrans, ut uitam suam a tanti persecutoris insidiis tutando seruaret; qui libenter eum excipiens, promisit se, quae petebatur, esse facturum. At postquam Aedilfrid in hac eum prouincia apparuisse, et apud regem illius familiariter cum sociis habitare cognouit, misit nuntios, qui Redualdo pecuniam multam pro nece eius offerrent; neque aliquid profecit. Misit secundo, misit tertio, et copiosiora argenti dona offerrens, et bellum insuper illi, si contemneretur, indicens. Qui uel minis fractus, uel corruptus muneribus, cessit deprecanti, et siue occidere se Aeduinum, seu legatariis tradere promisit. Quod ubi fidissimus quidam amicus illius

- 17 Æðelfrið King of Bernicia, 593–616. His father Æðelric had gained control of the neighboring kingdom of Deira in 588 upon the death of its ruler Ælle. Ælle's three-year-old son Eadwine was thereby driven into an exile of almost thirty years. During this time—which was spent in Wales, Mercia and East Anglia—he had to be continually on guard against the machinations of Æðelfrið, who naturally wanted no heir of Ælle's to contest his title to the throne of Deira. The flashback which begins with this sentence is full of the melancholia of exile, a theme dear to the Anglo-Saxon heart.
- 18 fide Acc. of duration (cf. Lat. dat. *tempore*).
 Rædwolde Rædwald died c624; the events narrated here as taking place at his court probably occurred in 616.
- 20 him¹ "To him (Eadwine)."
- 22 him Rædwald. The student will not have difficulty figuring out the referents of the following pronouns if he keeps the situation and relative interests of the three protagonists firmly in mind.
- 23 him Ind. object of *āgēfe* and referring to Æðelfrið (or his messengers).
 tō "For purposes of"; similarly in ll. 26, 29.
- 24 on þon "By that." Æðelfrið is the (unexpressed) subject of *fromade*.
 sīða Acc. sg. MSS B N O Ca have *sīðe*.
- 24 f. . . cwale I.e. (*sende*), *wið his cwale, micle mārān gife ond feoh þonne hē him ær sende*.
- 29 his Eadwine's.

30 frēond se getrēowesta, þe ðās þing gehyrde ond onget. Ðā ēode hē tō his inne, þær
 hē inne réstan wolde—wæs foreweard niht—ond hine ácēgde ūt ond him sægde
 ond cȳðde hū him mon emb dōn wolde. Cwæð him þā gýt tō: "Gif ðū wilt, in þās
 seolfan tīd ic þē ālædo of þisse mægðe ond in þā stōwe ālæde þær þē næfre Rædwald
 ne Æðelfrið gemētan magon." Cwæð hē tō him: "On þonce mē synd þīn word
 35 ond þīn lufo, ond hwæðre ne mæg ic þæt dōn þæt þū mē lærest, þæt ic ærest þā wære
 forlæte, þe ic tō swā miclum cyninge nōm, mid þý hē mē nōht yfeles dyde ne lāðes
 ætēawde. Ac gif ic dēað þrōwian sceal, lēofre mē is þæt hē mec tō dēaðe sylle
 þonne unaðelra mon. Oðþe lā, hwider mæg ic nū leng flēon? Monigra gēara tīda
 ofer ealle Breotone ic flýma wæs, þæt ic mē his hete bearh ond warenode." Ðā ēode
 40 sē his frēond onweg from him ond hē Æadwini āna þær ūte gewunade: sæt swiðe
 unrōt on stāne beforan þære healle ond ongon mid monegum hætum his geþōhta
 swenced bēon, ond ne wiste hwider hē ēode oðþe hwæt him sēlest tō dōnne wære.

Mid þý hē þā longe swīgendum nearonissum his mōdes ond mid þý blindan
 fýre soden wæs, þā geseah hē semninga on midre niht sumne mon wið his gongan
 45 uncūþes ondwlitan ond uncūðes gegyrlan. Ðā hē ðā tō him cwōm, þā wæs hē forht

animaduertit, intrauit cubiculum, quo dormire disponebat, erat enim prima hora noctis, et euocatum foras, quid erga eum agere rex promississet, edocuit, et insuper adiecit: "Si ergo uis, hac ipsa hora educam te de hac prouincia, et ea in loca introducam, ubi numquam te uel Reduald, uel Aedilfrid inuenire ualeant." Qui ait: "Gratias quidem ago beneuolentiae tuae; non tamen hoc facere possum, quod suggeris, ut pactum, quod cum tanto rege inii, ipse primus irritum faciam, cum ille mihi nil mali fecerit, nil adhuc inimicitarum intulerit. Quin potius, si moriturus sum, ille me magis quam ignobilior quisque morti tradat. Quo enim nunc fugiam, qui per omnes Brittaniae prouincias tot annorum temporumque curriculis uagabundus hostium uitabam insidias?" Abeunte igitur amico, remansit Aeduini solus foris, residensque mestus ante palatium, multis coepit cogitationum aestibus affici, quid ageret, quoue pedem uerteret, nescius.

Cumque diu tacitis mentis angoribus, et caeco carperetur igni, uidit subito in tempesta nocte silentio adpropinquantem sibi hominem uultus habitusque incogniti; quem uidens, ut ignotum et inopinatum, non parum expauit. At ille accedens salutauit

31 inne The other MSS have *hine*, which is undoubtedly right. T's *inne* is no doubt influenced by *inne* three words before.

32 emb, tō Postpositions (governing *him*^{1,2} respectively).

mon Note this impersonal rendering of Lat. *rex*.

35 ærest I.e. before Rædwald.

37 lēofre mē is "(It) is preferable to me."

39 þæt Introducing a result clause: "(in such a way) that."

his hete "Against his hate."

41 mid monegum hætum his geþōhta "With many a feverish thought" (Miller). The oddity of the passage, translated literally, results from slavish imitation of the Lat.

43 f. swīgendum . . . fýre Note the author's freedom to express instrumentality either with or without a preposition.

The images here are traditional poetic images for anxiety and are often found associated in OE poetry with the anxiety of exile; cf. esp. 20/7a, 10b-11a. On the other hand the striking phrase *mid þý blindan fýre soden wæs* (Lat. *caeco carperetur igni*) is Vergilian: cf. *Aeneid* IV.2.

44 wið his I.e. *tōward him*.

45 uncūþes . . . gegyrlan Descriptive gen., complement of *mon*.

geworden. Ðā ēode hē tō him, grētte hine, ond frægn for hwon hē in þære tīde þe
 50 ðōre men slēpon ond reston āna swā unrōt on stāne wæccende sæte. Ðā frægn hē
 hine hwæt þæs tō him lumpe, hwæðer hē wacode þe slēpe ond hwæðer hē þe ūte þe
 inne wære. Ðā ondswardade hē ond him tō cwæð: "Ne tala þū mē þæt ic ne cunne
 55 þone intingan þīnre unrōtnisse ond þīnre wæcene ond ānlēpnisse þīnes seðles. Ac
 ic cūðlice wāt ge hwæt þū eart ge for hwon þū gnornast ond hwylc tōward yfel þū
 þē in nēahnesse forhtast. Ac gesaga mē hwylce mēde þū wille syllan þām men—
 gif hwylc sȳ—þætte þec from þissum nearonessum ālyse ond Rædwalde on mōd
 60 beswāpe þæt hē nōht lāðes ne gedō, ne þec þīnum fēondum tō cwale āgife?" Ðā
 ondswardade ond cwæð þæt hē ealle ðā gōd þe hē meakte for mēde þislicre frem-
 sumnesse syllan wolde. Ðā ætēcte hē þā gȳt his gesprec ond cwæð: "Ond nū gif hē
 ðē ēac, ādwāsetum þīnum fēondum, in sōðe tōward cynerīce gehāteð, swā ðæt
 nales þæt ān ealle þīne yldran ac ēac ealle cyningas, þā ðe in Breatone wæron ær,
 þū in meakte ond in rīce feor oferstīgest?" Ðā wæs hē Eadwine baldra geworden
 65 in þære frignesse ond sōna gehēt, sē ðe him swā micle fremsumnesse forgēfe, þæt
 hē him þæs wolde wyrðelice þoncunce dōn. Cwæð hē þridan sīðe tō him, sē þe him
 wið spræc: "Ono gif se mon, sē ðe þyslice gife ond swā micle sōðlice þē tōwarde

cum, et interrogauit, quare illa hora, ceteris quiescentibus, et alto sopore pressis, solus ipse mestus in lapide peruigil sederet. At ille uicissim sciscitabatur, quid ad eum pertineret, utrum ipse intus an foris noctem transigeret. Qui respondens ait: "Ne me aestime tuae mestitiae et insomniorum, et forinsecae et solitariae sessionis causam necscire; scio enim certissime qui es, et quare meres, et quae uentura tibi in proximo mala formidas. Sed dicito mihi, quid mercedis dare uelis ei, siqui sit, qui his te meroribus absoluat, et Redualdo suadeat, ut nec ipse tibi aliquid mali faciat, nec tuis te hostibus perimendum tradat." Qui cum se omnia, quae posset, huic tali pro mercede beneficii daturum esse responderet, adiecit ille: "Quod si etiam regem te futurum extinctis hostibus in ueritate promittat, ita ut non solum omnes tuos progenitores, sed et omnes, qui ante te reges in gente Anglorum fuerant, potestate transcendas?" At Aeduini constantior interrogando factus, non dubitauit promittere, quin ei, qui tanta sibi beneficia donaret, dignis ipse gratiarum actionibus responderet. Tum ille tertio: "Si autem," inquit, "is, qui tibi tanta taliaque dona ueraciter aduentura praedixerit,

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- 46 þe "In which" (see l. 155 n.).
 48 hwæt þæs "How much of that," lit. "what of that," þæs being partitive gen. (cf. 8/26 n.).
 50 seðles The other MSS read *ūtsetles* here.
 53 f. ond . . . þæt "And sweep into Rædwald's mind (the idea) that" etc.; *Rædwalde* is possessive dat. and the *þæt*-clause is the d.o. of *beswāpe*.
 55 ondswardade Sc. *hē*.
 55 f. for . . . fremsumnesse "As (the) reward of such a favor."
 57 ādwāsetum þīnum fēondum Dat. absolute, reproducing an ablative absolute in the Lat. (*extinctis hostibus*). The construction is not native to OE.
 58 nales þæt ān "Not only."
 60 sē . . . forgēfe A dependent clause which modifies *him*¹ in l. 61 and which would normally be placed after the clause containing this antecedent (cf. the arrangement *him* . . . *sē* in l. 66 f.); it is displaced, here, because of the translator's desire to reproduce the idea-order of the Lat.
 61 þæs "In return for that"; neuter, since the antecedent is not so much *fremsumnes* as the idea of giving *fremsumnes*.
 62 ff. sē . . . þonne Word order and phrasing: *sē ðe forewið þyslice ond swā*

forecwīð, ond ēac swylce geþeahhte þinre hǣlo ond betran lifes ond nyttran þe
 65 ætēawan mæg, þonne ænig þinra māga oðþe yldrena æfre gehyrde—cwist þū
 hwæðer þū his þā hǣlwendan monunge onfōn wille ond him hēarsum bēon?" Þā
 ne ealde hē Eadwini owiht, ac sōna gehēt þæt hē wolde in eallum þingum him
 hēarsum bēon ond his lāre lustlice onfōn, sē þe hine from swā monegum ermþum
 ond tēonum generede ond tō hēanisse cynerices forðgelædde. Þā hē ðā þisse ond-
 70 sware onfēng, sē þe mid hine spræc, þā instæpe sette hē mid þā swiðron hond him
 on ðæt hēafod ond þus cwæð: "Þonne þis tācen þislic þē tō cyme, þonne gemyne þū
 þās tide unces sprecres ond ne yld þū þæt þū þā þing gefylle þe ðū mē nū gehēte."
 Þā hē ðā þās word spræc, þā ne wiste hē semninga hwær hē cwōm; wolde þæt hē in
 þon ongēte þæt þæt mon ne wæs, sē ðe him ætēawde, ac þætte þæt gāst wæs.

75 Ond mid þy hē ðā, se geonga æþeling, āna þær þā gyt sæt ond wæs swiðe gefēonde
 bi þære frōfre þe him gehāten wæs, ac hwæðre sorgende mōde geornlice þōhte
 hwæt sē wære oðþe hwonan hē cwōme, sē ðās þing tō him sprecende wæs, þā cōm
 eft tō him se foresprecena his frēond ond mid bliðe ondwleotan hine hālette ond
 grētte ond þus cwæð: "Āris, gong in, gerest þinne lichoman ond þin mōd būton
 sorgum, for ðon þæs cyninges heorte is oncerred: ne wile hē ðē owiht lādes gedōn,

etiam consilium tibi tuae salutis ac uitae melius atque utilius, quam aliquis de tuis
 parentibus aut cognatis umquam audiuit, ostendere potuerit, num ei obtemperare, et
 monita eius salutaria suscipere consentis?" Nec distulit Æduini, quin continuo polli-
 ceretur in omnibus se secuturum doctrinam illius, qui se tot ac tantis calamitatibus
 ereptum, ad regni apicem prouheret. Quo accepto responso, confestim is, qui loque-
 batur cum eo, inposuit dexteram suam capiti eius dicens: "Cum hoc ergo tibi signum
 aduenerit, memento huius temporis ac loquellae nostrae, et ea, quae nunc promittis,
 adimplere ne differas." Et his dictis, ut ferunt, repente disparuit, ut intellexeret non
 hominem esse, qui sibi apparuisset, sed spiritum.

Et cum regius iuuenis solus adhuc ibidem sederet, gausus quidem de conlata sibi
 consolatione, sed multum sollicitus, ac mente sedula cogitans, quis esset ille, uel unde
 ueniret, qui haec sibi loqueretur, uenit ad eum praefatus amicus illius, laetique uultu
 salutans eum: "Surge," inquit, "intra, et sopitis ac relictis curarum anxietatibus, quieti
 membra simul et animum conpone, quia mutatum est cor regis, nec tibi aliquid mali

*micle gife | sōðlice tōwearde þē, | ond ēac swylce mæg ætēawan þē | geþeahhte
 63 þinre hǣlo ond betran ond nyttran lifes | þonne etc.*

geþeahhte þinre hǣlo An unidiomatic reproduction of the Lat. objective gen.
 69 (*consilium tuae salutis*). Translate: "a plan for achieving your salvation."

mid² Cf. l. 102.

him Possessive dat.

70 þislic "In this manner, thus." When used predicatively the adj. *þislic*,
 though agreeing with its noun in case and number, often seems to function
 syntactically almost as an adv., equivalent in meaning to *þus*.

72 he² Eadwine.

hwær hē cwōm "Where he [Eadwine's visitant] disappeared to"; cf. 19/92.
 74 wolde Sc. *hē* (the visitant).

wæs . . . gefēonde This verbal periphrasis was often employed mechanically
 by Anglo-Saxons—and without any intention of emphasizing duration—to
 translate Lat. present participles and deponent verbs. Further examples in
 this selection are l. 76 *sprecende wæs* (*loqueretur*), l. 101 *wæs . . . ingongende*
 (*ingrediens*), l. 118 f. *wæs frignende* (*sciscitabatur*), l. 167 *wæs . . . gefēonde*
 (*gausius*).

80 ac hē mā wile his trēowa ond his gehāt wið þē gehealdan ond þē feorhhyrde bēon." Sægde him þā: "Æfter þon þæt se cyning his geþōht, bī ðæm þe ic ðē ær sæde, þære cwēne in dēagolnesse onwreah, ðā onwende hēo hine from þære yflan inngehygde his mōdes, lærde hine ond monade þætte þæt nænige þinga gedafenode swā æðelum cyninge ond swā geþungenum þæt hē sceolde his frēond þone betstan, in neede
85 gesetum, in gold bebycgan ond his trēowe for fēagitsunge ond -lufan forlēosan, sēo wære dēorwyrdre eallum māðmum." Hwæt sculon wē þæs nū mā secgan? Dyde se cyning swā hit ær cweden wæs, nales þæt ān þæt hē ðone wreccan tō cwale ne gesealde, ac ēac swylce him gefultumade þæt hē tō rice becwōm. For þon sōna siðþan þā ærendwrecan hām cerdon þe his cwale ærendodon, þā gebēon Rædwald
90 his fyrd ond micel weorod gesomnade tō gewinnesse wið Æþelfriðe. Ðā fōr hē him tōgegnes ungelīce weorode, for þon hē ne wolde him fyrst ālyfan þæt hē mōste his weorod eal gesomnian. Ðā gefōron hēo tōsomne ond gefuhton on gemære Mercna þōode æt ēastdæle þære ēa þe is Idle nemned, ond þær mon Æðelfrið þone cyning slōg. Swylce ēac in ðæm ilcan gefeohte mon slōh Rædwoldes
95 sunu, sē wæs hāten Regenhere. Ond swā Eadwine æfter þām godgesprece, þe hē ær onfēng, nales þæt ān þæt hē him þā sætunge gewearonode þæs unholdan cyninges, ac ēac swylce æfter his slege him in þæs rīces wuldor æfterfylgde.

facere, sed fidem potius pollicitam seruare disponit; postquam enim cogitationem suam, de qua tibi ante dixi, reginae in secreto reuelauit, reuocauit eum illa ab intentione, ammonens, quia nulla ratione conueniat tanto regi amicum suum optimum in necessitate positum auro uendere, immo fidem suam, quae omnibus ornamentis pretiosior est, amore pecuniae perdere." Quid plura? Fecit rex, ut dictum est; nec solum exulem nuntiis hostilibus non tradidit, sed etiam eum, ut in regnum perueniret, adiuuit. Nam mox redeuntibus domum nuntiis, exercitum ad debellandum Aedilfridum colligit copiosum, eumque sibi occurrentem cum exercitu multum inpari (non enim dederat illi spatium, quo totum suum congregaret atque adunaret exercitum), occidit in finibus gentis Merciorum ad orientalem plagam amnis, qui uocatur Iddæ; in quo certamine et filius Redualdi, uocabulo Rægenheri, occisus est. Ac sic Aeduini iuxta oraculum, quod acceperat, non tantum regis sibi infesti insidias uitauit, uerum etiam eidem perempto in regni gloriam successit.

- 80 mā "Rather" (Lat. *potius*).
- 81 bī ðæm þe Ca has the same reading (*big þām ðe*). B, O and apparently N (whose text is corrupt here) agree in omitting the *þe*, which obviously makes better sense. Cf. Lat. *de qua*.
- 83 nænige þinga "By no means" (lit. "by none of things").
- 84 f. in neede gesetum "Situated (as he was) in (desperate) need." Either this is a dat. absolute (where there is no corresponding ablative absolute in the Lat.), or else *gesetum* = *gesetne*, with inadvertent reproduction of the Lat. acc. sg. masc. ending of *positum*. On the spelling *neede* cf. 2/61 n.
- 85 in gold "For gold."
- 86 eallum māðmum B has *þonne ealle māðmas*, an equivalent way of saying the same thing.
þæs Gen. of respect.
- 90 hē Æðelfrið. In the next line, *he*¹ is Rædwald.
- 91 ungelīce weorode Instrumental of accompaniment ("comitative instrumental"). *Ungelīce* translates Lat. *multum inpari* "greatly unequal."
- 93 Idle A tributary of the Trent. This battle was fought in 616.
- 95 æfter "In accordance with."

Mid þý hē þā, Paulinus se biscop, Godes word bodade ond lærde, ond se cyning
 100 elde þā gýt tō gelyfanne ond þurh sume tīde—swā swā wē ær cwædon—gelimpli-
 cum āna sæt ond geornlice mid him seolfum smēade ond þōhte hwæt him sēlest tō
 105 dōnne wære, þā wæs sume dæge se Godes wer ingongende tō him, þær hē āna sæt,
 ond sette his þā swiðran hond him on þæt hēafod ond hine āhsode hwæðer hē þæt
 tācen ongytan mehte. þā oncnēow hē hit sōna sweotole ond wæs swiðe forht
 geworden ond him tō fōtum fēoll, ond hine se Godes monn ūp hōf ond him cūðlice
 110 tō spræc ond þus cwæð: "Ono hwæt, þū nū hafast þurh Godes gife þīnra fēonda
 hond beswicade, þā ðū ðē ondrēde, ond þū þurh his sylene ond gife þæm rīce
 onfēnge þe ðū wilnarest. Ac gemyne nū þæt þū þæt þridde gelæstest þæt þū gehēte,
 þæt þū onfō his gelēafan ond his bebodu healde, sē ðe þē from wīlwendlecum
 115 earfeðum generede ond ēac in āre wīlwendlices rīces āhōf. Ond gif ðū forð his
 willan hēarsum bēon wilt, þone hē þurh mē bodað ond læreð, hē þonne þē ēac
 from tintregum genered ðēra yfela, ond þec dælneomende gedēð mid him þæs ēcan
 rīces in heofonum."||

[X.]

þā se cyning þā þās word gehýrde, þā andswarode hē him and cwæð þæt hē
 115 æghwæþer ge wolde ge scolde þām gelēafan onfōn þe hē lærde; cwæð hwæþere,
 þæt hē wolde *mid* his frēondum and mid his wytum gesprec and geþeagt habban,

Cum ergo praedicante uerbum Dei Paulino rex credere differret, et per aliquod
 tempus, ut diximus, horis conpetentibus solitarius sederet, quid agendum sibi esset,
 quae religio sequenda, sedulus secum ipse scrutari consuisset, ingrediens ad eum
 quadam die uir Dei, inposuit dexteram capiti eius et, an hoc signum agnosceret,
 requisiiuit. Qui cum tremens ad pedes eius procidere uellet, leuauit eum, et quasi
 familiari uoce affatus. "Ecce," inquit, "hostium manus, quos timuisti, Domino do-
 nante euasisti; ecce regnum, quod desiderasti, ipso largiente percepisti. Memento, ut
 tertium, quod promisisti, facere ne differas, suscipiendo fidem eius, et praecepta
 seruando, qui te et a temporalibus aduersis eripiens, temporalis regni honore subli-
 mauit; et si deinceps uoluntati eius, quam per me tibi praedicat, obsecundare uolueris,
 etiam a perpetuis malorum tormentis te liberans, aeterni secum regni in caelis faciet
 esse participem."

XIII.

Quibus auditis, rex suscipere quidem se fidem, quam docebat, et uelle et debere
 respondebat. Uerum adhuc cum amicis principibus et consiliariis suis sese de hoc

- 98 Mid þý . . . þā Correlative with þā in l. 101.
 99 þurh sume tīde "For a certain period."
 99 f. gelimplicum Sc. *tidum*, "at convenient times" (Lat. *horis conpetentibus*);
 cf. 2/20.
 101 wære After this word the other MSS have *and hwylc æfæstnes him tō heal-*
danne wære (O), corresponding to Lat. *quae religio sequenda*. N reads
æfternes instead of *æfæstnes*.
 wæs . . . ingongende Cf. l. 74 *wæs . . . gefēonde* and n.
 sume dæge Temporal instrumental.
 106 þā The antecedent is þīnra fēonda.
 113-149 þā . . . wig- A leaf is lost from T here; the text follows O.
 116 þæt¹, þæt³ Translate: "so that . . . then."

þæt gif hī mid hine þæt geþafian woldan, þæt hī ealle ætsomne on lifes willan Crīste gehālgade wæran. Ðā dyde se cyning swā swā hē cwæð, and se bisceop þæt geþafade. Ðā hæfde hē gesprec and geþeaht mid his witum, and syndriglice wæs fram him eallum frignende hwylc him þūhte and gesawen wære þeos niwe lār and þære godcundnesse bigong þe þær læred wæs.

Him þā andswarode his ealdorbisceop, Cēfi wæs hāten: "Geseoh þū, cyning, hwelc þeos lār sīe þe ūs nū bodad is. Ic ðē sōðlice andette þæt ic cūðlice geleornad hæbbe, þæt eallinga nāwiht mægenes ne nyttnesse hafað sīo æfæstnes þe wē oð ðis hæfdon and beōdon. For ðon nænig þinra þegna nēodlicor ne gelustfullicor hine underþeodde tō ūra goda bigange þonne ic; and nōht þon læs monige syndon, þā þe mārān gefe and fremsumnesse æt þē onfēngon þonne ic and on eallum þingum mārān gesynto hæfdon. Hwæt ic wāt, gif ūre godo ænige mihte hæfdon, þonne woldan hīe mē mā fultumian, for þon ic him geornlicor þeodde and hȳrde. For þon mē þynceð wīslīc, gif þū gesēo þā þing beteran and strangran þe ūs nīwan bodad syndon, þæt wē þām onfōn."

Ðæs wordum oþer cyninges wita and ealdormann geþafunge sealde, and tō þære spræce fēng and þus cwæð: "Þyslic mē is gesewen, þū cyning, þis andwearde lif manna on eorðan, tō wiðmetenesse þære tīde þe ūs uncūð is, swālic swā þū æt

conlaturum esse dicebat, ut, si et illi eadem cum illo sentire uellent, omnes pariter in fonte uitae Christo consecrarentur. Et adnuente Paulino, fecit, ut dixerat. Habito enim cum sapientibus consilio, sciscitabatur singillatim ab omnibus, qualis sibi doctrina haec eatenus inaudita, et nouis diuinitatis, qui praedicabatur, cultus uideretur.

Cui primus pontificum ipsius Coifi continuo respondit: "Tu uide, rex, quale sit hoc, quod nobis modo praedicatur; ego autem tibi uerissime, quod certum didici, profiteor, quia nihil omnino uirtutis habet, nihil utilitatis religio illa, quam hucusque tenuimus. Nullus enim tuorum studiosius quam ego culturae deorum nostrorum se subdidit; et nihilominus multi sunt, qui ampliora a te beneficia quam ego, et maiores accipiunt dignitates, magisque prosperantur in omnibus, quae agenda uel adquirenda disponunt. Si autem dii aliquid ualerent, me potius iuuare uellent, qui illis impensius seruire curauī. Unde restat, ut si ea, quae nunc nobis noua praedicantur, meliora esse et fortiora, habita examinatione perspexeris, absque ullo cunctamine suscipere illa festinemus."

Cuius suasioni uerbisque prudentibus alius optimatum regis tribuens assensum, continuo subdidit: "Talis," inquit, "mihi uidetur, rex, uita hominum praesens in terris, ad comparationem eius, quod nobis incertum est, temporis, quale cum te resi-

116 woldan Subjunctive; similarly *wæran* in the next line.

117 Crīste In apposition to *willan*.

119 þūhte and gesawen wære *Gesawen wære* (a Latinism; again in l. 132) is synonymous with *þūhte*, and both are used to translate *uideretur*. The tradition of translating a Latin word by a pair of English synonyms lasted well into the Renaissance. Other doublets in this text: l. 124 *hæfdon* and *beōdon* (for Lat. *tenuimus*); *nēodlicor* ne *gelustfullicor* (for Lat. *studiosius*).

121 Cēfi wæs hāten "(Who) was called Cēfi": zero correlation.

122 þæt "That which" (Lat. *quod*).

131 Ðæs wordum "To his words."

132 f. Þyslic . . . swālic swā In Bede's Latin, life is *talis . . . quale cum . . . unus passerum domum . . . peruolauerit*, "such a thing as when a sparrow traverses a hall." In the OE it is *þyslic . . . swālic swā þū . . . sitte*, "such a thing, as if you should be sitting" etc.

The difficulty of attempting to reproduce in OE the correlation *talis . . .*

ca. 13.

godo ænige mihte hæfdon þonne poldan hie me ma
 fuldumian for þon ichim geornlicor þeode 7 hryde
 for þon me þrinceð þis lic 7 þu gegeto þa þing becean
 7 fengnan þe 7 in þan bodad 7 yndon þæt þe þam
 on þon þæt þe 7 on þam oþer cringes 7 ica 7 ealdor
 manni. 7 geþaunge 7 ealde. 7 to þære spræce feng
 7 þu 7 cæð þy lic me 7 geþeþen þu cring þis and
 þe 7 de lif manna on eorðan to þis mece nesse
 þære tude þe 7 uncud 7 þis lic spæþu æt þe 7 endu
 7 itte mid þinum ealdor mannum 7 þe 7 on
 7 pinteride 7 þe 7 on cæled 7 þin eall geþrimeð
 7 hit 7 me 7 7 me 7 7 me ut e cume an speacra
 7 þe 7 lice þæt þu 7 þu 7 fleo cu me þu 7 oþre
 du 7 in þu 7 oþre ut ge 7 ite h 7 æ he on þa tid
 þe he in ne bið ne bið 7 ne ned mid 7 fcor me þæs
 pinteres. ac þæt bið an eagan byrht m. 7 þæt læs
 7 oðre þæt æche 7 una of pinteria on þone pinter
 eft crimed. Spæþon þis monna lif to med mic
 lum þæce æt 7 ped h 7 æ þe 7 þone gange oððe
 h 7 æ. þe 7 eft 7 f 7 ge þene annun for þon
 7 7 þe 7 on 7 me lan oþit cud licne ^{7 15 en 7 en licne} byenge þæs þe on
 þe 7 þæt þe þære 7 f 7 gen þe 7 sum pondum gelicū
 oðre aldor men 7 þæs cringes geþeahtra 7
 spræcan. þa gento æt 7 ite c 7 f 7 7 c 7 f 7 he polde
 paulinur þone by ceop geornlicor gehyran
 be þam gode spræcende þam þe he badade. þa hæt

135 swæsendum sitte mid þīnum ealdormannum and þegnum on wintertīde, and sīe
 fȳr onælaed and þīn heall gewyrmed, and hit rīne and snīwe and styrme ūte; cume
 ān spearwa and hrædlice þæt hūs þurhflēo, cume þurh oþre duru in, þurh oþre ūt
 gewīte. Hwæt, hē on þā tīd þe hē inne bið ne bið hrinen mid ðȳ storme þæs wintres,
 ac þæt bið ān ēagan bryhtm and þæt læsste fæc, ac hē sōna of wintra on þone winter
 140 eft cymeð. Swā þonne þis monna lif tō medmiclum fæce ætȳweð; hwæt þær fore-
 gange oððe hwæt þær eftfylge, wē ne cunnun. For þon gif þeos nīwe lār owiht
 cūðlicre and gerisenlicre brenge, þæs wearþe is þæt wē þære fylgen." Þeossom
 wordum gelicum oðre aldormen and þæs cyninges geþeahteras spræcan.

145 Þā gēn tōætȳhte Cæfi and cwæð þæt hē wolde Paulinus þone bisceop geornlicor
 gehȳran be þām Gode sprecende, þām þe hē bodade. Þā hēt se cyning swā dōn. Þā
 hē þā his word gehȳrde, þā clypode hē and þus cwæð: "Geare ic þæt ongeat, þæt

dente ad caenam cum ducibus ac ministris tuis tempore brumali, accenso quidem foco in medio, et calido effecto caenaculo, furentibus autem foris per omnia turbinibus hiemalium pluuiarum uel niuium, adueniens unus passerum domum citissime peruolauerit; qui cum per unum ostium ingrediens, mox per aliud exierit. Ipso quidem tempore, quo intus est, hiemis tempestate non tangitur, sed tamen paruissimo spatio serenitatis ad momentum excursu, mox de hieme in hiemem regrediens, tuis oculis elabitur. Ita haec uita hominum ad modicum apparet; quid autem sequatur, quidue praecesserit, prorsus ignoramus. Unde si haec noua doctrina certius aliquid attulit, merito esse sequenda uidetur." His similia et ceteri maiores natu ac regis consilarii diuinitus admoniti prosequebantur.

Adiecit autem Coifi, quia uellet ipsum Paulinum diligentius audire de Deo, quem praedicabat, uerbum facientem. Quod cum iubente rege faceret, exclamauit auditus eius sermonibus dicens: "Iam olim intellexeram nihil esse, quod colebamus; quia

quale cum seems to have given scribes and editors trouble. Our MS (O) reads *swa lic swa*, with *a*¹ subsequently erased. (Did the eraser intend his *sw lic swa* to represent *swile swā*? This assumption must underlie Miller's emendation *swyle swā*.) B has simply *swyle* here, N *swa ic swa*, Ca *swa gelic swa*. Mossé emends to *swylce*.

137 þe "In which" (cf. l. 155 n.).

hrinen "Touched": thus B, correctly reproducing Lat. *tangitur*. N and Ca have *rīned* "rained upon." The scribe of our MS (O) originally wrote the latter, then inserted an *h* before the *r*, but neglected to correct *d* to *n* (or else assumed a weak past participle *hrīned* of *hrīnan*). The erroneous reading *rīned* was no doubt originally caused by the occurrence of this verb a few lines earlier (l. 135).

138 ac² "For."

139 tō medmiclum fæce ætȳweð "Appears for a small space of time" (cf. Lat. *ad modicum apparet*).

141 þæs . . . fylgen "(Then it) is worthy of this, that we should adopt it."

141 f. þeossom wordum gelicum "In words similar to these" (Lat. *his similia*).

144 sprecende i.e. *sprecendne*; present participles often remain uninflected, especially when remote from their nouns (here *þone biscoep*).

þām þe More regular would be *þone þe* (or simply *þe*). The relative pronoun is not inflected here as demanded by the syntax of the clause to which it belongs, but has assumed the case of its antecedent.

150 ðæt nōwiht wæs þæt wē beċodan, for þon swā micle swā ic geornlicor on þām
 bigange þæt sylfe sōð sōhte, swā ic hit læs mētte. Nū þonne ic openlice ondette
 þæt on þysse lāre þæt sylfe sōð scīneð þæt ūs mæg þā gyfe syllan ēcre ēadignesse
 and ēces līfes hālo. For þon ic þonne nū lāre, cyning, þæt þæt templ and þā wīg|bedo,
 155 þā ðe wē būton wæstmum ænigre nytnisse hālgodon, þæt wē þā hraþe forlēosen
 ond fyre forbærne." Ono hwæt, hē þā wæs, se cyning, openlice ondette þām biscope
 ond him eallum þæt hē wolde fæstlice þām dēofolgildum wiðsacan ond Crīstes
 gelēafan onfōn. Mid þy þe hē ðā, se cyning, from þām foresprecenan biscope sōhte
 ond āhsode heora hālignesse þe hēo ær biēodon, hwā ðā wīgbed ond þā hergas
 þāra dēofolgilda—mid heora heowum þe hēo ymbsette wæron—hēo ærest āldligan

uidelicet, quanto studiosius in eo cultu ueritatem quaerebam, tanto minus inueniebam. Nunc autem aperte profiteor, quia in hac praedicatione ueritas claret illa, quae nobis uitae, salutis, et beatitudinis aeternae dona ualet tribuere. Unde suggero, rex, ut templa et altaria, quae sine fructu utilitatis sacrauimus, ocius anathemati et igni contradamus." Quid plura? praebuit palam ad sensum euangelizanti beato Paulino rex, et, abrenuntiata idolatria, fidem se Christi suscipere confessus est. Cumque a praefato pontifice sacrorum suorum quaereret, quis aras et fana idolorum cum septis, quibus erant circumdata, primus profanare deberet; ille respondit: "Ego. Quis enim ea, quae

- 146 f. swā micle swā ic geornlicor . . . swā ic . . . læs Notice this rendering of the Lat. construction *quanto . . . tanto* with comparative adverbs: "the more eagerly I . . . , the less I . . ."
- 149 hālo Considering both the Lat. and the word order of *þā gyfe* and *syllan*, *hālo* is probably gen. sg. (parallel to *ēadignesse*), rather than acc. sg. (parallel to *gyfe*).
- 150 þæt This word repeats, somewhat redundantly, the first (conjunctive) *þæt* in l. 149; the following *þā* (acc. pl. neut.) recapitulates the d.o. (*þæt templ and þā wīgbedo*) after the intervening clause.
- 150 f. forlēosen ond fyre forbærne *Fyre* is inst. dat. For the archaic form of the pl. subj. without final *-n* (and its use in sequence with the normal form) see *JEGP*, XXIX (1930), 100–13. O has *forlēose and fyre forbærne*, with a final *-n* added to both verbs above the line, whether by the original scribe or by another hand is not clear.
- 151 wæs . . . ondette "Acknowledged," lit. "was an acknowledger." So too N: *wæs . . . ondetta*. O and Ca read *andette* but omit *wæs* (apparently taking *andette* as 3 sg. pret. indic.). B has *wæs . . . andettende*.
- 153 f. Word order: *sōhte ond āhsode from þām foresprecenan biscope* [i.e. Cefi] *heora hālignesse þe hēo* [nom. pl. masc.] *ær biēodon* etc.
- 155 þe "With which" (Lat. *quibus*). The indeclinable relative particle *þe* cannot be preceded by a preposition; hence, in subordinate clauses which it introduces, the preposition is either deferred until just before the verb (*Wūlfing* f299), or, if it is identical with the preposition of the main clause, omitted entirely (f300). The translator has followed the second procedure here, though if he had thought more carefully and realized the enormous notional difference between comitative *mid* and instrumental *mid*, he would probably have followed the second and written: *þe hēo mid ymbsette wæron*.
 On the architecture of pagan temples see E. O. G. Turville-Petre, *Myth and Religion of the North* (London 1964), p. 236 sq.
*hēo*² Acc. pl. neut. The translator imagines that the sense will be clearer if, after all the intervening material, he inserts a pronoun recapitulating his d.o. (*ðā wīgbed ond þā hergas*).

ond tōweorpan scolde. þā ondsworede hē: "Efne ic. Hwā mæg þā nū ēað, þe ic
 longe mid dysignesse beēode, tō bisene oðerra monna gerisenlecor tōweorpan
 þonne ic seolfa. þurh þā snytro þe ic from þæm sōðan Gode onfēng?" Ond hē ðā
 160 sōna from him āwearp þā idlan dysignesse þe hē ær beēode, ond þone cyning bæd
 þæt hē him wæpen sealde ond stōdhors þæt hē meachte on cuman ond dēofolgyld
 tōweorpan, for ðon þām biscope heora hālignesse ne wæs ālyfed þæt hē mōste
 wæpen wegan ne elcor būton on mýran rīdan. Þā sealde se cyning him sword þæt
 hē hine mid gyrd—ond nōm his spere on hond ond hlēop on þæs cyninges stēdan
 165 ond tō þæm dēofolgeldum fērde. Þā ðæt folc hine þā geseah swā gescyrdpedne, þā
 wēndon hēo þæt hē teola ne wiste, ac þæt hē wēdde. Sōna þæs þe hē nēalhte tō
 þæm herige, þā scēat hē mid þy spere, þæt hit sticode fæste on þæm herige, ond
 wæs swiðe gefēonde þære ongytenisse þæs sōðan Godes hīgonges. Ond hē ðā heht
 his gefēran tōweorpan ealne þone herig ond þā getimbro ond forbærnan. Is seo
 170 stōw gýt ætēawed gū ðēara dēofulgilda nōht feor ēast from Eoforwicceastre
 begeondan Deorwentan þære ēa, ond gēn tō dæge is nemned Gōdmundingahām,
 þær se biscop, þurh þæs sōðan Godes inbryrdnesse, tōwearp ond fordyde þā wīg-
 bed þe hē seolfa ær gehālgode.

per stultitiam colui, nunc ad exemplum omnium aptius quam ipse per sapientiam mihi
 a Deo uero donatam destruum?" Statimque, abiecta superstitione uanitatis, rogauit
 sibi regem arma dare et equum emissarium, quem ascendens ad idola destruenda
 ueniret. Non enim licuerat pontificem sacrorum uel arma ferre, uel praeter in equa
 equitare. Accinctus ergo gladio accepit lanceam in manu, et ascendens emissarium
 regis, pergebat ad idola. Quod aspiciens uulgus, aestimabat eum insanire. Nec distulit
 ille, mox ut adpropiabat ad fanum, profanare illud, iniecta in eo lancea, quam tenebat;
 multumque gauisus de agnitione ueri Dei cultus, iussit sociis destruere ac succendere
 fanum cum omnibus septis suis. Ostenditur autem locus ille quondam idolorum non
 longe ab Eburaco ad orientem, ultra amnem Doruentionem, et uocatur hodie God-
 munddingaham, ubi pontifex ipse, inspirante Deo uero, polluit ac destruxit eas, quas
 ipse sacrauerat, aras.

- 156 þā² . . . þe "Those (pagan objects) which."
 ēað It is possible to take this word as a comparative adv. ("more easily"),
 but this makes the sentence somewhat clumsy; furthermore the idea is want-
 ing in the Latin. Bright plausibly suggested that we have here a phantom
 word which was originally caused by the inadvertent insertion into the OE
 text of Lat. *ea*.
- 157 oðerra monna Cf. l. 63 n. More idiomatic here would be *oðrum monnum*.
- 165 hēo Pl., since *folc* is collective.
- 165 sq. Sōna þæs þe "As soon as." The procedure followed by Cefi here suggests
 that he may have been a priest of Woden; see H. R. Ellis Davidson, *Gods
 and Myths of Northern Europe* (Harmondsworth 1964), p. 50 f.
- 168 f. seo stōw . . . gū ðēara dēofulgilda "The place (which was) formerly (the
 site) of those devil-shrines"; cf. Lat. *locus ille quondam idolorum*.
- 170 Gōdmundingahām Goodmanham, about 20 mi. ESE of York.

[XI.]

175 Ðā onfēng Eadwine cyning—mid eallum þām æðelingum his þēode ond mid
 micle folce—Crīstes gelēafan ond fulwihte bæðe þy endlyftan gēare his rīces:
 wæs hē gefulwad from Paulini þām biscope his lārēowe in Eoforwīceastre, þy
 hālgestan Eāstordæge, in Sancte Pētres cirican þæs apostoles, þā hē þær hræde
 180 geweorce of trēo cirican getimbrode siðþan hē gecristnad wæs; swylce eac his
 lārēowe ond biscope Paulini biscopseðl forgeaf. Ond sōna þæs þe hē gefulwad
 wæs, hē ongon mid þæs biscopes lāre mārān cirican ond hýrran, stānenne, timbran
 ond wyrčan ymb þā cirican ūtan þe hē ær worhte. Ac ær þon hēo—sēo hēannis
 þæs wealles—gefylled wære ond geendad, þæt hē se cyning mid ārlēasre cwale
 ofslegen wæs ond þæt ilce geweorc his æfterfylgende Oswalde forlēt to geendianne.

XIV.

Igitur accepit rex Aeduini cum cunctis gentis suae nobilibus ac plebe per plurima fidem et lauacrum sanctae regenerationis anno regni sui XI, qui est annus dominicae incarnationis DCXXVII, ab aduentu uero Anglorum in Britanniam annus circiter CLXXX^{mus}. Baptizatus est autem Eburaci die sancto paschae pridie Iduum Aprilium in ecclesia Petri apostoli, quem ibidem ipse de ligno, cum cathecizaretur, atque ad percipiendum baptismum inbueretur, citato opere construxit. In qua etiam ciuitate ipsi doctori atque antistiti suo Paulino sedem episcopatus donauit. Mox autem ut baptismum consecutus est, curauit, docente eodem Paulino, maiorem ipso in loco et augustiorem de lapide fabricare basilicam, in cuius medio ipsum, quod prius fecerat, oratorium includeretur. Praeparatis ergo fundamentis in gyro prioris oratorii per quadrum coepit aedificare basilicam. Sed priusquam altitudo parietis esset consummata, rex ipse impia nece occisus, opus idem successori suo Osualdo perficiendum reliquit. Paulinus

176 Eāstordæge April 12th, 627.

þā "Which" (rel. pron., acc. sg. fem.; cf. Lat. *quam*), needlessly recapitulated by *cirican* (in the next line), which is in apposition to it.

176 f. hræde geweorce Inst. denoting manner (cf. Lat. *citato opere*).

177 siðþan hē gecristnad wæs "After he had been *gecristnad*." According to BTS (s.v. *gecristnian*), the rite of *crīstnung* "was introductory, and preceded, sometimes by years, that of baptism. The person who had undergone [it] became a Catechumen," i.e. one who is receiving preliminary instruction in the faith. (In place of this clause the Lat. has "when he was being catechized and instructed for receiving baptism.")

179 stānenne For this spelling (as a variant of *stānene*) see SB f231.4 Anm. 3.

181 þæt "(It happened) that" (see BT s.v. *þæt* conj. V.(1)).

182 ofslegen wæs October 12th, 632: *Ono hwæt hē Eadwine, æfter þon þe hē seofontēone winter Ongolþēode ond Bretta in cynedōme wuldorlice fore wæs—of þām wintrum hē syx winter Crīstes rīce compade,—þā wonn wið hine Ceadwealla, Bretta cyning, ond him Penda on fultome wæs, se fromesta esne of Mercna cyningcynne. . . . Ðū wæs geðeoded hefig gefeoht ond micel on Hæðfelda, ond þær mon Eadwine þone cyning slōh þy fēorðan dæge Iduum Octobrium: hæfde hē þā seofon ond feowertig wintra. Ond eall his weorod oðþe ofslegen wæs oðþe geflymed. (At uero Aeduini cum X et VII annis genti Anglorum simul et Brettonum gloriosissime praesesset, e quibus sex etiam ipse, ut diximus, Christi regno militauit, rebellauit aduersus eum Caedualia rex Brettonum, auxilium praebente illi Penda uiro strenuissimo de*

185 Of þære tīde Paulinus se biscop syx gēr ful, þæt is oð endan þæs cyninges rīces,
þæt hē mid his fultome in þære mægðe Godes word bodode ond lārde. Ond men
gelȳfdon ond gefulwade wæron, swā monige swā fortēode wæron tō ēcum life.

autem ex eo tempore sex annis continuis, id est ad finem usque imperii regis illius,
uerbum Dei, adnuente ac fauente ipso, in ea prouincia praedicabat; credebantque et
baptizabantur quotquot erant praeordinati ad uitam aeternam.

*regio genere Merciorum; . . . et conserto graui proelio in campo, qui uocatur
Haethfelth, occisus est Aeduini die IIII Iduum Octobrium, anno dominicae
incarnationis DCXXXIII, cum esset annorum XL et VII; eiusque totus uel
interemtus uel dispersus est exercitus.)*

Ōswalde For an account of him and his career, based upon Bede's account,
see Selection 12.

183 Of þære tīde I.e. the conversion.

endan The other MSS have the regular strong form *ende*.

184 þæt hē Anacoluthic (i.e. syntactically inconsistent) and to be ignored in trans-
lating.

2 / the story of cædmon

(*Book IV, Chapter XXIV*)

We know the names of only two major Anglo-Saxon poets whose work in the vernacular has survived; all the rest are anonymous. We know a great deal about Cynewulf's poetry, nothing about Cynewulf himself. Cædmon's biography—for which we are entirely dependent on the following account by Bede—is relatively full, but only nine lines of verse can be attributed to him with any confidence.

Cædmon—a cowherd at a Yorkshire monastery—was a man shamed and tormented by his inability to sing secular songs at social gatherings. Then one night, at the bidding of a mysterious visitant, he suddenly found himself able to “sing the Creation.” The result of this miraculous gift of song was nine lines of poetry so famous that they survive in seventeen MSS dating from the early eighth to the late fifteenth centuries.

It is hard to sort out fact and fancy in Bede's account, since Cædmon's miracle is simply one version of the widespread and well-attested folk-motif of poetic powers acquired during sleep. It is possible that the attraction of this legendary material to the historical figure of Cædmon, and the slight repatterning of his biography which it presupposed, have obscured what may have been his real contribution: the inspired discovery of how to adapt the ancient, heroic formulas of Germanic oral poetry to the expression of Christian themes and ideas (see p. 270 ff.).

Excellent commentary on this chapter of Bede, and a handy MnE translation of the Latin text, will be found in Wrenn, pp. 92–7.

In ðeosse abbudissan mynstre wæs sum brōðor syndriglice mid godcundre gife gemæred ond geweorðad, for þon hē gewunade gerisenlice lēoð wyrcan, þā ðe tō æfæstnisse ond tō ārfæstnisse belumpen, swā ðætte, swā hwæt swā hē of godcundum stafum þurh bōceras geleornode, þæt hē æfter medmiclum fæce in scopgereorde
 5 mid þā mæstan swētnisse ond inbryrdnisse geglængde, ond in Engliscgereorde wel geworht forþbrōhte. Ond for his lēoþsongum monigra monna mōd oft tō worulde forhogdnisse ond tō geþeodnisse þæs heofonlican līfes onbærnde wæron. Ond ēac swelce monige oðre æfter him in Ongelþeode ongunnon æfæste lēoð wyrcan, ac nænig hwæðre him þæt gelice dōn meachte: for þon hē nales from monnum ne þurh
 10 mon gelæred wæs þæt hē þone lēoðcræft leornade, ac hē wæs godcundlice gefult-umed ond þurh Godes gife þone songcræft onfēng. Ond hē for ðon næfre nōht lēasunge ne idles lēoþes wyrcan meachte, ac efne þā ān þā ðe tō æfæstnesse belumpen ond his þā æfestan tungan gedeofanade singan.

In huius monasterio abbatissae fuit frater quidam diuina gratia specialiter insignis, quia carmina religioni et pietati apta facere solebat; ita ut, quicquid ex diuinis litteris per interpretes disceret, hoc ipse post pusillum uerbis poeticis maxima suauitate et punctione compositis, in sua, id est Anglorum, lingua proferret. Cuius carminibus multorum saepe animi ad contemptum saeculi, et appetitum sunt uitae caelestis accensi. Et quidem et alii post illum in gente Anglorum religiosa poemata facere temtabant; sed nullus eum aequiparare potuit. Namque ipse non ab hominibus, neque per hominem institutus, canendi artem didicit, sed diuinitus adiutus gratis canendi donum accepit. Unde nil umquam friuoli et superuacui poematis facere potuit, sed ea tantummodo, quae ad religionem pertinent, religiosam eius linguam decebant.

- 1 ðeosse abbudissan mynstre The double Benedictine monastery at Streonsheth (Whitby), in the North Riding of Yorkshire. Its founder and abbess between c657 and 680, the years during which the miracle occurred, was Hild, a grandniece of King Eadwine of Northumbria and the greatest of all English abbesses (cf. the reading selection on p. 80).
- 2 gemæred ond geweorðad A doublet translating Lat. *insignis*; cf. 1/119 n. Further examples of the technique occur in l. 27 f. (*þā fers ond þā word* rendering Lat. *uersus*) and often subsequently.
- 3 belumpen Probably not subjunctive, but rather a spelling variant of *belumpen*; cf. 12/235a. B O Ca read *belumpo*, here (though in O the *-on* is a correction in a later hand of something else, probably *-en*); N reads *belumpun*.
- 4 þæt Correlative with *swā hwæt swā* in l. 3 and d.o. of *geglængde* l. 5 and *forþbrōhte* l. 6.
- 9 him . . . meachte I.e. *meachte dōn þæt gelice him*.
- 9 f. nales . . . mon Cf. Galatians 1:1: *non ab hominibus neque per hominem, sed per Iesum Christum et Deum Patrem* ("not of men, neither by man, but by Jesus Christ, and God the Father").
- 12 lēasunge ne idles lēoþes Partitive gen. (complement of *nōht*).
- efne þā ān þā ðe "Only those (things) which" (lit. "just those only, those which").
- 13 his þā æfestan tungan "That religious tongue of his." The use of both a possessive pronoun and a definite article is not felt to be redundant as in MnE; cf. l. 59. Note that the phrase *þā æfestan tungan* is acc. (the case governed by Lat. *decere*) rather than dat. (which is normal in OE with the verb *gedafenian*).
- gedeofanade B N have *gedafenade*, O Ca *gedafenode*. T's spelling is unusual but not unexampled (see BTS s.v.).

15 Wæs hē, se mon, in weoruldhāde geseted oð þā tīde þe hē wæs gelýfdre ylde,
 ond næfre nænig lēoð geleornade. Ond hē for þon oft in gebēorscipe, þonne þær
 wæs blisse intinga gedēmed þæt hēo ealle scalde þurh endebyrdnesse be hearpan
 singan. þonne hē geseah þā hearpan him nēalēcan, þonne ārās hē for, scome from
 þām symble ond hām ēode tō his hūse. Þā hē þæt þā sumre tīde dyde, þæt hē forlēt
 20 þæt hūs þæs gebēorscipes ond üt wæs gongende tō nēata scipene, þāra heord him
 wæs þære neachte beboden, þā hē ðā þær in gelimlice tīde his leomu on reste
 gesette ond onslēpte, þā stōd him sum mon æt þurh swefn ond hine hālette ond
 grētte ond hine be his noman nemnde: "Cedmon, sing mē hwæthwugu." Þā
 ondswarede hē ond cwæð: "Ne con ic nōht singan; ond ic for þon of þeossam
 gebēorscipe üt ēode ond hider gewāt, for þon ic nāht singan ne cūðe." Eft hē

Siquidem in habitu saeculari usque ad tempora prouectioris aetatis constitutus, nil carminum aliquando didicerat. Unde nonnumquam in conuiuio, cum esset laetitiae causa decretum, ut omnes per ordinem cantare deberent, ille, ubi adpropinquare sibi citharam cernebat, surgebat a media caena, et egressus ad suam domum repedabat. Quod dum tempore quodam faceret, et relictam domum coniuuii egressus esset ad stabula iumentorum, quorum ei custodia nocte illa erat delegata, ibique hora competenti membra dedisset sopori, adstitit ei quidam per somnium, eumque salutans, ac suo appellans nomine: "Caedmon," inquit, "canta mihi aliquid." At ille respondens: "Nescio," inquit, "cantare; nam et ideo de conuiuio egressus huc secessi, quia cantare non

- 14 gelýfdre ylde Descriptive gen.
 15 ond After this word B N O Ca have hē.
 geleornade Pret. with past perfect force; similarly *gelýrde* in l. 28.
 15 ff. þonne in l. 15 and þonne¹ in l. 17 introduce two asyndetic "when" clauses, correlative to the "then" clause which begins with þonne² in l. 17. Precisely the same pattern is repeated in the next sentence: þā . . . þā (l. 18) = "when," þā . . . ðā (l. 20) = "when," and þā (l. 21) = "then."
 þonne þær wæs blisse intinga gedēmed þæt etc. Taking the OE in isolation, we might regard the þæt-clause as an explanation of *blisse intinga*: "when a cause of merriment was settled upon, (i.e.) that" etc. But reference to the corresponding Latin—*cum esset laetitiae causa decretum, ut* etc., "when it was decided, for the sake of merriment, that" etc.—shows that the OE translator has misconstrued Bede's *laetitiae causā* "for the sake of merriment" as *laetitiae causā* "a cause of merriment," and this explains the form of the OE text.
 16 scalde MS *scalde*. B has *sceoldon*, C and Ca *sceoldan*. O has *sceolde*, with a final -n added above the line, whether by the original scribe or by another hand is not clear. All of this suggests that T's erroneous *sealde* is the result of a West-Saxon scribe's dismayed response to *scalde* in his exemplar: this *scalde* would have been the archaic 3 pl. pret. subj. without final -n (see l/150 f. n.) in a common Anglian spelling (SB f 59 Anm. 1).
 17 for MS *for for*, an example of the scribal error known as dittography ("double writing").
 18 sumre tīde Temporal dat.; similarly *þære neachte* in l. 20.
 19 wæs gongende Cf. l/74 n.
 21 æt Postposition governing *him*.
 22 Cedmon The name—which the MSS give in a number of variant spellings—is Celtic in origin.
 23 f. for þon . . . for þon Correlative: "for that reason . . . that."

25 cwæð, sē ðe wið hine sprecende wæs: "Hwæðre þū meahht singan." Þā cwæð hē:
 "Hwæt sceal ic singan?" Cwæð hē: "Sing mē frumsceaft." Þā hē ðā þās andsware
 onfēng, þā ongon hē sōna singan in herenese Godes Scyppendes þā fers ond þā
 word þe hē næfre gehyrde, þære endebyrdnesse þis is:

30 "Nū sculon herigean heofonrices Weard,
 Meotodes meahte ond his mōdgebanc,
 weorc Wuldorfæder, swā hē wundra gehwæs,
 ēce Drihten, or onstealde.
 Hē ærest sceop eorðan bearnum
 heofon tō hrōfe, hālig Scyppend;
 35 þā middangeard monncynnes Weard,

poteram." Rursum ille, qui cum eo loquebatur, "Attamen," ait, "cantare habes."
 "Quid," inquit, "debeo cantare?" Et ille, "Canta," inquit, "principium creaturarum."
 Quo accepto responso, statim ipse coepit cantare in laudem Dei conditoris uersus,
 quos numquam audierat, quorum iste est sensus:

"Nunc laudare debemus auctorem regni caelestis, potentiam Creatoris et consilium
 illius, facta Patris gloriae. Quomodo ille, cum sit aeternus Deus, omnium miraculo-
 rum auctor extitit, qui primo filiis hominum caelum pro culmine tecti, dehinc
 terram custos humani generis omnipotens creauit."

25 meahht "Can, are able." T's þū meahht singan corresponds to *cantare habes*
 in Latin MSS of the Cotton Tiberius C. ii type, whereas B's þū mē miht
 singan and N O Ca's þū meahht mē singan correspond to *mihi cantare habes*
 in Latin MSS of the Moore type; see the headnote to the textual notes, p.
 376. For further discussion see Mossé's n. ad loc. and *NM*, LXX (1969),
 369–80.

28 þære endebyrdnesse Dat. or gen. sg. is inexplicable here. One expects þāra
 (cf. Lat. *quorum*) *endebyrdnes*—which is in fact the reading of O.

Note that whereas the OE translator promises to give the *endebyrdnes* of
 Cædmon's poem—i.e. the poem itself—Bede in his Latin translation of it can
 offer no more than the *sensus*.

29 sq. Nū sculon etc. For excellent critical comment and bibliography on this
 poem see Wrenn, pp. 92–103.

The version of the hymn in our text is naturally in West Saxon, as are a
 dozen more of the surviving copies. Cædmon presumably composed it in
 Anglian (Northumbrian), and four Anglian versions have come down to us.
 The earliest of these (and the earliest of all surviving copies) appears at the
 top of the last page of the Moore MS of the *Historia Ecclesiastica* (see p.
 107, n. 9). It was written in 737, some seventy-five years after Cædmon com-
 posed the hymn:

Nū scylun hergan hefaenricaes Uard,
 Metudæs maecti end his mōdgidanc,
 uerc Uuldurfadur, suē hē uundra gihuaes,
 ēci Dryctin, or āstelidæ.
 Hē ærist scōp aelda barnum
 heben til hrōfe, hāleg Scepen;
 thā middungeard moncynnæs Uard,

ēce Drihten, æfter tōode,
 fīrum foldan, Frēa ælmihtig."

40 Þā ārās hē from þām slæpe ond eal þā þe hē slæpende song fæste in gemynde hæfde, ond þām wordum sōna monig word in þæt ilce gemet Gode, wyrðes songes tōgeþeodde.

Þā cōm hē on morgenne tō þām tūngerēfan þe his caldormon wæs; sægde him hwylce gife hē onfēng, ond hē hine sōna tō þære abbudissan gelædde ond hire þā cýðde ond sægde. Þā heht hēo gesomnian ealle þā gelæredestan men ond þā leorneras ond him ondweardum hēt secgan þæt swefn ond þæt lēoð singan, þæt

Hic est sensus, non autem ordo ipse uerborum, quae dormiens ille canebat; neque enim possunt carmina. quamuis optime composita, ex alia in aliam linguam ad uerbum sine detrimento sui decoris ac dignitatis transferri. Exurgens autem a somno, cuncta, quae dormiens cantauerat, memoriter retinuit, et eis mox plura in eundem modum uerba Deo digni carminis adiunxit.

Ueniensque mane ad uilicum, qui sibi praeerat, quid doni percepisset, indicauit, atque ad abbatissam perductus, iussus est, multis doctioribus uiris praesentibus, indicare somnium, et dicere carmen, ut uniuersorum iudicio, quid uel unde esset, quod

ēci Dryctin, æfter tīadæ,
 fīrum foldu, Frēa allmectig.

Primo cantauit Caedmon istud carmen ("Caedmon first sang this song").

A study of all the MSS of the hymn shows that the text of this poem was preserved with great fidelity and that the disagreement of our two texts in l. 33—where one has *eorðan* and the other *aelda* (= WS *ylda*), the latter agreeing with Bede's *filii hominum*—cuts across dialectal lines and probably arose at a fairly early stage in the transmission of the text. On this question, and on the reasons for believing that *aelda* represents Caedmon's original choice, see *ASPR* VI, c.

37 After giving his Latin version of the hymn, Bede offers the following perspicacious remarks on the difficulties of translating poetry: "This is the sense, not however the precise sequence of words which he sang while sleeping; for poems, no matter how well written they are, cannot be translated literally from one language to another without detriment to their beauty and dignity." These remarks were naturally omitted by the OE translator.

38 eal þā þe "All those (things) which."

39 þām wordum Governed by *tōgeþeodde* in the next line.

in þæt ilce gemet The phrase is calculated on Lat. *in eundem modum*; normal OE practice would require that *in* govern dat. in a situation of rest: *in þām ilcan gemete*.

Gode wyrðes songes "Of song worthy of God" (calculated upon Lat. *Deo digni carminis*, even to the highly un-OE dat. rection of *wyrðe*). The entire OE phrase is a complement of *word*, not *gemet* (as comparison with the Lat. makes clear).

42 þā Probably acc. pl. neut., "those (things)." but possibly acc. sg. fem. (with *gife* as its antecedent). B C O Ca read *þæt*. There is nothing corresponding in the Lat.

44 him ondweardum The corresponding Lat. (*multis doctioribus uiris praesentibus*) could be either an ablative absolute or an ind. object.

45 ealra heora dōme gecoren wære, hwæt oððe hwonon þæt cumen wære. Ða wæs him
 eallum gesegen—swā swā hit wæs—þæt hit wære from Drihtne sylfum heofonlic
 gifu forgifen. Ða rehton hēo him ond sægdon sum hālig spell ond godcundre lāre
 word; bebudon him þā, gif hē meakte, þæt hē in swinsunge lēopsonges þæt
 gehwyrfde. Ða hē ðā hæfde þā wīsan onfongne, þā ēode hē hām tō his hūse ond
 50 cwōm eft on morgenne ond, þȳ betstan lēoðe geglenged, him āsong ond āgeaf
 þæt him beboden wæs.

Ðā ongan sēo abbudisse clyppan ond lufigean þā Godes gife in þæm men, ond
 hēo hine þā monade ond lārde þæt hē woruldhād āforlēte ond munuchād onfēnge,
 ond hē þæt wel þafode. Ond hēo hine in þæt mynster onfēng mid his gōdum ond
 55 hine geþēodde tō gesomnunge þāra Godes þēowa, ond heht hine lāran þæt getæl
 þæs hālgan stāeres ond spellas. Ond hē eal þā hē in gehȳrnesse geleornian meakte
 mid hine gemyndgade ond, swā swā clāne nēten eodorcende, in þæt swēteste lēoð
 gehwerfde. Ond his song ond his lēoð wæron swā wynsumu tō gehȳranne þætte
 seolfan þā his lārēowas æt his mūðe wreaton ond leornodon. Song hē ærest be

referebat, probaretur. Uisumque est omnibus caelestem ei a Domino concessam esse
 gratiam. Exponebantque illi quendam sacrae historiae siue doctrinae sermonem, prae-
 cipientes eum, si posset, hunc in modulationem carminis transferre. At ille suscepto
 negotio abiit, et mane rediens, optimo carmine, quod iubebatur, compositum reddidit.

Unde mox abbatissa amplexata gratiam Dei in uiro, saecularem illum habitum
 relinquere, et monachicum suscipere propositum docuit, susceptumque in monaste-
 rium cum omnibus suis fratrum cohorti adsociavit, iussitque illum seriem sacrae
 historiae doceri. At ipse cuncta, quae audiendo discere poterat, rememorando secum,
 et quasi mundum animal ruminando, in carmen dulcissimum conuertebat, suauiusque
 resonando doctores suos uicissim auditores sui faciebat. Canebat autem de creatione

-
- 45 gecoren wære "(It) might be decided"—an unidiomatic meaning suggested
 by Lat. *probaretur*.
 hwæt . . . wære A telescoping of two constructions, *hwæt þæt wære* and
hwonon þæt cumen wære.
- 45 f. wæs him eallum gesegen "(It) was seen by them all"; another Latinism
 (*Uisum . . . est omnibus*).
- 46 hit² Probably an error for *him* (the reading of the other MSS, confirmed by
 the Latin); as it stands it must be taken as the subject, with *heofonlic gifu*
 in apposition to it.
- 49 onfongne A syncopated form of *onfongene*, acc. sg. fem. *Habban* + d.o. + a
 past participle inflected to agree with the latter is idiomatic OE (cf. 23/64b).
- 50 geglenged The *þæt* which follows stands for the demonstrative plus the rela-
 tive (i.e. *þæt þæt*); *geglenged* is to be construed with the former.
- 53 āforlēte B C O have *forlēte*, Ca *forlāte*.
- 54 mid his gōdum A misunderstanding of Lat. *cum omnibus suis* "with all her
 (people)."
- 56 eal þā I.e. *eal þā þe* (cf. 1. 38).
- 57 mid hine "In himself." *Mid* + acc. is an Anglian feature.
 swā swā clāne nēten eodorcende This image, which is frequent in Bede, is
 based upon Leviticus 11:3 and Deuteronomy 14:8. The standard commen-
 taries on these passages interpreted the dividing of the hoof and the chewing
 of the cud to signify discretion and continual meditation on the law of God.
- 59 seolfan þā his lārēowas "Those very same teachers of his." The other MSS
 have *þā seolfan* (variously spelled), which is the more normal word order
 (see Farr p. 18).

60 middangeardes gesceape ond bi fruman moncynnes ond eal þæt stær Genesis (þæt
is sēo æreste Moyses booc). ond eft bi útgonge Israhēla folces of Ægypta londe
ond bi ingonge þæs gehātlandes ond bi oðrum monegum spellum þæs hālgan
gewrites canōnes bōca, ond bi Cristes menniscnesse ond bi his þrōwunge ond bi
his ūpāstīgnesse in heofonas, ond bi þæs Hālgan Gāstes cyme ond þāra apostola
65 lāre. Ond eft bi þæm dæge þæs tōweardan dōmes ond bi fyrhtu þæs tintreglican
wiites ond bi swētnesse þæs heofonlecan rīces hē monig lēoð geworhte. Ond
swelce ēac oðer monig be þæm godcundan fremsumnessum ond dōmum hē ge-
worhte. In callum þæm hē geornlice gēmdē þæt hē men ātuge from synna lufan
ond māndæda, ond tō lufan ond tō geornfulnessse āwehte gōdra dæda. For þon hē
70 wæs, se mon, swiþe æfæst, ond regollecum þeodscipum cādmōdlice underþeoded.
Ond wið þæm þā ðe in oðre wīsan dōn woldon, hē wæs mid welme micelre ellen-
wōdnisse onbærned. Ond hē for ðon fægre ænde his līf betynde ond geendade.

For þon þā ðære tīde nēalæcte his gewitenesse ond forðfōre, þā wæs hē fēo-
wertȳnum dagum ær þæt hē wæs lichomlicre untrymnesse þrycced ond hefgad,
75 hwæðre tō þon gemetlice þæt hē calle þā tīd meahthe ge sprecan ge gongan. Wæs
þær in nēaweste untrumra monna hūs, in þæm heora þēaw wæs þæt hēo þā un-
trumran ond þā ðe æt forðfōre wæron inlædon sceoldon ond him þær ætsomne

mundi, et origine humani generis, et tota genesis historia, de egressu Israel ex Aegypt-
to, et ingressu in terram repromissionis, de aliis plurimis sacrae scripturae historiis, de
incarnatione dominica, passione, resurrectione, et ascensione in caelum, de Spiritus
Sancti aduentu, et apostolorum doctrina. Item de terrore futuri iudicii, et horrore
poenae gehennalis, ac dulcedine regni caelestis multa carmina faciebat; sed et alia
perplura de beneficiis et iudicii diuinis, in quibus cunctis homines ab amore scelerum
abstrahere, ad dilectionem uero et solertiam bonae actionis excitare curabat. Erat
enim uir multum religiosus, et regularibus disciplinis humiliter subditus; aduersum
uero illos, qui aliter facere uolebant, zelo magni feruoris accensus; unde et pulchro
uitam suam fine conclusit.

Nam propinquate hora sui decessus, XIII diebus praeueniente corporea infirmite-
tate pressus est, adeo tamen moderate, ut et loqui toto eo tempore posset, et ingredi.
Erat autem in proximo casa, in qua infirmiores et qui prope morituri esse uidebantur,

- 61 booc Graphic doubling is occasionally used by scribes to indicate vowel
length; cf. *wiites* in l. 66.
- 62 f. þæs² . . . bōca "Of the books of the canon of Holy Writ."
- 63 f. menniscnesse, þrōwunge, ūpāstīgnesse Cf. Lat. *incarnatione*, *passione*, *ascen-
sione* and observe that whereas OE made use of native elements to translate
the Latin, MnE uses the Latin words themselves. (Note also that a word
translating *resurrectione*, which occurs between *passione* and *ascensione* in
the Lat., fails to appear in any of the OE MSS, and must reflect an error in
their common ultimate source.)
- 65 dæge The other MSS all have *ege*, which correctly renders Lat. *terrore*. T's
dæge makes excellent sense (which no doubt explains how the error arose),
though of course it ruins Bede's carefully contrived series of abstract nouns
(*terrore . . . horrore . . . dulcedine*).
- 72 fægre ænde Inst. dat.; similarly *lichomlicre untrymnesse* in l. 74.
- 74 þæt hē wæs Redundant (and not corresponding to anything in the Lat.).
- 76 f. in þæm . . . sceoldon I.e. (*Þæt*) *wæs heora þēaw. þæt hēo sceoldon* ["were
accustomed to," cf. Lat. *solebant*] *inlædon* [infinitive] *in þæm* [sc. *hūse*] *þā
untrumran* [d.o., adj. used substantivally] *and þā ðe æt forðfōre wæron*.
Untrumran is a comparative adj. used absolutely—"the more ill (ones),"
i.e. "those who were seriously sick"—in direct imitation of Lat. *infirmiores*.

þegnian. Ðā bæd hē his þegn, on æfenne þære neahte þe hē of worulde gongende
 wæs, þæt hē in þæm hūse him stōwe gegearwode, þæt hē gerestan meahhte. Ðā
 80 wundrode se þegn for hwon hē ðæs bæde, for þon him þūhte þæt his forðfōr swā
 nēah *ne* wære; dyde hwæðre swā swā hē cwæð ond biðcād. Ond mid þȳ hē ðā þær
 on reste ēode ond hē gefēonde mōde sumu þing mid him sprecende ætgædre ond
 glēowiende wæs þe þær ær inne wæron, þā wæs ofer middeneahht þæt hē frægn
 85 hwæðer hēo ænig hūsl inne hæfdon. Ðā ondswardon hēo ond cwædon: "Hwylc
 þearf is ðē hūsles? Ne þinre forþfōre swā nēah is, nū þū þus rōtlice ond þus
 glædlice tō ūs sprecende eart." Cwæð hē eft: "Berað mē hūsl tō." Ðā hē hit þā on
 honda hæfde, þā frægn hē hwæper hēo ealle smolt mōd ond būton callum incan
 bliðe tō him hæfdon. Ðā ondswardon hȳ ealle ond cwædon þæt hēo nænigne incan
 90 tō him wiston, ac hēo ealle him swiðe bliðemōde wæron; ond hēo wrixendlice
 hine bædon þæt hē him callum bliðe wære. Ðā ondswardade hē ond cwæð: "Mīne
 brōðor, mīne þā lēofan, ic eom swiðe bliðemōd tō ēow ond tō callum Godes
 monnum." Ond swā wæs hine getrymmende mid þȳ heofonlecan wegneste ond
 him oðres lifes ingong gegearwode. Ðā gȳt hē frægn hū nēah þære tīde wære þætte
 þā brōðor ārīsan scolden ond Godes lof ræran ond heora ūhtsong singan. Ðā
 95 ondswardon hēo: "Nis hit feor tō þon." Cwæð hē: "Teala! Wuton wē wel þære

induci solebant. Rogauit ergo ministrum suum uespere incumbente, nocte qua de
 saeculo erat exiturus, ut in ea sibi locum quiescendi praepararet; qui miratus, cur hoc
 rogaret, qui nequaquam adhuc moriturus esse uidebatur, fecit tamen, quod dixerat.
 Cumque ibidem positi uicissim aliqua gaudente animo, una cum eis, qui ibidem ante
 inerant, loquerentur ac iocarentur, et iam mediae noctis tempus esset transcensum,
 interrogauit, si eucharistiam intus haberent. Respondebant: "Quid opus est eucharis-
 tia? neque enim mori adhuc habes, qui tam hilariter nobiscum uelut sospes loqueris."
 Rursus ille: "Et tamen," ait, "afferte mihi eucharistiam." Qua accepta in manu,
 interrogauit, si omnes placidum erga se animum, et sine querela controuersiae ac
 rancoris haberent. Respondebant omnes placidissimam se mentem ad illum, et ab
 omni ira remotam habere, eumque uicissim rogabant placidam erga ipsos mentem
 habere. Qui confestim respondit: "Placidam ergo mentem, filioli, erga omnes Dei
 famulos gero." Sicque se caelesti municiens uiatico, uitae alterius ingressui parauit; et
 interrogauit, quam prope esset hora, qua fratres ad dicendas Deo laudes nocturnas
 excitari deberent. Respondebant: "Non longe est." At ille: "Bene, ergo exspectemus

- 80 f. þæt his . . . wære "That his departure was not so near." Though *forðfōr*
 (nom. sg.) makes excellent sense, it is no doubt a corruption: B N O Ca all
 read *forðfōre* (dat. sg.) here, and cf. the usage—in T itself—in ll. 85 and 93.
 81 mid þȳ Correlative with *þā* in l. 83.
 84 "It would seem that the . . . Sacrament was kept in the infirmary of the mon-
 astery, so as to be ready in case of any of the inmates becoming suddenly
 worse" (Plummer²).
 86 Berað mē hūsl tō Between *mē* and *hūsl*, N O Ca have *hwæpere* (*hwæpere*
þæt B), thus expressing the sense of Lat. *tamen*.
 88 bliðe Sc. *mōd*.
 89 him² "Towards him."
 91 mīne This word occurs only in T.
 92 wæs hine getrymmende Sc. *hē*. For *wæs . . . getrymmende* (= *getrymmede*)
 see 1/74 n.; similarly *wæs forlātende* (= *forlēt*) in l. 100.

tīde bīdan," ond þā him gebæd ond hine gesegnode mid Crīstes rōdetācne ond his hēafod onhyldo tō þām bolstre ond medmicel fæc onslēpte, ond swā mid stilnesse his līf geendade. Ond swā wæs geworden þætte swā swā hlūttre mōde ond bilwitre ond smyltre wilsumnesse Drihtne þēode, þæt hē ēac swylce swā smylte dēaðe middangearde wæs forlætende ond tō his gesihðe becwōm. Ond sēo tunge þe swā monig hālwende word in þæs Scyppendes lof gesette, hē ðā swelce ēac þā ytmæstan word in his herenisse, hine seolfne segniende ond his gāst in his honda bebēodende, betynde. Ēac swelce þæt is gesegen þæt hē wære gewis his seolfes forðfōre, of þām wē nū secgan hȳrdon.

horam illam." Et signans se signo sanctae crucis reclinauit caput ad ceruical, modicumque obdormiens ita cum silentio uitam finiuit. Sicque factum est, ut, quomodo simplici ac pura mente tranquillaque deuotione Domino seruierat, ita etiam tranquilla morte mundum reliquens ad eius uisionem ueniret, illaque lingua, quae tot salutaria uerba in laudem Conditoris composuerat, ultima quoque uerba in laudem ipsius, signando sese, et spiritum suum in manus eius commendando clauderet; qui etiam praescius sui obitus extitisse ex his, quae narrauimus, uidetur.

96 him Refl. with *gebæd*.

98 līf D.o. (as in l. 72).

98 f. þætte swā swā . . . þæt hē ēac swylce Correlative (and redundant): "that as (he) . . . so also he" (cf. Lat. *quomodo . . . ita etiam*).

After *swa*³ in l. 98, N O Ca have *hē* (and this is supported by the reading of B).

100 Ond sēo tunge The translator should have written *ond mid þære tungan* in order to correctly render the Lat. ablative phrase *illāque linguā*. Apparently he mistook the latter for the subject, reading it as *illāque linguā* in the nominative. The result is an anacoluthon when he reaches the real subject *hē* in l. 101.

103 f. of . . . hȳrdon "From those (things) we just heard tell."

the anglo-saxon chronicle

Annalistic writing among the Anglo-Saxons probably had its origin in the Easter Tables. These were long lists of consecutive years, kept by the clergy and used for computing the date of Easter. For purposes of identifying the individual years with something more palpable than a date, it became customary to jot the major, identifying event of a given year in the wide right margin of the table. A gradual development in the length and scope of these entries led at last to the keeping of true annals. The end result of this process of evolution is the group of annals which are known collectively as the Anglo-Saxon Chronicle, and which constitute the most important single source for the history of Anglo-Saxon England between the time of Bede and the Norman Conquest.¹

Six manuscripts of the Chronicle have survived, in relatively complete form, to modern times. Up through 891 all these manuscripts derive ultimately from a set of annals compiled, in or shortly after that date, somewhere in southwest England. Soon afterwards there seems to have been a great copying and circulation of MSS, perhaps at the instigation of King Ælfred the Great, certainly with his benediction. The various copies were now continued independently in different locations. Occasionally they were sent bulletins from some central source, but they also begin to incorporate material of local interest and to go their independent ways in other matters, too; consequently their texts begin to diverge radically from one another. "Down to the year 915 a large amount of material is common to most of these manuscripts, but the question of their mutual relations has already become a serious critical problem, and it increases in complexity as the annals are followed downwards towards the Norman Conquest" (*A-SE* 688). The six major MSS are available in a parallel-text edition by Benjamin Thorpe, *The Anglo-Saxon Chronicle, in Rerum Britannicarum Medii Ævi Scriptores* (generally referred to as the "Rolls Series"), 2 vols. (London 1861).

¹See further *The Anglo-Saxon Chronicle*, tr. G. N. Garmonsway, revised ed. (London 1954). pp. xix-xxv.

For our purposes, five of these MSS deserve notice and are described briefly below. Our first three excerpts from the Chronicle are based upon A, which is the earliest surviving MS. But early as it is, it is at least two removes from the author's original, and some of the later MSS occasionally preserve better readings, or contain interesting variants which are mentioned in the notes. Our fourth excerpt is edited from C and D. The five MSS are:

A = Cambridge, Corpus Christi College 173 (Ker 39); often referred to as the Parker MS or Parker Chronicle.² This is the oldest MS. Its early entries, up through almost the end of 891, were written by a single scribe whose hand can be dated to about 900. After that it was continued by a series of scribes; the third (who entered the annals for 925–55) was writing at Winchester, and it is possible that this MS was written there from the beginning. Its record of events is full and detailed up to 920, after which time "it shares in the general decay in historical writing and is the scantiest of our texts" (*EHD*, p. 110). Sometime in the eleventh century it was moved to Christ Church, Canterbury, and its last entry was made there in 1070.

This MS and MS E were made the basis of the standard edition of the Anglo-Saxon Chronicle by Charles Plummer, *Two of the Saxon Chronicles Parallel*, 2 vols. (Oxford 1892–99; reprinted 1952 with additional material by Dorothy Whitelock). There is an excellent translation of Plummer's text, which keeps the same pagination, by G. N. Garmonsway: *The Anglo-Saxon Chronicle* (London 1954). The section of MS A from which our second excerpt is drawn has been separately edited by A. H. Smith, *The Parker Chronicle (832–900)* (London 1935). A facsimile edition of A, *The Parker Chronicle and Laws*, edited by Robin Flower and Hugh Smith, was published by EETS in 1941 (Original Series, 208); students are encouraged to consult it while studying the texts of the first three selections.

B = British Museum, Cotton Tiberius A. vi (Ker 188).

C = British Museum, Cotton Tiberius B. i (Ker 191); often referred to as the Abingdon Chronicle.

These two MSS are very closely related. The older theory was that up to the year 977, which is where B ends, they are copies of a common original, which was located at Abingdon at the time; but more recent investigations suggest that from 491 to 652 C is a direct copy of B, and that after 652 C made use of B in conjunction with another source.

B was written at Abingdon, quite possibly between 977 and 979; later it was moved to Canterbury, where it was located shortly after the Norman Conquest. It has not been independently edited.

C was written at Abingdon and remained there. It breaks off in the middle of the annal for 1066. It prefaces its version of the Chronicle with two poems, the second of which is printed below (p. 373 ff.). It has been independently edited by Harry August Rositzke, *The C-Text of the Old English Chronicles* (Bochum-Langendreer 1940).

D = British Museum, Cotton Tiberius B. iv (Ker 192); often referred to as the Worcester or Evesham Chronicle.

²It was bequeathed to Corpus Christi by Matthew Parker, Archbishop of Canterbury from 1559 to 1575.

E= Oxford, Bodleian Library, Laud Misc. 636 (Ker 346); often referred to as the Peterborough Chronicle.

These two MSS must be discussed together, since between them they represent what is known as the northern recension of the Chronicle, and go back to a common archetype which was probably compiled at York. Both show a greater interest in northern affairs than do the other three versions. The relationship between them is very complicated. D was written at either York or Worcester and ends in 1079; E was written at Peterborough and continues until 1154, much later than any of the other four MSS. D has been independently edited by E. Classen and F. E. Harmer, *An Anglo-Saxon Chronicle* (Manchester 1926). E is edited in Plummer's great edition (see above under A), and a facsimile, edited by Dorothy Whitelock, has been issued as the fourth volume (1954) of *EEMSF*.

Furthermore, early versions of the Chronicle which have since been lost were drawn upon, while still extant, by Latin writers of the period, who sometimes also add valuable information of their own which can be used to supplement the Chronicle account. For our purposes two of these writers are of importance: (1) Ælfred's biographer, Bishop Asser of Sherborne (d. 909), whose *De Rebus Gestis Ælfredi* (c893) makes extensive use of the Chronicle (in a version not greatly dissimilar to A) between 851 and 887, and (2) Ælfric's patron Æðelweard,³ who wrote a Latin Chronicle (*Chronicon Æthelwardi*) in the late 980's, making frequent use of a recension of the Chronicle that may be dated to the time of Ælfred's son and successor Eadweard, and adding many original details of its own, especially about events in Æðelweard's own area, the southwest of England. Frequent reference will be made to the versions of both these writers in the notes to the first two selections. The best editions are: *Asser's Life of King Alfred*, ed. William Henry Stevenson (Oxford 1904; reprinted 1959), and *The Chronicle of Æthelweard*, ed. A. Campbell (London 1962).

³Æðelweard was a descendant of King Ælfred's brother Æðelred; he was ealdormann of the western provinces (*Occidentalium prouinciarum dux*) in the reign of Æðelred the Unready and died in or shortly after 998.

3 / cynewulf and cyneheard

This entry in the Chronicle recounts two clusters of related incidents—separated from one another by almost thirty years—in a dynastic struggle between two branches of the West-Saxon royal house. It stands out from all the entries which precede it, and many of those which follow, in its detail and spirit, and in its careful analysis of motivation. Not only its central themes (the duty of vengeance; loyalty to one's lord vs. loyalty to one's kin), but several of its motifs (*sjálfðæmi*, *útganga*; see the notes to ll. 23 and 27), its objective tone, and certain features of its style (the colloquialism, the sudden switch from indirect to direct discourse in l. 29, the rather unclear use of pronouns throughout) are reminiscent of the Icelandic family sagas, and scholars have speculated that it—like the sagas—may have been developed and transmitted orally for some time before being written down in its present form.

Plummer¹ has this to say about the closing sentences of the account: "The poverty of the English language in demonstrative pronouns as compared with the Latin *hic, ille, is, iste, ipse* appears very strongly in this passage, and makes it very difficult to follow." Modern readers who find themselves non-plussed by the confusing welter of pronouns may perhaps derive some comfort from the fact that Æðelweard—himself a native speaker of the language—blundered badly when he translated the passage into Latin. Probably, however, most Anglo-Saxon readers or hearers of the story would have had little difficulty following the course of events. They would have known that a man's loyalty to his lord is everything: that he must sacrifice his life for him if need be, and avenge his death at any cost—even at the cost of ignoring the other cardinal loyalty of the Germanic world, loyalty to one's kin. The two protagonists of this story are related by blood; so are many of their supporters. Events put these supporters in the position of having to choose between (1) loyalty to their lord and life itself, (2) loyalty to their lord and loyalty to their kinsmen. All the characters in this little tale are faithful to the heroic code and make the

“correct” choice. Hence the story is not only exemplary, but also perfectly clear: the logic of loyalty makes the behavior of the actors and the sequence of events patterned and predictable. If one keeps this in mind, the referents of the pronouns are rarely ambiguous.

Anno dclv

Hēr Cynewulf benam Sigebryht his rīces ond Westseaxna wiotan for unryhtum dædum, būton Hamtūnscīre. Ond hē hæfde þā oþ hē ofslōg þone aldormon þe him lengest wunode, ond hiene þā Cynewulf on Andred ādræfde ond hē þær wunade oþ þæt hiene ān swān ofstang æt Pryfetes flōdan; ond hē wræc þone aldormon
5 Cumbran.

Ond sē Cynewulf oft miclum gefeohtum feaht uuiþ Bretwālum. Ond ymb xxxi wintra þæs þe hē rīce hæfde, hē wolde ādræfan ānne æþeling sē was Cyneheard hāten; ond sē Cyneheard wæs þæs Sigebryhtes brōþur. Ond þā geāscode hē þone

- 1 Hēr Referring to the date-entry (755) which introduces the annal. Due to an error, it predates events by two years: the deposition of Sigebryht actually occurred in 757.
Cynewulf For a brief account of this important West-Saxon king see *A-SE* 209. benam Inflected sg. with the nearest member of the compound subject *Cynewulf . . . ond Westseaxna wiotan*. Note the double rection of *beniman*: to deprive someone (acc. sg.) of something (gen. sg.). Sigebryht Cynewulf's predecessor. MSS D and E add the significant fact that he was Cynewulf's *māg*.
- 2 þā Acc. sg. fem.; the antecedent is *-scīre*.
þone aldormon Cumbra (cf. l. 4 f.), probably *ealdorman* of Hampshire.
him "With him" (comitative dat.).
- 3 on Andred ādræfde Æðelweard has: *expulit in inuia loci qui apellatur Andred*, "drove into the pathless tracts of the area which is called Andred." The *Andredesweald* was an extensive tract of forest stretching from Kent to Hampshire; in 4/133 f. it is said to be 120 miles long and 30 miles broad. Many swine were pastured there.
ond he þær wunade Æðelweard renders this: *sicque migrando mansit de denso in condenso*, "and thus he lived wandering from thicket to thicket."
- 4 Pryfetes flōdan Modern Privet(t), Hampshire. The word *flōde* here may mean a spring whose flow is irregular.
hē The *swān*, who was presumably a dependent of Cumbra's. The date of Sigebryht's slaying is not known.
- 6 sē Cynewulf "This Cynewulf"; cf. l. 8. (On this use of *sē* as a deictic demonstrative see QW f117 f.).
miclum gefeohtum Instrumental.
- 6 f. xxxi wintra An error. The events which the annalist is about to relate occurred in 786, 29 (and not 31) years after Cynewulf's accession.
- 7 þæs þe "After."
- 7 f. hē wolde . . . brōþur According to l. 34, both Cynewulf and Cyneheard claimed direct male descent from Cerdic (the invader of Wessex and founder of the West-Saxon kingdom), and nothing would be more likely to bring these two kinsmen into conflict in an age when "supremacy in Wessex was . . . open to any representative of any line which could claim descent from Cerdic" (*A-SE* 72).

10 cyning l̥t̥le werode on wīfcȳþþe on Merantūne ond hine þær herād ond þone būr
 ūtan beōode ær hine þā men onfunden þe mid þām kyninge wærun. Ond þā ongeat
 se cyning þæt, ond hē on þā duru ēode ond þā unhēanlice hine werede oþ hē on þone
 æþeling lōcude, ond þā ūt rædde on hine ond hine miclum gewundode; ond hie alle
 on þone cyning wærun feohtende oþ þæt hie hine ofslægenne hæfdon.

15 Ond þā on þæs wīfes gebærum onfundon þæs cyninges þegnas þā unstillnesse,
 ond þā þider urnon swā hwelc swā þonne gearo wearþ, ond radost. Ond hiera se
 æþeling gehwelcum feoh ond feorh gebēad, ond hiera nænig hit geþicgean nolde:
 ac hie simle feohtende wæran oþ hie alle lægon būtan ānum Bryttiscum gīse, ond
 sē swīþe gewundad wæs.

20 Þā on morgenne gehierdun þæt þæs cyninges þegnas þe him beaftan wærun,
 þæt se cyning ofslægen wæs. Þā ridon hie þider, ond his aldormon Ōsrīc ond
 Wīferþ his þegn ond þā men þe hē beaftan him læfde ær, ond þone æþeling on þære
 byrig mētton þær se cyning ofslægen læg. Ond þā gatu him tō belocen hæfdon, ond

- 9 l̥t̥le werode Inst. of accompaniment ("comitative" inst.).
 on wīfcȳþþe *Cum quadam meretrice* ("with a certain prostitute") according to
 Æðelweard.
 Merantūne Not certainly identified; perhaps Merton, Surrey. At the time of the
 events recorded here we may imagine it to consist of a palisade or (earthwork)
 wall with a gate. Inside this fortification are a large *heall* (in which Cynewulf's
 retainers are bedded down) and a number of outbuildings or *būras* (cooksheds,
 storerooms, womens' quarters). The king is *on wīfcȳþþe* in one of these.
 hine Cynewulf.
 būr So A D E; B C have *burh*.
- 10 hine Cyneheard.
- 11 f. oþ hē etc. Recognition of his antagonist provokes the king into leaving his tacti-
 cally advantageous position inside the doorway.
- 12 f. hie alle etc. *Nec obliti socii minas arma eleuant*, says Æðelweard. "[Cyne-
 heard's] retainers, not forgetting their boasts, ply their weapons": cf. 24/198–
 201, 212–5, and esp. 289–93.
- 13 wærun feohtende "Kept on fighting"; cf. 11. 17, 30.
- 15 ond radost MS E omits the conjunction, reading *swā hwelc swā ðonne gearo
 wearð hraðost*, "whoever got ready (i.e. armed himself) most quickly"; similarly
 MS D. MSS B and C omit both words.
 hiera Complement of *gehwelcum*, which is the ind. object.
- 16 feoh ond feorh gebēad I.e. if they would surrender.
 ond² . . . nolde Æðelweard adds the heroic motif: *Post dominum desiderant
 orcum*, "they desire death after their lord" (and cf. 24/317b–19).
- 17 ānum Bryttiscum gīse Why he should be found in Cynewulf's retinue may be
 inferred from l. 6. It was not unusual for hostages to behave as if they were
 "honorary" members of the *comitatus* of the king who held them in pledge: cf.
 24/265 sq., or the example of Walter of Aquitaine who, sent as a hostage to the
 court of Attila the Hun, rose to become the leader of his armies.
- 19 f. þæt . . . þæt þæt¹ is d.o. of *gehierdun*; þæt² is correlative with it and introduces
 an explanatory clause.
- 19 him beaftan Perhaps in Winchester, the West-Saxon royal seat. *Him beaftan* =
beaftan him; the author of this annal is fond of placing prepositions after the
 nouns they govern (postposition).
- 22 f. Ond . . . ēodon In the first half of this sentence, a pronoun *hie* (referring to
 Cyneheard and his men) must be supplied as the subject; it occurs in MSS B C
 D E. In the second half of the sentence, *þā* is probably the subject and refers to

25 *pā þærtō ēodon. Ond pā gebēad hē him hiera āgenne dōm fēos ond londes, gif hīe him þæs rīces ūpon, ond him cȳpdon þæt hiera mægas him mid wæron, pā þe him from noldon. Ond pā cuædon hīe þæt him nænig mæg lēofra nære þonne hiera hlāford, ond hīe næfre his banan folgian noldon, ond pā budon hīe hiera mægum þæt hīe gesunde from ēodon. Ond hīe cuædon þæt tæt ilce hiera gefērum geboden wære þe ær mid þām cyninge wærun; pā cuædon hīe þæt hīe hīe þæs ne onmunden*

the royal forces (or if *pā* is an adv., then another *hīe* must be supplied). Compare the text of this sentence in MS B: *And hīe pā pā geatu him tō belocen hæfdan, and hīe ðærtō ēodan.*

22 *him tō* Either “upon themselves” or “against them” (the royal forces), probably the latter: *Æðelweard* took it this way (*firmantur ex aduerso fores*) and cf. the use of the equivalent idiom *intō him* in the *Chronicle* entries for 901 (A) and 1083 (E).

23 *hē* Cyneheard.

him The royal forces.

hiera āgenne dōm Cf. the phrase *hyra sylfra dōm* (24/38b) and the ON legal term *sjálfðæmi* “self-assessment (of the damages owed to one).” Giving your opponent *sjálfðæmi*—letting him write his own ticket—was something generally done only when your back was to the wall. Cyneheard had eighty-four men with him (see l. 30 f. n.); the royal forces must have greatly outnumbered his.

24 *ūpon* Probably subjunctive (cf. QW f133d); indic. and subj. pl. are not distinguished by spelling in MS A, and one can reasonably ask whether there is still a distinction in usage (see C. Sprockel, *The Language of the Parker Chronicle*, I (The Hague 1965), p. 217 Note).

cȳpdon Note the change of subject, from Cyneheard (sg.) to Cyneheard and his men (pl.). MSS B D E have a sg. form here, MS C has the pl., like A.

hiera The members of the royal forces.

him^{3,4} Both pronouns can be interpreted either as dat. sg. (referring to Cyneheard alone) or dat. pl. (referring also to his men).

25 *noldon* Supply the infinitive of a verb of motion.

hīe The royal forces. The next two *hīe*'s in this sentence also refer to them; the fourth *hīe* to their kinsmen inside the gate.

him . . . lēofra “Dearer to them.”

27 *þæt*¹ . . . *ēodon* In the feuds described in the Icelandic family sagas—where farmsteads were often surrounded by night and set afire and everyone inside them either burned alive or else cut down at the exit while trying to escape—it was customary for the attackers to offer *útganga*—the chance to walk out unharmed—to such of their kinsmen as were within, and also to the women, children and servants. The offer was often rejected.

hīe gesunde from ēodon MSS B C D have a *him* (E *heom*) between the first two words: this could be either reflexive with the verb, or else the object of *from* (in which case it refers to Cyneheard and his men).

ēodon Subjunctive; but see l. 24 *ūpon* n.

*hīe*² The kinsmen inside. The other *hīe*'s in this sentence also refer to them.

þæt tæt I.e. *þæt þæt*; cf. the frequent spelling *þatte* for *þæt þe*.

tæt ilce “That same (thing),” i.e. *feorh*. Cf. l. 16.

hiera The kinsmen outside.

28 *hīe*³ This reflexive *hīe* is a later addition to MS A (and does not appear in B C D E). MS B strengthens the subject here with an added *hīe sylfe*, which helps emphasize the determination of the relatives inside to live up to the example set by the men who died with the king.

“þon mā þe ēowre gefēran þe mid þām cyninge ofslægene wærun.” Ond hīe þā
 30 ymb þā gatu feohtende wæron oþ þæt hīe þærinne fulgon ond þone æþeling ofslōgon
 ond þā men þe him mid wærun, alle būtan ānum: sē wæs þæs aldormonnes godsunu
 ond hē his feorh generede, ond þeah hē wæs oft gewundad.

Ond sē Cynewulf rīcsode xxxi wintra ond his līc līþ æt Wintanceastre, ond þæs
 æþelinges æt Ascanmynster; ond hiera ryhtfæderencyn gæþ tō Cerdice.

-
- 29 “þon . . . wærun” The sudden switch to direct discourse, signalized by *ēowre* (MSS A and C), is conceivably a holdover from an earlier (oral? poetic?) form of this story in which the introduction to the battle at the gate took the form of a direct report of alternating speeches; cf. the technique in 24/25–61. (The other MSS regularize the usage here, reading *heora* instead of *ēowre*.)
- 30 hīe The royal forces. The previous *hīe* could also refer to them, or else to both sides.
- 30 f. þone æþeling . . . wærun The Chronicle entry for 784 (an error for 786, see 1.1 *Hēr* n.) begins: *Hēr Cyneheard ofslōg Cynewulf cyning, ond hē þær wearp ofslægen ond lxxxiiii monna mid him.*
- 31 þæs aldormonnes Cf. l. 20.
- 33 xxxi wintra The same mistake as in l. 6 f.
- 34 Cerdice For an account of him see *A-SE* 19–27.

4 / the reigns of æðelred and ælfred

It was under Cynwulf's successor Beorhtric (786–802) that Wessex—and Anglo-Saxon England—received their first ominous hint of future disaster. *On his dagum*, says the Chronicle, *cuðmon ærest iii scipu*.¹ *Onð þā se gerēfa þærtō rād, ond hīe² wolde drīfan tō þæs cyninges tūne, þy hē nyste hwæt hīe wæron: ond hiene mon ofslōg. Ðæt wæron þā ærestan scipu Deniscra monna þe Angelcynnes lond gesōhton*. These “Danish men” were of course the Vikings, and the band which killed Beaduheard the reeve³—perhaps sometime in the late 780s—was the advance guard of the terrible Viking armies which were to ravage England and Europe during the anxious centuries which followed.

The next recorded Viking descent upon England is not only more precisely dated but was far more spectacular. It did not strike out of a clear blue sky but was heralded by suitable portents:

Anno dcccxciii Hēr wæron rēðe forebēcna cumene ofer Norþanhymbra land, and þæt folc earmlice brēgdon: þæt wæron ormēte ligræscas, and wæron geseowene fyrene dracan on þām lyfte flēogende. Ðām tæcnum sōna fyligde mycel hunger. And lītel æfter þām þæs ilcan gēares, on vi Idus Ianuarii,⁴ earmlice hēðenra manna hergung ađilligode Godes cyrican in Lindisfarena ee þurh rēaflāc and mansleht.⁵

¹MS E adds here *Norðmanna of Herðalande* (= ON *Hörðaland* < **Harupaland*), on the Hardangerfjord in Norway.

²hīe Acc. pl. (referring to the crews of the ships).

³Æðelweard's *Chronicle* has preserved his name for us.

⁴The 6th (or 7th) of the Ides of June, according to other sources—which are almost certainly right, since a Viking fleet was not likely to be on the prowl in midwinter.

⁵The text here is from E; this annal is not found in A.

These earliest desultory raids were probably made by Norwegian Vikings. Greater organization and persistence were shown by the Danish Vikings of the next century, who initiated a series of large-scale inroads against the Franks in 834 and the Anglo-Saxons in 835. More than twelve Danish assaults against various parts of England are recorded during the next thirty years, and twice during this period large Danish forces remained in England over winter.

With the accession of Æðelred to the throne of Wessex in the autumn of 865, another critical change occurred in the nature of the Viking attacks on England: a *micel here* arrived in East Anglia, "prepared to spend many consecutive years in the deliberate exploitation of all the opportunities for profit which England offered" (*A-SE* 246). Our excerpt from the Chronicle resumes at this point.

Historical and military notes have been kept to a bare minimum on the assumption that the student will consult *A-SE* 239-69 in conjunction with this excerpt. Students who wish to follow these campaigns on a map may be referred to the front endpaper of this book.

Anno dccclxvi

Hēr fēng Æþered Æþelbryhtes brōþur tō Wesseaxna rīce. Ond þy ilcan gēare cuōm micel here on Angelcynnes lond ond wintersetl nāmon on Ēastenglum, ond

1 Hēr etc. It is now generally agreed that in this part of the Chronicle—up to the year 890—the year begins not on January 1st but on September 24th, the so-called "Caesarean indiction" (see Plummer¹, II, cxxxix-cxliid). According to our modern reckoning the accession of Æðelred and the movement of the Viking army into winter quarters occurred in the autumn of 865; in the Chronicle, however, events taking place after September 23rd are dated in the new year which began then. "It follows that the movements of the Danish army, which usually took place in the autumn, are consistently dated a year too late" (*A-SE* 246 n. 3). Students should bear this crucial difference in chronology in mind throughout their reading of these annals. See further G. N. Garmonsway, *The Anglo-Saxon Chronicle* (London 1954), pp. xxvi-xxx.

Æþered < Æþelred, with assimilation and simplification: *lr* > *rr* > *r* (Campbell *f*484, 457 n. 3).

Æþelbryht Æðelred's older brother and predecessor. He, Æðelred and Ælfred the Great were all sons of Æðelwulf (reigned 839-858).

2 micel here MS E has *mycel hāðen here* (with which MSS B C D agree). The word *here* is related to *herian* "to plunder" and always denotes the Vikings in these annals, whereas the English forces are called the *fierd* (a noun related to the verb *faran*). The derived verb *fierdian* means "to campaign with the *fierd*."

The *micel here* was led by the sons of the famous ninth-century Viking Ragnar Loðbrók. The commander-in-chief, at least in the beginning, was Inwær (ON Ívarr, but preserved in MS A in an archaic form without loss of *n*), who according to tradition was responsible for the death of the East Anglian king Eadmund (see II. 22 f.). Associated with him in command was his brother Healfdene (ON Hálfðanr), who is mentioned three times in these annals (see II. 34, 81f., 94). A third brother, Ubba (ON Ubbi), also seems to have been associated with the expedition and is identified by the twelfth-century writer

þær gehorsude wurdon; ond hīe him friþ wip nāmon.

Anno dccclxiii

5 Hēr fōr se here of Ēastenglum ofer Humbremūþan tō Eoforwīccēastre on Norþ-
hymbre. Ond þær wæs micel ungeþuærnes þære þeode betweox him selfum, ond
hīe hæfdun hiera cyning āworpenne Ōsbryht, ond ungecyndne cyning underfēngon
Ællan. Ond hīe late on gēare tō þām gecirdon þæt hīe wip þone here winnende
wærun, ond hīe þeah micle fierd gegadrodon ond þone here sōhton æt Eoforwīc-
10 ceastre ond on þā ceastre bræcon ond hīe sume inne wurdon. Ond þær was un-
gemetlic wæl geslægen Norþanhymbra, sume binnan, sume būtan, ond þā cyningas
bēgen ofslægene, ond sīo lāf wip þone here friþ nam.

Ond þy ilcan gēare gefōr Ealchstān bisceop, ond hē hæfde þæt bisceoprīce 1
wintra æt Scīreburnan, ond his līc līþ þær on tūne.

Anno dccclxiii

Hēr fōr se ilca here innan Mierce tō Snotengahām ond þær wintersetl nāmon.
15 Ond Burgræd Miercna cyning ond his wiotan bædon Æþered Westseaxna cyning
ond Ælfred his brōþur þæt hīe him gefultumadon þæt hīe wip þone here gefuhton.
Ond þā fērdon hīe mid Wesseaxna fierde innan Mierce of Snotengahām ond þone
here þær mētton on þām geweorce. Ond þær nān hefelic gefeoh ne wearþ, ond
Mierce friþ nāmon wip þone here.

Anno dccclxix

20 Hēr fōr se here eft tō Eoforwīccēastre ond þær sæt i gēar.

Gaimar as the Viking chieftain slain in Devon in the winter of 867–68 (see 11.
94 ff.).

nāmon Inflected pl. because *here* is collective. This usage is frequent in the
following annals.

on Ēastenglum "In East Anglia." Historically a noun like this denotes the peo-
ple themselves, hence is pl.; but by this time it has come to be used of the terri-
tory which they inhabited. Cf. *Norþhymbre* in l. 5 f., *Mierce* in l. 14, *Westseaxe*
in l. 26, and often thereafter. See further 12/128a n.

3 hīe I.e. the *Ēastengle*.

him . . . nāmon I.e. *nāmon friþ wip him*. Such a peace, here as elsewhere in
these annals, was purchased for a large sum of tribute.

4 tō Eoforwīccēastre According to other sources, York was taken on November
1st. Many generations were to pass before it was recovered from the Vikings.
4 f. on Norþhymbre This adv. phrase is to be construed with *fōr* (not with *Eofor-
wīccēastre*), as is shown by the acc. rection of *on*.

6 Ōsbryht In apposition with *cyning*.

7 hīe¹ Perhaps the two rival kings (united by their common peril), or perhaps
the Northumbrians in general.

7 f. tō þām . . . wærun "Addressed themselves to fighting with the *here*" (lit. "set
about it, that they were fighting" etc.); cf. *BTS gecirran B.III.(a)*.

8 þeah I.e. even though it was *late on gēare* for initiating a military campaign:
it was March, according to other sources.

9 hīe . . . wurdon "Some of them got inside." *Sume* is in apposition to *hīe*.

11 ofslægene Sc. *wæron*.

16 gefultumadon, gefuhton Subjunctives (but see 3/24 *ūpon* n.).

18 geweorce MS E adds *and hine inne besetton*; the other MSS also mention this
siege.

Anno dcccclxx

Hēr rād se here ofer Mierce innan Ēastengle ond wintersetl nāmon æt Þeodforda. Ond þȳ wintre Ēadmund cyning him wiþ feaht, ond þā Deniscan sige nāmon ond þone cyning ofslōgon ond þæt lond all geēodon.

25 Ond þȳ gēare gefōr Cēolnōþ ærcebisceop, ond Æþered Wiltūnscīre biscop wearþ gecoren tō ærcebisce tō Cantuareberi.

Anno dcccclxxi

Hēr cuōm se here tō Rēadingum on Westseaxe, ond þæs ymb iii niht ridon ii eorlas ūp. Þā gemētte hīe Æþelwulf aldorman on Englafelda ond him þær wiþ gefeaht ond sige nam. Ðæs ymb iiiii niht Æþered cyning ond Ælfréd his brōþur þær micle fierd tō Rēadingum gelæddon ond wiþ þone here gefuhton, ond þær wæs
30 micel wæl geslāgen on gehwæpre hond, ond Æþelwulf aldorman wearþ ofslāgen, ond þā Deniscan āhton wælstōwe gewald.

Ond þæs ymb iiiii niht gefeaht Æþered cyning ond Ælfréd his brōþur wiþ alne þone here on Æscesdūne, ond hīe wærun on twæm gefylcum: on oþrum wæs Bāchsecg ond Halfdene, þā hæþnan cyningas, ond on oþrum wæron þā eorlas.
35 Ond þā gefeaht se cyning Æþered wiþ þāra cyninga getruman, ond þær wearþ se cyning Bāgsecg ofslāgen; ond Ælfréd his brōþur wiþ þāra eorla getruman, ond þær wearþ Sidroc eorl ofslāgen se alda, ond Sidroc eorl se gioncga, ond Ōsbearn eorl, ond Fræna eorl, ond Hareld eorl; ond þā hergas bēgen gefliemde, ond fela þūsenda ofslāgenra, ond on feohtende wæron oþ niht.

22 þȳ wintre i.e. of 869–70.

23 þone cyning ofslōgon "The contemporary West Saxon author of the *Chronicle* records his death without any sign of interest, but within a quarter of a century he had come to be honoured as a saint in East Anglia" (*A-SE* 248), and soon thereafter throughout all England.

Æðelweard adds that the leader of the Vikings, Inwær, died this same year.
24 f. ond² . . . Cantuareberi This statement was inserted in the text of MS A after its removal to Christ Church, Canterbury (see p. 136).

26 on Westseaxe Cf. l. 2 on *Ēastenglum* n.

þæs . . . niht "Three days later" (lit. "at three nights after that").

27 eorlas "The OE adaptation of ON *jarl*, equivalent as a designation of rank to OE *aldorman*" (Smith).

ūp "Up-country" (from Reading), on a reconnaissance or raiding expedition.

Æþelwulf aldorman Of Berkshire.

29 to Rēadingum Amplifying *þær*.

31 āhton wælstōwe gewald "Had control of the place of slaughter," i.e. ended up in possession of the battlefield. This traditional phrase is often used in the *Chronicle* (and elsewhere) to identify the victors in a battle.

33 on Æscesdūne The Berkshire Downs. Asser adds several details to the *Chronicle* account, among them "that Alfred had to begin the battle alone, since his brother was hearing Mass and refused to leave until it was over; that the Danes had the higher ground, and that the battle raged round a thorn-tree which he had himself seen" (*EHD*, p. 177 n. 11).

34 Bāchsecg ond Halfdene For the ON forms of these names, and of those which follow, see Smith, note ad loc. Only Halfdene can be identified with certainty: cf. l. 2 n.

38 f. ond³ . . . niht "And both those divisions (were) routed, and (there were) many thousands of slain, and (they) were engaged in fighting until nightfall."

40 Ond þæs ymb xiiii niht gefeaht Æþered cyning ond Ælfred his brōður wiþ þone here æt Basengum, ond þær þā Deniscan sige nāmon.

Ond þæs ymb ii mōnaþ gefeaht Æþered cyning ond Ælfred his brōþur wiþ þone here æt Meretūne, ond hīe wærun on tuām gefylcium; ond hīe bütū gefliemdon ond longe on dæg sige āhton. Ond þær wearþ micel wælsliht on gehwæþere
45 hond, ond þā Deniscan āhton wælstōwe geweld. Ond þær wearþ Hēahmund bisceop ofslægen ond fela gōdra monna. Ond æfter þissum gefeohte cuōm micel sumorlida.

Ond þæs ofer Ēastron gefōr Æþered cyning. Ond hē rīcsode u gēar, ond his līc līþ æt Winburnan.

50 Þā fēng Ælfred Æþelwulfing his brōþur tō Wesseaxna rīce. Ond þæs ymb ānne mōnaþ gefeaht Ælfred cyning wiþ alne þone here lýtle werede æt Wiltūne, ond hine longe on dæg gefliemde, ond þā Deniscan āhton wælstōwe geweld.

Ond þæs gēares wurdon uiiii folcgefoht gefohten wiþ þone here on þy cynerīce
55 be sūþan Temese, ond būtan þām þe him Ælfred þæs cyninges brōþur ond ānlīpig aldormon ond cyninges þegnas oft rāde on ridon þe mon nā ne rīmde. Ond þæs gēares wærun ofslægene uiiii eorlas ond ān cyning. Ond þy gēare nāmon Westseaxe friþ wiþ þone here.

Anno dccclxxii

Hēr fōr se here tō Lundenbyrig from Rēadingum ond þær wintersetl nam, ond

43 æt Meretūne This is too common a name for the place to be identified with certainty.

hīe¹ Presumably the Danes, as in l. 33.

hīe² The Anglo-Saxons; *bütū* is the d.o.

44 ond . . . āhton "And had the advantage late into the day" (when some sort of reversal seems to have occurred).

45 f. Hēahmund bisceop Of Sherborne.

47 sumorlida MSS B C D E add: *tō Rēadingum* (which was still the base of operations of the *micel here*).

48 Ēastron April 15th.

49 æt Winburnan MSS B D E read (more precisely) *æt Winburnan mynster* (E).

50 Þā The scribe of MS A signalizes the importance of this statement by beginning a new paragraph—his only example of intra-annual paragraphing—and using a very large capital *þ*. Further emphasis is given by a large cross in the margin.

51 lýtle werede Cf. 3/9 n. Æðelweard claims that the English force was small "due to the absence of the king, who was taking care of his brother's funeral at the time."

52 hine I.e. *þone here*.

ond² . . . geweld According to Asser they feigned a rout and then turned on their pursuers.

53 þæs gēares "During that year."

54 ond¹ This awkward conjunction does not appear in MSS B C D E and is probably a scribal error.

him Either a reflexive (referring collectively to the English) or the object of *on* (and referring to the Vikings). In the latter case *rāde* must be taken either as the object of *ridon* or else as an inst. sg. attached to it as an adverbial complement.

55 ānlīpig aldormon "(One or another) individual *caldorman*." MSS B C D E omit the adj. and give the noun in the pl.

þā nāmon Mierce friþ wiþ þone here.

Anno dcccclxxiii

- 60 Hēr fōr se here on Norþhymbre. Ond hē nam wintersetl on Lindessē æt Tureces-
tege, ond þā nāmon Mierce friþ wiþ þone here.

Anno dcccclxxiiii

Hēr fōr se here from Lindessē tō Hreopedūne ond þær wintersetl nam, ond þone
cyning Burgræd ofer sǣ ādræfdon ymb xxii wintra þæs þe hē rīce hæfde, ond þæt
lond all geēodon. Ond hē fōr tō Rōme ond þær gesæt, ond his līc līþ on Sancta

- 65 Marian ciricean on Angelcynnes scōle.

Ond þȳ ilcan gēare hīe sealdon ānum unwīsum cyninges þegne Miercna rīce tō
haldanne, ond hē him āþas swōr ond gīslas salde þæt hē him gearo wære swā
hwelce dæge swā hīe hit habban wolden ond hē gearo wære—mid him selfum ond
on allum þām þe him læstan woldon—tō þæs heres þearfe.

Anno dcccclxxv

- 70 Hēr fōr se here from Hreopedūne. Ond Healfdene fōr mid sumum þām here on
Norþhymbre ond nam wintersetl be Tīnan þære ēi, ond se here þæt lond geēode
ond oft hergade on Peohtas ond on Stræcledwālas. Ond fōr Godrum ond Ōscytel
ond Anwynd, þā iii cyningas, of Hreopedūne tō Grantebrycge mid micle here
ond sǣton þær ān gēar.

- 75 Ond þȳ sumera fōr Ælfrēd cyning ūt on sǣ mid sciphere ond gefeaht wiþ uii
sciplæstas ond hiera ān gefēng ond þā oþru gefliemde.

Anno dcccclxxvi

Hēr hiene bestæl se here intō Werhām Wesseaxna fierde. Ond wiþ þone here se

-
- 60 Hēr . . . Norþhymbre It is thought that the purpose of this expedition was to
investigate a revolt against the puppet-king whom they had established in
Northumbria.
- 65 scōle "Literally 'school,' but not in any modern sense of the word. It was first
applied to the contingent supplied to the Roman militia by Englishmen in Rome,
but by this time had clearly also acquired a local sense. It was on the Vatican
Hill and was inhabited by ecclesiastics, pilgrims and others whose business took
them to Rome" (*EHD*, p. 170 n. 7).
- 66 ānum . . . þegne His name, Ceolwulf, is given by the other MSS (and Æðel-
weard).
- 66 f. tō haldanne I.e. as a puppet king.
- 67 hē² MSS B C D E read *hit* (i.e. *Miercna rīce*), and this makes the meaning
more immediately obvious.
him gearo wære "Would be at their disposal."
- 67 f. swā hwelce dæge swā "On whatever day."
- 68 ond Sc. þæt.
- 69 on = *mid* (which is the reading of MSS B C D E). For the sense of *on* here see
BT s.v. A.III.(4–6), (10).
- 72 oft Corrected in MS A from *eft*.
- 77 hiene . . . fierde "The *here* [the one at *Grantebrycg*] slipped past the *fierd* of
the West Saxons into *Werhām*." Literally *hiene bestæl . . . fierde* is "bestole it-

cyning friþ nam, ond him þā āþas swōron on þām hālgan bēage, þe hīe ær nānre þēode noldon, þæt hīe hrædfīce of his rīce fōren. Ond hīe þā under þām hīe nihtes bestælon þære fierde—se gehorsoda here—intō Escanceaster.

80 Ond þy gēare Healfdene Norpanhymbra lond gedælde ond ergende wæron ond hīera tilgende.

Anno dcccclxxiii

Hēr cuōm se here intō Escanceastre from Werhām. Ond se sciphere sigelede west ymbūtan, ond þā mētte hīe micel yst on sǣ ond þær forwearþ cxx scipa æt Swānawīc. Ond se cyning Ælfred æfter þām gehorsudan here mid fierde rād oþ Exanceaster, ond hīe hindan ofrīdan ne mehte ær hīe on þām fæstene wæron, þær him mon tō ne mehte. Ond hīe him þær foregīslas saldon, swā fela swā hē habban

self . . . with reference to the *fierd*" (or "away from the *fierd*," depending upon whether one takes *fierde* as gen. sg. [like most eds.] or dat. sg. [like BTS *bestelan* II.(1a)]).

Ond The other MSS add *siððan* (C E) or *syþþan* (B D).

78 nam Æðelweard adds: "giving them money at the same time." The other MSS (supported by Asser and Æðelweard) add: *and him þā gīslas sealdon þe on þām here weorþuste wæron tō þām cyninge* (E). "and (they) gave him those hostages who in that army were most important next to the king," i.e. next to Godrum, who seems to have acted as leader among the three Viking kings. This passage reflects the original Chronicle text and has been somehow omitted from A.

ond . . . swōron Sc. *hīe* (the Vikings) as the subject.

þām hālgan bēage ON *stallahringr*, an armlet of silver or gold, weighing more than 1 lb. avoird. Ordinarily it was kept on the altar in a heathen temple; the priest wore it on his arm during sacrifices and oaths were sworn upon it after it had been reddened in sacrificial blood. Such oaths were unusually serious and binding—though this fact does not seem to have restrained the present group of Vikings.

78 f. þe hīe . . . noldon "(A thing) which they would not (do) before for any people."

79 under þām "Meanwhile; in the meantime."

79 f. hīe³ . . . bestælon þære fierde See l. 77 n. for the construction.

80 se gehorsoda here In apposition to the subject, *hīe*² in l. 79.

81 Ond . . . gedælde This is "the first of the three great partitions of territory which established Danish armies in more than a third of eastern England" (A-SE 252).

ergende wæron Sc. *hīe*.

82 hīera tilgende "Providing for themselves," i.e. by farming instead of raiding.

83 Hēr . . . Werhām Recapitulating information from the preceding annal.

83 f. west ymbūtan "Westward along the coast," en route to reinforce the *here* at Exeter. The point of origin of this fleet is not known.

85 f. Exanceaster Acc.; cf. gen. sg. *Exanceastres* in l. 167. Forms like this are not uncommon when *ceaster* is used as the second element of a place-name; as a simplex, however, it is regularly declined as a fem. o-stem (like *frōfor*, p. 49).

87 foregīslas Either hostages "given as security for the performance of a promise" (BTS s.v.) or else "'preliminary hostages' . . . given while the final terms (which might include permanent hostages) were being discussed" (Sweet¹⁵, p. 237).

wolde, ond micle āpas swōron, ond þā gōdne friþ hēoldon. Ond þā on hærfeſte gefōr se here on Miercna lond ond hit gedǣldon sum ond sum Cēolwulfe ſaldon.

Anno dccclxxiii

90 Hēr hiene beſtæl ſe here on midne winter ofer tuelftan niht tō Cippanhamme ond geridon Wesseaxna lond ond geſæton, ond micel þæs folces, ofer ſæ ādrǣfdon, ond þæs oþres þone mǣſtan dǣl hie geridon ond him tō gecirdon, būton þām cyninge Ælfrede: ond hē lýtle werede unieþelice aſter wudum fōr ond on mōrfæſtenum.

95 Ond þæs ilcan wintra wæs Inwæres brōþur ond Healfdenes on Weſtſeaxum on Defenascīre mid xxiii ſcipum; ond hiene mon þær ofslōg ond dccc monna mid him ond xl monna his heres.

100 Ond þæs on Ēaſtron worhte Ælfred cyning lýtle werede geweorc æt Æþelinga-ēigge, ond of þām geweorce was winnende wiþ þone here ond Sumursætna ſe dǣl ſē þær niehſt wæs. Þā on þære ſeofoðan wiecan ofer Ēaſtron hē gerād tō Ecgbryhtesſtāne be eaſtan Sēalwyda, ond him tō cōmon þær on gen Sumorsæte

-
- 88 þā¹ "This time."
on hærfeſte Since *hærfeſt* began on August 7th, this movement must have occurred between then and September 23rd (see 1.1 n.).
- 89 on Miercna lond Æðelweard implies that they made Gloucester their headquarters.
hit . . . ſum¹ "Some of it"—in fact the eastern half of the kingdom.
Cēolwulfe See l. 66 f. and n.
- 90 Hēr . . . tō Cippanhamme "This treacherous move by the Danes at an unusual season took Wessex by surprise" (Smith). The *here* was led by Godrum and consisted of those warriors who had chosen not to settle in Mercia.
tuelftan niht The feast of the Epiphany, January 6th.
- 91 ond micel þæs folces The text of MS A (*micel þæs folces ond*) is emended on the basis of the other MSS.
- 92 þæs oþres "Of the rest."
him tō gecirdon I.e. *gecirdon tō him* (the Danes).
- 93 wudum, mōrfæſtenum Asser locates these in Somerset.
- 94 Inwæres brōþur Probably Ubba (see l. 2 n.). Asser gives much additional information about this encounter.
- 95 ond¹ . . . ofslōg Æðelweard identifies the English leader as Odda, *ealdorman* of Devon.
- 96 ond xl monna his heres Thus all MSS (except B C, who give the number as 60). It is hard to explain why these 40 (or 60) men should be singled out from the other 800; some scholars assume an error and read *hīredes* for *heres*, or else *hēafodmonna* for *monna*.
MSS B C D E all add: *and þār wæs se gūðfana genumen þe hī "Ræfen" hēton* (E). According to a twelfth-century source this banner had been woven by Ragnarr Loðbrók's daughters and could predict the issue of battles: before a victory there appeared *in medio signi quasi corvus vivus volitans* ("as it were a live raven flying in the center of the banner"), but before a defeat the banner hung limp.
- 97 on Ēaſtron March 23rd.
- 98 f. Sumursætna ſe dǣl This phrase is part of the subject.
- 100 Ecgbryhtesſtān Unidentified.
cōmon The scribe of MS A wrote the sg. *cō* (= *cōm*); a later hand corrected it to *pl.*—the reading of the other MSS—by adding *-mon* above the line.

alle ond Wilsætan ond Hamtūnscīr—se dǣl sē hierē behinon sǣ was—ond his gefǣgene wærun. Ond hē fōr ymb āne niht of þām wīcum tō Iglēa, ond þæs ymb āne tō Ēbandūne, ond þær gefeaht wiþ alne þone here ond hiene geffemde ond him æfter rād oþ þæt geweorc ond þær sæt xiiii niht. Ond þā salde se here him foregīslas ond micle āpas þæt hīe of his rīce uuoldon, ond him ēac gehēton þæt hīera kyning fulwihte onfōn wolde: ond hīe þæt gelæston swā.

Ond þæs ymb iii wiecan cōm se cyning tō him Godrum, þrītiga sum þāra monna þe in þām here weorþuste wæron, æt Alre; ond þæt is wiþ Æbelinggaēige. Ond his se cyning þær onfēng æt fulwihte, ond his crismlīsing was æt Wēpmōr. Ond hē was xii niht mid þām cyninge; ond hē hine miclum ond his gefēran mid fēo weorðude.

Anno dcccclxxix

Hēr fōr se here tō Cirenceastre of Cippanhamme ond sæt þær ān gēar. Ond þy gēare gegadrode ān hlōþ wīcenga ond gesæt æt Fullanhamme be Temese. Ond þy ilcan gēare āþīestode sīo sunne āne tīd dægēs.

Anno dcccclxxx

Hēr fōr se here of Cirenceastre on Ēastengle ond gesæt þæt lond ond gedælde. Ond þy ilcan gēare fōr se here ofer sǣ, þe ær on Fullanhomme sæt, on Fronclond tō Gend, ond sæt þær ān gēar.

-
- 101 se dǣl . . . was "That portion of it which was on this side of the sea." Depending on one's identification of *sǣ*, this clause could refer to (1) the part of Hampshire west of Southampton Water, (2) its mainland territory north of the Solent (thus excluding the Isle of Wight), or (3) the portion of its populace which had not fled across the English Channel (cf. l. 91). Asser endorses the latter interpretation: *omnes accolae Hamtunensis qui non ultra mare pro metu paganorum nauigauerunt* ("all the inhabitants of Hampshire who had not sailed beyond the sea out of fear of the heathens").
- 102 Iglēa Iley (Oak) near Warminster, Wiltshire; its precise location is unknown.
- 104 þæt geweorc Probably at *Cippanhamm*.
- 107 Godrum In apposition to *se cyning*.
þrītiga sum Literally "one of thirty," i.e. with twenty-nine others; but by Ælfred's time the idiom has come to be carelessly used, and here it probably means "with thirty others."
- 109 crismlīsing "It was a very ancient custom for the newly baptized to be clad in white garments . . . to symbolise their purification. In these garments and with lighted tapers they appeared daily for a week with their sponsors in the church, finally laying them aside on the octave of the baptism-day. . . . With [this ceremony] was associated the 'chrisom-losing,' the undoing of the 'chrismale' or linen fillet . . . which was bound round the head of the newly baptized to keep the chrisom or unction on the head during the week [after baptism]" (Plummer², II, 280).
- 110 hē² Ælfred.
- 112 fōr . . . Cirenceastre Autumn, 878. The eclipse mentioned at the end of the annal occurred on October 29th, 878.
- 113 ān MS A reads *on*; all the others agree in reading *ān*.

After fourteen years of wreaking havoc in England, the *micel here* of 865 had finally disbanded. Its men had made large-scale permanent settlements in Northumbria (876), Mercia (877) and finally East Anglia (880). The decision of the new force (which rowed up the Thames and encamped at Fulham in the autumn of 878) to go to Ghent gave England a much-needed breathing-spell: for the next thirteen years the activities of this new Viking army were to be largely confined to the continent, though the Chronicle follows events there with close and anxious attention.

Not that the years from 879 to 892 were wholly without incident in England: in 882 *fōr Ælfred cyning mid scipum ūt on sē ond gefeahrt wiþ fēower sciphlēstas Deniscra monna*. Late in 884 the *here*—which was then at Amiens—split in two; one group came to England and besieged Rochester. When this siege was relieved by Ælfred and the *fierd*, part of the Viking force returned immediately to the continent, while the other part left the next summer (885) after some raiding in which they were abetted by the Danes who were now settled in East Anglia. In retaliation, Ælfred launched a naval expedition against the latter, and the next year (886) he wrested London from them. This was a very important feat, the first consequence of which was that *him all Angelcyn tō cirde þæt būton Deniscra monna hæftniede was*. Another important result of this struggle was a treaty between Ælfred and Godrum which defines the boundary between Wessex and the Danelaw (OE *Dena lagu*, ON **Danalög*, “the area in which the laws of the Danes are in force.”).

The absence from England for thirteen years of a large invading army gave Ælfred much-needed time to reorganize the national defense system by establishing a series of permanent garrisons. The system was only brought to completion in the reign of his son Edward, in whose time “no village in Sussex, Surrey and Wessex east of the Tamar was distant more than twenty miles from a fortress which formed a unit in a planned scheme of national defence” (*A-SE* 264). It is clear that Ælfred was determined that this time he would be ready for the *here*, if and when it should decide to return to England.

Our excerpt resumes—in the middle of the annal for 891—with a miracle and a portent.

Þrīe Scottas cōmon tō Ælfrede cyninge on ānum bāte būtan ælcum gerēþrum of Hibernia, þonon hī hī bestælon for þon þe hī woldon for Godes lufan on elþiōdignesse bēon, hī ne rōhton hwær. Se bāt wæs geworht of þridan healfre

120

118 sq. Scottas Irishmen. The Old Irish *imrrama* (“voyages”) and saints’ li. es are rich in accounts of similar pilgrims, who are motivated by the same desire for exile and make the same absolute commitment to the will and guidance of God by putting out to sea without *gerēþru* (“oars, including rudder”) and taking along inadequate provisions. The currachs [‘kərəks] or coracles in which they voyaged were amazingly sturdy vessels made of a basket-like wicker framework covered with hides sown together. They could be either rowed or sailed, and came in all sizes.

120 f. of þridan healfre hýde “Out of two and a half hides.” lit. “out of (two full hides and) a third half hide.”

hýde þe hī on fōron, ond hī nāmon mid him þæt hī hæfdun tō seofonnihtum mete. Ond þā cōmon hīe ymb uii niht tō londe on Cornwālum ond fōron þā sōna tō Ælfrede cyninge. Pus hīe wæron genemnde: Dubslane ond Macbethu ond Maelinmun. Ond Swifneh, se betsta lārēow þe on Scottum wæs, gefōr.

Anno decxcii

- ¹²⁵ Ond þȳ ilcan gēare ofer Ēastron, ymbe gangdagas oþþe ær, ætēowde se steorra þe mon on bōclæden hæf cometa; sume men cwepað on Englisc þæt hit sīc feaxede steorra, for þæm þær stent lang lēoma of, hwīlum on āne healfe, hwīlum on ælce healfe.

Anno decxcii

Hēr on þysum gēare fōr se micla here, þe wē gefyrn ymbe spræcon, eft of þæm

- 121 ond . . . mete "And they took along with them what they had (or should have [subjunctive]) as a week's food." Cf. Æðelweard: *alimentum sibi ebdomadarium subplent* ("they provided a week's food for themselves").
- 123 f. Dubslane etc. "Delaney and Macbeth." *Maelinmun* (MnIr *Maol Ionmhain*) means "the well-loved disciple."
- 124 Swifneh Suibhne ("Sweeney") mac Maelumha, anchorite and scribe of Clonmacnoise. News of his death—which Irish sources confirm as having occurred in this year—may have been brought to England by the three pilgrims.
Anno decxcii The first scribe of MS A laid aside his pen with this date entry for 892, leaving four blank lines at the bottom of the page (fol. 16^v). The second scribe, when he began writing at the top of the next page, did not start in at once on the new annal for 892, but added additional material to 891 (hence his phrase *þȳ ilcan gēare*). Unfortunately he forgot to cancel his predecessor's now inappropriate date entry, instead repeating it himself when he actually *did* reach 892 (after l. 128). A later scribe, finding what were apparently two annals for 892, altered the date of the latter to 893—and went on adding a year to every date entry all the way to 929. Our text ignores these erroneous corrections.
- 125 Ēastron April 4th.
gangdagas See p. 196.
- 126 sume MS A has *same* ("similarly"), which is not contextually inappropriate, since Lat. *cometa* is a loan from Gr. κομήτης [ἀστὴρ], "long-haired [star]." However, MSS B C D all agree in reading *sume* here, and it would have been very easy for the scribe of A to have mistaken a *u* in his exemplar for an open *a*; furthermore *same* is not found apart from the combination *swā same* (*swā*). Cf. 6/5 f.
- 127 f. on ælce healfe "On every side." For the acc. rection of *on* in this situation of rest, see BT s.v. B.1.(3).
- 129 Hēr R. H. Hodgkin claims that for the annals 892–6 indictional dating (see l. 1 n.) is dropped, and the annalistic year begins at Christmas. Dorothy Whitelock, however, while acknowledging that these annals "do not keep to a year from September to September," attributes it to the fact that in them, written as they apparently are "all in a piece, in a distinctive style, the writer is more concerned to mark the end of a campaigning year than of a calendar year." Since the annual campaigns "went on until the army took up winter quarters, his annals go on after 23 September. Even if, however, we accept Hodgkin's view that he begins his year at Christmas, we should attribute this change to an individual writer, for after he ceases we find at 900 the September beginning still in use" (Plummer¹, II, cxli f.).

- 130 ēastrīce westweard tō Bunnan, ond þær wurdon gescipode, swā þæt hīe āsettan
him on āne sīþ ofer mid horsum mid ealle, ond þā cōmon ūp on Limenemūþan
mid ccl hunde scipa. Se mūþa is on ēastweardre Cent, æt þæs miclan wuda ēastende
þe wē Andred hātað: se wudu is ēastlang ond westlang hundtwelftiges mīla lang
135 oþþe lengra, ond þrītiges mīla brād. Sēo ēa þe wē ær ymbe spræcon līð ūt of þæm
wealda. On þā ēa hī tugon ūp hiora scipu oþ þone weald, iiii mīla fram þæm mūþan
ūtewardum, ond þær ābræcon ān geweorc inne on þæm fenne: sæton fēawa cirlice
men on, ond wæs sāmworht.
Þā sōna æfter þæm cōm Hæstēn mid lxxx scipa ūp on Temesemūðan ond worhte
him geweorc æt Middeltūne, ond se oþer here æt Apuldre.

Anno dcccxciii

- 140 On þys gēare—þæt wæs ymb twelf mōnað þæs þe hīe on þæm ēastrīce geweorc
geworht hæfdon—Norþhymbre ond Ēastengle hæfdon Ælfrede cyninge āþas
geseald, ond Ēastengle foregīsla ui. Ond þēh, ofer þā trēowa, swā oft swā þā oþre
hergas mid ealle herige ūt fōron, þonne fōron hīe, oþþe mid oþþe on heora healfe.
-
- 129 f. eft of þæm ēastrīce There they had been defeated the year before by Arnulf,
king of the East Franks, in a battle on the River Dyle (at Louvain); a famine
coming on the heels of this defeat was responsible for their return to England
late in 892.
- 131 mid horsum mid ealle "With all their horses." The adv. phrase *mid ealle*
means literally "altogether, completely"; cf. ON *með öllu*.
on Limenemūþan "Into the estuary of the Lympe," a river which has changed
its course and dwindled considerably since 892. It flowed past Appledore and
into the sea at Lympe.
- 132 ccl hunde The *hunde* (ostensibly an irregular dat. pl.) is redundant. (It may
well result from corruption; cf. the reading of MSS E F: *þridde healf hund*).
miclan MS *miclam* (itself apparently corrected from *miclum*). The error arose
through the scribe's careless assumption that this adj. was part of a dat. phrase
governed by *æt*, rather than part of the gen. phrase complementary to *ēastende*.
- 133 Andred See 3/3 n.
hundtwelftiges Gen. of measure, complement of *lang*.
- 135 tugon "Rowed."
- 136 fenne So too MS E. MSS B C D agree in reading *fæsten(n)e* here, which could
also be right.
- 137 ond wæs sāmworht I.e. the *geweorc*.
- 138 Hæstēn A Viking leader active on the continent since 866 (ON *Hásteinn*).
- 139 Apuldre E adds *Hic obiit Wulfhere Norðanhymbroꝝum archeipiscopus* ("Here
died Wulfhere, archbishop of the Northumbrians"), whereupon there begins a
long series of blank annals in E. which does not resume until the year of Ælf-
red's death (see I I. 286 ff. n.).
- 140 geweorc The *micla here* had encamped at Louvain over the winter of 891–2,
after its defeat at the Dyle: cf. I. 129 f. n.
- 141 Norþhymbre ond Ēastengle I.e. the Danes who had been settled there since
876 and 880 respectively, and whose neutrality Ælfred hoped to insure by col-
lecting oaths and hostages from them.
- 142 foregīsla Cf. I. 87 n.
- 142 f. þā oþre hergas From Appledore and Milton.
- 143 mid ealle herige "In full force."
heora healfe Either "their own behalf" or "their (the two armies') behalf."

145 *Onð þā gegaderade Ælfred cyning his fierd onð fōr þæt hē gewīcode betwuh þām twām hergum, þær þær hē nīehst rīmet hæfde for wudufæstenne onð for wæterfæstenne, swā þæt hē mehte ægþerne geræcan gif hīe ænigne feld sēcan wolden. Þā fōron hīe sibþan æfter þām wealda hlōpum onð flocrādum, bī swā hwaþerre efes swā hit þonne fierdlēas wæs: onð hī, mon ēac mid oþrum floccum sōhte mæstra daga ælce, oþþe on niht, ge of þære fierde ge ēac of þām burgum.*
 150 *(Hæfde se cyning his fierd on tū tōnumen, swā þæt hīe wæron simle healfe æt hām, healfe ūte, būtan þām monnum þe þā burga healdan scolden.) Ne cōm se here oftor eall ūte of þām setum þonne tuwwa: oþre sibþe þā hīe ærest tō londe cōmon, ær sīo fierd gesamnod wære; oþre sibþe þā hīe of þām setum faran woldon.*

155 *Þā hīe gefēngon micle herehýð onð þā woldon ferian norþweardes ofer Temese, in on Ēastseaxe ongēan þā scipu, þā forrād sīo fierd hīe foran onð him wið gefeahht æt Fearnhamme, onð þone here gefliemde onð þā herehýþa āhreddon; onð hīe flugon ofer Temese būton ælcum forða, þā ūp be Colne on ānne iggað. Þā besæt sīo fierd hīe þær ūtan þā hwīle þe hīe þær lengest mete hæfdon. Ac hī hæfdon þā heora stemn gesetenne onð hiora mete genotudne: onð wæs se cyng þā þiderweardes*

144 *Onð* MS A reads *on heora healfe an* followed by a *punctus* (see p. 225). It is just barely possible that this *an* = *ān* (adv.) "only," in which case the entire phrase would mean "solely on their (qwn) behalf." MS B has *on* here; C and D have the symbol for *onð*.

145 *þær* . . . *hæfde* "Where he could get closest" (lit. "where he had room most close by").

145 f. *for* . . . *wæterfæstenne* There are three possible interpretations: (1) "with regard to (both) the stronghold in the wood and the stronghold by the water" (i.e. Appledore and Milton respectively, which are some twenty-five miles apart); (2) "(and yet) with a view to (assuring himself and his troops) the protection offered by wood and water"; (3) "considering the (natural) barrier presented by forest and water."

146 *ægþerne* Sc. *here*.

146 f. *gif* . . . *wolden* "In case they should come out into the open" (lit. "in case they wished to make for any open country"). Or *feld* here could mean "a pitched battle."

147 *hīe* The Danes.

148 *hit* Redundant; cf. 24/195b.

149 *oþþe on niht* MSS C D precede this phrase with *oþþe on dæg* (C); B agrees with A.

150 f. *(Hæfde . . . scolden)* Referring to an important innovation of Ælfred's whereby only half the men who were available for military service were called up at one time, the other half staying home until their turn (*stemn*) came. The system provided for a continuously existing army. See ll. 158 ff.

151 *se here* At Appledore.

154 *Þā* "When" (correlative with *þā* "then" in l. 155). The second *þā* in this line is a pronoun (acc. sg. fem., *herehýð* being the antecedent).
gefēngon "(Had) seized."

155 *ongēan þā scipu* "To meet the ships," which had presumably been despatched from the Lympne estuary after the debarkation of the *here*. (But compare the sequence of events according to Æðelweard, in the note to ll. 161 ff. below.)
sīo fierd Æðelweard says that this division was led by Ælfred's son Eadweard.

157 *ānne iggað* Thorney Island (Hertfordshire).

158 *hīe*² The English.

159 *stemn* MSS B C D have *stem(n)inge*, which has the same meaning.

160 on fære mid þære scīre þe mid him fierdedon.

Þā hē þā wæs þiderweardes, ond sīo oþeru fierd wæs hāmweardes, ond ðā Deniscan sæton þær behindan (for þæm hiora cyning wæs gewundod on þæm gefeohte þæt hī hine ne mehton ferian), þā gegaderedon þā þe in Norþhymbrum būgeað ond on Ēastenglum sum hund scipa ond fōron sūð ymbūtan, ond sum feowertig
 165 scipa norþ ymbūtan ond ymbsæton ān geweorc on Defnascīre þe þære Norþsæ; ond þā þe sūð ymbūtan fōron ymbsæton Exancester. Þā se cyng þæt hīerde, þā wende hē hine west wið Exanceastres mid ealre þære fierde būton swīpe gewaldenum dæle ēastewardes þæs folces: þā fōron forð oþ þe hīe cōmon tō Lundenbyrg, ond þā mid þæm burgwarum ond þæm fultume þe him westan cōm fōron ēast tō
 170 Bēamflēote. Wæs Hæstēn þā þær cumen mid his herge þe ær æt Middeltūne sæt, ond ēac se micla here wæs þā þærtō cumen þe ær on Limenemūpan sæt æt Apuldre. Hæfde Hæstēn ær geworht þæt geweorc æt Bēamflēote, ond wæs þā ūt āfaren on hergab, ond wæs se micla here æt hām. Þā fōron hīe tō ond geffiemdon þone here ond þæt geweorc ābræcon ond genāmon eal þæt þær binnan wæs—ge on fēo ge on
 175 wīfum ge ēac on bearnum—ond brōhton eall intō Lundenbyrig, ond þā scipu eall oðþe tōbræcon oþþe forbærndon oþþe tō Lundenbyrig brōhton oþþe tō Hrōfesceastre. Ond Hæstēnes wīf ond his suna twēgen mon brōhte tō þæm cyninge, ond hē hī him eft āgeaf, for þæm þe hiora wæs oþer his godsunu, oþer Æðeredes ealdormonnes: hæfdon hī hiora onfangen ær Hæstēn tō Bēamflēote cōme, ond hē
 180 him hæfde geseald gīslas ond āðas, ond se cyng him ēac wel feoh sealde (ond ēac

- 161 ff. ðā Deniscan . . . ferian The next time the Chronicle mentions the *micla here*, it has joined Hæsten in his new quarters at Benfleet (l. 171). Æðelweard fills in the gap as follows: when Eadweard (see l. 155 n.) was still besieging the Danes on Thorney, Æðelred, *ealdorman* of Mercia, "set out from the city of London, and gave the prince help. The barbarians asked for peace, and for conditions set out by treaty. Hostages were given." The Danes agreed to leave Æðelred's province. "They set out then for East Anglia, . . . and their ships sped round from the harbour of the Lympne to [meet] them at Mersea" (Campbell).
- 164 f. sum feowertig scipa Sc. *fōron* or *ond fōron*. This entire clause *ond . . . ymbūtan*² is missing in B C D.
- 165 þære Norþsæ The Bristol Channel. "It is still so called by Plymouth fishermen" (Sweet¹⁵).
- 168 ēastewardes þæs folces Probably "of the eastern part of the army," i.e. those whose homes were in the east; cf. a phrase like *on eastewardum þissum mid-dangearde* in the OE Orosius (see Sweet's edition 136/6 f. and 26 f.). It is less likely that *ēastewardes* is an adv. here and that the phrase means "of the army (which continued) eastwards."
 þā "They."
- 172 ær I.e. before the arrival there of the *micla here*.
- 173 tō "Thither."
- 175 eall² An adj. (acc. pl. neut.) in apposition to *scipu*.
- 178 hiora wæs oþer I.e. *oþer hiora wæs*.
 Æðeredes Cf. ll. 161 ff. n.
- 179 hī Ælfred and Æðered.
 hiora onfangen Sc. *æt fulwihte*, cf. l. 109.
- 179 f. hæfdon . . . sealde Ælfred must have started negotiating with Hæsten soon after the latter's arrival at Milton: "Within a few weeks he was able to impose a treaty upon Hæsten, as a result of which he and his men left Kent for Essex, and his two sons were baptized" (A-SE 266).

swā þā hē þone cniht āgef ond þæt wif). Ac sōna swā hīc tō Bēamflēote cōmon ond þæt geweorc geworct wæs, swā hergode hē his rīce, þone ilcan ende þe Æþered his cumpæder healdan sceolde. Ond eft ðre sīþe hē wæs on hergað gelend on þæt ilce rīce. þā þā mon his geweorc ābræc.

185 þā se cyning hine þā west wende mid þære fierde wið Exancestres, swā ic ær sǣde, ond se here þā burg beseten hæfde, þā hē þærtō gefaren wæs, þā ēodon hīc tō hiora scipum.

190 þā hē þā wið þone here þær wæst ābisgod wæs, ond þā hergas wæron þā gegaderode bēgen tō Scēobyrig on Ēastseaxum ond þær geweorc worhtun, fōron hēgen ætgædere ūp be Temese, ond him cōm micel ēaca tō, ægþer ge of Ēastenglum ge of Norþhymbrum; fōron þā ūp be Temese oþ þæt hīe gedydon æt Sæferne, þā ūp be Sæferne. þā gegaderode Æþered ealdormon ond Æþelm ealdorman ond Æþelnōþ ealdorman ond þā cinges þegnas þe þā æt hām æt þām geweorcum wæron, of ælcere byrig be ēastan Pedredan ge be westan Sēalwuda ge be ēastan, ge ēac be norþan 195 Temese ond be westan Sæfern, ge ēac sum dæl þæs Norðwēalcynnes. þā hīe þā ealle gegaderode wæron, þā offōron hīe þone here hindan æt Buttingtūne on Sæferne staþe, ond hine þær ūtan besæton on ælce healfe on ānum fæstenne.

200 þā hīc ðā fela wucena sæton on twā healfe þære ē, ond se cyng wæs west on Defnum wiþ þone sciphere, þā wæron hīe mid metelīeste gewægede ond hæfdon micelne dæl þāra horsa freten, ond þā ðre wæron hungre ācwolen. þā ēodon hīe ūt tō ðām monnum þe on ēasthealfe þære ē wīcodon ond him wiþ gefuhton, ond þā Crīstnan hæfdon sige. Ond þær wearð Ordhēh cyninges þegn ofslægen, ond ēac monige ðre cyninges þegnas; ond þāra Deniscra þær wearð swīde mycel geslegen, ond se dæl þe þær āweg cōm wurdon on flēame generede.

182 geworct was The *t* of *geworct* was written in later, above the line. The reading of B C D here is *geworht hæfdon* (D).

hē After this word, a later hand has added *on* above the line; the correction (which is not supported by C D) is entirely a matter of style. B has *swā hergode hē on his rīces þone ende þe* etc.

182 f. his^{1,2} Referring respectively to Ælfred and Hæsten.

185 f. þā in l. 185 and *þā* in 186 introduce two non-coordinate (asyndetic) "when" clauses, both correlative to the "then" clause beginning with *þā*² in 186.

188 wæst This spelling in A probably results from anticipation of the following *wæs*; cf. l. 198 n.

þā hergas The *micla here* and the force commanded by Hæsten.

189 fōron Introducing the main clause, with zero correlation. B C D add *þā*.

192 gegaderode "Came together," inflected sg. to agree with the first member of the complex subject.

192 f. Æþelm . . . ealdorman Of Wiltshire and Somerset respectively.

193 f. of ælcere byrig An adv. phrase modifying *gegaderode*.

197 on ælce healfe Cf. l. 127 f. n.

on ānum fæstenne "There are still traces of an island between two branches of the Severn at . . . Buttington," which is near Welshpool (*A-SE* 267 n. 2).

198 hīe The English.

wæs west The scribe at first conflated these two words, writing *wæst*. Then he noticed his error and added the missing letters (*wes*) above the line. Cf. l. 188.

199 hīe The Danes.

200 þā ðre Sc. *hors*.

203 þegnas . . . geslegen Thus B and (substantially) C D. The reading of A here is: *þegn* (with *-as* added above the line by a later corrector) *ofslægen*. The

205 Þā hīc on Ēastseaxe cōmon tō hiora geweorce ond tō hiora scipum, þā gega-
 derade sīo lāf eft of Ēastenglum ond of Norðhymbrum micelne here onforan
 winter, ond befæston hira wīf ond hira scipu ond hira feoh on Ēastenglum ond
 fōron ānstreces dages ond nihtes þæt hīe gedydon on ānre wēstre ceastre on
 210 Wīrhēalum, sēo is Lēgaceaster gehāten. Þā ne mehte sēo fird hīe nā hindan offaran
 ær hīe wæron inne on þām geweorce; besæton þeah þæt geweorc ūtan sume twēgen
 dagas, ond genāmon cēapes eall þæt þær būton wæs. ond þā men ofslōgon þe hīe
 foran forrīdan mehton būtan geweorce, ond þæt corn eall forbærndon, ond mid
 hira horsum fretton, on ælcra efenēhðe. Ond þæt wæs ymb twelf mōnað þæs þe hīe
 ær hider ofer sǣ cōmon.

Anno dcccxciv

215 Ond þā sōna æfter þām, on ðys gēre, fōr se here of Wīrhēale in on Norðwēalas,
 for þām hīe ðær sittan ne mehton: þæt wæs for ðy þe hīe wæron benumene ægðer
 ge þæs cēapes ge þæs cornes ðe hīe gehergod hæfdon. Þā hīe ðā eft ūt of Norðwēalum
 wendon mid þære herehýðe þe hīe ðær genumen hæfdon, þā fōron hīe ofer Norð-
 220 hymbra lond ond Ēastengla, swā swā sēo fird hīe gerācan ne mehte, oþ þæt hīe
 cōmon on Ēastseaxna lond ēasteward on ān īgland þæt is ūte on þære sǣ, þæt is
 Meresīg hāten.

Ond þā se here eft hāmward wende þe Exanceaster beseten hæfde, þā hergodon
 hīe ūp on Sūðseaxum nēah Cisseceastre; ond þā burgware hīe geffiemdon ond hira
 monig hund ofslōgon ond hira scipu sumu genāmon.

225 Ðā þy ilcan gēre onforan winter þā Deniscan þe on Meresīge sæton tugon hira
 scipu ūp on Temese, ond þā ūp on Lýgan. Þæt wæs ymb twā gēr þæs þe hīe hider ofer
 sǣ cōmon.

scribe probably reproduced the phrase *þegn ofslægen* from l. 202 by dittogra-
 phy; then his eye jumped from the *-slægen* which he had just written to *-slegēn*
 in 203, and he continued on from there—omitting the clause *ond . . . geslegēn*
 in its entirety.

swīðe mycel "A very great (part)." D adds *wæl* (unnecessarily).

209 Lēgaceaster Chester, no doubt a *wēstre ceaster* since the great battle fought
 there, sometime in the years 613–16, by Æðelfrið of Northumbria against the
 Britons (see Bede, *Historia Ecclesiastica*, II. ii; *A-SE* 77 f.). *Lēgaceaster* <
Legionis (or *-um*) *Castra*, "Fortress of the Legion(s)": in Roman times it had
 been the headquarters of the twentieth legion.

213 fretton "Grazed up, grazed to ruin"; cf. *ettan* "to graze" (8/49). These two
 verbs are causatives from *fretan* and *etan* respectively.

on ælcra efenēhðe "Within a (certain) radius," lit. "in every (place of) equal
 nearness." *Efenēhðe* is dat. sg. of **efennēhðu*, with which cf. the adj. *efennēah*.
 hīe! The English.

219 ond Ēastengla MS B has *ond swā on Ēastengla*, with which C D agree sub-
 stantially.

swā swā Probably introducing a purpose clause in the subjunctive (see BT
swā VI.(ta)), and hence equivalent to *swā þæt*.

223 þā burgware Subject.

sumu In apposition to *scipu*.

225 onforan winter MSS B and C have *on forewe(a)rdne winter*, and D (sub-
 stantially) agrees.

Anno dcccxcv

On þý ilcan gēre worhte se foresprecena here geweorc be Lýgan, xx mīla bufan
 Lundenbyrig. Ðā þæs on sumera fōron micel dæl þāra burgwara, ond ēac swā ðþres
 230 folces, þæt hīe gedydon æt þāra Deniscana geweorce, ond þær wurdon geffiemde
 ond sume fēower cyninges þegnas ofslāgene. Ðā þæs on hærfeste þā wīcode se cyng
 on nēaweste þære byrig þā hwīle þe hīe hira corn gerypon, þæt þā Deniscan him ne
 mehton þæs rīpes forwiernan. Ðā sume dæge rād se cyng ūp bī þære ēa ond gehā-
 wade hwær mon mehte þā ēa forwyrcean, þæt hīe ne mehton þā scipu ūt brengan.
 235 Ond hīe ðā swā dydon: worhton ðā tū geweorc on twā healfe þære ēas. Ðā hīe ðā
 þæt geweorc furþum ongunnen hæfdon, ond þærtō gewīcod hæfdon, þā onget se
 here þæt hīe ne mehton þā scipu ūt brengan; þā forlēton hīe hīe ond ēodon ofer
 land þæt hīe gedydon æt Cwatbrycge be Sæfern, ond þær gewerc worhton. Ðā rād
 sēo fird west æfter þæm herige, ond þā men of Lundenbyrig gefetedon þā scipu,
 240 ond þā ealle þe hīe alæðan ne mehton tōbræcon, ond þā þe þær stælwyrðe wæron
 binnan Lundenbyrig gebrōhton. Ond þā Deniscan hæfdon hira wīf befæst innan
 Eastengle ær hīe ūt of þæm geweorce fōron. Ðā sæton hīe þone winter æt Cwat-
 brycge. Ðæt wæs ymb þreo gēr þæs þe hīe on Limenemūðan cōmon hider ofer sǣ.

Anno dcccxcvi

Ðā þæs on sumera on ðysum gēre tōfōr se here, sum on Ēastengle, sum on Norð-
 245 hymbre; ond þā þe feohlēase wæron him þær scipu begēton ond sūð ofer sǣ fōron
 tō Sigene.

Næfde se here, Godes þonces, Angelcyn ealles forswīðe gebrocod, ac hīe wæron
 micle swīþor gebrocede on þæm þrim gēarum mid cēapes cwilde ond monna, ealles
 swīþost mid þæm þæt manige þāra sēlestena cynges þēna þe þær on londe wæron
 250 forðfērdon on þæm þrim gēarum: þāra wæs sum Swīðulf biscop on Hrōfesceastre,
 ond Cēolmund ealdormon on Cent, ond Beorhtulf ealdormon on Ēastseaxum, ond
 Wulfred ealdormon on Hamtūnsċīre, ond Ealhheard biscop æt Dorceceastre, ond
 Ēadulf cynges þegn on Sūðseaxum, ond Beornulf wīcgerēfa on Winteceastre, ond
 Ecgulf cynges horsþegn, ond manige ēac him, þēh ic ðā geðungnestan nemde.

255 Þý ilcan gēare drehton þā hergas on Ēastenglum ond on Norðhymbrum West-
 seaxna lond swīðe be þæm sūðstæðe mid stælhergum, ealra swīþust mid ðæm æscum
 þe hīe fela gēara ær timbredon. Ðā hēt Ælfred cyng timbran lang scipu ongēn ðā
 æscas; þā wæron fulnēah tū swā lang swā þā oðru. Sume hæfdon lx āra, sume mā;

228 f. On . . . Lundenbyrig "The first sentence of this annal would have been better placed at the end of the previous one" (*EHD*, p. 188 n. 4). The sentence is introduced by *On* in A B, by *Ond* in C D.

231 þā Omitted B C D, as is ðā² in l. 235.

235 þære ēas Compare 8/19 and see Campbell *f* 625. The other MSS read *ēa* here.

240 ealle Nom. pl. neut. (for the final *-e* see l. 258 n.), in apposition to *þā* ("those").
 mehton B C D add *hī*.

245 þā . . . wæron And therefore unable to purchase land for themselves?

247 Godes þonces "Through God's grace" (*Dei gratia*); *þonces* is adv. gen.

248 ealles B C D have *ealra*.

253 wīcgerēfa So B C D. A's reading *wīcgefēra* has inadvertently substituted the familiar noun *gefēra* for *gerēfa*.

255 on "(Originating) in."

258 þā¹ Pronoun (so too *þā¹* in l. 259).

lang An *-e* has been added above the line, perhaps by another hand: note that

260 þā wæron ægðer ge swiftran ge unwealtran ge ēac hīeran þonne þā oðru. Næron nāwðer ne on Frēsisc gescæpene ne on Denisc, būte swā him selfum ðūhte þæt hīe nytwyrðoste bēon meahthen.

265 Þā æt sumum cirre þæs ilcan gēares cōmon þær sex scipu tō Wiht, ond þær miccel yfel gedydon, ægðer ge on Defenum ge welhwær be ðæm sārīman. Þā hēt se cyng faran mid nigonum tō þāra nīwena scipa, ond forfōron him þone mūðan foran on ūtermere. Þā fōron hīe mid þrim scipum ūt ongēn hīe, ond þrēo stōdon æt ufe-
 270 weardum þæm mūðan on drygum: wæron þā men uppe on londe of āgāne. Þā gefēngon hīe þāra þrēora scipa tū æt ðæm mūðan ūtewardum, ond þā men ofslōgon; ond þæt ān oðwand. On þæm wæron ēac þā men ofslægene būton fifum; þā cōmon for ðy onweg ðe ðāra oþerra scipu āsæton. Þā wurdon ēac swiðe unēðelīce
 275 āseten: þrēo āsæton on ðā healfre þæs dēopes ðe ðā Deniscan scipu āseten wæron, ond þā oðru eall on oþre healfre, þæt hira ne mehte nān tō oðrum. Ac ðā þæt wæter wæs āhebbad fela furlanga from þæm scipum, þā eodon ðā Deniscan from þæm þrim scipum tō þæm oðrum þrim þe on hira healfre beebbad wæron, ond þā þær gefuhton. Þær wearð ofslægen Lucumon cynges gerēfa, ond Wulfheard Frīesa, ond
 280 Æbbe Frīesa, ond Æðelhere Frīesa, ond Æðelferð cynges genēat, ond ealra monna, Frēsiscra ond Engliscra. lxii, ond þāra Deniscena cxx. Þā cōm þæm Deniscum scipum þēh ær flōd tō, ær þā Crīstnan mehten hira ūt āscūfan, ond hīe for ðy ūt oðrēowan. Þā wæron hīe tō þæm gesārgode þæt hīe ne mehton Sūðseaxna lond ūtan berōwan, ac hira þær tū sæ on lond wearp; ond þā men mon lædde tō Winteceastre tō þæm cyngre, ond hē hīe ðær āhōn hēt. Ond þā men cōmon on

lang stands uncorrected in the previous line. B C D read *lange* in both instances. These (unhistorical) final *e*'s have been extended from the masc. pl. (see Sprockel p. 191).

259 hīeran For *hīerran*, with simplification of *-rr-* (see Sprockel § 6.10.3.(1)).
 Næron B C D add *hī(e)*.

260 on Frēsisc "On the Frisian (model)." The Frisians, like the Vikings, were famous shipbuilders and merchants, and Ælfred's new fleet was to some extent commanded by Frisians (cf. ll. 274 ff.).

264 tō Adv. with *faran* (cf. l. 173).

forfōron Sc. *hīe* (the English) as the subject.

him "For them, against them (the Danes)."

þone mūðan It is not possible to identify with certainty the estuary or harbor along the south coast of England where this engagement occurred. For a survey of the various suggestions and a detailed (but often highly speculative) play-by-play account of the battle, see *MLR*, XXXVII (1942), 409-14.

264 f. foran on ūtermere "At the seaward end."

269 þā . . . āsæton "They got away because the ships of the others (i.e. the English) were aground." They may well have drifted into shoal water while their oarsmen were busy fighting, and then been stranded there by the outgoing tide (cf. ll. 271-74).

Þā Pronoun.

270 āseten² One expects on *āseten*.

271 oðru Omitted B C D.

272 āhebbad I.e. *āebbad* (the reading of C D), with "incorrect addition of the symbol *h*" (Campbell § 61); B has *geebbad*.

273 ond After this word a later hand has added *hīe* above the line; B C D also read *hī(e)* here.

277 hira Sc. *scipu*.

279 hira Sc. *scipu*.

Ēastengle þe on þæm ānum scipe wæron, swiðe forwundode. Þý ilcan sumera forwearð nō læs þonne xx scipa mid monnum mid ealle be þæm sūðriman.

Þý ilcan gære forðfērde Wulfric cynges horsðegn, sē wæs ēac Wealhgefēra.

Anno dcccxcvii

285 Hēr on þysum gære gefōr Æðelm, Wiltūnscīre ealdormon, nigon nihtum ær mid-dum sumere; ond hēr forðfērde Hēahstān, sē wæs on Lundenne biscop.

Anno dcccxcviii

Anno dcccxcix

Anno decce

Hēr gefōr Ælfred Aþulfing, syx nihtum ær ealra hāligra mæssan. Sē wæs cyning ofer eall Ongelcyn, būtan ðæm dæle þe under Dena onwalde wæs, ond hē hēold þæt rīce oþrum healfum læs þe xxx wintra. Ond þā fēng Ēadweard his sunu tō rīce.

282 mid ealle See l. 131 n.

283 Wealhgefēra Since B C D agree in reading *-gerēfa*, the scribe of A may well have made the same mistake here as he made in l. 253, q.v. *Wealhgefēra* (A) has been interpreted as the commander of a troop of men (the *Walhsfereld*) assigned to patrol the Welsh marches; *Wealhgerēfa* (B C D) as the reeve in charge of the king's Welsh serfs. But these are both guesses.

285 Hēahstān B C D *Ealhstān* (erroneously).

286 ff. Hēr . . . wintra The reading of E (and substantially D) is: *Hēr gefōr Ælfred cyning vii Kalendarum Novembris, and hē hēold þæt rīce xxviii wintra and healf gēar*. Ælfred's death occurred on October 26th, 899; the fact that it is entered under 900 shows that indictional dating is in use here (see l. 1 n., 129 n.).

288 oþrum healfum B C add *gēare*. *Ōþer healf (gēar)* = "one and one half (years)."

5 / the battle of BRUNANBURH

In 937 a West-Saxon and Mercian army led by King Æðelstan of Wessex and his brother Eadmund defeated a coalition of Scandinavians and Scots under the command of Ólafr Guðfriðarson, King of Dublin, and Constantinus III, King of Scotland. This English triumph, one episode in a long struggle between Æðelstan and the Norse kings of Dublin for control of Northumbria, can be seen in retrospect as a climactic step in the series of events, beginning in the reign of Ælfred, Æðelstan's grandfather, that assured the ultimate unity of England. Even in its own day it was felt to be an engagement of the first importance: legend quickly accumulated around it and it came to be referred to simply as *bellum magnum* ("the great battle"). There is a very stirring (and highly fabulous) account of it in the Icelandic *Egils saga Skallagrímssonar*; Egill had himself been present, fighting on Æðelstan's side. Ironically the site of the battle, *ymbe Brūnanburh* ("around Brown's fort"), near *Dinges mere* ("the Sea of Storm"), has never been satisfactorily identified. It was probably somewhere along the west coast of England between Chester and Dumfries.

The song that was composed to celebrate this battle moves on two traditional poles, the contrasting emotions of unrestrained panegyric for the victors and ironic scorn for the defeated. Although it sets out to lavish praise upon the royal house of Wessex, it goes further, conceiving of the battle as a victory of the whole English nation. The absence of references to the *comitatus* relationship is symptomatic of this new national consciousness, as is also the highly effective conclusion, where the battle is placed in a large context of racial history and aspiration. Though the poem is very conventional in subject matter and versification, it is clearly the work of a man who handles the traditional tools of poetic composition with great authority, vitalizing convention by his own emotional force and fitting traditional halfines and themes into a coherent and eloquent whole.

The poem survives today in four MSS of the Anglo-Saxon Chronicle, A B C and D (see above, p. 136). The version contained in A seems nearest to the poet's original, therefore it is adopted by modern editors as the basis of their

texts. This version was entered on vellum at Winchester, soon after 955, by the third scribe of A (who was responsible for the annals for 925–965). It exhibits a large number of peculiar forms and is rich in examples of uncertainty as to the spelling of weakly stressed inflectional syllables: for example the 3 pl. pret. indic. of verbs ends in both *-an* and *-un* (in addition to more usual *-on*), and the dat. pl. of nouns and adjs. ends in *-an* or *-un* (as well as historical *-um*).

The best modern edition is Alistair Campbell's *The Battle of Brunanburh* (London 1938), which contains an excellent and exhaustive treatment of all aspects of the poem. There is a famous translation by Tennyson and an interesting critique by Milton: "the *Saxon Annalist* [,] wont to be sober and succinct. . . , now labouring under the weight of his Argument, and over-charg'd, runs on a sudden into such extravagant fancies and metaphors, as bare him quite beside the scope of being understood."¹

¹ *The History of Britain*, in *The Works of John Milton*, X (New York 1932), 233.

Anno dcccxxxvii

	Hēr Æþelstān cyning,	corla dryhten,
	beorna bēahgifa,	ond his brōþor ēac,
	Ēadmund æþeling,	ealdorlangne tīr
	geslōgon æt sæcce	sweorda ecgum
5	yambe Brūnanburh.	Bordweal clufan,
	hōowan heaþolinde	hamora lāfan
	afaran Ēadweardes,	swā him geæþele wæs
	from cnēomægum,	þæt hī æt campe oft
	wiþ lāþra gehwæne	land calgodon,
10	hord ond hāmas.	Hettend crungun,
	Scotta lēoda	ond scipflotan,

-
- 1a Hēr "In this year." The word refers to the date entry and is not likely to have been part of the original composition. In fact it somewhat misleadingly suggests that the poem was composed to celebrate a date rather than a deed.
- 3a Ēadmund æþeling He was sixteen years old at the time of the battle. Succeeding Æðelstan in 939, he ruled until 946.
- 4b sweorda ecgum "With the edges of swords": *ecgum* is dat. pl., instrumental in function.
- 5a Brūnanburh Before *n*¹ another *n* has been added above the line by another hand.
- 5b bordweal D.o.; the subject is *afaran* in 7a.
- 6b hamora lāfan "With leavings of hammers": a kenning (see p. 268) for swords, which are "left" (i.e. produced) by the hammers of weapon-smiths.
- 7b–8a The clause *swā* . . . *cnēomægum* plays two syntactic roles, first subordinate clause to the main clause which precedes it, then main clause to the subordinate clause which follows it. This construction (known as *apo koinou*) pivots on *swā*, which functions as an adverbial conjunction ("as") vis-à-vis the preceding clause (cf. *Genesis A* 2772 f.), and as a simple adverb ("thus") vis-à-vis the following clause.

	fæge fēollan:	feld dænedē
	secga swāte	siðþan sunne ūp
	on morgentīd,	mære tungol,
15	glād ofer grundas,	Godes condēl beorht,
	ēces Drihtnes,	oð sīo æpele gesceaft
	sāh tō setle.	Ðær læg secg mænig
	gārum āgēted,	guma norþerna
	ofer scild scoten,	swilce Scittisc ēac,
20	wērig, wīges sæd.	Wesseaxe forð
	ondlongne dæg	ēorodcistum
	on lāst legdun	lāpum þēodum,
	hēowan hereflēman	hindan þearle
	mēcum mylenscearpan.	Myrce ne wyrndon
25	hēardes hondplegan	hæleþa nānum
	þæra þe mid Anlāfe	ofer æra gebland
	on lides bōsme	land gesōhtun,
	fæge tō gefeohte.	Fife lægun
	on þām campstede	cyninges giunge,

- 12b dænedē In the MS a second *n* was added afterwards above the line, it is uncertain whether by the original scribe or by another hand. MSS B C read *den-nade*, D *dennode*.
There is much disagreement among scholars as to the word intended by the poet; most feel that it was either *ðānode* (from *ðānian* "to become wet") or *dunnode* (from *dunnian* "to grow dark").
- 13a secga swāte "With the blood of men." Emended from B C D; the reading of A is *secgas hwate*.
- 13b ūp Construe with *glād* in 15a.
- 18b guma norþerna Sc. *mænig* from the line before. In 19b supply both *mænig* and *guma*.
- 20b Wesseaxe An assimilated form of *Westseaxe*; cf. mod. Wessex.
forð "Continuously."
- 21b ēorodcistum "In troops" (adv. dat.).
- 22 on lāst . . . þēodum Since the phrase *lāstas lecgan* "to make tracks" occurs frequently in OE verse, and since *lecgan* is not elsewhere intransitive, Campbell in his edition (p. 105) suggests that this line represents a telescoping of *on lāst legdun lāstas lāpum þēodum*, "made tracks on the trail of the hostile peoples."
- 26a Anlāf ON *Ólāfr* (< PrON **AnulāifaR*).
- 26b æra gebland "Seas' commotion" (with *ær* an unusual spelling variant of *ēar* "sea"). However MSS B C D all agree that the compound *ēargebland* is to be read here, and they may well be right—especially since the halfline *ofer ēargebland* occurs twice elsewhere in the poetry.
- 28a fæge tō gefeohte Either sc. *cōmon* (the idea of which is implicit in *gesōhtun* in the preceding line), or translate *tō* here as "in, at" (cf. 24/12a, also BT s.v. I.(5)(g)).
- 29b cyninges Nom. pl. (B C D read *-as*). While it is possible that A's reading is a mere slip, it could also be a precocious example of *-es* as a legitimate spelling variant of historical *-as* (and symptomatic of late vowel-reduction in weakly-stressed syllables); cf. *Wēales* (acc. pl.) in 72b, and note the comparable reduced spellings *en* in 35a (where B C D and MS Cotton Otho B.xi|Ker

- 30 sweordum āswefede, swilce seofene ēac
 corlas Anlāfes, unrīm heriges,
 flotan ond Sceotta. Þær geflēmed wearð
 Norðmanna bregu, nēde gebēded
 tō lides stefne litle weorode;
- 35 crēad cnear en flot, cyning ūt gewāt
 on fealene flōd, feorh generede.
 Swilce þær ēac se frōda mid flēame cōm
 on his cýþþe norð, Costontinus,
 hār hildering, hrēman ne þorfte
- 40 mæcan gemānan: hē wæs his mæga sceard,
 frēonda gefylled on folcstede,
 beslagen æt sæcce, ond his sunu forlēt
 on wælstōwe wundun fergrunden,
 giungne æt gūðe. Gelpan ne þorfte
- 45 beorn blandenfeax bilgeslehtes,
 cald inwidda, ne Anlāf þy mā;

180] have *on*), *fealene* in 36a (where B C have *fealone*), and *fergrunden* in 43b (where B C D all have *forgrunden*).

- 32a flotan Thus all four MSS. In order to make the word parallel to *Sceotta*, many editors emend it to *flotena*; but it is possible to leave it as it stands and interpret it as a LWS gen. pl.; see 17/146b n. (and also SB f276 Anm. 5). Yet another approach is to take *flotan* as gen. sg. of the collective noun *flota* "fleet" (BTS s.v. (2) and (2a))—though this is less satisfactory stylistically.
- 33a Norðmanna bregu Anlaf.
- 34a tō lides stefne Ships of the period were drawn up on shore and boarded by gangways attached to their prows.
- 34b litle weorode See 3/9 n.
- 35a crēad Probably intransitive (with *cnear* the subject), though possibly transitive (with *cnear* the d.o. and *cyning* the subject).
cnear en MS *cnear ren*. B C D read *cnear on*. The badly damaged MS Cotton Otho B. xi, which was a copy of A, also read *cnear on* here (see Campbell's edition, p. 141), thus indicating that its scribe understood his exemplar perfectly, in spite of the misleading word-division and the odd spelling. This suggests that a different word-division is all that is necessary in modern editions of A, and not (with most eds.) emendation of *en* to *on*: note that in the very next line the scribe of A again gives us *en* for historical *on* in an unstressed syllable. See further I. 29b n.
- 38b Costontinus B C D have *Constantinus*. A's form is a Vulgar Latin spelling of the name (with loss of *n* before *s*; cf. Campbell, *Grammar*, f541.(1)).
- 39b–40a hrēman . . . gemānan "Had no reason to boast about the shared swords," i.e. those which the armies had shared (in a highly pregnant sense) on the battlefield. *Mæcan gemānan* is an odd but defensible spelling of *mēcum gemānum*. B C read *mēc(e)a gemānan* "(the) sharing of swords."
- 40b–42a hē wæs . . . sæcce Though Constantine himself had not been literally wounded in the battle, metaphorically he had been "gashed with respect to kinsmen, felled on the battlefield with respect to friends, smitten in combat." *Mæga* and *frēonda* are genitives of respect. (The passage is usually taken literally, which involves giving both *sceard* and *gefylled* the unattested sense "deprived of.")
- 43b fergrunden See 29b n., and cf. also 16/301b and Campbell (*Grammar*) f73 n. 4.

- mid heora herelāfum hleghan ne þorftun
 þæt hēo beaduweorca beteran wurdun
 on campstede, *cumbolgehnaestes*,
 50 gārmittinge, gumena gemōtes,
 wāpengewrixles, þæs hī on wālfelda
 wiþ Eadwardes afaran plegodan.
 Gewitan him þā Normen nægledcnearrum,
 drēorig daraða lāf, on Dinges mere,
 55 ofer dēop wāter Difelin sēcan,
 eft, Īra land, æwiscmōde;
 swilce þā gebrōper bēgen ætsamne,
 cyning ond æpeling, cýpþe sōhton,
 Wesseaxena land, wīges hrēmige.
 60 Lētan him behindan hræ bryttian
 saluwigpādan, þone sweartan hræfn,
 hyrnednebban, ond þane hasewanpādan,
 earn æftan hwīt, æses brūcan,
 grædigne gūðhafoc, ond þæt græge dēor.
 65 wulf on wealde. Ne wearð wæl mære
 on þis ēiglande æfre gīeta

- 48 beaduweorca beteran wurdun Probably: "were superior with regard to battle-works," though the use of *weorðan* instead of *wesan* suggests an alternate translation: "came to be (any) better off, with regard to battle-works." *Beaduweorca* is gen. of respect, as is the itemizing series of singular nouns which follow in apposition to it (49b–51a).
- 49b *cumbolgehnaestes* Thus B C D. A has the meaningless reading *culbodgehnaedes*, over the first element of which a perceptive contemporary reader wrote: *vel cumbel* (i.e. "or *cumbel*").
- 51b þæs This word may be taken either as an adverbial conjunction ("because," "after," "by virtue of the fact that"), or a relative pronoun ("which") attracted to the case of its antecedent *wāpengewrixles*.
- 53a him þā *Him* is refl. and *þā* is an adv. (cf. *Beowulf* 301a. 1125a).
 Normen B C D read *Norðmen(n)*, and a *þ* has been added above the line in A, probably not by the original scribe. By a century later the form without *ð* was common: see 6/41. 55.
- 54b Dinges mere Unidentified.
- 56a eft Īra land Emendation from B C D. MS A has *and eft hira land*, with the sign for *and* added above the line, seemingly in a different hand.
- 59b hrēmige MS *hramige*, with a marked for deletion and *e* added above the line (seemingly by the original scribe).
- 60a–65a Lētan . . . wealde This trio of scavengers is a traditional motif in OE battle poetry; cf. 23/205b–12a.
- 60b hræ A final *w* has been added to this word above the line by another hand.
- 61a saluwigpādan Usually interpreted as acc. sg., anticipating *hræfn*. Pope² however suggests that it is acc. pl. and refers to all three animals.
- 63a earn æftan hwīt Metrical considerations precluded the poet's use of acc. *hwīme*, which is demanded by strict syntax.
 The Gray Sea Eagle (*Haliaeetus albicilla*) is not a true eagle at all, but a carrion bird related to the kite. Its most distinctive feature is its white tail.
- 64a gūðhafoc Probably a kenning for the eagle.

	folces gefylled	beforan þissum
	sweordes ecgum,	þæs þe ūs secgað bēc,
	ealde ūðwitan,	sippan ēastan hider
70	Engle ond Seaxe	ūp becōman,
	ofer brād brimu	Brytene sōhtan,
	wlance wīgsmiþas	Wēales ofercōman,
	eorlas ārhwate,	eard begēatan.

-
- 67a folces gefylled Construe *gefylled* with *wearð*, and *folces* as gen. complement of *wæl*. Cf. 4/9 f.
- 67b þissum Dat. sg., and not to be construed with *ecgum* in the next line (on which see 4b n.).
- 68b þæs þe "According to what" (lit. "as regards that which"); *þæs* is gen. of respect. Cf. 14/145.
- 72b Wēales Acc. pl., cf. 29b n.

6 / 1066

As the year 1065 drew to a close and it became clear that King Edward the Confessor was dying, the burning question throughout Europe was: who would follow him as master of England? Edward himself, who had no direct heir, seems to have wished to be succeeded by Duke William of Normandy, whose father—Duke Robert—had sheltered Edward during his long exile at the Norman court (when Canute the Great was on the throne of England). Norman sources in fact assert that in 1051–52, on the occasion of a state visit by William, Edward had actually recognized him as heir-designate.

But the years which followed had seen the rise to a position of all but unchallenged authority in England of Harold, Earl of Wessex. As recently as 1062–63 Harold had won a reputation as the greatest warrior and strategist in England by a series of brilliant campaigns against the redoubtable Welsh warrior-king Gruffydd ap Llywelyn, and for the next two years he was at the height of his power. He had no reason to doubt that the crown itself might be within his grasp. Then in 1064 he unfortunately compromised his position: despatched by King Edward to Normandy, perhaps on a mission to confirm Edward's grant of the succession to William, he accepted a gift of arms from the latter—thus becoming his man—and apparently even swore a solemn oath to assist William to the English throne. Harold may have felt that he could later repudiate this oath by claiming that it had been sworn under psychological duress. However that may be, it was his betrayal of this oath that William would later use as his moral pretext for invading England.

The third candidate for the English crown was King Haraldr Sigurðarson of Norway: Harald Hardrada, warrior and poet, the last heroic figure of the Viking age and one of the most brilliant. Driven from his native Norway at the age of 15, he had come to maturity as a Viking mercenary in the service of the Eastern Roman emperors at Constantinople, where he was personally credited with blinding the emperor Michael Calaphates in 1042. Returning to Scandinavia, he came to the throne of Norway in 1047. For the next twenty years he ruled Norway with an iron hand and waged a never-ending war against King Sveinn

of Denmark, earning the reputation of a great warrior, ruthless and ambitious. He based his claim to the throne of England on a treaty made in 1038–39 between his predecessor King Magnúss the Good and Harðacnut, the son of Canute. The threat of a Norwegian invasion, with Harald at its head, had hung over England for many years.

Over Christmas of 1065 Edward the Confessor lay dying at Westminster while his council met in London. Acutely aware of the dangers threatening England, they had no alternative but to choose as his successor the strongest and most capable man in the country. In the end even King Edward saw the virtue—or at least the necessity—of this choice and concurred in it, sometime before his death on January 5th, 1066. He was buried the day after, and on the same day—with a haste appropriate to the anxiety of the times—Harold was consecrated in his place. William at once sent messengers of protest to England and when these were ignored he began to make preparations for an invasion, first enlisting the support of Pope Alexander II, then assembling his warriors and building an armada to carry them across the channel.

For the events of the year 1066 there are many sources, English, Scandinavian and Norman. Two of these—the one reflecting a Scandinavian, the other a Norman point of view—are of great interest in and for themselves. The first is Snorri Sturluson's biography of Harald of Norway, written in ON some 170 years after the king's death (and now available in a fine translation by Magnus Magnusson and Hermann Pálsson: *King Harald's Saga* [Harmondsworth 1966]). The climax of this saga—as of its hero's career—is of course the Battle of Stamfordbridge. On the other hand the Battle of Hastings, and the events leading up to it, are portrayed from the Norman point of view on the magnificent Bayeux Tapestry (which is best approached through *The Bayeux Tapestry: A Comprehensive Survey*, 2nd [revised and enlarged] ed. [London 1965], where it is reproduced in full and expertly introduced).

The Chronicle account which is printed below has the extraordinary interest of reflecting the point of view of the vanquished. Our text follows C (see p. 136), which is the fullest version and strictly contemporary, until this MS breaks off mutilated in the middle of its account of the Battle of Stamfordbridge; after that we follow D, which is a somewhat later conflate (after 1070) of two texts similar to C and E. The difference in tone between C and D is striking: whereas C manages to remain fairly detached while describing the events of 1066, D is the work of an outraged patriot: he tries to be objective, but his emotional involvement in the last campaign of *Harold ðre cyng* is very obvious—and very moving.

Though it is hoped that the notes will make the sequence of events relatively clear, the student is urged to study A–SE 581–600 for full background and interpretation.

Millesimo lxxi

On þisum gēare cōm Harold kyng of Eoforwīc tō Westmynstre tō þām Ēastran þe wæron æfter þām middanwintre þe se kyng forðfērde, and wæron þā Ēastran on þone dæg xvi Kalendarum Mai.

5 Þā wearð geond eall Engla land swylc tācen on heofenum gesewen swylce nān mann ær ne gesch. Sume menn cwædon þæt hyt cometa se steorra wære, þone sume menn hātað þone fexedan steorran, and hē ætēowde ærest on þone æfen Letania Maiora, þæt ys viii Kalendarum Mai, and swā seeān calle þā uii-niht.

10 And sōna þāræfter cōm Tostig eorl fram begeondan sē intō Wiht mid swā myclum liðe swā hē begytan mihte, and him man geald þār æigðer ge feoh ge metsunge; and fōr þā þanon and hearmas dyde ægwār be þām særiman þār hē tō mihte, oð þæt hē becōm tō Sandwīc. Ðā cýdde man Harolde kyng, þe on Lundene wæs, þæt Tostig his brōðor wæs cumen tō Sandwīc. Þā gegadorade hē swā mycele scipfyrde and ēac landfyrde swā nān cingc ær hēr on lande ne gegaderade, for

- 1 On þisum gēare After 1065 both C and D begin their annalistic year at a date in the spring, either Easter or the Annunciation. This is why they relegate Edward's death (January 5th) and Harold's accession (January 6th) to the close of the annal for 1065, and also why the present annal reports events well into 1067. See further Plummer¹ [1952 reprint], II, cxliib f. of Eoforwīc Harold's visit to York early in the spring was prompted by the reluctance of the Northumbrians to recognize him as king; this they did only after he had convinced them of the need for unity on the eve of the forthcoming crisis.
- 3 dæg Cf. *æigðer* in I. 9. For these spellings see Campbell f269, SB f126.2. xvi Kalendarum Mai April 16th. The phrase is in apposition to *þone dæg*.
- 5 gesch I.e. *geseah*. MS C is very rich in forms showing this LWS "smoothing" (see Campbell f312).
Sume . . . wære It was in fact Halley's Comet.
se In the MS this word is partially obscured by a vellum repair.
- 6 f. Letania Maiora The Feast of the Greater Litany, April 25th. The date viii Kalendarum Mai (April 24th) is that of the *æfen*.
- 8 Tostig eorl Harold's brother, and a favorite of the late King Edward. Tostig had been earl of Northumbria from 1055 until late September of 1065, when he was deposed by a revolt. He and Edward wished to oppose this rebellion with force, but Harold, who was anxious to avoid civil war, opened negotiations with the rebels which resulted in the confirmation of Morkere as earl of Northumbria and the banishment of Tostig. He left England on November 1st and stayed over the winter at Bruges, in the protection of Baldwin, Count of Flanders (who was a kinsman of his wife). Henceforth Tostig regarded his brother Harold as a bitter personal enemy, and this fact goes a long way toward explaining his alliance with Harald of Norway in 1066.
- 10 fōr Sc. *hē*.
ægwār I.e. *æghwār* (as in I. 25), with omission of the symbol *h* (see Campbell f61).
- 11 mihte Sc. *cuman*.
- 12-15 Þā gegadorade . . . æēode Harold apparently regarded Tostig as William's harbinger, which suggests that over the winter Tostig had been in touch with Normandy as well as Norway.
- 12 gegadorade The *ge-* was added above the line, apparently by the original scribe; D has *gegadrade*.

ðām þe him wæs tō sōðan gesæd þæt Willelm eorll fram Normandīge, Eadwardes
cingces mæg, wolde hider cuman and þis land gegān—eall swā hit syððan ācōde.

15 Þā Tostig þæt geāxode, þæt Harold cing wæs tōward Sandwīc, þā fōr hē of
Sandwīc and nam of þām bütsekarlon sume mid him—sume þances, sume unþances
—and gewende þā norð intō , and þær hergode on Lindesēge and þær manega
gōde men ofslōh. Þā Eadwine eorl and Morkere eorl þæt undergēaton, þā cōman
20 hī þyder and hine of þæm lande ādrifon. And hē fōr ðā tō Scotlande, and Scotta
cynning hine griðede and him tō metsunge fylste, and þær ealne sumor wunode.

Ðā cōm Harold cininge tō Sandwīc and þær his liðes ābād, for þām þe hit wæs
lang ær hit man gegaderian mihte. And þā his lið gegaderad wæs, þā fōr hē intō
Wiht and þær læg ealne þone sumor and þone hærfest; and man hæfde landfyrde
25 æghwār be sǣ, þēh hit æt þām ende nāht ne forstōde.

Þā hit wæs tō Natiuitas Sanctæ Mariæ, þā wæs manna metsung āgān, and hig
nān man þār nā leng gehealdan ne mihte. Ðā lǣfde man mannum hām, and se
cynge rād ūp, and man drāf þā scypu tō Lundene, and manega forwurdon ær hī
þyder cōmon.

30 Þā ðā scypu hām cōman, þā cōm Harold cyning of Norwegan norð intō Tīnan

14 f. Willelm . . . mæg Mention of William's and Edward's relationship may imply
some recognition of the former's claim. The reading of D here is blunt and
chauvinistic: *Wyllelm bastard*.

16–21 Þā . . . wunode The briefer version of these events in D and E furnishes some
useful complementary information: *And þā wīle* [cf. SB f217 Anm. 1 and 2]
*cōm Tostig eorl intō Humbran mid sixtigum scipum, and Eadwine eorl cōm
mid lanferde and ādrāf hine ūt; and þā būsacarlas hine forsōcan. And hē fōr
tō Scotlande mid xii snaccum* (D).

17 of . . . sume¹ I.e. some of Harold's sailors (and also, apparently, some of his
ships). *Bütsekarlas* were men in the king's pay who were equally adept at fight-
ing on land and sea. *Bütse-* is a loan from ON *búza*, "a kind of merchant ship."

18 intō The scribe of C left a blank space after this word. On the basis of D and
E's report of this campaign (see 11. 16–21 n.) the missing word ought to be
Humbran (and this has in fact been inserted into C by a much later hand).

manega The scribe appears to have first written *manege* and then to have ex-
tended *e*² into an *a* (but without erasing the loop of the *e*). The respelling con-
forms to his practice with this word in 1. 28.

19 Eadwine eorl and Morkere eorl Of Mercia and Northumbria respectively.

20 f. Scotta cynning Malcolm Canmore (the Malcolm of Shakespeare's *Macbeth*).
Tostig and he had become good friends during the former's ten year tenure as
earl of Northumbria.

21 cynning is probably spelled with a double *n* on the analogy of etymologically
related *cynn*.

and² Sc. *hē* (Tostig).

26 Natiuitas . . . Mariæ The Feast of the Nativity of St. Mary, September 8th.

hig Both the land and sea levies.

27 hām Sc. *tō farene*.

28 rād ūp "Rode inland," i.e. travelled overland to London.

30–34 Þa . . . ward Instead of this, and immediately following the passage cited in
11. 16–21 n., D and E have: *And hine gemētte þær Harold cyng of Norwegon
mid þreo hund scypum, and Tostig him tō bēah and his man wearð. And hī
fōron þā bēgen intō Humbran oð þæt hī cōmon tō Eoforwīc* (D).

30 Tīnan MS *tinian* with *i*² erased.

on unwaran mid swyðe miclum sciphere and nā lýtlan—þæt mihte bēon
oððe mā—and Tostig eorl him cōm tō mid eallum þām þe hē begiten hæfde, eall
swā hȳ ær gesprecen hæfdon; and fōran þā bēgen mid eallum ðām liðe andlang
Ūsan ūp tō Eoferwīc ward.

35 Ðā cȳdde man Haroldde cyngge be sūðan. þā hē of scipe cumen wæs, þæt Harold
cyng on Norwegan and Tostig eorl wæron ūp cumene nēh Eoferwīc. Þā fōr hē
norðweard dæges and nihtes swā hraðe swā hē his fyrde gegaderian mihte. Þā, ær
þām þe se cynning Harold þyder cuman mihte, þā gegaderode Ēadwine eorl and
Morkere eorll of heora eorldōme swā mycel werod swā hī begitan mihton and
40 wið þone here gefuhton and mycel wæl geslōgon, and þær wæs þæs Engliscan folces
mycel ofslagen and ādrenct and on flēam bedrifren, and Normen āhton wælstōwe
gewald. And þis gefeoht wæs on Vigilia Mathei Apostoli, and wæs Wōdnesdæg.
And þā æfter þām gefeohte fōr Harold cyningc of Norwegan and Tostig eorl intō
Eoferwīc mid swā miclum folce swā heom þā gepūhte, and him mon gīslade of
45 þære burh and ēac tō metsunge fylste; and swā þanon tō scipe fōran, and tō fullan
friðe gespræcon þæt hig ealle mid him sūð faran woldon and þis land gegān.

 Ðā āmang þissan cōm Harold Engla cyningc mid ealre his fyrde on ðone Sun-
nandæg tō Tāda, and þær his lið fylcade, and fōr þā on Mōnandæg þurhūt Eoferwīc.
And Harold cyningc of Norwegan and Tostig eorl and heora gefylce wæron āfaren
50 of scipe begeondan Eoferwīc tō Stānfordbrycge, for þām þe him wæron behāten tō
gewissan þæt him man þær of ealre þære scīre ongēan hȳ gīslas bringan wolde. Ðā

- 31 **bēon** After this word the scribe of C left another blank space, probably in-
tending to come back later and fill in the number of ships (which is given by D
and E as 300; see the note before last). A much later hand has inserted *mīð
ðrēo hund scypum* into the blank space in C.
- 33 f. **andlang . . . ward** "Up along the Ouse toward York." We learn from the
twelfth-century chronicler Florence of Worcester that they disembarked at Ric-
call, which is on the Ouse some ten miles south of York.
- 39 **eorldōme** Logically this should be pl.; the sg. is probably influenced by *ge-
gaderode*.
- 40 **gefuhton** Near the village of Fulford, two miles south of York.
- 41 **Normen** A mark resembling an *i* appears above the line between *e* and *n*; if
it is a letter at all, it is certainly not by the original scribe.
- 42 **Vigilia . . . Apostoli** The eve of St. Matthew the Apostle, September 20th.
- 45 **and² . . . fōran** I.e. Harald and Tostig returned to their fleet at Riccall.
- 45 f. **and³ . . . woldon** "And they agreed, (as a condition) for an abiding peace, that
they all (i.e. the men of York) would march south with him" etc.
- 47 f. **on ðone Sunnandæg** September 24th.
- 48 **Tāda** Tadcaster, nine miles southwest of York: the form is either an abbrevia-
tion or else an affectionate nickname.
- 49 ff. **And . . . wolde** Before marching south against the heart of England, the Nor-
wegian king "took the obvious precaution of calling for hostages from the York-
shire thegns who had survived the battle of Fulford [and] decided to await
them in the presence of his army at a site seven miles east of York, where roads
from all parts of eastern Yorkshire converged on the crossing of the Derwent
known as Stamfordbridge" (*A-SE* 589).
- 50 f. **for þām þe . . . wolde** The syntax is peculiar here and the text may be corrupt.
Strictly speaking, *wæron* in l. 50 ought to be *wæs*, and *ongēan hȳ* in l. 51 is
redundant after the preceding *him*.

wyllic cotomid ealla þa þe he be gien hæfde eall þa
 ge sþroccen hæfdon. 7 foran þa begen mid ealla ða lide andlang
 upwæces þe eard. Ða eode man hapold cyng be sudan þa
 of seape cumen wæs þæt hapold cyng on norþegan 7 costas eopl þa foran
 up cumene neð eopes þe. þa for he norð weard dag of 7 mihtes
 lreude þa he hit wære ge gadegan mihtes þa ær þa he se cyning
 hapold sýde. eamnan mihtes. þa ge gadegode eadwime eopl 7 moð
 hege eopll of heora eopl dome. þa mycel wæroð þa he begitan
 mihton. 7 þid þone hege ge wæhton. 7 mycel wæs gestlogon þa þe
 wæs wæs englescan folces mycel of slagen 7 adwence. 7 on fleam be
 dweren 7 norþen ahton wæs. scope ge wald. þæt ge feohce wæs ou
 wicra wæron apli. 7 wæs wæron dag. þa ær þa ge feohce for
 hald cyninge of norþegan 7 costas eopl into eopes þe mid þa
 midu folce þa heo þa ge feohce. 7 hit mon gillade of þære byrig
 7 eac to medunge wære. 7 þa þanon to seape foran 7 eopullan
 fære ge sþroccen. þæt he ealle mid hi sudan foran 7 hit land
 ge gatz. Ða amang þissan cō hapold engla cyninge mid eallre
 hit wære ondore sunnandæg to eada. 7 þæt hit lid wære. 7
 for þa on monan dag þæt he ut eopes þe. 7 hapold cyninge of
 norþegan 7 costas eopl 7 heora ge wære. 7 eon awapen of seape
 be geordan eopes þe. 7 eon foran byrege for þa he hi wære be
 haren to ge wære. þæt hi man wære. of eallre þære seape on geard
 gylas þungun wære. Ða cō hapold engla cyning heora on geard
 on unapen. be geordan þære byrege. 7 hi wære to geode feorron
 7 sýde heardlice lange on dag feohcende. 7 eon. þæt þa þæt
 hapold cyning of norþegan 7 costas eopl of slagen 7 ungerum
 folces mid heo. ædger. ge norþmana se englesca. 7 þa norþmen

7 7ra me tac fori bæstode. 7 7ra mīrlīce fori fæstne. 7 he 7ra fæstne
 colafte. 7 engle ahton palfowre gefeald. Se kyng þa gearf 570
 olafte þæt nofmas 7 gefe fana. 7 hio 7ra bīre. 7 þan eowle of oþrean
 ege. 7 eallon þan þe on þā fey pū colafte fæstne. 7 hu foron þa
 app w uwan kyminge 7 foron adaf. 7 hi æfste foldon f 7 yd
 7 7reond fcepe into þan lande. hal dan 7 7re cyng hi let ham
 fapan mid. e r m. fey pū. þa f 7ra fole gefeolte fæstne ge
 ffeummede binnan f f mīlcan. Ða com f 7 lledm eowl of
 nofman dīge into pefnes. ea on fce mīchael f mæffe æfen.
 7 7ra þæt hu fæste fæstne forlton cafel æt hafanga fori.
 þæt f 7ra f 7ra hapolde cyngte gefeald. 7 he gearfæde þa mīcel
 ne hefte. 7 com him to genef. æt þæt he hafian apulofian.
 7 7 lledm hī com ongean on an f 7ra ær f 7ra fole gefeolced
 fæste. æt se kyng f 7ra hī f 7ra heafolice f 7ra fealt
 mid þā mannū þe him ge lætan foldon. 7 þa f 7ra f 7ra
 mīcel pæl geflagen on æd f 7ra healf. Ða f 7ra f 7ra of f 7ra
 hapolde kyng. 7 leoffine eowl hī f 7ra bīdof. 7 7ra eowl hī f 7ra
 bīdof. 7 fela godra manna. 7 þa f 7ra f 7ra ahton pæl
 f 7ra gefeald eall 7ra hrom god ude fori folcef f 7ra
 Aldred afece 7 7ra f 7ra on lande ne. foldon halftan
 þa Cadgar eild to kyngte eall 7ra him pæl gefealde f 7ra
 7 ead f 7ra. 7 mofkefte. hī be hecon f 7ra mid him f 7ra
 foldon. æt 7ra hī æfste foridlice beon fceolde. 7ra
 f 7ra hī f 7ra daze to daze læfte. 7 7ra f 7ra. eall 7ra hī

cōm Harold Engla cyning heom ongēan on unwaran, begeondan þære brycge, and hī þær tōgædere fēngon and swyðe heardlice lange on dæg feohtende wæron. And þær wæs Harold cyning of Norwegan and Tostig eorl ofslagen and ungerim folces mid heom, ægðer ge Normana ge Englisca. And þā Normen|| þe þær tō lāfe wæron wurdon on flēame, and þā Englisca hī hindan hetelice slōgon oð þæt hig sume tō scype cōman; sume ādruncen, and sume ēac forbærnde, and swā mislice forfarene þæt þær wæs lýt tō lāfe. And Engle āhton wælstōwe gewæld.

Se kyng þā geaf gryð Ōlāfe, þæs Norna cynges suna, and heora biscope, and þān eorle of Orcanēge, and eallon þān þe on þām scypum tō lāfe wæron. And hī fōron þā upp tō ūran kyninge and swōron āðas þæt hī æfre woldon fryð and frēondscype intō þisan lande haldan, and se cyng hī lēt hām faran mid xxiiii scypum. Þās twā folcfeohht wæron gefremmede binnan fīf nihtan.

Ðā cōm Wyllelm eorl of Normandīge intō Pefnesā on Sancte Michaelles mæsseæfen. And sōna þæs hī fēre wæron, worhton castel æt Hæstingaport. Þis wearð þā Harolde cyng gecyðd, and hē gaderade þā mycelne here and cōm him tōgēnes æt þære hāran apuldran. And Wyllelm him cōm ongēan on unwær, ær þis folc gefylced wære; ac se kyng þeah him swiðe heardlice wið feaht mid þām mannum þe him gelæstan woldon, and þær wearð micel wæl geslægen on ægðre healfe. Ðær wearð ofslægen Harold kyng and Lēofwine eorl his brōðor and Gyrð eorl his

- 52 **Harold Engla cyning** The reading of D is significantly different: *Harold ūre cyng*.
- 55 **Normana ge Englisca** I.e. *Normanna ge Englisca*. The first form shows reduction of *nn* > *n* owing to weakened stress (see Campbell §457); the second shows the adj. *Englisc* inflected as if it were a noun (probably because it follows *Normana* and is parallel to it).
And þā Normen With these words the text of C breaks off at the bottom of a folio. It was originally followed by an added page on which a twelfth-century scribe continued the text briefly by telling the famous story of a lone Norwegian's attempt to hold the bridge against the advancing English army.
- 57 **sume¹ . . . forbærnde** Sc. *wæron* or *wurdon*. (Cf. D's annal for 1079: *fela þær wurdon ofslægen, and ēac gefangene*—a passage showing similar inconsistency in the inflection of syntactically parallel participles.)
- 60 **þān . . . Orcanēge** Páll Þorfinnsson. According to Florence of Worcester he had been left to guard the ships.
- 64 f. **Sancte . . . mæsseæfen** Michaelmas Eve, September 28th. William had set sail from the mouth of the Somme the evening before, entering Pevensey Bay at 9:00 the next morning.
- 65 **æt Hæstingaport** Some twelve miles east of Pevensey along the coast.
- 65 ff. **Þis wearð etc.** "Harold was at York when he learned of William's landing. Within thirteen days at most he had . . . covered the 190 miles between York and London, expanded the force at his command into the dimensions of an army, and brought it by a march of 50 miles to a point within a short ride of Hastings" (*A-SE* 592).
- 67 **æt . . . apuldran** The phrase "indicates that the site of the battle was then a wilderness, where an ancient tree formed the only landmark" (*The Bayeux Tapestry*, p. 20).
þis Above the *þ* in the MS is written *h*, possibly (but not certainly) a correction by the original scribe.
- 68 f. **mid þām . . . woldon** According to Florence of Worcester, many of Harold's men left the battle because the position taken up by the English was too cramped to hold them.

brōðor and fela gōdra manna. And þā Frencyscan āhton wælstōwe gewæld, eall swā heom God ūðe for folces synnon.

Aldred arcebiscop and sēo burhwaru on Lundene woldon habban þā Eadgār cild tō kyngre, eall swā him wel gecynde wæs, and Eadwine and Morkere him behē-
75 ton þæt hī mid him feohtan woldon. Ac swā hit æfre forðlicor bēon sceolde, swa wearð hit fram dæge tō dæge lætre and wyrre, eall swā hit æt þām ende eall gefērde.

Dis gefeoht wæs gedōn on þone dæg Calesti pāpe. And Wyllelm eorl fōr eft ongēan tō Hæstingan and geanbidode þær hwæðer man him tō būgan wolde. Ac þā hē ongeat þæt man him tō cuman nolde, hē fōr upp mid eallon his here þe him tō
80 lāfe wæs and him syððan fram ofer sǣ cōm, and hergade ealne þone ende þe hē oferfērde, oð þæt hē cōm tō Beorhhāmstede. And þær him cōm ongēan Ealdred arcebiscop and Eadgār cild and Eadwine eorl and Morkere eorl and ealle þā bet- stan men of Lundene and bugon þā for nēode, þā mǣst wæs tō hearme gedōn—and þæt wæs micel unrǣd þæt man æror swā ne dyde, þā hit God bētan nolde for ūrum
85 synnum—and gysledan and swōron him āðas. And hē heom behēt þæt hē wolde heom hold hlāford bēon; and þeah onmang þisan hī hergedan eall þæt hī oferfōron.

Ðā on midwintres dæg hine hālgode tō kyngre Ealdred arcebiscop on Westmyn- stre. And hē sealde him on hand mid Crīstes bēc and ēac swōr—ær þān þe hē wolde þā corōna him on hēafode settan—þæt hē wolde þisne þeodscype swā wel haldan
90 swā ænig kyngc ætforan him betst dyde, gif hī him holde bēon woldon. Swā þeah leide gyld on mannum swiðe stið, and fōr þā on þām lengtene ofer sǣ tō Norman- ðige and nam mid him Stīgand arcebiscop and Ægelnāð abbod on Glæstingabiri

73 Aldred arcebiscop Of York.

73 f. Eadgār cild "The princeling Eadgar," a great grandson of Æðelred the Un- ready and the last male of the line of Cerdic. He can have been no more than a boy in 1066, since he is known to have lived until 1125.

74 eall swā . . . wæs "As was indeed due him by birth."

75 f. Ac . . . gefērde "But the more constantly forward it should have been, the more dilatory and worse it turned out to be from day to day, just as it all came to pass in the end."

76 wyrre An assimilated form of *wyrse*, perhaps influenced by the ON cognate *verri*. The later annals in D show extensive Scandinavian influence on vocabu- lary and forms, strongly suggesting that this MS was compiled at York.

77 on . . . pāpe "On the day of Pope Calixtus": Saturday, October 14th.

80 him . . . cōm For the construction without *tō*, see 16/255b and BTS *cuman* V.
80 f. ealne . . . oferfērde After finding that it would be inadvisable to storm London, which was the center of loyalist resistance, William began a campaign to isolate and reduce it by ravaging the surrounding countryside. His route took him west- ward through Surrey, northern Hampshire and Berkshire, where he crossed the Thames at Wallingford.

83 þā mǣst . . . gedōn "After most damage had been done."

84 þā "In view of the fact that."

86 and . . . oferfōron William felt that "until London was in his hands a display of force was still necessary, and he allowed his army to ravage the whole coun- try along the twenty-five miles of road between Berkhamstead and the city" (A-SC 597).

88 And hē . . . bēc "And he (i.e. William) promised him on Christ's book (i.e. the Gospels)."

hē² Ealdred.

91 on þām lengtene See 1.1 n.

92 Stīgand arcebiscop Of Canterbury.

95 and *Ēadgār cild* and *Ēadwine eorl* and *Morkere eorl* and *Wælp̄eof eorl* and *manege*
ōðre gōde men of Engla lande, and *Ōda biscop* and *Wyllelm eorl belifen hēr æfter*
 and *worhton castelas wīde geond þā þēode* and *earm folc swencte*; and *ā syððan*
hit yflade swīðe. *Wurðe se ende þonne God wylle*.

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- Glæstingabiri* The MS has the abbreviation *Glbr*, which has been expanded to *Glæstingabiri* above the line, probably by another hand.
- 93 *Wælp̄eof eorl* His earldom comprised the shires of Huntingdon, Northampton, Bedford and Cambridge.
- 94 *Ōda biscop* Of Bayeux; William's half-brother and the commissioner of the famous tapestry.
- Wyllelm eorl* William fitz Osbern, the Conqueror's seneschal; he had recently been made earl of Hereford.
- belifen* Possibly a past participle (in which case sc. *wāeron*), possibly 3 pl. pret. indic. (= *belifon*).
- 95 *þā* In the MS an *s* has been added to this word, possibly (but not certainly) a correction by the original scribe.
- swencte* Perhaps a late, reduced spelling for *swencton*. But it is also possible that the annalist's mind has reverted to William, and that he is the subject here. Cf. the beginning of the obituary poem about him in E's annal for 1086: *Castelas hē lēt wyrcean and earne men swīðe swencean*.
- 95 f. and . . . *swīðe* The perspective here suggests that D's annal was composed some time after 1066.
- 96 *Wurðe* Optative subjunctive. In the MS the word *gōd* has been added above the line after this word, possibly (but not certainly) by the original scribe.

7 / king ælfred on the advancement of learning

In addition to being one of our most valuable sources for the study of the Early West Saxon language, the present document is of great importance for both Anglo-Saxon history and Old English literature. It is in the form of a royal letter, composed by King Ælfred the Great and sent to each of the bishops of his realm. Writing probably in 894, the king looks back nostalgically to the great flowering of Latin culture in England during the age of Bede and Alcuin, then describes its decay in the ninth century. He regards the Viking wars, which had destroyed so many cultural centers and their manuscripts, as God's judgment on a people who had failed in their duty to maintain this cultural heritage. He acknowledges that there has been some recovery in recent years, but it has not been sufficient. Hence he wishes to initiate an educational program which will have two major aspects: first, the sons of all freemen will be taught to read; second, some of the classical works of medieval Christendom will be translated into the vernacular, so that their substance will continue to be available, whatever the state of Latin learning in England.

Ælfred's letter was designed to serve as the preface to the first volume in this projected series, the king's own translation of the *Liber Regulae Pastoralis* or *Pastoral Rule* of Gregory the Great (c540–604), the greatest of early medieval popes and a figure particularly dear to the Anglo-Saxons because he had been instrumental in their conversion. Gregory had written this work in 591 on the occasion of his accession to the papacy; in it he conducted a careful examination of his own conscience by means of outlining his ideal conception of a "shepherd of souls." In attempting to describe the ideal prelate, he was often concerned with the shepherd's responsibility for the education of his flock. This fact made the book an excellent and indeed obvious choice on Ælfred's part, since he knew that it was his bishops who must support, implement and advance his educational program.

Our text of Ælfred's letter is based upon the copy of the translation of Gregory's book that was sent to Bishop Wærferð of Worcester; it is now MS Hatton 20 in the Bodleian Library at Oxford (Ker 324). This MS, known as H, was one of the first copies made by Ælfred's scribes. It remained at Worcester probably until 1643, when it passed into the possession of Christopher, first Baron Hatton; it was sold to the Bodleian in 1671. A facsimile edition (ed. N. R. Ker) is available as the sixth volume of *EEMSF*, and the student is strongly urged to examine it. He will notice that a number of later writers have been busy on the four pages which contain Ælfred's letter. The most important of these is an early eleventh-century reviser who has been tentatively identified as the homilist Wulfstan (see p. 255), Bishop of Worcester and Archbishop of York. He has made a number of corrections and modifications of the text, repunctuating extensively and in general trying to bring spelling usage into line with that of his own period: *ī* are often altered to *ÿ*, *swā* to *swā*, *þætte* to *þæt*. In all cases we have restored the original text, though some of the reviser's more interesting substantive changes are registered in the notes.¹ Our text tries to reproduce the text of H in the form in which it left Ælfred's scriptorium at Winchester, sometime in the last decade of the ninth century.

Three other copies of Ælfred's letter survive. The most important is in British Museum Cotton Tiberius B. xi (Ker 195), known as C, which is probably nearest of all to Ælfred's first draft. This MS was written (sometime between 890 and 897) by the same scribe who wrote the copy of Ælfred's letter in H. It suffered fire damage twice (once in 1731 and again in 1864) and now consists of eight charred fragments.² Fortunately while still intact it had been transcribed by Franciscus Junius (see p. 289), and his copy (now Bodleian MS Junius 53) was printed, together with the text of H (on facing pages), by Henry Sweet in *King Alfred's West-Saxon Version of Gregory's Pastoral Care* (EETS, Original Series, 45 [1871], 50 [1872]). In C the space for the name of the recipient of the letter was left blank, hence it has been conjectured that this was a copy made to be kept at Winchester. This view is borne out by the very interesting memorandum which, according to Junius and Humfrey Wanley, once stood at the beginning of the MS: *Plegmunde arcebiscepe is āgifen his bōc, ond Swiðulfe biscepe, ond Wærferðe biscepe*. This note gives us a priceless, momentary glimpse into the shipping department of Ælfred's publishing firm!

A third MS, Cambridge, Corpus Christi College 12 (Ker 30), known as D, is from the late tenth century and may be a copy of C. Even later, and closely related to H instead of to C, is U, Cambridge University Library li. 2. 4 (Ker

¹Later yet an early thirteenth-century Worcester scribe who is known as "the tremulous hand" entered a number of Latin glosses; and further Latin glosses were added in the sixteenth century by Archbishop Parker's Latin secretary, John Joscelyn.

²And an entire leaf (now in Kassel, Germany) which had become detached from the codex at an earlier date. Facsimiles of the fragments and the leaf are printed at the end of *EEMSF*, VI, where there is also a transliteration of the fragments made from photographs taken under ultra-violet light.

19), which was written at Exeter in the mid-eleventh century and derives from the copy sent originally to Bishop Wulfsige of Sherborne. The versions of Ælfred's letter in D and U were edited by F. P. Magoun, Jr., in *Mediaeval Studies*, XI (1949), 113–22.

✠ ÐĒOS BŌC SCEAL TŌ WIOGORACEASTRE

Ælfred kyning hāteð grētan Wārferð biscep his wordum luffice ond frēond-
 lice; ond ðē cýðan hāte ðæt mē cōm swiðe oft on gemynd hwelce wiotan iū wæron
 giond Angelcynn, ægðer ge godcundra hāda ge woruldcundra; ond hū gesælig-
 lica tīda ðā wæron giond Angelcynn; ond hū ðā kyningas ðe ðone onwald hæf-
 don ðæs folces Gode ond his ærendwrecum hiersumedon; ond hīc ægðer ge hiora
 5 sibbe ge hiora siodo ge hiora onweald innanbordes gehioldon, ond ēac ūt hiora
 ēðel rīymdon; ond hū him ðā spēow ægðer ge mid wīge ge mid wīsdōme; ond ēac
 ðā godcundan hādas, hū giorne hīc wæron ægðer ge ymb lāre ge ymb liornunga
 ge ymb calle ðā ðiowotdōmas ðe hīc Gode scoldon; ond hū man ūtanbordes
 10 wīsdōm ond lāre hieder on lond sōhte, ond hū wē hīc nū sceoldon ūte begietan,
 gif wē hīc habban sceoldon. Swā clāne hīo wæs oðfcallenu on Angelcynne ðæt
 swiðe fēawa wæron behionan Humbre ðe hiora ðēninga cūðen understondan on
 Englisc, oððe furðum ān ærendgewrit of Lædene on Englisc āreccean; ond ic
 wēne ðætte nōht monige begiondan Humbre næren. Swā fēawa hiora wæron
 15 ðæt ic furðum āne ānlēpne ne mæg geðencean be sūðan Temese, ðā ðā ic tō rīce
 fēng. Gode ælmihtegum sie ðonc ðætte wē nū ænigne onstal habbað lārēowa.
 Ond for ðon ic ðē bebiode ðæt ðū dō swā ic gefiefe ðæt ðū wille, ðæt ðū ðē ðissa
 worulddīnga tō ðām geæmetige swā ðū oftost mæge, ðæt ðū ðone wīsdōm ðe ðē

Title ÐĒOS . . . WIOGORACEASTRE This direction was added to H after the entire codex had been assembled, perhaps even after it had been bound.

1 hāteð Sc. *mon*, which is generally omitted in acc. + inf. constructions involving verbs of commanding and hearing.

Wārferð biscep Of Worcester, from 873 to 915. He made his own contribution to Ælfred's educational program by translating Gregory's *Dialogues* at the king's request.

2 ond ðē cýðan hāte A shift from the third person of formal epistolary salutation to first person is very common at the beginning of OE letters and writs (cf. 12/1 f. and BTS *grētan* VI.(5))—though the omission of the pronoun *ic* here is atypical.

cōm The subject is the clause *hwelce . . . Angelcynn*.

5 ðæs folces The eleventh-century reviser adds *on ðām dagum*.

ond² After this word MSS C D U all have *hū*, which the scribe of H probably omitted through carelessness.

9 ge C D U have *ond* instead.

Gode Sc. *dōn* (which has been added above the line by the eleventh-century reviser. It occurs in C D, but not in U).

11 hīo I.e. *lār*.

17 Ond This does not occur in C D U.

17 f. ðæt ðū ðē ðissa worulddīnga . . . mæge, ðæt The syntax of this passage is ca-

20 God scalde ðær ðær ðū hiene befæstan mæge, befæste. Geðenc hwelc wītu ūs ðā
 beccōmon for ðisse worulde, ðā ðā wē hit nōhwæðer ne selfe ne lufodon ne ēac
 oðrum monnum ne lēfdon! Ðone naman ænne wē lufodon ðætte wē Crīstne
 wæren, ond swīðe fēawe ðā ðēawas.

25 Ðā ic ðā ðis eall gemunde, ðā gemunde ic ēac hū ic geseah—ær ðæm ðe hit
 eall forhergod wære ond forbærned—hū ðā ciricean giond eall Angelcynn stōdon
 māðma ond bōca gefylða, ond ēac micel mengeo Godes ðiowa, ond ðā swīðe
 lýtle fiorne ðāra bōca wiston, for ðæm ðe hīe hiora nānwuht ongiotan ne meah-
 30 ton, for ðæm ðe hīe næron on hiora āgen geðiode āwritene. Swelce hīe cwæden:
 “Ūre ieldran, ðā ðe ðās stōwa ær hīoldon, hīe lufodon wīsdōm, ond ðurh ðone
 hīe begēaton welan ond ūs lēfdon. Hēr mon mæg gīet gesīon hiora swæð, ac
 wē him ne cunnon æfter spyrigean. Ond for ðæm wē habbað nū ægðer forlæten
 ge ðone welan ge ðone wīsdōm, for ðæm ðe wē noldon tō ðæm spore mid ūre
 mōde onlūtan.”

pable of two interpretations: (1) “that you detach yourself from these worldly affairs as often as you can, to the end that” etc., taking *tō ðæm* as correlative with the following *ðæt*; (2) “that you take time out from these worldly affairs for those (other things) as often as you can, so that” etc., with *tō ðæm* referring in a general way to *lār* and *leorning*, and *ðæt* introducing a purpose clause.

Dorothy Whitelock points out (Sweet¹⁵) that this passage recalls the acts of the Council of Clofesho (747), in which priests are urged *a saecularibus negotiis causisque, in quantum praeualeant, vacare* (“to free themselves from worldly affairs and concerns as much as they can”).

18 f. ðū ðone wīsdōm . . . befæste “You may apply that wisdom which God has given you wherever you may be able to apply it.” Here Ælfred has in mind the parable of the talents, Matthew 25:14–30.

19 hiene I.e. *wīsdōm* (but note the shift to natural gender with *hit* in l. 20).

20 for “As regards; with respect to.”

20 f. ne selfe . . . lēfdon Ælfred is perhaps recalling his translation of Gregory's paraphrase of Matthew 23:13 (about the scribes and pharisees): *nāðer ne hīe selfe on ryhtne weg gān noldon ne oðrum geðafigean*.

21 lufodon C and D read *hæfdon* here. This is likely to be what Ælfred originally wrote, since he clearly has in mind Augustine's much-imitated *Non se autem gloriatur Christianum, qui nomen habet et facta non habet*. (“Let him not boast himself a Christian who has the name but does not have the deeds”). (H's reading also appears in U [*lufdon*] and probably goes back to a common ancestor of these two MSS in which this word was repeated accidentally from l. 20.)

22 wæren C D U have the indicative *wæron*, which is undoubtedly more original. *swīðe . . . ðēawas* *Fēawe* is acc. pl., with *ðā ðēawas* standing in apposition to it: “very few (of) the practices.” (The other possible interpretation—“very few [of us loved] the practices”—is much less satisfactory rhetorically.)

23 sq. Note that according to this passage the decay of learning in England *preceded*, and was not a consequence of, the Viking wars.

25 ond² Sc. *ðær wæs*.

25 f. ond³ . . . wiston “And they received very little sustenance from those books.”

26 for ðæm ðe Before these words the eleventh-century reviser inserts: *and þæt wæs*.

27 Swelce hīe cwæden “(It was) as if they said.”

30 Ond This does not occur in C D U.

30 f. for ðæm . . . for ðæm ðe Correlative: “therefore . . . because.”

- 35 Ðā ic ðā ðis eall gemunde, ðā wundrade ic swiðe swiðe ðāra gōdena wiotona
 ðe giu wæron giond Angelcynn ond ðā bēc eallæ be fullan geliornod hæfdon,
 ðæt hie hiora ðā nænne dæl noldon on hiora āgen geðiode wendan. Ac ic ðā sōna
 eft mē selfum andwyrde ond cwæð: "Hie ne wēndon ðætte æfre menn sceolden
 swæ recceleāse weorðan ond sio lār swæ oðfeallan. For ðære wilnunga hie
 hit forlēton, ond woldon ðæt hēr ðy māra wīsdōm on londe wære ðy wē mā
 geðēoda cūðon."
 40 Ðā gemunde ic hū sio æ wæs ærest on Ebriscgeðiode funden, ond eft, ðā hie
 Crēacas geliornodon, ðā wendon hie hie on hiora āgen geðiode ealle, ond ēac
 ealle oðre bēc. Ond eft Lādenware swæ same, siððan hie hie geliornodon, hie hie
 wendon ealla ðurh wīse wealhstodas on hiora āgen geðiode. Ond ēac ealla oðra
 45 Crīstna ðioda sumne dæl hiora on hiora āgen geðiode wendon. For ðy mē ðyncð
 betre, gif iow swæ ðyncð, ðæt wē ēac suma bēc, ðā ðe nīedbeðearfosta sīen eallum
 monnum tō wiotonne, ðæt wē ðā on ðæt geðiode wenden ðe wē ealle gecnāwan
 mægen, ond gedōn, swæ wē swiðe ēaðe magon mid Godes fultume, gif wē ðā
 stilnesse habbað, ðætte eall sio gioguð ðe nū is on Angelcynne frīora monna,
 50 ðāra ðe ðā spēða hæbbcn ðæt hie ðām befeolan mægen, sīen tō liornunga oðfæste,
 ðā hwīle ðe hie tō nānre oðerre note ne mægen, oð ðone first ðe hie wel cunnen
 Englisc gewrit ārædan. Lære mon siððan furður on Lādengeðiode ðā ðe mon
 furðor læran wille ond tō hīeran hāde dōn wille.

-
- 33 wundrade This verb has two parallel objects, *ðāra gōdena wiotona* and the
þæt-clause beginning in 1.35.
wiotona C D U have *witena*; on H's form with *-ona* see SB f276 Anm. 3.
 34 eallæ be fullan The word order in C D U is *be fullan ealla* (C).
 36 sceolden C D U have *sceoldon*.
 37 sio lār Sc. *sceolde*.
 For ðære wilnunga I.e. that learning should *not* fall off (this desire being im-
 plicit in the previous statement). On the other hand, Klaeber (*Anglia*, XLVII
 [1923], 59 n. 3) may be right in regarding *ond* etc. as an explanatory clause
 introduced paratactically (where hypotaxis would be more normal: cf. *for þære
 gewilnunga þe hē wolde* in Ælfred's translation of Orosius, 112/2 in Sweet's
 edition).
 38 ðy . . . ðy Correlative: "to the degree . . . that," i.e. "in proportion as."
 40 sio æ Presumably Ælfred uses this term to mean the Heptateuch, i.e. the first
 seven books of the Old Testament.
 ðā Thus also U; C D have *ðā ðā* (D).
 hie The antecedent is *æ*.
 42 ealle oðre bēc I.e. of the Old Testament. The eleventh-century reviser struck
 out *ealle* and wrote *mænige* above it.
 hie² The antecedent is *bēc*.
 43 ealla² Struck out by the eleventh-century reviser.
 45 iow Note that Ælfred now addresses *all* the bishops.
 46 ðæt wē ðā The first two words are redundant, recapitulating the previous *ðæt
 wē* after the intervening clause. The *ðā*, too, could be part of the redundancy
 (acc. pl. fem., recapitulating *suma bēc*), or it could be the adv. "then."
 48 frīora monna Partitive gen. dependent on *eall sio gioguð*.
 50 tō . . . mægen The phrase *magon tō* means "to be good for; to have the strength
 for."
 52 hīeran hāde I.e. the clergy. For the spelling *hīeran* with one *r* see 4/259 n.

55 Ðā ic ðā gemunde hū sīo lār Lædengeðīodes ær ðissum āfeallen wæs giond
 Angelcynn, ond ðeah monige cūðon Englisc gewrit ārādan, ðā ongan ic, onge-
 mang oðrum mislicum ond manigfealdum bisgum ðisses kynerīces, ðā bōc wendan
 on Englisc ðe is genemned on Læden "Pastoralis" ond on Englisc "Hierdebōc,"
 hwīlum word be worde, hwīlum andgit of andgiete, swā swā ic hīe geliornode
 æt Plegmunde mīnum ærcebiscepe ond æt Assere mīnum biscepe ond æt Grim-
 60 bolde mīnum mæsseprīoste ond æt Iōhanne mīnum mæsseprēoste. Siððan ic hīe
 ðā geliornod hæfde, swā swā ic hīe forstōd ond swā ic hīe andgitfullīcost
 āreccan meahte, ic hīe on Englisc āwende, ond tō ælcum biscepstōle on mīnum
 rīce wille āne onsendan, ond on ælcere bið ān æstel sē bið on fiftægum mancessa.
 Ond ic bebīode on Godes naman ðæt nān mon ðone æstel from ðære bēc ne dō,
 ne ðā bōc from ðām mynstre: uncūð hū longe ðær swā gelærede biscepas sīen
 65 swā swā nū, Gode ðonc, welhwær siendon. For ðý ic wolde ðætte hīe calneg
 æt ðære stōwe wæren, būton se biscep hīe mid him habban wille, oððe hīo hwær
 tō læne sīe, oððe hwā oðre bī wīte.

53 āfeallen C D *oðfeallen*.

56 "Pastoralis" The usual medieval title of Gregory's work was *Liber Pastoralis* or *Pastorale*.

57 hwīlum¹ . . . andgiete This very popular tag derives ultimately from St. Jerome's preface to the Vulgate translation of *Job*: *vel verbum e verbo, vel sensum e sensu*.

58 f. Plegmunde . . . Iōhanne None of Ælfred's mentors was a native West Saxon. Plegmund (Archbishop of Canterbury from 890 to 914) was Mercian; Asser (who became Ælfred's biographer, see p. 137) was Welsh; Grimbold was from Flanders and John was a continental Saxon. See further on these men *A-SE* 271 f.

60 forstōd The eleventh-century reviser altered this to *betst understandon cūðe*. swā³ Omitted D U.

62 æstel . . . mancessa On the etymology and meaning of the word *æstel* and the value of a *mancus* see *Mediaeval Studies*, X (1948), 104 ff. and Sweet¹⁵ p. 225. bið on "Will be in (the value of)," i.e. "will be worth."

64 uncūð "(It is) unknown."

65 hīe Pl., referring to both *bōc* and *æstel*.

67 oððe . . . wīte "Or someone should be writing another (copy) from (it)."

8 / the voyages of ohthere and wulfstan

Another landmark in Ælfred's translation program was the Old English version of Orosius, though it is not certain whether this is the king's own work or was simply done at his direction.

The priest Paulus Orosius, born c385 at Braga in northern Portugal, wrote the seven books of his *Historiae adversum Paganos* in the years 417–18. His work, which had been undertaken at the suggestion of St. Augustine and was intended to supplement the latter's *De Civitate Dei*, furnishes a synopsis of world history from Adam to the year 417. Orosius' polemical purpose was to absolve Christianity of responsibility for the trouble and violence of his times by showing that before the coming of Christianity things had been even worse. The book came to be highly regarded during the Middle Ages as a sort of universal chronicle; Ælfred valued it above all for its Christian interpretation of history, and also no doubt because he regarded it as complementary to Bede's *Historia Ecclesiastica*, supplying the background against which the latter work should be read.

For purposes of general orientation, Orosius introduced his *Historiae* with a geographical survey. He notes the traditional division of the world into three parts, Asia, Europe and Africa, which he then proceeds to describe in that order. The OE translation follows him meekly enough across Asia, but when Orosius reaches Europe, Ælfred (or his staff) ignores the original altogether and makes a famous double insertion: (1) an enumeration, on fresh evidence, of the tribes and boundaries of Europe from the Danube north to Scandinavia; (2) the well-known *periplus Ohtheri*, an eyewitness description of Scandinavia and the Baltic, narrated to Ælfred by two experienced navigators of those northern waters. It is the latter passage that we print here. Interestingly enough, it is the first piece of OE ever to be mentioned in print (by Robert Recorde in 1557).

The first of the two voyagers was a Norwegian named Ohthere who lived high

up on the west coast of Norway and told Ælfred about two voyages which he had made, one north around Norway (past Murmansk and into the White Sea), the other south to Denmark; Wulfstan, whose nationality is uncertain, told of a voyage from Denmark east to the area near Danzig. Wulfstan reports the marvels he has seen with wide-eyed wonder; Ohthere gives a more pragmatic account of life in northern Norway. Nothing illuminates Ohthere's background and circumstances better than the first twenty-two chapters of the Old Norse *Egils saga Skallagrímssonar*,¹ which, though it was written much later (in the early thirteenth century), seems to preserve accurate memories of the time and milieu in which Ohthere lived. The first part of this saga tells the unforgettable story of the brilliant and ill-fated Þórólfr Kveld-Úlfsson, who had an estate at Sandnes in southern Hálogaland, a mere 300 miles down the coast from Ohthere. They may well have known each other—or so one would like to think.

Students who are studying these voyages will almost certainly want to refer to the series of maps printed as the back endpaper of this book.

The Ælfredian translation of Orosius' *Historiae adversum Paganos* survives, in complete or nearly complete form, in two closely related MSS. The older of these, British Museum Additional MS 47967 (Ker 133), also known as the Tollemache or Lauderdale Orosius, dates from the first quarter of the tenth century and may very well be from Winchester: according to Ker, it is "written in one hand contemporary with and from the same scriptorium as the hand (or hands) of the annals for 892–924 in the Parker chronicle." It was acquired by the British Museum in 1953 and a facsimile (ed. Alistair Campbell) is now available as the third volume of *EEMSF*. This MS was made the basis of his text by Henry Sweet, *King Alfred's Orosius*, EETS, Original Series, 79 (1883). Historically, linguistically and paleographically this MS is of great importance and we print our text from it as long as we can. Unfortunately at some point prior to the late seventeenth century, someone abstracted from the MS the gathering which contains the final three quarters of Ohthere's and Wulfstan's narratives. Consequently the text of the latter portion of this excerpt must be based on the other MS, British Museum Cotton Tiberius B. i (Ker 191), written perhaps a century later.² It is likely that its text of Orosius—which is complete—and the text in the Tollemache MS descend from a common exemplar, though some scholars have held the later MS to be a direct copy of the earlier. There is no facsimile of this MS; its text of Orosius was made the basis of his edition by Joseph Bosworth, *King Alfred's Anglo-Saxon Version of the Compendious History of the World by Orosius* (London 1859).

¹ Available in a fine translation by Gwyn Jones, *Egil's Saga* (Syracuse 1960).

² The Cotton MS also contains two poems (the *Menologium* and *Maxims II*, which is edited below, p. 373 ff.) and the C-Version of the Anglo-Saxon Chronicle (see pp. 136, 169).

5 *Ō*hthere sǣde his hlāforde. Ælfrede cyninge, þæt hē ealra Norðmonna norþmest būde. Hē cwæð þæt hē būde on þæm lande norþweardum wiþ þā Westsǣ. Hē sǣde þeah þæt land sie swiþe lang norþ þonan; ac hit is eal wēste, būton on fēawum stōwum styccemǣlum wīciað Finnas, on huntodce on wintra ond on sumera on fiscaþe be þære sǣ.

Hē sǣde þæt hē æt sumum cirre wolde fandian hū longe þæt land norþryhte læge, opþe hwæðer ænig mon be norðan þæm wēstene būde. Þā fōr hē norþryhte be þæm lande: lēt him ealne weg þæt wēste land on ðæt stēorbord ond þā wīdsǣ on ðæt bæcbord þrie dagas. Þā wæs hē swā feor norþ swā þā hwælhuntan

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- 1 *Ō*hthere He is known only from the present account. His name in ON would have been *Ōttarr*, of which *Ōhthere* is the OE adaptation.
his hlāforde The phrase suggests that he was in Ælfred's service, whether for a winter or a decade no one can tell. In fact we can only speculate whether *O*hthere, impelled by that same combination of business acumen and wanderlust that had taken him to the White Sea, had visited Ælfred only briefly and then returned to Norway with a cargo of English wheat, honey, wine and cloth (see *Egils saga*, Chapter 17); or whether he was one of the great Norwegian magnates who fled permanently abroad in the wake of King Harald Fairhair's consolidation of the Norwegian kingdom in the years prior to c885 (see G. Turville-Petre, *The Heroic Age of Scandinavia* [London 1951], pp. 109–19). Ælfred's court would not be an unusual place for such a person to come: in fact, in the autumn of c888, Þórólfr Kveld-Úlfsson's father advised him to leave Norway (because of King Harald's hatred towards him) and enter the service of the King of England (*Egils saga*, Chapter 18).
- 2 on þæm lande norþweardum "In the north of the country." In l.82 he adds that he lived in *Hālgoland* (ON *Hálogaland*, MnNor *Helgeland*). Scholars generally locate *O*hthere's home in the region around Malangen (a large fjord southwest of present-day Tromsø).
- 3 Westsǣ I.e. the sea off the west coast of Norway: the nomenclature reflects *O*hthere's Scandinavian viewpoint.
þæt The Cotton MS has *þæt þæt*.
sie Subjunctive in indirect discourse. Translate: "extends; stretches."
norþ Actually "northeast." Malone has argued (*Speculum*, V [1930], 139–67) that the cardinal points in these two voyages show a 45° clockwise displacement; Ekblom (*SN*, XIV [1941–42], 115–44) argued for a 60° displacement. But Binns (see l. 7 f. n.) argues that the apparent displacement is simply a result of *O*hthere's vagueness and that his "compass directions are to be taken much more with reference to an assumed trend of the coastline than to any quarter of the heavens" (p. 51).
- 4 Finnas The Lapps of northern Norway (who are still called *finner* in MnNor).
- 6 fandian "See; acquire (personal) experience of." *O*hthere was not the first Norwegian to explore these northern waters: grave finds from the north Norwegian area suggest that, as early as the Migration Period, his homeland in Norway and northern Russia were linked by trade routes around the North Cape, and that by his day commercial traffic along them must have been brisk.
- 7 f. Þā fōr hē norþryhte For details of the voyage—which he thinks began in mid-April—see A. L. Binns, "Ohteriana VI: *O*hthere's Northern Voyage," *EGS*, VII (1961), 43–52.
- 8 f. stēorbord . . . bæcbord Since the rudder was fastened to the right side of the stern, this came to be called the "steering side," and the side opposite (to which the helmsman turned his back) the *bæcbord*.

10 firrest farap. Ðā fōr hē þā gīet norþryhte swā feor swā hē mehte on þæm
 15 ǫþrum þrim dagum gesiglan. Ðā bēag þæt land þær ēastryhte, ǫþþe sēo sǣ in on
 ǫæt lond, hē nysse hwæðer, būton hē wisse ǫæt hē ǫær bād westanwindes ond
 hwōn norþan, ond siglde ǫā ēast be lande swā swā hē mehte on fēower dagum
 gesiglan. Ðā sceolde hē ǫær bīdan ryhtnorþanwindes, for ǫām þæt land bēag
 20 þær sūþryhte, ǫþþe sēo sǣ in on ǫæt land, hē nysse hwæþer. Ðā siglde hē þonan
 sūðryhte be lande swā swā hē mehte on fīf dagum gesiglan. Ðā læg þær ān
 micel ēa ūp in on þæt land. Ðā cirdon hīe ūp in on ǫā ēa, for þæm hīe ne dorston
 forþ bī þære ēa siglan for unfriþe, for þæm ǫæt land wæs eall gebūn on
 25 ǫþre healfre þære ēas. Ne mētte hē ær nān gebūn land siþþan hē from his āgnum
 hām fōr, ac him wæs ealne weg wēste land on þæt stēorbord, būtan fiscerum ond
 fugelerum ond huntum, ond þæt wæron eall Finnas; ond him wæs ā wīdsǣ on
 ǫæt bæcbord. Ðā Beormas hæfdon swīþe wel gebūd hira land; ac hīe ne dorston
 þæron cuman. Ac þāra Terfinna land wæs eal wēste, būton ǫær huntan gewīcō-
 don, ǫþþe fisceras, ǫþþe fugeleras. Fela spella him sædon þā Beormas, ægþer
 ge of hira āgnum lande ge of þæm landum þe ymb hīe ūtan wæron; ac hē
 nyste hwæt þæs sōþes wæs, for þæm hē hit self ne geseah. Ðā Finnas, him
 þūhte, ond þā Beormas spræcon nēah ān geþēode.

- 11 f. þā bēag . . . hwæðer He had reached Nordkinn (the frequent spelling -kyn comes from Dutch maps), the northernmost tip of the Scandinavian mainland. He seems to have been uncertain whether the coastline took a permanent tack to the (south)east, or whether he had simply reached the mouth of a large bay.
- 12 f. ond¹ ǫā The Cotton MS has respectively *oððe, þanon*.
- 13 swā swā Elliptical; cf. *swā feor swā* in l. 10.
- 14 ǫær A number of prominent capes along the northeast coast of the Poluostrov Kol'skiy (Kola Peninsula)—e.g. Svyatoy Nos, Orlov, Korabelnyy—have been suggested as the point off which Ohthere waited for his change of wind.
- 16 f. ān micel ēa One of the rivers flowing southward through the Poluostrov Kol'skiy into Kandalakshskaya Guba (Kandalaks Bay); probably the Varzuga.
- 18 for unfriþe I.e. lest their sudden and unannounced arrival should result in their being taken for Viking marauders. During the next two centuries the White Sea was a scene of enthusiastic Viking activity; see for example *Egils saga*, Chapter 37.
- 19 þære ēas The Cotton MS has *ēa*. For the form *ēas* see 4/235 n.
- 20 hām An endingless locative (cf. Campbell f 572). The Cotton MS has *hāme*.
- 21 eall Sg., agreeing with *þæt*. The Cotton MS has *ealle* pl., agreeing with *wæron* . . . *Finnas*.
- 22 Beormas ON *Bjarmar*. Probably Karelians, who in Ohthere's day seem to have been widely distributed around the White Sea. He had apparently run into a settlement of theirs on the north shore of Kandalakshskaya Guba. (Here and in l. 27 the first limb of the *m* in *Beormas* has been partially erased, and in l. 24 its third limb, all of this no doubt by a later reader who did not recognize the ethnic name and thought that the common noun *beornas* "men" had been intended.)
- gebūd The Cotton MS has *gebūn*, the strong form of the participle.
- 23 Terfinna land The *Terfinnas* were Lapps living in the southeast of the Poluostrov Kol'skiy (the coast still known as the Terskiy Bereg in their memory).
- 26 hwæt þæs sōþes wæs "How much of that was true," lit. "what of the truth (that) was," *þæs sōþes* being partitive gen. (see Wülfing f 311B).
- 27 nēah ān geþēode Both the Lapps and the Karelians spoke Finno-Ugrian languages.

Swīþost hē fōr ðider, tōēcan þæs landes scēawunge, for þæm horshwælum,
 for ðæm hīe habbað swīþe æpele bān on hiora tōþum—þā tēð hīe brōhton sume
 30 þæm cyninge—ond hiora hȳd bið swīðe gōd tō sciprāpum. Sē hwæl bið micle
 læssa þonne oðre hwalas: ne bið hē lengra ðonne syfan elna lang. Ac on his
 āgnum lande is se betsta hwælhuntað: þā bēoð eahta and fēowertiges elna lange,
 and þā mæstan fiftiges elna lange; þāra hē sæde þæt hē syxa sum ofslōge syxtig
 on twām dagum.
 35 Hē wæs swȳðe spēdig man on þæm æhtum þe heora spēda on bēoð, þæt is
 on wildrum. Hē hæfde þā gȳt, ðā hē þone cyninge sōhte, tamra dēora unbeboht-
 ra syx hund. Þā dēor hī hātað "hrānas." Þāra wæron syx stælhrānas: ðā bēoð
 swȳðe dȳre mid Finnum, for ðæm hȳ fōð þā wildan hrānas mid. Hē wæs mid
 40 þæm fyrstum mannum on þæm lande; næfde hē þeah mā ðonne twentig hryðera
 and twentig scēapa and twentig swȳna, and þæt lȳtle þæt hē erede, hē erede mid
 horsan. Ac hyra ār is mæst on þæm gafole þe ðā Finnas him gyldað. Þæt gafol
 bið on dēora fellum, and on fugela feðerum, and hwales bāne, and on þæm
 sciprāpum þe bēoð of hwæles hȳde geworht and of sēoles. Æghwīlc gylt be hys
 gebyrdum: se byrdesta scall gyldan fiftȳne mearðes fell and fīf hrānes, and ān
 45 beran fel, and tȳn ambra feðra, and berenne kyrtel oððe yterenne, and twēgen

- 28 horshwælum Thus the Cotton MS. The Tollemache MS has *horschwælum*: in his unfamiliarity with the word, which appears only here (and is perhaps a loan from ON *hrosshvalr*), the scribe seems to have substituted the OE adj. *horse* "active, daring" as the first element of the compound.
- 29 f. þā tēð . . . cyninge While it is possible to interpret *þā tēð* as the d.o. of *brōhton*, and *sume* as in apposition to it (cf. 4/224), it is more likely that we have a colloquial anacoluthon here, with *þā tēð* introduced as the subject and then an immediate switch of subject to *hīe*: "those teeth, they brought some to the king." Cf. 9/7 ff. *þā . . . forsyhp*.
- 30 hȳd After this word begins the gap in the Tollemache MS (see p. 185); from here on our text follows the Cotton MS.
 Sē hwæl Sē is deictic: "this (particular kind of) whale."
- 32 fēowertiges Gen. of measure (numerals in *-tig* are sometimes declined as neuter nouns).
- 33 syxa sum Cf. 4/107 n.
- 36 f. þā gȳt . . . unbebohtra The phrase *þā gȳt* can be taken as suggesting that Oht- here had attempted (and failed) to realize the value of his reindeer herd on the eve of a permanent departure from Norway: cf. *Egils saga*, Chapter 25, where Kveld-Úlfr emigrates and no one dares buy his land because they know that King Harald dislikes him and will almost certainly confiscate it after his departure (which he in fact does in Chapter 30).
- 37 hī Altered to *hȳ* by a later hand (as are a number of subsequent *hī*'s).
 hrānas The word *hrān* occurs nowhere else in OE and may have been coined by Ælfred (or his scribes) to be the phonological equivalent of Ohtthere's ON *hreinn*. *Hreinn* is related to OE/MnE *horn* and to OE *hryðer* (l. 39) and has the etymological meaning of "the horned animal." (Note that MnE *rein* [deer] descends from the ON, not the OE form.)
- 40 f. mid horsan Oxen were used for this purpose in England. Note the late dat. pl. in *-an*.
- 41 is mæst on "Consists for the most part in."
 þæm gafole . . . gyldað This is the notorious *finnskattr* or "Lapp-tax," which can be read about in *Egils saga*, Chapter 10 sq. Since Ohtthere and his neighbors seem to be collecting this tax for themselves, and not on behalf of King Harald—who made it into a royal monopoly as soon as he had gained control of the area—the account seems to reflect the state of affairs prior to c885.

sciprāpas: ægþer sý syxtig elna lang, oþer sý of hwæles hýde geworht, oþer of sioles.

Hē sæde ðæt Norðmanna land wære swýþe lang and swýðe smæl. Eal þæt his man āþer oððe ettan oððe erian mæg, þæt lið wið ðā sæ; and þæt is þeah on sumum stōwum swýðe clūdig; and licgað wilde mōras wið ēastan and wið uppon, emnlange þæm býnum lande. On þæm mōrum cardiað Finnas. And þæt býne land is ēasteward brādost, and symle swā norðor swā smælre. Eastewerd hit mæg bion syxtig mīla brād oþþe hwēne brædre, and middeward þrītig oððe brædre; and norðeward hē cwæð (þær hit smalost wære) þæt hit mihte bēon þrēora mīla brād tō þæm mōre: and se mōr syðþan on sumum stōwum swā brād swā man mæg on twām wucum oferfēran, and on sumum stōwum swā brād swā man mæg on syx dagum oferfēran. Ðonne is tōemnes þæm lande sūðewardum, on oðre healf þæs mōres, Swēoland, oþ þæt land norðeward; and tōemnes þæm lande norðewardum, Cwēna land. Ðā Cwēnas hergiað hwilum on ðā Norðmen ofer ðone mōr, hwilum þā Norðmen on hý. And þær sint swiðe micle meras fersce geond þā mōras; and berað þā Cwēnas hyra scyðu ofer land on ðā meras and þanon hergiað on ðā Norðmen: hý habbað swýðe lýtle scyða and swýðe lēohte.

Ōththere sæde þæt sio scīr hātte Hālgoland þe hē on būde. Hē cwæð þæt nān man ne būde be norðan him. Ðonne is ān port on sūðewardum þæm lande, þone man hæt Scīringesheal. Þyder hē cwæð þæt man ne mihte geseglian on ānum mōnðe, gyf man on niht wicode and ælce dæge hæfde ambyrne wind; and

46 ægþer sý "Let each be," i.e. "both must be;" sý is optative subjunctive.
49 man "Servant" (or even "slave"; cf. Haddan and Stubbs, III, 235: *Gif man his mæn an wiofode freols gefe* etc.).

52 ēasteward "In the east." Oththere was thinking of the west shore of the Oslofjord (ON *Vik*). From the point of view of residents of western Norway, this area was the eastern extension of the Norwegian coastline conceived as an uninterrupted stretch; hence to go there by sea or land from anywhere in the country was to travel *austr í Vik*, "east to Oslofjord." (Note however that in l. 65, when Oththere thinks of this area in relation to his own home, he calls it more accurately *sūðeward*.)

57 ff. Ðonne . . . Cwēna land I.e. *Swēoland* is across the mountains from and parallel to the southern half of Norway, *Cwēna land* across from and parallel to the northern half. The Swedes at this time controlled the southeast quarter of present-day Sweden, roughly the provinces from Uppland south to Blekinge. The northeast quarter belonged to the *Cwēnas*, a north Finnish people known in their own language as *Kainulaiset*. The southwest quarter (Bohuslän south to Skåne) belonged to the Danes.

59–63 Þā Cwēnas . . . lēohte The *finnskattr* was probably the chief bone of contention (cf. *Egils saga*, Chapters 10, 14). For an interpretation of the geography of this passage see Alan S. C. Ross, "Oththere's 'Cwenas and Lakes,'" *The Geographical Journal*, CXX (1954), 337–46.

66 Scīringesheal ON *Skīringssalr*. Probably not the name of the port, but the district (corresponding to modern *Tjølling herred*) in which it was located. Today the site—near Larvik on the west side of the Oslofjord—is occupied by a group of farms which still go by the name of Kaupang, "market town." In the ninth century the place was an important local marketing center, and archaeological investigations (since 1950) have suggested a strong connection with

calle ðā hwīle hē sceal seglian be lande. And on þæt stēorbord him bið ærest
 70 Íraland, and þonne ðā īgland þe synd betux Íralande and þissum lande. Þonne
 is þis land oð hē cymð tō Scīringesheale, and ealne weg on þæt bæcbord Norð-
 weg. Wið sūðan þone Scīringesheal fylð swýðe mycel sǣ ūp in on ðæt land.
 Sēo is brādre þonne ænig man ofer sēon mæge, and is Gōtland on oðre healfre
 ongēan and siðða Sillende. Sēo sǣ lið mænig hund mīla ūp in on þæt land.

And of Scīringesheale hē cwæð ðæt hē seglode on fīf dagan tō þām porte
 75 þe mon hætt æt Hǣþum: sē stent betuh Winedum and Seaxum and Angle, and
 hýrð in on Dene. Ðā hē þiderweard seglode fram Scīringesheale, þā wæs him
 on þæt bæcbord Denamearc and on þæt stēorbord wīdsǣ þrý dagas; and þā

the British Isles. (See Charlotte Blindheim, "The Market Place in Skiringssal: Early Opinions and Recent Studies," *Acta Archaeologica* [Copenhagen], XXXI [1960], 83–100.)

66 ne The scribe first wrote an *m*, then altered it to *ne*. The most likely explanation is that he had started to write *mihte*, and had finished its first letter, when he noticed that he had omitted a *ne* which stood in his exemplar.

68 ff. And on . . . Scīringesheale The many interpretations of this vexed passage are reviewed by William C. Stokoe, Jr. (*Speculum*, XXXII [1957], 299–306), who argues that Captain Ohthere was not thinking of the relationship between these land masses in precise geographical terms, but rather of the sea-routes which one would take to reach them from the north Norwegian coast. Stokoe's map (p. 303) makes the whole matter instantly clear and lends great weight to his argument.

69 ðā īgland The Shetlands and Orkneys.
 þissum lande England.

71 swýðe mycel sǣ The Skagerrak and Kattegat are thought of as an arm of the ocean.

72 ænig . . . mæge "Any man can see across" (cf. BT s.v. *ofer* III). Mossé prints the compound *oferseon* and would translate the clause: "it is larger than any (other which) one can see" (f181 Rem. I)—but this is most unlikely (see BT s.v. *þanne* D.III).

Gōtland ON *Jótland*, "Jutland." One expects an OE form like *Geōtland* (with diacritic *e* indicating the palatal pronunciation of *g* before a back vowel).

73 siðða Usually emended to *siððan*. But the reduced spelling occurs elsewhere (e.g. *Beowulf* 2996b and in the mid-tenth century MS Cotton Otho A. vi of Boethius [*Metres* 24, 30a]); see further Campbell f217.

Sillende Roughly the East Jutland coast from Fredericia south to the Schlei.

75 æt Hǣþum Hedeby (ON Runic *Haiþabu*, MnDan *Haddeby*), at the head of the Schlei near modern Schleswig. In Ohthere's time it was a large, fortified international trading center which controlled commercial traffic across the neck of the Jutland peninsula. (See Herbert Jankuhn's exhaustive *Haithabu: Ein Handelsplatz der Wikingerzeit*, 4th ed. [Neumünster 1963].)

The use of *æt* before OE place names was not unusual; cf. MnE place names like Attercliffe (< OE *æt þām clife*) or Attington (< OE *æt þām dūnum*).

Winedum etc. Literally "the Wends," but used by Ælfred for the Slavic peoples generally; in the present passage it refers to the Slavic inhabitants of the South Baltic coast. The *Seaxan* lived in Holstein; *Angel* is Angeln, the region east of Flensburg and north of the R. Schlei.

77 Denamearc After leaving Skiringssalr, Ohthere has the Skagerrak and Kattegat (*wīdsǣ*) to starboard for three days as he coasts south along the shore of present-day Sweden, which (according to him) belonged to Denmark at the

twēgen dagas, ær hē tō Hæþum cōme, him wæs on þæt stēorbord Gōtland and Sillende and īglanda fela. On þæm landum eardodon Engle, ær hī hider on land cōman. And hym wæs ðā twēgen dagas on ðæt bæcbord þā īgland þe in on Denemearce hýrað.

Wulfstān sæde þæt hē gefōre of Hæðum, þæt hē wære on Trūsō on syfan dagum and nihtum, þæt þæt scip wæs ealne weg yrnende under segle. Weonoð-land him wæs on stēorbord, and on bæcbord him wæs Langaland and Læland and Falster and Scōnēg, and þās land eall hýrað tō Denemearcan. "And þonne Burgenda land wæs ūs on bæcbord, and þā habbað him sylf cyning. Þonne æfter Burgenda lande wæron ūs þās land þā synd hātene ærest Blēcinga ēg and Mēore and Eowland and Gotland on bæcbord, and þās land hýrað tō Swēon. And

time of his voyage. The northern half of this coast was conquered by Harald Fairhair in the early 880's, so Ohthere's voyage to Hedeby must have preceded that date (if he is speaking precisely, which is by no means certain).

77 f. and þā twēgen dagas "And then for two days." The rest of Ohthere's itinerary is clear if we presume that he sails through the Samsø Bælt and Store Bælt, coasts the east side of Langeland and then steers west to Hedeby. Samsø, Fyn, Langeland etc. are the islands he sees to starboard (l. 79); Sjælland, Falster, Lolland etc. the islands he sees to port (l. 80 f.). For a slightly different suggestion (and a useful map) see *SN*, XII (1939-40), 177-90.

80 on² Not in MS. A later reader felt the lack and added *tō* above the line, and in fact *hieran in tō* + dat. is the normal OE idiom. Modern editors prefer *hieran in on* + acc., however, since this has just occurred in l. 76.

82 Wulfstān His nationality is not known. It has been suggested (*JEGP*. XXIV [1925]. 396 f.) that he was an Anglo-Saxon and that his speech (assuming that it was accurately transcribed) shows a number of Anglian features.

Trūsō A great trading center in the southeast Baltic, probably a colony of the island of Gotland.

84 f. Langaland . . . Scōnēg The first three are the Danish islands of Langeland, Lolland and Falster; the fourth is Skåne, the southwestern portion of modern Sweden (corresponding to the counties of Malmöhus and Kristianstad).

85 And etc. The pronoun *ūs* in this and the following two sentences suggests that here (and perhaps for the remainder of the account) we are hearing Wulfstan's own voice, recorded but not edited by Ælfred's scribes. The likelihood that we have here an undoctored transcript of actual speech may explain some of the colloquial constructions and anacolutha which occur later in the account.

86 Burgenda land Bornholm (< ON *Borgundarhólmr*, "the high-lying island"); the original home of the Burgundians, and the source of their name.

þā . . . cyning "They have their own king," lit. "they (them)selves have them-(selves) a king," *him* being refl. with *habban* and *sylf* intensifying the subject *þā*. Already in OE the frequent juxtaposition of *him* and *sylf* in sentences of this type was causing misunderstanding of their true syntactic relationship, a misunderstanding which led ultimately to MnE *himself* (see Wülfing f239b).

sylf Nom. pl. masc. agreeing with *þā*; such uninflected forms of *sylf* are not uncommon in either MS of the Ælfredian Orosius (for further examples see Sweet's edition 42/23, 112/20, 144/32 and 236/24). See also BT s.v. *self* IV.

87 þā Relative pronoun.

87 f. Blēcinga ēg . . . Gotland Respectively Blekinge (today the southeastern county of Sweden), Møre (today the southern part of the county of Kalmar) and the islands of Öland and Gotland.

Weonodland wæs ūs ealne weg on stēorbord oð Wīslēmūðan. Sēo Wīslē is
 90 swyðe mycel ēa, and hīo tōlīð Wītland and Weonodland; and þæt Wītland
 belimpeð tō Estum. And sēo Wīslē līð ūt of Weonodlande and līð in Estmere,
 and se Estmere is hūru fiftēne mīla brād. Þonne cymed Ilfing ēastan in Estmere
 of ðæm mere ðe Trūsō standeð in staðe. And cumað ūt samod in Estmere, Ilfing
 95 Ilfing hire naman, and ligeð of þæm mere west and norð on sære; for ðy hit man
 hætt Wīslēmūða.

“Þæt Eṣtland is swyðe mycel, and þær bið swyðe manig burh, and on ælcere
 byrig bið cyningc. And þær bið swyðe mycel hunig, and fiscað; and se cyning
 and þā ricostan men drincað mýran meolc, and þā unspédigan and þā þēowan
 100 drincað medo. Þær bið swyðe mycel gewinn betwēonan him. And ne bið ðær
 nænig calo gebrowen mid Estum, ac þær bið medo genōh.

“And þær is mid Estum ðēaw, þonne þær bið man dēad, þæt hē līð inne
 unforbærned mid his māgum and frēondum mōnað, ge hwilum twēgen, and þā
 105 kyningas and þā oðre hēahðungene men swā micle lencg swā hī mārān spēda
 habbað: hwilum healf gēar þæt hī bēoð unforbærned and licgað bufan eorðan
 on hyra hūsum. And ealle þā hwile þe þæt līc bið inne, þær sceal bēon gedrync
 and plega, oð ðone dæg þe hī hine forbærnað. Þonne þy ylcan dæg hī hine tō
 þæm āde beran wyllað, þonne tōdælað hī his feoh, þæt þær tō lāfe bið æfter
 þæm gedrynce and þæm plegan, on fīf oððe syx, hwylum on mā, swā swā þæs
 110 fēos andefn bið. Ālecgāð hit ðonne forhwaga on ānre mīle þone mæstan dæl

- 88 Swēon For this LWS form of the dat. pl. (instead of *Swēom*) see Campbell
f 572 n. 4.
- 91 Estum The *Este* (Tacitus' *Æstii*) were an Old Prussian tribe who lived east
 of the Wista (Vistula) and spoke a Baltic language.
 Estmere The Zalew Wislany, an enormous lagoon off the Gulf of Danzig.
 The eastern mouth of the Wista (now called the Nogat) flows into it, as does
 the Elbing (Wulfstan's *Ilfing*).
- 92 ēastan This and the following directions seem to show the clockwise displace-
 ment (see l. 3 *norþ* n.).
- 93 ðæm mere The Drausen See, now a large marshy lake some eight miles up
 the Elbing (*Drausen* preserves the name *Trūsō*).
 ðe "Of which" (see *Wūlfing f* 279C.1.b).
 cumað Sc. *hīe*.
- 96 Wīslēmūða The predicate complement of the d.o. of *hātān* may be inflected
 either nom. or acc. (see BTS s.v. III).
- 99 mýran meole I.e. koumiss.
- 107 dæg² In the MS another hand has added an *e* to this word, but unnecessarily:
 the endingless locative is well attested (cf. l. 20 *hām* n. and Campbell *f* 572).
 After *dæg* sc. *þe*, the omission of which is perhaps a result of the highly collo-
 quial character of this selection.
- 109 on fīf oððe syx As is shown by what follows, the portions are not of equal
 size but range from large to small down a graduated scale.
- 110 Ālecgāð Sc. *hīe*.
 forhwaga Altered to *forhwæga* by a later hand (as is the reoccurrence of this
 word in l. 115).
 on Here probably: "at (a distance of)," though in the next line it means
 "within."

7 ſcon eȝ. 7 þar land eall hȳnād to dene mearcan.
 7 þonne burȝenda land p̄f̄ uꝝ on bæc boꝛd. 7 þa
 habbað him ſylf cȳning. þonne æfter burȝenda
 lande. p̄f̄ion uꝝ þar land. þa ſynd hatene æneſt.
 bleainga eȝ. 7 meoꝛe. 7 eoꝛland. 7 ȝoꝛland on bæc
 boꝛd. 7 þar land hȳnād to ſpeon. 7 peonod land p̄f̄
 uꝝ ealne p̄eȝ on ſteon boꝛd. oð p̄yle mudan; ſeo
 p̄yle iſ ſp̄yde mȳcel ea. 7 hi to lid p̄itland. 7 peo
 nod land. 7 þæt p̄itland belimped to eſtum. 7 peo
 p̄yle lid ut of peonod lande. 7 lid in eſt mene. 7 pe
 eſt mene iſ huꝛu p̄ifcene mila b̄riad. þonne cȳmed
 ilfing eaſtan. in eſt mene. of d̄an mene. de quſo
 ſtanded in ſtade. 7 cumad ut ſamod in eſt mene. ilfing
 eaſtan of eaſt lande. 7 p̄yle ſudan of pinod lande.
 7 þoñ benimð p̄yle ilfing hipe naman. 7 liȝed of
 þ̄an mene p̄eſt. 7 noſid on ſæ. forðȳ hit man hæf
 p̄yle m̄uda; þæt eaſt land iſ ſp̄yde mȳcel. 7 þa bið
 ſp̄yde manig buꝛh. 7 on ælcere bȳriȝ bið cȳninge.
 7 þa bið ſp̄yde mȳcel huniȝ. 7 p̄iſcād iſe cȳning. 7 þa
 iucoſtan men d̄uncad mȳran meole. 7 þa un ſpe
 oȝan. 7 þa þeopan. d̄uncad medo. þa bið ſp̄yde mȳ
 cel ȝepinn be ȝeonan hi. 7 ne biðð æn nañiȝ ealo.
 ȝebropen mid eſtum. ac þa bið medo ȝe noh. 7 þa
 iſ mid eſtum deap. þonne þa bið man deað. þæt he
 lid inne unfor b̄afined. mid hiȝ maȝū. 7 p̄eondū.

þama

Vistula

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Vistula

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fram þæm tūne. þonne oðerne, ðonne þæne þriddan, oþ þe hyt eall ālēd bið on þære ānre mīle: and sceall bēon se læsta dæl nȳhst þæm tūne ðe se dēada man on līð. Ðonne sceolon bēon gesamnode ealle ðā menn ðe swyftoste hors habbað on þæm lande, forhwaga on līf mīlum oððe on syx mīlum fram þæm fēo. Þonne
 115 ærnað hȳ ealle tōweard þæm fēo. Ðonne cymeð se man sē þæt swifte hors hafað tō þæm ærestan dæle and tō þæm mæstan, and swā ælc æfter oðrum, oþ hit bið eall genumen: and sē nimð þone læstan dæl sē nȳhst þæm tūne þæt feoh gearneð. And þonne rīdeð ælc hys weges mid ðan fēo and hyt mōtan habban eall; and for
 120 ðȳ þær bēoð þā swiftan hors ungefōge dȳre. And þonne hys gestrēon bēoð þus eall āspended, þonne byrð man hine ūt and forbærneð mid his wæpnum and hrægle; and swīðost ealle hys spēda hȳ forspendað mid þan langan legere þæs dēadan mannes inne, and þæs þe hȳ be þæm wegum ālecgað, þe ðā fremdan tō ærnað and nimað. And þæt is mid Estum þēaw þæt þær sceal ælces geðēodes man
 125 bēon forbærned; and gyf þār man ān bān findeð unforbærned, hī hit sceolan miclum gebētan. And þær is mid Estum ān mægð þæt hī magon cyle gewyrcan, and þȳ þær licgað þā dēadan men swā lange and ne fūliað, þæt hȳ wyrcað þone cyle hine on. And þeah man āsette twēgen fætels full ealað oððe wæteres,

- þone . . . dæl In apposition to *hit*. There is a slight anacoluthon here, since the referent of *hit* is all the *feoh*, not just the largest portion of it.
- 114 fram þæm fēo I.e. beyond the largest portion (and thus six or seven miles from the village).
- 115 swifte This is generally emended to the superlative *swyftoste*, and perhaps rightly. But there is at least a chance that it ought to be retained as being the king of intensified positive which is indicated by stress in spoken MnE and by italics in print: "the man who has the *fast* horse," i.e. the really fast one.
- 116 tō þæm! . . . mæstan I.e. *tō þæm ærestan and mæstan dæle*.
- 118 weges Adv. gen.
 mōtan "(They) may."
- 121 and . . . forspendað "And for the most part (lit. mostly) they spend up all his riches" etc.
- 122 and þæs þe Probably: "and through (the dispersion of) that (wealth) which" etc., with *þæs* a gen. of respect used in an instrumental sense.
- 123 ælces geðēodes Literally "of every tongue," distinctiveness of dialect (or language) being a criterion of tribe (or nationality).
- 125 þæt hī magon "Who can." The pronoun *hī* reiterates collective *mægð*, spelling it out in the pl.
 cyle gewyrcan Precisely how this was done is not known. It has often been suggested that some kind of ice-chamber or ice-pit was used (see *MLR*, XLIII [1948], 73 f.), but this cannot be the whole answer, since ice by itself will freeze neither water nor ale (see 128 ff.). Perhaps the Este used freezing mixtures (i.e. mixtures of various chemical salts with either water or ice), which produce cooling far below 32° F. Or perhaps they used radiation cooling to produce a film of ice on pails of water or ale (though this would hardly explain their ability to refrigerate corpses inside houses). (See W. R. Woolrich, *The Men Who Created Cold: A History of Refrigeration* [New York 1967], pp. 30–37; 205–12 [Bibliography].)
- 126 þȳ . . . þæt Correlative: "for this reason . . . that."
- 127 hine Usually emended to *him* because of the pl. *men* in the preceding line. But sudden reversion to the generic sg. would hardly be surprising in this colloquial excerpt, and one certainly expects *on* to govern an acc. in this construction (cf. *BT on B. III*).

h̄y gedōð þæt oþer bið oferfrozen, sam hit s̄y sumor sam winter.”

twēgen fāetels full Usually *fāetels* is masc., but it occurs at least one other time as a neut. (BT s.v., first citation). The use of *twēgen* (which is normally masc. in WS) instead of *twā* is perhaps an Anglian (Northumbrian) feature (SB f324 Anm. 1; Campbell f683).

128 oþer “One of the two.”

9 / the end of the world is at hand: Blickling homily X (For Rogation Wednesday)

The imminence of Doomsday was a theme which fascinated the author of the Blickling Homilies and he returned to it again and again. It is natural to associate his interest with the anxiety, widespread in Europe in the late tenth century, that the turn of the millenium and the end of the world would arrive together. Orthodox thought combatted this attitude on the grounds that it was presumptuous for men to try to forecast Doomsday, and our author echoes this orthodoxy in Homily XI, where he tells us that the hour of its coming is so secret that there is *nānig tō þæs hālig mon on þissum middangearde, ne fur þum nānig on heofenum, þe þæt æfre wiste, hwonne hē—ūre Drihten—þisse worlde ende gesettan wolde on dōmes dæg*. Still, he seems perennially conscious of the fact that he lives not only in the sixth and last age of the world,¹ but very much toward the latter end of it. It is *se mǣsta dǣl āgangen, efne nigon hund wintra and lxxi on þys gēare*. His apprehension has served to date him—if, as seems possible, this date is his own, and not that of a scribe recopying the text at some point in its history.²

The eighteen sermons of the Blickling Homiliary are intended as a cycle to cover the major saints' and festival days of the ecclesiastical year. Homily X is for Rogation Wednesday, the last of the three Rogation Days—OE *gangdagas*—which precede Ascension Day (i.e. Holy Thursday, forty days after Easter, when Christ's ascension is commemorated).

The portion of the MS which contains the homiliary has been dated to about the year 1000 (Ker 382). The student will find it very instructive to compare the text printed below with the collotype facsimile of the MS now conveniently

¹See 20/89 f. n.

²But some scholars wish to see ninth-century originals behind the Blickling Homilies. The evidence of vocabulary suggests that the homilies were originally composed somewhere in Mercia.

available in the tenth volume of *EEMSF* (ed. Rudolph Willard), where Homily X occupies fols. 65^r–70^r. He will notice the frequent alternation of the hands of the two scribes who wrote out the MS. Furthermore he will notice that the margins are crowded with entries in a much later handwriting; these are “a whole series of lists of the city officials of Lincoln over a period of four hundred years. . . . For this eleventh century book of homilies found itself in the reign of Edward I turned into a city memorandum book, and its margins continued to serve that purpose until the reign of James I” (ibid. p. 7). In 1724 the Lincoln corporation gave away its memorandum book, “writ in ancient character and of no further use to the city” (p. 15), and it passed into private hands. For almost the next two centuries it was located in the library of Blickling Hall, Norfolk—hence its traditional name. While there it was consulted by Richard Morris for his edition of the text, which is still standard.³ In 1932 it was sent to New York and sold in auction for \$55,000; it was resold in 1938 for \$38,000. Since then it has been part of the John H. Scheide Library and is currently located in Princeton, New Jersey. Consequently, the Blickling Homilies are of particular interest to Americans since they are found in the most important—and one of the very few—Anglo-Saxon MSS presently located in the United States.

Another copy of roughly the second half of this homily is found in MS Cambridge, Corpus Christi College 198 (Ker 48), fols. 314^r–16^r, tacked onto the end of a sermon on penitence. This partial text dates from the early eleventh century and differs from the Blickling text in a number of details. It has not been printed. We have used it to support our restorations of the Blickling text in the two places where the latter is now almost illegible; furthermore we have reported all its substantive variants (i.e. everything except spelling differences) in the textual notes and called attention to the more important of them in the explanatory notes.

³*The Blickling Homilies of the Tenth Century*, EETS, Original Series, 58, 63, 73 (1874–80).

Men ðā lēofostan, hwæt, nū ānra manna gehwylcne ic myngie and lāre, ge weras ge wif, ge geonge ge ealde, ge snottre ge unwise, ge þā welegan ge þā þearfan, þæt ānra gehwylc hine sylfne scēawige and ongyte and, swā hwæt swā hē on mycclum gyltum oþþe on medmycclum gefremede, þæt hē þonne hrædlice gecyrre tō þām sēlran and tō þon sōþan læcedōme. Þonne magon wē ūs God ælmihtigne mildne habban, for þon þe Drihten wile þæt ealle men sȳn hāle and

1 Originally Homily X bore a title in the MS, but this was later erased. “One would have expected the original title to have been something like *to þam þriddan gangdæge* (cf. Vercelli Homily XIII: *spel to þriddan gangdæge*)” (Willard p. 39).

4 gefremede “May have committed.”

gesunde and tō þon sōþan andgite gecyrran. Swā Dāuid cwæþ, þā ēaðmōdan heortan and þā forhtgendan and þā bifigendan and þā cwacigendan and þā ondræ-dendan heora Scyppend, ne forhogað þā næfre God ne ne forsyhþ. Ah heora bēna
10 hē gehyreð, þonne hīe tō him cleopiað and him āre biddað.

Magon wē þonne nū gesēon and oncnāwan and swīþe gearelīce ongeotan þæt þisses middangeardes ende swīþe nēah is, and manige frēcnessa ætēowde, and manna wōhdæda and wōnessa swīþe gemonigfealdode. And wē fram dæge tō
15 oþrum geāxiað ungecyndelico wītu and ungecyndelice dēapas geond þeodland tō mannum cumene. And wē oft ongytaþ þæt āriseþ þeod wīþ þeode and ungelimplico gefeoht on wōlicum dædum. And wē gehyraþ oft secggan gelōme worldfīra manna dēap þe heora lif mannum lēof wære, and þūhte fæger and wlitig heora lif and wynsumlic. Swā wē ēac geāxiað mislice ādla on manegum stōwum middan-
20 geardes and hungras wexende. And manig yfel wē geāxiaþ hēr on life gelōmlician and wæstmian, and nānig gōd āwunigende and calle worldlicu þing swīþe synlicu. And cōlaþ tō swīþe sēo lufu þe wē tō ūrum Hælende habban sceoldan, and þā gōdan weorc wē ānforlætaþ þe wē for ūre sāule hæle begān sceoldan. Þās tācno þyslico syndon þe ic nū hwīle big sægde be þisse worlde earfoþnessum and frācnēs-
25 sum. Swā Crīst sylfa his geongrum sægde þæt þās þing calle geweorþan sceoldan ær þisse worlde ende.

Uton wē nū efstan calle mægene gōdra weorca and geornfulle bēon Godes miltsa, nū wē ongeotan magon þæt þis nēalæcþ worlde forwyrde. For þon ic myngige and manige manna gehwylcne þæt hē his āgene dæda georne smēage, þæt hē hēr on worlde for Gode rihtlice lifge and on gesyhþe þæs hēhstan Cyninges.
30 Sȳn wē rūmmōde þearfendum mannum, and earmum ælmesgeorne. Swā ūs God sylfa bebēad þæt wē sōþe sibbe hēoldan and geþwærnesse ūs betwēonon habban. And þā men þe bearn habban, læran hīe þām rihtne þeodscipe and him tāccean lifes

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- 7 gecyrran 3 pl. pres. subj. Late forms with *-an* or *-on* instead of *-en* are common in this text.
Swā ll. 18, 24, 30, 35. Characteristic of the low-keyed colloquial style of the Blickling Homilies—and especially frequent as a device to introduce quotations (as in three of these examples)—is the use of *swā* “as a mere transitional link between clauses or at the head of a sentence. In such examples, the modal signification is so low that the *swa* approximates ‘and’” (Ericson p. 19).
- 7 ff. þā ēaðmōdan heortan etc. Cf. Psalm 54:1–5, 17 f. (Vulgate). Note the highly rhetorical word order of the OE sentence, with deliberate anacoluthon (cf. 8/29 f. *þā iēð . . . cyninge*).
- 10 him āre biddað “Ask for mercy (gen. or acc.) for themselves”; cf. BTS *biddan* IV.(1)(a) or (e). Were the pronoun intended to refer to God (as assumed by both Morris and MW), the homilist would have written *hine* (IIa.(1)) or *æt him* (IIIa.(1) or even (2)).
- 15 f. ungelimplico gefeoht Sc. *ārisaþ*.
17 þe heora lif “Whose life.”
22 f. Þās tācno þyslico syndon “Such are the signs.”
26 ealle mægene Inst.
27 þæt þis nēalæcþ worlde forwyrde “That it (lit. this) is getting on toward the destruction of the world.”
28 þæt² Introducing a purpose clause.
32 læran . . . þeodscipe “Let them teach them proper conduct.” Cf. *Fæderas ic lærde þæt hīe heora bearnum þone þeodscipe lærdon Drihtnes egsan* (Blickling

weg and rihtne gang tō heofonum: and gif hīc on ænigum dæle wōlice libban heora lif, sȳn hīc þonne sōna from heora wōnessum onwende, and fram heora unrihtum oncyrron, þæt wē þurh þæt ealle Gode lician. Swā hit eallum gelēaffullum folcum beboden standeþ, næs nā þām ānum þe Gode sylfum underþeodde syndon mid myclum hādum—biscopas and cyningas and mæsseprēostas and hēahdīaconas—ac ēac sōþlice hit is beboden subdīaconum and munecum, and is eallum mannum nēdþearf and nytlic, þæt hīc heora fulwiht *and* hādas wel gehealdan.

Ne bēo nænig man hēr on worldrice on his geþōhte tō mōdig, ne on his lichoman tō strang, ne nīpa tō georn, ne bealwes tō beald, ne bregda tō full;—ne inwit tō lēof, ne wrōhtas tō webgenne, ne scaro tō rēnigenne.

Ne þearf þæs nān man wēnan þæt his lichama mōte oþþe mæge þā synbyrþenna on corþscrafe gebētan: ah hē þær on moldan gemolsnaþ and þær wyrde bīdeþ, hwonne se ælmihtiga God wille þisse worlde ende gewyricean. And þonne hē his byrnsweord getȳhþ and þās world ealle þurhslyhþ and þā lichoman þurhscōtoð and þysne middangeard tōclēofeð and þā dēadan ūp āstandaþ, biþ þonne se flæsc-homa āscȳred swā glæs, ne mæg ðæs unrihtes bēon āwiht bedigled. For ðon wē habbaþ nēdþearfe þæt wē tō lange ne fylgeon inwitweorcum. Ac wē sceolan ūs gecearnian þā siblecan wæra Godes and manna and þone rihtan gelēafan fæste staðelian on ūrum heortum, þæt hē ðær wunian mæge and mōte, and þær grōwan and blōwan. And wē sceolan andettan þā sōpan gelēaffulnesse on ūrne Drihten Hælendi Crīst and on his ðone ācendan Suna and on ðone Hālgan Gāst, sē is efnēce Fæder and Sunu. And wē sceolan gehyhtan on Godes þā gehālgodan cyricean and on ðā rihtgelēfedan. And wē sceolan gelȳfan synna forlætnessa and lichoman

Homily XV).

33 hīc I.e. the children.

37 biscopas etc. Note the use of the nominative in this parenthesis, though technically dat. is required.

39 þæt . . . gehealdan "That they honor their baptism and their stations (in society)." The MS has *fulwiht | hadas* with a line division falling between the two words: a situation very conducive to accidental omission of the symbol for *and*. A compound *fulwiht hād* is nowhere else attested and does not make sense. The emendation is supported by an extract such as this: "*Mīn fulwiht and mīn[n]e hād . . . ic swīðe unmeodomlice gehealdan hæbbe*" (cited BTS s.v. *hād* Va).

41 f. ne inwit tō lēof etc. The construction changes abruptly with this phrase: "nor (let) guile (be) too dear (to him), nor contriving slanders," etc.

43 þæs Object of *wēnan* and correlative with *þæt*.

44 f. þær wyrde bīdeþ, hwonne "There awaits the fateful event when" etc. *Wyrd* here refers to Doomsday and *hwonne* introduces an explanatory clause in apposition to it (see BTS s.v. *hwonne* II.(3a)).

45 þonne "When" (correlative with *þonne* in l. 47).

48 ðæs unrihtes Partitive gen. (complement of *āwiht*).

50 þā siblecan wæra "The covenants of the peace" (lit. "peaceful covenants").
þone rihtan gelēafan I.e. the Creed, parts of which the homilist now proceeds to paraphrase.

52 f. on ūrne . . . Suna The original reading—bungled by a scribe at some point—was probably something like *on God Fæder and on ūrne Drihten Hælendi Crīst, his ðone ācendan Suna*.

53 f. efnēce Fæder and Sunu "Co-eternal with (the) Father and Son." This dat. of comparison is the rule with *efn-* compounds.

ærīstes on dōmes dæg. And wē sceolan gelēfan on þæt ēce lif and on þæt heofonlice
 rīce þæt is gehāten callum þe nū syndan gōdes wyrhtan. Þis is se rihta gelēafa þe
 æghwylcum men gebyreð þæt hē wel gehealde and gelæste, for ðon þe nān wyrhta
 ne mæg gōd weorc wyrcean for Gode būton lufon and gelēafan. And ūs is mycel
 60 nēdþearf þæt wē ūs sylfe geðencean and gemunan, and þonne geornost þonne wē
 gehýron Godes bēc ūs beforan rececan and rædan and godspell secggean and his
 wuldorþrymmas mannum cýþan.

Vton wē þonne georne teolian þæt wē æfter þon ðē beteran sýn and þē sēlran
 for ðære lāre ðe wē oft gehýrdon.

65 Eālā men ðā lēofostan, hwæt, wē sceolan geðencean þæt wē ne lufian tō swýþe
 þæt þæt wē forlæton sceolan, ne þæt hūru ne forlætan tō swýþe þæt wē ecelīce habban
 sceolan.

Gesēo wē nū forgeorne þæt nænig man on worlde tō ðæs mycelne welan nafað.
 ne tō ðon mōdelico gestrēon hēr on worlde, þæt sē on medmycclum fyrste tō ende
 70 ne cume and þæt eall forlæteð þæt him ær hēr on worlde wynsumlic wæs and lēofost
 tō āgenne and tō hæbbenne. And se man næfre tō ðon lēof ne bið his nēhmāgum
 and his worldfrēondum, ne heora nān hine tō þæs swýþe ne lufað, þæt hē sōna
 syþþan ne sý onscungend, seoþþan se lichoma and se gāst gedæilde bēoþ, and þincð
 his nēawist lāþlico and unfæger.

75 Nis þæt nān wundor. Hwæt biþ hit lā elles būton flæsc, seoððan se ēcea dæl of
 biþ, þæt is sēo sāwl? Hwæt biþ lā elles sēo lāf būton wyrma mete?

Hwær bēoþ þonne his welan and his wista? Hwær bēoð þonne his wlencea and
 his anmēdlan? Hwær bēoþ þonne his idlan gescyrplan? Hwær bēoþ ðonne þā
 glongeas and þā mycclan gegyrelan þe hē þone lichoman ær mid frætwode? Hwær
 80 cumað þonne his willan and his fyrenlustas ðe hē hēr on worlde beēode? Hwæt,
 hē þonne sceal mid his sāule ānre Gode ælmihtigum riht āgyldan ealles þæs þe hē
 hēr on worlde tō wommum gefremede.

Magon wē nū gehēran secggean be *sumum welegum men* and worldrīcum. Āhte
 hē on þysse worlde mycelne welan and swiðe mōdelico gestrēon and manigfealde.

59 lufon Note the spelling *-on* for *-an*; similarly in the inf. *forlæton* in l. 66.
 ūs With this word begins the parallel version of this text in MS Corpus
 Christi College (Cambridge) 198 (hereafter referred to as C).

61 gehýron Presumably subjunctive. C has *gehýrað*.

63 æfter þon Context does not allow us to decide whether the phrase is tem-
 poral ("afterwards") or exemplary ("accordingly").

68 Gesēo For 1–2 pl. forms without final *-ð*, used when the pronoun follows
 immediately, see Campbell f730.

tō ðæs "So"; similarly *tō ðon* ("such") in the next line.

70 þæt eall D.o.

72 ff. ne heora . . . unfæger C has the following quite different version: *ne hē
 fram nænigum men tō þām swýþe gelufad bið, syþþan se lichama and se gāst
 gedælede bēoð, þæt hē sōna syþþan ne sý onscunigenlic and his nēawest lāðlic
 and unfæger*. This would appear to be a better reflection of the ultimate
 original since its syntax is less tortuous and it does not contain the question-
 able and otherwise unattested form *onscungend*.

72 hē The antecedent is *nān*.

73 and þincð I.e. *and þæt him ne þincð*.

79 f. Hwær cumað "What has become of" (cf. 19/92a and n.).

81 Gode . . . þæs The idiom is *agyldan* + dat. + *riht* + gen., "to render someone
 what is due for something."

85 and on wynsumnesse lifde.

Ðā gelamp him þæt his lif wearð geendod and færlíc ende on becōm þisses lænan
lifæs. Ðā wæs his nēhmāga sum and his worldfrēonda þæt hine swýbor lufode þonne
æniġ oþer man. Hē þā for þære langunga and for þære geōmrunga þæs oþres dēaþes
90 his earde and on þām lande feala wintra wunode, and him næfre sēo langung ne
getēorode, ac hine swiþe gehyrde and þrēade. Ðā ongan hine eft langian on his
cýþþe, for þon þæt hē wolde gesēon eft and scēawian þā byrgenne. hwylc sē wære
þe hē oft ær mid wlite and mid wæstmum fægerne mid mannūm geseah. Him þā tō
cleopodan þæs dēadan bān and þus cwædon: "For hwon cōme þū hider ūs tō scēaw-
95 igenne? Nū þū miht hēr gesēon moldan dæl and wyrmes lāfe, þær þū ær gesāwe
godweb mid golde gefāgod. Scēawa þær nū dūst and drýge bān, þær þær þū ær
gesāwe æfter flæsclícge gecynde fægre leomu on tō sēonne.

"Ealā þū frēond and mīn mæg, gemyne þis and ongyt þē sylfne. þæt þū eart nū
þæt ic wæs iō—and þū byst æfter fæce þæt ic nū com. Gemyne þis, and oncnāw þæt
100 mīne welan þe ic iō hæfde syndon ealle gewitene and gedrorene, and mīne herewic
syndon gebrosnode and gemolsnode. Ac onwend þē tō þē sylfum and þīne heortan
tō ræde gecyr, and gearna þæt þīne bēna sýn Gode ælmihtigum andfenge." Hē þā
swā geōmor and swā gnorngende gewāt from þære dūstscēawunga, and hine þā
onwende from ealre þisse worlde begangum. And hē ongan Godes lof leornian
105 and þæt læran and þæt gāstlice mægen lufian, and þurh þæt gearnode him þā gifc
Hālīges Gāstes, and ēac þæs oþres sāule of wītum generede and of tintregum
ālēsde.

Magon wē þonne, men þā lēofestan, ūs þis tō gemyndum habban and þās bysene
on ūrum heortum stapelian, þæt wē ne sceolan lufian worlde glengas tō swiþe, ne
110 þysne middangeard, for þon þe þeos world is eall forwordenlic and gedrorenlic
and gebrosnodlic and feallendlic, and þeos world is eall gewiten.

Uton wē þonne geornlice geþencean and oncnāwan be þyses middangeardes
fruman. Ðā hē ærest gesceapen wæs, þā wæs hē ealre fægernesse full and hē wæs

84–107 For a discussion of this passage and its origins see *JEGP*, LVI (1957), 434–9.

86 on becōm Sc. *him*.

90 on þām lande I.e. the land of his voluntary exile. But C's reading of *þām lande* "away from that country" (i.e. his native country) is no doubt more original.

92 hwylc sē wære "(Wanted to see) what he was," i.e. what his present condition was.

93 mid¹ . . . geseah "Saw among men, lovely of countenance and form." But note that instead of *fægerne*, C has the adv. *fægere*.

94 þæs dēadan "Of the dead (man)."

96 f. þær þær þū . . . tō sēonne "Where you formerly beheld limbs (which were) —after the nature of flesh—fair to look upon."

99 þæt^{1,2} I.e. *þæt þæt*.

111 þeos . . . gewiten C has instead *eall þeos woruld is gewitenlic*.

113 sq. Ðā hē ærest gesceapen wæs etc. The rest of this paragraph is a close imitation of a passage in Gregory's *Homilia XXVIII in Evangelia* §3 (see *NM*, LXVI [1965], 327–30). Gregory's sermon, originally preached on the day of the martyrs SS. Nereus and Achilleus, concludes with an elaborate comparison between the prosperity of the times in which the martyrs lived (early second century) and the misery of Gregory's own age. The point of the comparison is that whereas Nereus and Achilleus freely gave up a world that

- blōwende on him sylfum on swýþe manigfealdre wynsumnesse. And on þā tīd wæs
 115 mannum lēof ofor eorþan, and hālwende and hēal smyltnes wæs ofor eorþan, and
 sibba genihtsumnes and tūddres æþelnes. And þes middangeard wæs on þā tīd tō
 þon fæger and tō þon wynsumlic þæt hē tēah men tō him—þurh his wlite and þurh
 his fægernesse and wynsumnesse—fram þon ælmihtegan Gode. And þā hē þus
 fæger wæs and þus wynsum, þā wisnode hē on Crīstes hāligra heortum, and *nū hē*
 120 *is wanigenne and scinddende*, *nū is hē* on ūrum heortum blōwende, swā hit gedafen
ne is. Nū is æghwonon hrēam and wōp. Nū is hēaf æghwonon and sibbe tōlēsnes.
 Nū is æghwonon yfel and slege. And æghwonon þes middangeard flýhþ from ūs
 mid mycelre biternesse—and wē him flēondum fylgeaþ and hine feallendne lufiaþ.
 Hwæt, wē on þām gecnāwan magon þæt þeos world is scyndende and heononweard.
 125 Uton wē þonne þæs gēþencean, þā hwīle þe wē magon and mōton, þæt wē ūs
 georne tō Gode þýdon.
- Uton ūrum Drihtne hýran georne and him þancas secggan ealra his geofena
 and ealra his miltsa and ealra his ēaðmōðnessa and fremsumnessa þe hē wiþ ūs
 æfre gecýþde, þæm heofonlican Cininge þe leofað and rīxaþ on worlda world aa
 130 būton ende on ēcnesse. Amen.

was still desirable, men of Gregory's day perversely refuse to give up a world that is hateful.

The OE homilist, in line with his controlling eschatological purpose, transformed Gregory's comparison into a comparison between the newly-created world of the First Age and the disintegrating world of the latter part of the Sixth Age. In this new context, Gregory's references to the two martyrs were no longer appropriate; but the homilist apparently included them anyway. This generated an inconsistency which seems to have puzzled the scribes: the text of B is at one point quite incoherent; the text of C manages to make sense, but only as the result of a savage process of cutting on the part of a scribe (see the textual notes).

- 114 f. wæs mannum lēof “(It) was pleasant for men.”
 118–21 And þā hē . . . gedafen ne is The corresponding text in C is: *And þā hē þus fæger wæs and þus wynsum gesceapen wæs, and þā wæs hē ealra gōdnyssa ful. And nū hē is wanigenne and scinddende.*
 119 Crīstes hāligra I.e. Nereus and Achilleus; see l. 113 sq. n.
 119 f. nū hē is . . . blōwende Our restoration is based upon the text of C (for which see ll. 118–21 n.) and upon the corresponding Latin of Gregory: *tamen cum in seipso floreret, iam in eorum cordibus mundus aruerat. Ecce iam mundus in seipso aruit, et adhuc in cordibus nostris floret* (PL, LXXVI, col. 1212), “when it was still flourishing in itself, the world had withered in their hearts. Lo, now the world itself has withered, but it still flourishes in our hearts.”
 121 ne Not in MS; this emendation seems demanded by the sense.
 125 þæs . . . þæt Correlative.
 129 þæm heofonlican Cininge As it stands, this phrase must be taken as standing rather oddly in apposition with *him* in l. 127. C's reading is undoubtedly more original: *Ðām heofonlican Cyninge sý lof, sē lyfað* etc.

10 / the acts of matthew and andrew in the city of the cannibals

When Jesus appeared to his disciples after the Resurrection he instructed them to go “unto the uttermost part of the earth” (Acts 1:8) in order to “teach all nations” (Matthew 28:19). In general the New Testament is silent on the subject of these missions of the apostles and to remedy this situation there arose in the second century A.D. the legend of the *Sortes Apostolorum*, according to which the apostles, before separating and setting out on their journeys, cast lots to decide where each of them was to go. Soon the careers of the major apostles—their deeds, travels, miracles and martyrdoms—had been fully developed in a series of large-scale apocryphal biographies. In general these narratives belong to popular legendary literature “though they sometimes contain an historical core. In a certain sense they may be considered parallels to the novels of antiquity.”¹ They were often heretical in origin and sometimes contain a good deal of heretical doctrine.

It now seems probable that the present selection, the Acts of Matthew and Andrew in the City of the Cannibals, was composed in Greek by an anonymous Egyptian monk not long before the year 400 A.D. Hence it did not form part of the original Acts of Andrew, which are possibly Gnostic in origin and may date from as early as the second half of the second century. Rather it was an entirely independent work and represented “a new kind of apostolic romance, free of the doctrinal tendencies traceable in the original Acts of Peter, Paul, John, and Andrew [and] more imbued with orthodox Christian thinking.”² It seems to

¹Berthold Altaner. *Patrology*, tr. Hilda C. Graef (Freiburg 1960), p. 72. On the apocryphal Acts in general see Richard Adelbert Lipsius, *Die apokryphen Apostelgeschichten und Apostellegenden*, 2 vols. (Braunschweig 1883–84).

²Francis Dvornik. *The Idea of Apostolicity in Byzantium and the Legend of the Apostle Andrew* (Cambridge, Mass. 1958), p. 203. See also pp. 181–222.

have been from the very beginning one of the most popular of all the apocryphal stories of the apostles and survives today in Syriac, Ethiopic, Coptic, Greek, Latin and OE versions.

OE in fact can boast of having two quite different versions. One of them is the 1722-line heroic poem commonly known as *Andreas*; it survives in a unique copy in the Vercelli Book.³ The other is the text printed here. This is a close (often slavishly close) translation into OE prose of a Latin version which is no longer extant.⁴ This lost Latin version was itself a very faithful rendering of its Greek original.⁵ This means, in effect, that the Greek version is by and large the closest we can now come to the translator's lost Latin source, and consequently we must rely on comparison with the Greek text to clear up some of the difficulties in the OE.

These most recent statements require two qualifications. A short Latin fragment (Val), corresponding to ll. 103–24 in our text, is preserved in an eleventh-century palimpsest.⁶ This fragment belongs to the same recension as the lost Latin version and is consequently very close to the OE; we have printed its relevant portions in the middle of the appropriate pages. There is also a complete Latin prose version (Cas) in a twelfth-century MS.⁷ Though it unfortunately belongs to a different and much expanded recension, it is often useful for elucidating some of the perplexities (both syntactic and contextual) of the OE translation.⁸

³See below, p. 310. The most recent edition is by Kenneth R. Brooks, *Andreas and the Fates of the Apostles* (Oxford 1961), but see also *Andreas and the Fates of the Apostles*, ed. George Philip Krapp (Boston 1906). For a discussion of the relation of this poem to the other extant versions, see Claes Schaar, *Critical Studies in the Cynewulf Group, Lund Studies in English*, XVII (Lund and Copenhagen 1949), pp. 15–23.

⁴Save for twenty-three words which have survived embedded in one of the two MSS of the OE translation; see l. 50 n.

⁵Πράξεις Ἀνδρέου καὶ Ματθεῖα εἰς τὴν πόλιν τῶν ἀνθρωποφάγων, printed from nine MSS by M. Bonnet, *Acta Apostolorum Apocrypha*, II, 1 (Leipzig 1898). There is a close English translation in *The Ante-Nicene Christian Library*, ed. Alexander Roberts and James Donaldson, 24 vols., XVI (Edinburgh 1870), pp. 348–68, reprinted in *The Ante-Nicene Fathers*, 10 vols., VIII (New York 1903), pp. 517–25. This is the translation we have quoted in our notes. The English versions by Montague Rhodes James (in *The Apocryphal New Testament* [Oxford 1927], pp. 453–58) and Peter M. Peterson (in *Andrew, Brother of Simon Peter: His History and his Legends* [Leiden 1963]) are highly abridged and useless for purposes of comparison.

⁶Codex Vallicellensis; first printed by Bonnet, pp. 85–8.

⁷Codex Casanatensis 1104; most authoritatively available in Franz Blatt, *Die lateinischen Bearbeitungen der Acta Andreae et Matthiae apud anthropophagos*, *Zeitschrift für die Neutestamentliche Wissenschaften*, Beiheft 12 (Giessen 1930).

⁸Two other Latin versions are known, both representing independent recensions. One is found in MS 1576 of the University of Bologna; it is not yet available in its entirety, the text of the first two pages only having been printed by Holthausen in *Anglia*, LXII (1938), 190–92; it seems to offer a severely abridged version of the story and is probably much the shortest of all the extant Latin versions. The other is the (complete) rhythmic version in Codex Vaticanus lat. 1274, first printed by Blatt; it stands at a very far remove from the lost Latin original of the OE prose.

This OE translation survives in two copies, a complete text in the early eleventh-century MS Cambridge, Corpus Christi College 198 (Ker 48), and a fragment—just over 1/3 of the text—in the slightly earlier Blickling MS (Ker 382; and see p. 196 f. above). A comparison of these two texts suggests that C contains a very lightly abridged form of the text in B.⁹ In a number of places, moreover, the readings of B are clearly superior to those of C¹⁰ and this supports the inference which we might draw from the fact of abridgement and from the relative dates of the two MSS, i.e. that B is closer than C to the translator's holograph and is therefore of greater textual authority. On the other hand, though C can be shown to be descended from a MS which was very closely related to B,¹¹ it cannot be derived from B itself.¹²

We have chosen to print the complete text of C, without interpolating that of B, for two reasons: (1) we thus get a linguistically and orthographically coherent text; (2) whereas the C-text is not available in a reliable modern edition, the B-text is readily obtainable in collotype facsimile (see p. 196 f.). The textual notes report all of B's substantive variants and a few of the more interesting spelling variants; the explanatory notes report a few of the more interesting Latin glosses from C.

⁹Mostly this abridgement takes the form of the sporadic omission of a word or a group of two or three words not absolutely necessary to the sense (e.g. ll. 22, 23, 38, 40 *bis*, 45 *bis*, 70, 73 *bis*, etc.); on one occasion, however, the abridgement is more radical (l. 50). An exception to the abridging tendency is the insertion of numerous pronouns which are not strictly necessary (e.g. ll. 23, 58, 81, 96 etc.).

¹⁰E.g. ll. 50, 62, 82, 99, 105, 113, 118 f., 125.

¹¹See especially l. 37 f. n.

¹²C has the spelling *Marmadonia* consistently for B's *Mermedonia*. Furthermore C has a number of superior readings, and though a few of these could perhaps be explained as rather obvious corrections by the scribe of C of rather obvious errors in B (e.g. ll. 84, 115 f.), others cannot (e.g. ll. 26, 102, 118, 127). Finally there is at least one case (l. 75) in which C seems to preserve an oddity of the translator's usage (see n. ad loc.) which has been normalized in B.

SANCTE ANDREAE

[1] Hēr segð þæt æfter þām þe Drihten Hælend Crīst tō heofonum āstāh þæt þā apostol(as) wæron ætsomne, and hīe sendon hlot him betwēonum, hwider

- 1 þæt . . . þæt The intervention of the adv. clause *æfter . . . āstāh* causes the (to our way of thinking) unnecessary repetition of the conj. *þæt*; cf. the way in which the intervention of the descriptive clause *þe . . . wæron* in l. 4 occasions the repetition not only of conjunctive *þæt* but of the subject of the sentence as well.
- 2 hīe sendon hlot "They cast lots" (lit. "sent a lot"). In the MS the phrase is glossed *illi miserunt sortem*; the OE phrase is a loan-translation of this Vulgate idiom.

hyra gehwylc faran scolde tō læranne. Segþ þæt se ēadiga Māthēus gehlēat tō Marmadonia þære ceastre. Segð þonne þæt þā men þe on þære ceastre wæron
 5 þæt hī(e) hlāf ne æton ne wæter ne druncon, ac æton manna lichaman and heora blōd druncon. And æghwylc man þe on þære ceastre cōm ælþeodisc, segð þæt hīe hine sōna genāmon and his ēagan ūt āstungan, and hīe him sealdon āttor drincan þæt mid myclen lybcræfte wæs geblanden: and mid þý þe hīe þone drenc druncon, hraþe heora heorta wæs tōlēsed and heora mōd onwended.

10 [2] Se ēadiga Māthēus þā in ēode on þā ceastre, and hraðe hīe hine genāmon and his ēagan ūt āstungan. And hīe him sealdon āttor drinccan and hine sendon on carcerne. And hīe hine hēton þæt āttor etan and hē hit etan nolde, for þon þe his heorte næs tōlēsed ne his mōd onwended; ac hē wæs simle tō Drihtne biddende mid myclum wōpe and cwæþ tō him: "Mīn Drihten Hælend Crīst, for
 15 þon wē ealle forlēton ūre cnēorisse and wæron þē fylgende and þū eart ūre ealra fultum, þā þe on þē gelýfað, beheald nū and geseoh hū þās men þīnum þēowe dōð. And ic þē bidde, Drihten, þæt þū mē forgife mīnra ēagna lēoht þæt ic gesēo þā þe mē onginnað dōn on þisse ceastre þā weorstan tintrego; and ne forlæt mē, mīn Drihten Hælend(e) Crīst, ne mē ne sele on þone bitterestan
 20 dēap."

[3] Mid þý þe hē þis gebed se ēadiga Māthēus gecweden hæfde, mycel lēoht and beorht onlēohte þæt carcern and Drihtnes stefn wæs on þām lēohte cweþende: "Māthēus mīn se lēofa, beheald on mē." Māthēus þā lōciende, hē geseah Drihten Crīst, and eft Drihtnes stefn wæs cweþende: "Māthēus, wes þū gestran-

- 4 Marmadonia A town in Scythia, probably to be identified with ancient Myrmekion, which is located by the Greek geographer Strabo about 2¼ miles from modern Kerch (in the eastern Crimea).
- 7 āstungan I.e. 3 pl. pret. indic., with typical late confusion of back vowels in unstressed syllables (cf. Campbell *f*377). *Myclen* for *myclum* in l. 8 (for the *-m* > *-n* change see *ibid.* *f*378), *heorta* for *heorte* in l. 9, *derað* for *dereð* in l. 162, etc. represent the even later confusion in unstressed syllables of front and back vowels (*ibid.* *f*379). There are many further examples of these confusions in both MSS of this text.
- 11 sendon With this word the text of the Blickling MS begins.
- 12 And hīe . . . nolde That something is amiss here is indicated not only by the curious use of *etan* rather than *drincan*, but also by the two facts that (1) we may presume Matthew already to have drunk the poison in l. 11, and (2) if we accept the text as it stands, the OE prose becomes the only known version of the story in which Matthew *refuses* to take the poison. The corresponding passage in the Greek reads: "and [they] put beside him grass to eat, and he ate it not," and this is clearly the original reading. It is useless to conjecture when the corruption in the OE arose—whether in the course of transmission of the lost Latin intermediary or in the process of translating it into OE—though we may perhaps hazard a guess that the error was occasioned by the similarity between the Latin words *fenum* ("hay") and *venenum* ("poison").
- 14 f. for þon "Seeing that; since." The phrase is glossed *ex quo* in the MS. The Greek has "for whose sake," *Cas quoniam*.
- 15 wē . . . fylgende See Matthew 19:27.
- 17 dōð "Are treating."
- 18 þā þe . . . dōn "Those who are trying to inflict upon me."
- 22 wæs B adds *geworden tō him*; cf. *Cas facta . . . ad eum*.
- 23 beheald on mē Greek "receive thy sight."

25 god and ne ne ondræd þū þē, for þon ne forlæte ic þē æfre, ac ic þē gefrēolsige
of ealra frēcennesse, and nalæs þæt ān, ac simle ealle þīne brēþere and calle þā
þe on mē gelyfað on eallum tidum oþ ēcnesse. Ac onbīd hēr xxvii nihta, and
æfter þan ic sende tō þē Andrēas þinne brōþor and hē þē ūt ālædeþ of þissum
carcerne and calle þā þe mid þē syndon." Mid þy þe þis gecweden wæs, Drihten
30 him eft tō cwæþ: "Sib sī mid þē."

Māthēus þā þurhwuniende mid gebedum and Drihtnes lof singende on þām
carcerne. And þā unrihtan men in ēodon in þæt carcern þæt hīe þā men ūt lædan
woldon and him tō mete dōn. Se ēadiga Māthēus þā betynde his ēagan þy læs
þā cwelleras gesāwan þæt his ēagan geopenede wæron, and he cwædon him
betwȳnum: "III dagas nū tō lāfe syndon þæt wē hine willað ācwellan and ūs tō
35 mete gedōn."

[4] Se ēadiga Māthēus, sē gefelde xx daga ðā Drihten Hælend(e) Crīst
cwæþ tō Andrēas his apostolæ, mid þī þe hē wæs in Āchāia þām lande and þær
lærde his discipulī. Hē cwæþ: "Gang on Marmadonia ceastre and ālæd þanon
40 Māthēus, for þon iii dagas tō (h)lāfe syndon þæt hīe hine willað ācwellan and
him tō mete gedon."

Se hāliga Andrēas him andswarode and hē cwæþ: "Mīn Drihten Hælend(e)

- 25 ne ne Probably dittography for *ne*.
gefrēolsige Glossed *liberabo* in MS.
- 26 ealra I.e. *ealre* (see l. 7 n.).
and . . . ān Gr. has "and not only thee."
brēþere An odd but probably not impossible form of the acc. pl. (cf. Camp-
bell f629-31). B has *brōþor*.
- 31 mid gebedum B adds *wæs* and omits the following *and*. Here and elsewhere
in our text (ll. 212, 223) the omission of forms of *wesan* with participles
is probably only apparent. What we in fact seem to have is the reproduction
in OE of a peculiarity of the Latin original, i.e. its use of participles instead
of finite verbs in a number of situations where strict syntax demands the latter.
This usage is very frequent in Cas (see Blatt, ed. cit., p. 32, n. to l. 14; also his
Index s.v. *Partizipia*) and even occurs once in Val (*Tunc respiciens Sanctus
Andreas in caelum et dixit* etc.).
- 32 f. þæt² . . . woldon While it is possible that *þæt* introduces a causal clause and is
to be translated "inasmuch as, because" (cf. BT s.v. IV and 17/34b below),
for þon (*þe*) is the translator's normal usage in this function, and both Gr.
and Cas (*qualiter*) suggest that there ought to be a purpose clause here. It is
therefore possible that we should translate: "so that they might lead out the
men," interpreting *lædan woldon* as a (clumsy) analytical subjunctive (see
QW f134), used in place of inflected subjunctive *gelædden*.
- 34 he A peculiar (but not unattested) spelling of *hīe*; it occurs again in l. 298.
See Campbell f703.
- 35 þæt "(Until the time) that"; cf. BT s.v. VI.
- 37 f. Se . . . Andrēas "The blessed Matthew, he (had) completed twenty days when
(our) Lord (and) Savior Christ spoke to Andrew." In l. 37, B has *þā* instead
of *sē*, and this makes for better correlation and a smoother reading. The dat-
ing error—twenty days instead of twenty-seven—occurs in both B and C and
indicates their close relationship.
- 38 Āchāia A region of Scythia on the east coast of the Black Sea.
- 40 tō (h)lāfe I.e. *tō lāfe*; cf. ll. 142, 289. In all three instances the original
scribe wrote *tō hlāfe*, with "incorrect addition of the symbol *h*" (Campbell
f61). Later the *h* was erased in all three places, completely here and in l. 142,
imperfectly in l. 289.

Crīst. hū mæg ic hit on þrim dagum gefaran? Ac mā wēn is þæt þū onsende
þinne engel. sē hit mæg hrædflicor gefaran, for þon, mīn Drihten, þū wāst þæt
45 ic eam flæsclic man. and ic hit ne mæg hrædflice gefaran for þon se siðfæt is þider
tō lang and ic þone weg ne can."

Drihten him tō cwæþ: "Andrēas, gehēr mē, for þon þe ic þē geworhte and ic
þinne sið gestapelode and getrymede. Gang nū tō þæs sæs waroðe mid þinum
discipulum, and þū þær gemētest scip on þām waroðe: āstīg on þæt mid þinum
50 discipulum."

[5] Se hāliga Andrēas þā ārās on mergen and hē ēode tō þære sǣ mid his
discipulum and hē geseah scip on þām waroðe and iii weras on þām sittende.
And hē wæs gefēonde mid micle gefēan and him tō cwæþ: "Brōðor, hwider
willað gē faran mid þis medmiclum scipe?"

55 Drihten Hǣlend wæs on þām scipe swā (se) stēorrēðra, and his twēgen eng-
las mid him, þā wæron gehwyrfede on manna onsýne. Drihten Crīst him tō
cwæþ: "On Marmadonia ceastre."

Se hāliga Andrēas him andswarode and hē cwæþ: "Brōþor, onfōh ūs mid
ēow on þæt scip and gelædað ūs on þā ceastre."

60 Drihten him tō cwæþ: "Ealle men flēoð of þære ceastre. Tō hwām willað gē
þider fēran?"

Se hāliga Andrēas him andswarode. Hē cwæþ: "Nēdmycel ærende wē þider
habbað and ūs is þearf þæt wē hit gefyllon."

65 Drihten Hǣlend him tō cwæþ, "Āstīgað on þis scip tō ūs [6] and sellað ūs
ēowerne færsceat."

Se hāliga Andrēas him andswarode: "Gehýrað gē, brōþor, nabbað wē fær-
sceat. Ac wē syndon discipulī Drihtnes Hǣlendes Crīstes, þā hē gecēas, and þis
bebod hē ūs sealde and hē cwæþ: 'Þonne gē faren godspel tō lærenne, þonne
nabbe gē mid ēow hlāf ne feoh ne twīfeald hrægl.' Gif þu þonne wille mildheort-

43 hit . . . gefaran "Accomplish it (i.e. the journey)."

Ac . . . onsende "But more probably you should send" (cf. BT *wēn* IIIa).

50 discipulum B adds (corresponding to Gr.): *And mid þy þe hē þis cwæð, Drihten Hǣlend ðā gū wæs sprecende and cwæð: "Sið mid þē and mid eallum þinum discipulum." And hē āstīg on heofenas. Tunc Sanctus Andreas surgens mane abiit ad mare cum discipulis suis et uidit nauiculam in litore et intra nauē sedentes tres uiros.* Presumably the second half of this addition is "an intentional learned insertion made by the translator" from his Latin original (Krapp p. xxii. n.1).

56 þā "Who" (glossed *qui* in the MS).

58 f. onfōh . . . gelædað Note the switch from imperative sg. to pl.

62 Nēdmycel ærende "An urgent mission." Although this makes excellent sense. B's *medmycel ærende* "a trifling errand" is proved to be the original reading by a comparison with Gr. ("some small business") and Cas (*parvulum negotium*). The error in C undoubtedly arose through a scribe's misreading his exemplar's *med-* as *nīed-* (a very easy mistake to make).

66 gē, brōþor Usually printed *gebrōþor* ("brethren"). We have followed the interpretation of the Anglo-Saxon reader who wrote the Latin gloss *vos* above *gē* in the MS.

68 f. Þonne . . . hrægl Cf. Matthew 10:9 f., Mark 6:8 f., Luke 9:3.

69 nabbe Imperative pl.

twīfeald hrægl Glossed *ij tunicas* (Cas *duas tunicas*).

70 nesse mid ūs dōn. saga ūs þæt hrætlice; gif þū þonne nelle, gecyð ūs þone weg."

Drihten Hælend him tō cwæþ: "Gif þis gebod ēow wære geseald fram ēowrum Drihtene, āstigað hider mid gefēan on mīn scip." Se hālgā Andrēas āstāh on þæt scip [7] and hē gesæt beforan þām stēorrēbran (þæt wæs Drihten Hælend Crīst).

75 Drihten Hælend him tō cwæþ: "Ic gesēo for þon þe þās brōðor synt geswencede of þisse sǣwe hrēohnesse. Ācsa hīe hwæþer hī woldon tō lande āstigan and þīn þær onbīdan oþ þæt þū gefylle þīne þēnunge, tō þære þū eart sended; and þū eft hwyrfest tō him."

80 Se hālgā Andrēas him tō cwæþ: "Mīne bearn, wille gē tō lande faran and mīn þær onbīdan?"

His discipulī (him) andswarodon and hīe cwædon: "Gif wē gewītað fram þē, þonne bēo wē fram eallum þām gōdum þe þū ūs gearwodest. Ac wē bēoð mid þē swā hwær swā þu farest."

85 [8] Drihten Hælend him tō cwæþ, tō þām hālgan Andrēa: "Gif þū sý sōðlice his discipul sē is cweden Crīst, spec tō þīnum discipulum be þām mægenum þe þīn lǣrēow dyde, þæt sīe gebletsod hiere heorte and hīe ofergieton þisse sǣwe ege."

90 Se hālgā Andrēas cwæþ tō his discipulum: "Sumre fīde, mid þī þe wē wæron mid ūrum Drihtne, wē āstigon mid him on scip. Hē ætýwde ūs swā hē slǣpende wære tō costianne and dyde swīþe hrēoge þā sǣ: fram þām winde wæs geworden swā þæt þā selfan ýþa wæron āhafene ofer þæt scip. Wē ūs þā swiðe andrædon and cigdon tō him, Drihtne Hælendum Crīste, and hē þā ārās and bebēad þām

69 f. mildheortnesse . . . dōn "Show us compassion."

70 hrætlice I.e. *hrædlīce*. For the form see Campbell f450.

75 for þon þe "That" (Cas *quia*). Here and elsewhere the translator has rendered Latin *quia* and *quoniam*, in cases where they were used to introduce declarative object clauses (as frequently in post-classical Latin, e.g. the Vulgate and the fathers), by what would have been their correct OE equivalent had they been used to introduce causal or explanatory clauses. See Blatt's Index s.v. *Objektsatz* 2 and 3.

76 sǣwe Gen. sg. (cf. Campbell f610.(2)).

82 bēo wē . . . gearwodest Gr. has "may we become strangers to the good things which the Lord hath provided for us"; Cas *exteri efficiamur de omnia quod nos docuisti*. B adds *fremde* after *bēo wē*, and the Greek and Latin show that this reading is superior to that of C.

86 lǣrēow I.e. *lǣrēow*; the spelling is no doubt on the analogy of *lǣran* etc.

hiere I.e. *heora*. In addition to these two spellings we also find *hiora*, *hyra*, *hira*, *hieora* and *hera* in this text.

88 sq. Sumre fīde etc. See Mark 4:35–40, Matthew 8:23–7.

89 ff. Hē ætýwde . . . ýþa Translate: "He appeared to us as if he were sleeping in order to make trial of (us), and (he) made the sea very rough: it came about through the (agency of the) wind in such a way that the very waves" etc. But the text of both OE MSS seems seriously disturbed here (for *hrēoge þā sǣ*, B has *hrēonesse ðære sǣwe*). Gr. has: "He lay down to sleep in the boat, trying us; for he was not fast asleep. And a great wind having arisen, and the sea being stormy, so that the waves were uplifted, and came under the sail of the boat, and when we were in great fear, the Lord stood up" etc.

90 hrēoge Glossed *crudetem* in the MS.

winde þæt hē gestilde, and wæs geworden mycel smyltnes on þære sǣ; hīe ondrēdon, ealle þā þe his weorc gesāwon. Nū þonne, mine bearn, ne ondrǣdaþ gē ēow, for þon þe ūre God ūs ne forlǣteð." [9–15]

[16] And þus cwēpende se hālgā Andrēas, hē sette his hēafod ofer ænne his discipul and slēp. Drihten Hǣlend þā wiste for þon þe se hālgā Andrēas þā slēp. Hē cwæp tō his englum: "Genimað Andrēas and his discipulī and āsettað hīe beforan Marmadonia ceastre, and mid þī þe gē hīe þær āsetton, hweorfað eft tō mē." And þā englas dydon swā heom beboden wæs, and hē āstāh on heofonas.

[17] Þā se mergen geworden wæs, þā se hālgā Andrēas licgende wæs beforan Marmadonia ceastre and his discipulos þær slǣpende wǣron mid him. And hē hīe āwcahte and cwæp: "Ārīsað, mīne bearn, and ongitað Godes mildheortnesse sīo is nū mid ūs geworden; wē witon þæt ūre Drihten mid ūs wæs on þām scipe and wē hine ne ongēaton. Hē hine geēadmēdde swā stēorrēþra and hē hine ætēowde swā man ūs tō costienne."

[18] Se hālgā Andrēas þā lōcode tō heofonum and hē cwæp: "Mīn Drihten Hǣlend Crīst, ic wāt þæt þū ne cart feor fram þīnum þēowum. And ic þē behēold on þām scipe and ic wæs tō þē sprecende swā tō men. Nū þonne, Drihten, ic þē bidde þæt þū mē þē onywe on þisse stōwe."

... doniae et respexit ad discipulos suos et uidit eos dormientes. Et excitans eos dixit eis: "Surgite, filii mei, et uidete et cognoscite misericordiam Dei que facta est nobis, et scitote quia Dominus Iesus Christus nobiscum erat in nauem et non cognouimus eum. . . . nobis quasi homo ad tentandum nos."

... Tunc respiciens Sanctus Andreas in caelum et dixit: "Domine meus Iesu Christe, ego enim scio quia non es , longe a seruis tuis. Unde obsecro te indulgeas michi in unc locum."

- 93 and wæs . . . sǣ Cas *et facta est tranquillitas magna in mare.*
hīe B adds *hine* (but see BTS *ondrǣdan* IV.(2) for evidence of usage with neither d.o. nor refl. dat.).
- 96 f. ænne his discipul "One of his disciples." B has *discipula*, the more normal construction with partitive gen.
- 97 for þon þe "That" (see l. 75 n.).
- 102 Þā . . . þā "When . . . then."
- 103 Marmadonia The text of the Latin fragment Val (see p. 204) begins at this point and ends at a point corresponding to *wæter* in l. 124. We have printed the relevant parts in the middle of the page. (Most of Bonnet's corrections are adopted and his text is repunctuated to agree with our version of the OE.)
discipulos B has the same reading. The OE translator has carried over the Lat. acc. pl. ending from his original, though it is no longer syntactically appropriate (Cas agrees with Val in reading *discipulos* here).
- 105 wē witon B has *witon wē*, an optative subjunctive construction which makes better sense and answers better to the imperative in Gr., Val and Cas.
- 107 swā man . . . costienne After this in Gr., Val and Cas there is a passage in which Andrew's disciples tell how, while sleeping, they were carried to heaven by eagles and shown a vision of Christ sitting in glory. We have not printed this part of the text of Val, since there is nothing corresponding to it in the OE.
- 108–11 Mīn . . . stōwe In this passage the OE text is fuller and more coherent than Val (as comparison with Gr. shows).

Þā þis gecweden wæs, þā Drihten him ætýwde his onsýne on fægere cildes hīwe and him tō cwæþ: "Andrēas, geseoh mid þinum discipulum."

115 Se hālgā Andrēas þā hine gebæd and cwæþ: "Forgif mē, mīn Drihten, þæt ic tō þē sprecende wæs swā tō men. And wēn is þæt ic gefirnode, for þon ic þē ne ongeat."

120 Drihten him þā tō cwæþ: "Andrēas, nænigwuht þū gefirnodest, ac for þon ic swā dyde, for þon þū swā cwæde þæt þū hit ne meahtes on iii dagum þider gefēran. For þon ic þē swā ætēowde, for þon ic eom mihtig swā eall tō dōnne and ānra gehwīlcum tō ætēowenne swā swā mē līcað. Nū þonne ārīs, and gā on þā ceastre tō Māthēum þinum brēþer, and læt þonne hine of þære ceastre and calle þā þe mid him syndon. Ana ic þē gecýþe, Andrēas, for þon þe manega tintrega hīe þē on bringað, and þinne lichaman geond þisse ceastre lonan hīe tōstencap swā þæt þin blōd flōwð ofer eorðan swā wæter. Tō dēaþe hīe þē willaþ
125 gelēdan, ac hī ne magon; ac manega earfoðnessa hīe þē magon on gebringan. Ac þonne hwæþere ārefna þū þā ealle, Andrēas, and ne dō þū æfter heora ungelēafulnesse. Gemune hū manega carfoðnesse fram lūdēum ic wæs þrōwiende, þā hīe mē swungon and hīe mē spætton on mīne onsýne; ac eall ic hit āræfnede

Hæc dicentem Sanctum Andream, uenit ad eum Dominus Iesus Christus in effigia pulcerrimi pueri et dixit ei: "Gaudeas cum tuis discipulis."

Et cum uidisset Sanctus Andreas, procidens in terra adorauit eum dicens: "Indulge michi, Domine Iesu Christe, quia ut hominem te extimaui in mari et ita tibi locutus sum. Quid enim peccavi, Domine, ut non te michi manifestasti in mare?"

Et Dominus Iesus ait illi: "Andreas, nichil michi peccasti, set ideo hoc tibi feci, quia dissisti: 'Non possum proficere in triduo in anc ciuitate.' Propterea hoc tibi hostendi quia potens sum et omnia possum facere et unicuique apparere sicut michi placet. Et nunc surge, ingredere in ciuitatem ad Matheum fratrem tuum, et erue eum de carcere et omnes qui cum eo sunt peregrini. Ecce enim dico tibi quia multa tormenta tibi habent inferre isti nequissimi, et carnes tuas in plateas ciuitatis et uicos expargunt. Ita sanguis tuus fluet in terra sicut aqua, ita ut. . . ."

113 geseoh B has *gefeoh*, which obviously corresponds better to *gaudeas* in Val (and Cas).

115 f. And wēn is . . . ongeat In Val Andrew asks: "In what way have I sinned, Lord, that you did not manifest yourself to me on the sea?" This makes much better sense in the context.

118 þider B *hider*.

121 ceastre² So also B; but Gr., Val and Cas read "prison."

122 for þon þe "That" (Val *quia*); see l. 75 n.

124 f. swā wæter . . . gebringan The text of C is considerably disturbed here, apparently as the result of false pointing by a scribe at some point in its prehistory. Where MS B (unedited) reads *swa swa wæter · to deaðe hie* etc., C reads *swā wāt to deaþe · 7 hie* etc. The confusion thus generated no doubt explains the omission from C of *ac² . . . magon* in l. 125.

It is interesting to note that in C another hand has written *sēaþe* as an alternative to *deaþe*—an ingenious (but insufficiently radical) attempt, on the part of an Anglo-Saxon reader of this MS, to make some sense out of the passage.

128 hīe¹ . . . onsýne Cf. Matthew 27:30.

130 þæt ic ēow ætēowe hwylce gemete gē sculon āræfnan. Gehiere mē, Andrēas, and
 āræfna þās tintrego, for þon manige synt on þisse ceastre þā sculon gelēofan
 on minne naman." Mid þī hē þis cwæð, Drihten Hælend Crīst, hē āstāh on
 heofonas.

[19] Se hālga Andrēas þā in ēode on þā ceastre mid his discipulum, and
 nānig man hine ne mihte gesēon. Mid þī þe hīe cōmon tō þæs carcernes duru,
 135 hīe þær gemētton seofon hyrdas standan. Se hālga Andrēas þā gebæd on his
 heortan and raðe hīo wæron dēade. Se hālga Andrēas þā ēode tō þæs carcernes
 duru and hē worhte Crīstes rōdetācen, and raþe þā dura wæron ontýncde. And
 hē in ēode on þæt carcern mid his discipulum and hē geseah þone ēadigan
 Māthēus ænne sitton singende.

140 Se ēadiga Māthēus þā and se hālga Andrēas hīe wæron cysse him be-
 twēonon. Se hālga Andrēas him tō cwæþ: "Hwæt is þæt, brōþor! Hū eart þū
 hēr gemēt? Nū þrý dagas tō (h)lāfe syndon þæt hīe þe willaþ ācwellan and
 him tō mete gedōn."

Se hālga Māthēus him andswarode and hē cwæþ: "Brōþor Andrēas, ac ne
 145 gehýrdest þū Drihten cweþende for þon þe 'ic ēow sende swā swā scēap on
 middum wulfum?' Ðanon wæs geworden, mid þý þe hīe mē sendon on þis carc-
 ern, ic bæd ūrne Drihten þæt hē hine ætēowde, and hraþe hē mē hine
 ætēowde and hē mē tō cwæþ: 'Onbīd hēr xxvii daga and æfter þon ic sende tō
 þe Andrēas þinne brōðor, and hē þe ūt ālæt of þissum carcerne and ealle þā
 150 mid þe syndon.' Swā mē Drihten tō cwæþ, ic gesie. Brōðor, hwæt sculon wē nū
 dōn?" [20]

[21] Se hālga Andrēas þā and se hālga Māthēus gebædon tō Drihtne. And
 æfter þon gebede se hālga Andrēas sette his hand ofer þāra wera ēagan þā þær
 on lande wæron, and gesihþe hīe onfēngon. And eft hē sette his hand ofer hiora
 155 heortan, and heora andgiet him eft tō hwirfde. Se hālga Andrēas him tō cwæþ:
 "Gangað on þās niþeran dælas þisse ceastre and gē þær gemetað mycel ficitrēow:
 sittað under him and etað of his wæstmum oð þæt ic ēow tō cyme."

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- 129 hwylce gemete "In what manner."
 āræfnan With this word the text of B breaks off.
 Gehiere Imperative sg. (for this LWS form see Campbell *f*752, last para-
 graph).
- 139 sitton Infinitive.
- 140 hīe This pronoun recapitulates the compound subject.
- 140 f. wæron . . . betwēonon *Cas osculati sunt se invicem*.
- 141 f. Hwæt . . . gemēt Gr. "Brother, how hast thou been found here?" *Cas quid est hoc frater quod video*.
- 142 tō (h)lāfe See l. 40 n.
- þæt "(Until the time) that" (see BT s.v. *þæt* conj VI).
- 144 ac Used here (with no sense of antithesis) to introduce an interrogative clause; cf. *Beowulf* 1990b.
- 145 for þon þe "That" (see l. 75 n.).
- 145 f. ic . . . wulfum See Matthew 10:16.
- 146 Ðanon "After that."
- 149 ealle þā "All who"; cf. l. 267.
- 150 gesie Sc. *þē?* (see *ZfdA*, XXX [1886], 180). The form *gesie* is non-WS (see Campbell *f*237.(3)).
- 153 þā "Who."
- 154 on lande Gr. "in the prison."

Hī cwædon tō þām hālgan Andrēa: "Cum nū mid ūs, for þon þe þū eart ūre wealdend, þy læs wēn is þæt hī ūs eft genimon and on þā wyrstan tintregu hīc ūs on gebringan."

Se hāliga Andrēas him tō cwæp: "Farað þider, for þon þe ēow nænig wiht ne derað ne ne swenceþ." And hraðe hīe þā ealle fērdon, swā him se hālgas Andrēas bebēad. And þær wæron on þæm carcerne twā hund and eahta and fēowertig wera and nigon and fēowertig wīfa, ðā se hāliga Andrēas þanon onsende. And þone ēadigan Māthēum hē gedyde gangan tō þām ēastdæle mid his discipulum. And se hāliga Andrēas [...] and āsetton on þā dūne þær se ēadiga Pētrus se apostol wæs, and hē þær wunode mid him.

[22] Se hāliga Andrēas þā ūt cōde of þæm carcerne and hē ongan gangan ūt þurh midde þā ceastre. And hē cōm tō sumre stōwe and hē þær geseah swer standan, and ofer þone swer ærne onfīcnesse. And hē gesæt be þām swere anbīdende hwæt him gelimpan scolde.

Ðā unrihte men þā cōdon þæt hīe þā men ūt gelædan woldon and him tō mete gedōn, and hīe gemētton þæs carcerne duru opene and þā seofon hyrdas dēade licgan. Mid þy þe hīe þæt gesāwon, hīe eft whirfdon tō hiora ealdormanum and hīe cwædon: "Þin carcern open wē gemētton, and in gangende nænige wē þær gemētton."

Mid þi þe hīe gehyrdon þāra sācerda ealdormen and hīe cwædon him betwēonon: "Hwæt wile þis wesan? Wēn is þæt hwilc wundor in cōde on þæt carcern and þā hyrdas ācwælde and somnunga ālȳsde þā þe þær betȳnede wæron." [23]

[24] Æfter þiossum him ætēowde dēofol on cnihtes onfīcnysse and him tō

158 f. Cum . . . wealdend Gr. "Go along with us, O our master."

159 þy læs wēn is þæt "Lest perchance" (*Cas ne forte*).

165 ff. And þone . . . mid him The corresponding Gr. clarifies the meaning of the OE and supplies the missing material: "and he made Matthias go along with his disciples out of the eastern gate of the city. And Andrew commanded a cloud, and the cloud took up Matthias and the disciples of Andrew; and the cloud set them down on the mountain where Peter was teaching, and they remained beside him." (The OE translator's Latin original no doubt read *nubes* [pl.], as does *Cas*, and this explains the number of *āsetton* in l. 166.)

170 be Gr. "behind."

172 gelædan woldon The MS has simply *gelæddon*, and if we keep it we must emend *gedōn* to *gedydon*. But comparison with l. 32 f. suggests that the reading here was originally the same, and that a scribe—puzzled by the admittedly puzzling construction—altered *gelædan woldon* to *gelæddon* (= *gelædden*), assuming that *þæt* was being used to introduce a purpose clause and rejecting the analytical in favor of the inflected subjunctive.

175 Þin More accurate would be *Ēower*. The sg. is perhaps under the influence of a vocative sg. here in the translator's Latin source (cf. *Cas dixeruntque ad eos, Domine, carcerem apertum invenimus*).

177 Mid þi . . . cwædon "When they (had) heard (this), (those) leaders of the priests, they said" etc. The redundant *and* is probably yet another reflection of the bad Latin of the original (see Blatt, Index s.v. *que* III).

178 Hwæt . . . wesan? *Cas Quid sibi vult esse hec quod accidit*.

181 on cnihtes onfīcnysse Gr. "in the likeness of an old man" (*Cas in similitudinem hominis canuti*).

185 cwæp: "Gehȳrað mē, and sēcað hēr sumne ælþeodigne man þæs nama is Andrēas and ācwellað hine. Hē þæt is sē þā gebundenan of þissum carcerne ut ālædde and hē is nū on þisse ceastre. Gē hine nū witon: efstað, mīne bearn, and ācwellað hine."

Se hāliga Andrēas þa cwæp tō þām dēofle: "Ana þū heardeste stræl tō æghwilcre unrihtnesse, þū þe simle fihtest wið manna cyn: mīn Drihten Hælend(e) Crīst þe gehnæde in helle."

190 Þæt dēofol, þā hē þis gehȳrde, hē him tō cwæp: "Þine stefne ic gehiere, ac ic ne wāt hwær þū eart."

Se hāliga Andrēas him tō cwæp: "For þon þe þū eart blind, þū ne gesihst ænigne of Godes þām hālgum."

Þæt dēofol þā cwæp tō þām folce: "Behealdað ēow and gesēoð hine, for þon þe hē þæt is sē þe wið mē spræc."

195 Ðā burhlēode þā urnon and hī betȳndon þære ceastre gatu and hīe sōhton þæne hālgan Andrēas þæt hīe hine genāmon. Drihten Hælend hine þā ætēowde þām hāligan Andrēa and him tō cwæp: "Andrēas ārīs and gecȳð him, þæt hīe ongieton mīn mægen on þē wesan."

200 [25] Se hāliga Andrēas þā ārās on þæs folces gesihþe and hē cwæp: "Ic eom sē Andrēas þe gē sēcaþ."

Þæt folc þā arn and hī hine genāmon and cwædon: "For þon þū ūs þus dydest, wē hit þe forgyldað." And hīe þōhton hū hīe hine ācwellan mehton.

205 Þā wæs se dēofol in gangende and cwæp tō þām folce: "Gif ēow swā līcige, uton sendon rāp on his swyran and hine tēon þurh þisse ceastre lanan, and þis uton wē dōn oþ þæt hē swelte. And mid þī þe hē dēad sīc, uton wē dælan his līchaman ūrum burhlēodum."

210 And þā eall þæt folc þæt gehierde, hit him līcode, and hraðe hīe sendon rāp on his swēoran and hīe hine tugon geond þære ceastre lanan. Mid þī þe se ēadiga Andrēas wæs togen, his līchama wæs gemengeð mid þære eorðan swā þæt blōd flōw ofer eorðan swā wæter.

Ðā æfen geworden wæs. hī hine sendon on þæt carcern and hīe gebunden his handa behindan and hīe hine forlēton, and eall his līchama gelȳsed.

[26] Swilce oþre dæge þæt ilce hīe dydon. Se hāliga Andrēas þā wēop and hē

184 Gē . . . witon "Now you know who he is" (lit. "him"). The Gr. however has "you have not seen him" (or "you do not know him").

186 f. Ana . . . unrihtnesse Thus too the OE poem: *ðū dēofles stræl*. The Gr. has "O Belial most fiendish." It has been plausibly suggested that *stræl* renders *sagitta* or *telum* in the lost Latin original, and that this Latin reading resulted from confusion of Gr. Βελία "Belial" with βέλος "dart."

196 þæne I.e. *þone* (see Campbell *f*380).

197 gecȳð him Gr. "show thyself to them."

203 Þā wæs . . . folce A somewhat garbled version of Gr. "Then one of them, the devil having entered into him, said to the multitudes" etc.

204 sendon I.e. *sendan*.

swyran Cf. *swēoran* in l. 208, *swuran* in l. 277, and see Campbell *f*241.(2) n. 5.

209 gemengeð I.e. *gemenged* (an example of the confusion of *d* and *þ/ð* which is common in late MSS).

211 gebunden I.e. *gebundon*.

212 gelȳsed Sc. *wæs* (but cf. l. 31 n.).

215 cwæp: "Mīn Drihten Hælend Crīst, cum and geseoh þæt hīe mē dōð, þīnum
þēowe: and eall ic hit āræfnie for þīnum gebode þe þū mē scaldest. And þū
cwæde: 'Ne dō æfter hiora ungelēafulnesse.' Beheald, Drihten, and geseoh hū
hīe mē dōð."

Mid þī hē þus cwæp, þæt dēofol cwæp tō þām folce: "Swingað hine on his
muð, þæt hē þus ne sprece."

220 Ðā geworden wæs þæt hīe hine eft betýndon on þām carcerne. Ðæt dēofol
þā genam mid him oþre seofon dēoflo, þā þe hāliga Andrēas þanon āfliemde,
and in gangende on þæt carcern hīe gestōdon on gesihþe þæs ēadigan Andrēas
and hine bismriende mid myclere bismre and hīe cwædon: "Hwæt is þæt þū hēr
gemētest? Hwilc gefrēolsceð þē nū of úrum gewælde? Hwær is þīn gilp and þīn
225 hiht?"

[27] Þæt dēofol þā cwæp tō þām oðrum dēoflum: "Mīne bearn, ācwellað
hine, for þon hē ús gescende and úre weorc."

230 Þā dēofla þā blæstan hīe ofer þone hālgan Andrēas, and hīe gesāwon Crīstes
rōdetācen on his onsīene: hī ne dorston hine genēalācan ac hraðe hīe onweg
flugon. Þæt dēofol him tō cwæp: "Mīne bearn, for hwon ne ācwealdon gē hine?"

Hīc him andswarodon and hīe cwædon: "Wē ne mihton, for þon þe Crīstes
rōdetānc on his onsīene wē gesāwon and wē ús ondrædon. We witon *hine*, for
þon þe, ær hē on þæs earfoðnesse cōm he úre wæs wealdend. Gif þū mæg, ācwel
hine. Wē þē on þissum ne hērsuniað, þý læs wēn sīe þæt hine God gefrēolsige
235 and ús sende on wyrsum tintrega."

Se hāliga Andrēas him tō cwæp: "Ðeah þe gē mē ācwellan, ne dō ic ēowerne
willan, ac ic dō willan mīnes Drihtnes Hælendes Crīstes." And þus hī gehērdon
and onweg flugon.

240 [28] On mergen þā geworden wæs, eft hīe tugon þone hālgan Andrēas. And
hē cīgde mid mycle wōpe tō Drihtne and cwæp: "Mīn Drihten Hælend(e) Crīst,
mē genihtsumiað þās tintrega, for þon ic eom getēorod. Mīn Drihten Hælend(e)
Crīst, āne tid on rōde þū þrōwodest, and þū cwæde: 'Fæder, for hwon forlēte þū
mē?' Nū iii dagas syndon syððan ic wæs getogen þurh þisse ceastre lanum. Þū
wāst, Drihten, þā menniscan týddernysse. Hāt onfōn mīnne gāst. Hwær syndon
245 þīne word, Drihten, on þām þū ús gestrangodest and þū cwæde: 'Gif gē mē
gehýrað and gē mē bēoð fylgende, ne ān locc of ēowrum hēafde forwyrð.' Be-
heald, Drihten, and geseoh, for þī *mīn* lichama, and loccas mīnes hēafdes mid
þisse eorðan synd gemengde. Ane, iii dagas syndon syððan ic wæs getogen tō

214 þæt I.e. *þæt þæt*.

221 þā þe . . . āfliemde Gr. "whom the blessed one had cast out of the countries round about."

223 bismriende I.e. *bismrodon* (cf. l. 31 n.).

myclere I.e. *mycelre*; cf. 11/114 *lytlere* n.

228 blæstan I.e. *blæston* (Cas *intenderunt*).

232 rōdetānc For this spelling see Campbell f400 n. 4.

232 f. Wē witon . . . wealdend The MS has *Wē witon for þon þe hē ær* etc. We base our emendations on the corresponding Gr. ("for we knew him before he came into the distress of his humiliation").

242 āne tid Gr. "three hours" (with which compare Andrew's three days).

242 f. Fæder . . . mē? Cf. Matthew 27:46.

246 ne . . . forwyrð Cf. Luke 21:18.

- 250 þæm wyrstan tintregum, and þū mē ne ætēowdest. Mīn Drihten Hælend Crīst,
 gestranga mīne heortan!"
- 255 Ðus gebiddene þām hālgan Andrēa. Driht(e)nes stefn wæs geworden on
 Ebrēisc cwepende: "Mīn Andrēas, heofon and eorðe mæg gewītan, mīn word
 næfre ne gewītaþ. Beheald æfter þē and geseoh þīnne lichaman and loccas þīnes
 hēafdes, hwæt hīe syndon gewordenene."
- 255 Se hāliga Andrēas þā lōciende, hē geseah geblōwen trēow wæstm berende and
 hē cwæp: "Nū ic wāt, Drihten, for þon þæt þū ne forlēte mē."
- On æfenne þā geworden, hīe hine betýndon on þām carcerne and hīo cwædon
 him betwýnum for þon þe "þisse nihte hē swelt."
- 260 [29] Him ætēowde Drihten Hælend Crīst on þæm carcerne, and hē āpenede
 his hand and genam, and hē cwæp: "Andrēas, ārīs."
- 265 Mid þī þe hē þæt gehýrde, hraþe hē þā ārās gesund and hē hine gebæd and
 hē cwæp: "Þancas ic þē dō, mīn Drihten Hælend Crīst." Se hāliga Andrēas þā
 lōciende, hē geseah on middum þæm carcerne swer standan, and ofer þone swer
 stānenne anlicnesse. And hē āpenede his handa and hier e tō cwæp: "Ondræd þē
 265 Drihten and his rōdetānc, beforan þæm forhtigað heofon and eorþe. Nū þonne,
 anlicnes, dō þæt ic bidde on naman mīnes Drihtnes Hælendes Crīstes: sænd
 mycel wæter þurh þīnne mūþ swā þæt sien gewemmede ealle þā on þisse ceastre
 syndon."
- 270 Mid þī hē þus cwæp, se ēadiga Andrēas, hraþe sīo stānene onlicnes sendde
 mycel wæter þurh hiora mūþ swā sealt, and hit æt manna lichaman.
- [30] And hit ācwealde heora bearn and hyra nýtenu, and hīe ealle woldon
 flēon of þære ceastre. Se hāliga Andrēas þā cwæp: "Mīn Drihten Hælend Crīst,
 ne forlæt mē, ac send mē þīnne engel of heofonum on fýrenum wolcne, þæt
 þā embgange ealle þās ceastre þæt ne magen geŋeþan for þæm fýre." And þus
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- 251 Ðus . . . Andrēa "St. Andrew praying in this fashion," etc.; a dat. absolute,
 no doubt representing an ablative absolute in the Latin original.
- 251 f. Driht(e)nes . . . cwepende *Cas facta est vox Domini sermo Ebraico dicens ad eum.*
- 252 f. heofon . . . gewītaþ See Mark 13:31, *Cælum et terra transibunt, verba autem mea non transibunt.*
- 255 hē geseah . . . berende *Cas apparuerunt caro et capilli sui sicut arbores florentes et fructum afferentes.*
- 256 for þon þæt Cf. l. 75 n. The form here seems to represent a conflation of *for þon þe* and *þæt*.
- 257 On . . . geworden *Cas Vespere autem facta.*
- 257 f. and hīo . . . swelt *Cas dicentes, quia iam caro eius et capilli destructi sunt, forsitan in hac nocte morietur.*
- 260 genam "Lay hold of (him)," see BTS s.v. *geniman* II.
- 264 stānenne Gr. "alabaster." For the spelling *stānenne* see I/179 and n.
- 267 swā MS *swā swā*, with *swā*¹ erased. The use of *swā swā* to introduce a purpose clause is possible (BT *swā* VI.(1a)), but probably not if *þæt* follows (cf. Ericson p. 73).
- 270 hiora Compare the spelling *heora* in l. 287, and cf. l. 86 *hier* n.
- 273 f. The OE text is disturbed here. Translate: "so that (he? it?) may surround all this town, so that (the inhabitants) cannot escape because of the fire." Gr. "but send Michael Thy archangel in a cloud of fire, and be a wall round the city, that no one may be able to escape out of the fire"; *Cas continuo mittas angelum tuum cum nubis igneis in circuitu civitatis istius, nec valeant quicumque hominum vel iumentum exiliret.*

275 cweþende, fýren wolc āstāh of heofonum and hit ymbsealde ealle þā ceastre.
Mid þý þæt ongeat se ēadiga Andrēas, hē bletsode Drihten.

Þæt wæter wēox of mannes swuran and swīþe hit æt hyra lichaman, and hie ealle cīgdon and cwædon: "Wā ūs, for þon þe þās ealle ūp cōman for þissum ælþeodigum þe wē on þissum carcerne betýned hæbbað. Hwæt bēo wē dōnde?"

280 Sume hie cwædon: "Gif ēow swālice þūhte, utan gangan on þissum carcerne and hine ūt forlætan, þý læs wēn sie þæt wē yfele forweorþon; and uton wē ealle cīgean and cweþan for þon þe wē gelēofað on Drihten þyses ælþeodigan mannes: þonne āfyrseþ hē þās earfoðnesse fram ūs."

285 Mid þī se ēadiga Andrēas ongeat þæt hie tō Drihtene wæron gehwyrfede, hē cwæþ tō þære stænenan anlīcnesse: "Āra nū þurh mægen ūres Drihtenes, and mā wæter of þīnum mūþe þū ne send." And þā gecweden, þæt wæter oflan, and mā of heora mūþe hit ne ēode.

290 Se hāliga Andrēas þā ūt ēode of þām carcerne, and þæt selfe wæter þegnung gearwode beforan his fōtum. And þā þær tō hlāfe wæron, hie cōmon tō þæs carcerne duru and hie cwædon: "Gemiltsa ūs, God, and ne dō ūs swā swā wē dydon on þisne ælþeodigan."

[31] Se hāliga Andrēas þā gebæd on þæs folces gesihþe, and sēo eorþe hie ontýnde and hio forswealh þæt wæter mid þām mannum. Ðā weras þā þæt gesawon hie him swīþe ondrædon and hie cwædon: "Wā ūs, for þon þe þes 295 dēað fram Gode is. And hē ūs wile ācwellan for þissum earfoðnessum þe wē þissum mannan dydon. Sōðlice fram Gode hē is send, and hē is Godes þēowa."

Se hālgā Andrēas him tō cwæþ: "Mīne bearn, ne ondrædaþ gē ēow, for þon þe þās þe on þis wætere syndon, eft he libbað. Ac þis is for þon þus geworden, þæt gē gelēofon on mīnum Drihtne Hælendum Crīste."

274 f. And þus cweþende Note the dangling participle.

275 wolc An odd but not unexampled spelling of *wolc(e)n*; see BT s.v. *passim*.

278 Wā ūs "Woe is us."

279 Hwæt . . . dōnde "What should we do?" (no doubt a clumsy imitation of a Latin gerundive).

283 hē I.e. God.

285 f. and mā . . . send *Cas ne amplius mittas aquas per os tuum*, so *mā* in the OE is probably an adverb.

286 And þā gecweden "And these (things having been) said" etc., no doubt imitating an absolute construction in the Latin.

287 mā Adv.

288 f. and . . . fōtum Gr. "and the water ran this way and that from the feet of the blessed Andrew."

289 þā "Those who."

tō hlāfe See l. 40 n.

292 hie Reflexive.

293 þām mannum Fourteen Marmadonian executioners and an unnatural old man who had wanted to have his own life at the expense of his children's.

293 f. Ðā weras . . . gesawon Probably "When men then saw that," possibly "The men who saw that."

298 syndon Sc. *dēad* (*Cas mortui*).

he I.e. *hie*; cf. l. 34 n.

298 f. Ac þis . . . Crīste *Cas nam hec omnia que factum est, propter vos factum est, ut cognoscatis . . . Dominum Iesum Christum.*

300 [32] Se hāliga Andrēas þā gebæd tō Drihtne and cwæþ: “Mīn Drihten Hælend(e) Crīst, send þinne þone Hālgan Gāst þæt āwece ealle þā þe on þisse wætere syndon, þæt hīe gefliefon on þinne naman.” Drihten þā hēt ealle ārisan þe on þām wætere wæron.

And æfter þissum se hāliga Andrēas hēt cyrican getimbrian on þære stōwe
305 þær se swer stōd, and hē him sealde bedodu Drihtnes Hælandes, Crīstes. “And lufiað hine for þon mycel is his mægen.” And ænne of heora aldormannum tō bisceope hē him gesette, and hē hī gefullode and cwæþ: “Nū þonne ic eom gearo þæt ic gange tō mīnum discipulum.”

Hīe ealle hine bædon and hīe cwædon: “Medmycel fæc nū gýt wuna mid
310 ūs, þæt þū ūs gedēfran gedō, for þon þe wē nīwe syndon tō þissum gelēafan gedōn.”

Se hālgā Andrēas hīe þā nolde gehīeran, ac hē hīe grētte and hīe swā forlēt. Him fylgede mycel manigo þæs folces wēpende and hrȳmende. And þā āscān lēoht ofer heora hēafod.

315 [33] Mid þī se hālgā Andrēas þanon wæs farende, him ætīwde Drihten Hælend(e) Crīst on þām wege on ansīne fægere cildes and him tō cwæþ: “Andrēas, for hwan gæst þū swā, būton wæstme þīnes gewinnes? And þū forlēte þā þe þē bædon and þū nære miltsiend ofer heora cild, þā þē wæron fylende and wēpende, þāra cirm and wōp mē āstāh on heofonas. Nū þonne hwyrf(e)
320 eft on þā ceastre and bēo þær seofon dagas, oþ þæt þū gestrangie hera mōd on mīnne gelēafan. Gang þonne tō þære ceastre mid þīnum discipulum, and gē on mīnne gelēafan gelēofon.” Mid þī hē þis cwæþ, Drihten Hælend (e) Crīst, hē āstāh on heofonas.

Se ēadiga Andrēas þā wæs eft hwyrfende on Marmadonia ceastre and hē
325 cwæþ: “Ic þē bletsige, mīn Drihten Hælend Crīst, þū þe gehwyrfest ealle sāula, for þon þū mē ne forlēte ūt gangan mid mīnre hātheortan of þisse ceastre.”

Hīo wæron gefēonde mycle gefēan. And hē þær wunode mid him seofon da-

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- 301 þæt Sc. þū (and cf. the similar omissions in l. 274). *Cas mitte spiritum sanctum tuum de celis, et alleuas omnes animas* etc.
- 306 f. And . . . gesette *Cas ordinavit eis episcopum unum de principibus eorum.*
- 310 gedēfran *Glossed tranquillos* in the MS (but cf. *Cas quousque nos firmetur in dominicam integram fidem*).
- 313 Him fylgede . . . hrȳmende Gr. “And the children followed after, weeping and praying, with the men.”
- 313 f. And þā . . . hēafod Gr. “and they cast ashes upon their heads.” We can no doubt attribute the OE version to a scribe who mistook *ascan* (“ashes”) in his exemplar for *āscān* (“shone”) and adjusted the context to agree with him.
- 319 hwyrf(e) For the form see l. 129 *Gehiere* n.
- 321 f. Gang þonne . . . gelēofon Gr. “and then thou shalt go away into the country of the barbarians, thou and thy disciples. And after going into this city [i.e. Marmadonia], thou shalt proclaim my Gospel, and bring up the men who are in the abyss [cf. l. 293 n.]. And thou shalt do what I command thee.”
- 321 tō þære ceastre *Cas* agrees with this senseless reading (*in istum civitatem*). In Gr. the phrase “the country of the barbarians” appears instead and serves to link this story to its sequel, the Acts of Peter and Andrew.
- 325 þū þe . . . sāula Gr. “who wishest to save every soul.”
- 327 Hīo . . . gefēan Gr. “And when he had come into the city, they, seeing him, rejoiced with exceeding great joy.”

330 gas, lærende and strangende hira heortan on gelēafan ūres Drihtnes Hælandes Crīstes. Mid þī þe þā wæron gefyllede seofon dagas, swā swā him Drihten bebēad, hē fērde of (Mar)madonia ccaestre, efstende tō his discipulum. And eall þæt folc hine lædde mid gefēan and hīe cwædon: "Ān is Drihten God, sē is Hælend(e) Crīst and se Hālgā Gāst, þām is wuldor and gewæld on þære Hālgan Pr̄ynnysse þurh ealra worulda woruld sōðlice ā būtan ende." (A)men.

ÆLFRIC

The works of Ælfric “the Grammarian” (c955–c1012), the most important literary figure of the late OE period, represent the high point of the religious and educational renaissance of the latter tenth century which is often referred to as the Benedictine Reform. Spearheaded by St. Dunstan (d. 988), this reform revitalized Anglo-Saxon monasticism and affected all areas of artistic activity. For the first time in Anglo-Saxon England we find a prose distinguished for sensitivity, sophistication, and plurality of imaginative effect.

Ælfric was trained at Winchester under St. Æðelwold (d. 984), one of the leaders of this renaissance. Ordained a priest at the usual age of thirty, he was for a time monk and mass-priest at Cerne Abbas in Dorset, where a Benedictine monastery was founded in 987. After a further period in Winchester, he became in 1005 the first abbot of Eynsham in Oxfordshire, another new Benedictine foundation. There he remained for the rest of his life.

Ælfric is not remarkable as an original thinker. What best characterizes him is his great learning, his firm sense of tradition, his productivity in the service of a clearly conceived and articulated educational program, his versatility in many forms, and his attention to style: in the latter area his accomplishment was truly remarkable. He wrote extensively in both Latin and English. His vernacular production as a whole represents a systematic attempt to make available in his native tongue what he considered to be the basic truths of orthodox Christian doctrine.

Most of his surviving sermons—the most characteristic and important body of his work—are found included in three great series, the two sets of *Catholic Homilies* and the *Lives of the Saints*. In addition he revised and adapted Bede’s *De Temporibus Anni* into the vernacular; wrote a grammar of Latin, the first such grammar ever to be written in a European vernacular; wrote the famous *Colloquy*, a Latin dialogue between teacher and pupils, designed for pedagogical purposes (and accompanied in one MS by an interlinear OE gloss). He wrote paraphrases of portions of the Old Testament, drafted pastoral letters on behalf

of Anglo-Saxon bishops, etc. For an Old English writer his corpus is enormous—and probably most of it has survived to our day.

Ælfric is deservedly famous as a stylist, a master of prose raised to the level of conscious art and developed in the direction of a clarity, economy and flexibility which make it the suitable vehicle for a number of different types of subject. He availed himself of all the resources of the *dulce* in order that he might most effectively transmit and inculcate the *utile*.

An excellent introduction to Ælfric's mind and work is to be found in Peter Clemons' essay "Ælfric," in *Continuations and Beginnings: Studies in Old English Literature*, ed. Eric Gerald Stanley (London 1966), pp. 176–209.

11 / homily on the assumption of saint john the apostle (For December 27th)

The present selection is the fourth homily in the First Series of *Sermones Catholici*, generally referred to as the *Catholic Homilies*. This First Series, Ælfric's earliest work, was written c989. It consists of homilies for forty Sundays and festivals, including certain saints' days, arranged in the order of the church year. The Second Series (c992) follows the same pattern and consists of forty-five homilies. Ælfric originally wrote these two sets of homilies in order to furnish himself with material for preaching at Cerne Abbas, and later revised them for more general distribution. He reissued them several times, each time introducing further changes into the text, a development which can be traced in the extant MSS.

The bulk of the present homily is an adaptation of parts of the apocryphal Acts of John.¹ The original Greek version of this work was written about the middle of the second century, allegedly by a certain Leucius Charinus, who compiled it by "taking the Canonical Acts as his model, but infusing into his work more romantic elements."² Ælfric was dependent on the Latin recension attributed to Mellitus of Laodicea.³ In general it may be said that Ælfric handles his source very freely, sometimes following it faithfully over long sections, sometimes conflating passages or adding additional information, often omitting speeches and irrelevant detail. The student who wishes to compare Ælfric's treatment with the Latin will find a convenient version of the "interpolated

¹On the apocryphal Acts in general, see p. 203.

²Montague Rhodes James, *The Apocryphal New Testament* (Oxford 1924; reprinted 1955), p. xx. See also p. 228 sq.

³On Ælfric's source see Richard Adelbert Lipsius, *Die apokryphen Apostelgeschichten und Apostellegenden*, 2 vols. (Braunschweig 1883-4), I, 138 ff., 175 f.; also Max Förster, *Über die Quellen von Ælfric's Homiliae Catholicae: I. Legenden* (Berlin [1892]), pp. 17 f.

Mellitus-text"—in all essentials the same as that used by Ælfric—in Bonantius Mombritius, *Sanctuarium, seu Vitae Sanctorum*, 2 vols. (Paris 1910), II, 55–61; we have occasionally quoted this version (with modernized spelling and punctuation) in our notes, when its readings serve to clarify Ælfric's syntax or meaning. Another modern printed version, which is sometimes closer verbally to Ælfric than the Mombritius version, is that of Johannes Albertus Fabricius, *Codex Apocryphus Novi Testamenti*. . . , 2nd ed. (Hamburg 1719), II, 531–90; as a sample of this we have included (unmodernized) the Latin corresponding to the famous passage 11. 127–49 of our homily: Ælfric's thoroughgoing rearrangement of his source material here is particularly interesting.

Though the present homily is one of Ælfric's earliest works, it shows his already highly developed and highly flexible style, and has often been cited "as an excellent example of Ælfric's manner at its best for . . . simple and dignified rhetoric" (Wrenn p. 231).

The homily survives today (in complete or nearly complete versions) in nine MSS.⁴ Three of the most important of these are

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| A | British Museum, Royal 7 C. xii (Ker 257); |
| K | Cambridge, University Library Gg. 3. 28 (Ker 15); |
| Q | Cambridge, Corpus Christi College 188 (Ker 65). |

K, which contains both series of *Catholic Homilies*, was doubtless produced under Ælfric's supervision. It represents an advanced stage of recension, and contains a double set of Latin and Old English prefaces which are designed to introduce the book to the larger audience for which Ælfric now intended it.⁵ Q represents an even later recension of the text on Ælfric's part.

The text in the present edition is based upon A, for the following two reasons:

(1) Recent investigation has established that A represents an earlier stage—in fact the earliest extant stage—in the development of the text of the First Series of *Catholic Homilies*. Moreover it seems highly likely that it was produced at Ælfric's own monastery of Cerne Abbas, and that it can be dated with considerable assurance to the first half of the year 990. Many of the corrections which it contains were undoubtedly made at Ælfric's direction, and some of them are in his own hand.⁶

(2) A collotype facsimile of MS A, edited by Norman Eliason and Peter Clemoes, has recently been published (*EEMSF*, XIII), and we hope that

⁴See Ker pp. 511 ff.

⁵K was adopted by Thorpe as the basis for his edition, *The Homilies of the Anglo-Saxon Church*, 2 vols. (London 1844–46). A new edition of the First Series of *Catholic Homilies*, based upon A, is forthcoming from EETS.

⁶Ælfric presumably wrote the first drafts of his homilies on wax tablets, and this text was subsequently transferred to parchment. A itself does not give evidence of being a transcription made directly from tablets; Clemoes' conclusions (*EEMSF*, XIII, 30) are that its scribes "had before them a parchment copy of the homilies—perhaps the first that had been made—which was not bound."

students will consult the facsimile when they are studying this selection. We give a highly diplomatic text—i.e. one which reproduces the peculiarities of the MS with great exactitude⁷—and hope that it will, used in conjunction with the facsimile, serve to ease the student's passage from highly edited texts (like most of those in this book) to direct confrontation with OE MSS themselves. Even students who do not consult the facsimile will get a good idea of the appearance and peculiarities of OE MSS by a study of this text.

Where the readings of A differ from those of K, the latter are reported in the notes, unless they are simply a matter of spelling.⁸

The following information is intended chiefly for students who wish to compare the text printed here with the facsimile.

In the MS the text of the homily begins at 19v11, i.e. the 19th folio (or leaf), verso (the backside of the leaf), line 11, and ends at 26r13, i.e. folio 26, recto (the foreside of the leaf), line 13. Our text is set up so as to correspond line for line to the MS, and the figures in square brackets in the right margin will guide the student quickly to the corresponding MS line. Note that we use the modern foliation (printed at the bottom of each facsimile page in *EEMSF*), not the sixteenth-century foliation (written in ink in the upper right-hand corner of each leaf [recto] and lagging four leaves behind the modern numbering throughout the text of this homily).⁹ The numbers in our left-hand margin run consecutively throughout the text, and it is these numbers which are referred to in the notes and glossary.

The bulk of A was written by two scribes, though various other hands (including that of Ælfric himself)¹⁰ have made additions and corrections. The first (and largest) part of the present homily was written by Scribe 1; Scribe 2 takes over at 25v1 (our line 292), though his hand had appeared earlier in a number of corrections—notably the full-line addition after 24v7 (our line 248). According to Eliason (p. 19), Scribe 2 seems to have borne “the greater share of responsibility” in the production of the MS. For remarks on the work of these two scribes and the characteristic (and distinctive) features of their handwriting, see Eliason p. 19 f.

Four punctuation marks are used by the scribes. In our text these have been replaced by their modern “equivalents.” This replacement is done mechanically, so that although the symbols themselves are different, their density and distribution remain the same as in the MS, and our text therefore represents the

⁷For a statement of the ideal in these matters, see N. Denholm-Young, *Handwriting in England and Wales* (Cardiff 1954), p. 7. Our text is not completely diplomatic: for ease in reading (and glossing) we have normalized word-division according to dictionary practice, and we have not reported all erasures.

⁸The corrected (not the original) readings of A are the basis here. Hence in all cases where A has been corrected, it may be assumed that the corrections agree with K. The readings of K are taken from Sweet¹⁴.

⁹See Eliason, *EEMSF*, XIII, 17, 36.

¹⁰For Ælfric's contributions, see Eliason p. 19 n.8. None of them occurs in the present homily.

scribes' punctuation. The system of substitutions is as follows:

For the MS *punctus* ("point"), a simple dot placed above the line at about half the height of a letter [·], we substitute a comma. For the *punctus elevatus* [?] we use a semicolon. For the *punctus versus* [;] we use a period. And for the *punctus interrogativus* [↯] we use a question mark. According to Clemoes (p. 30) there is "every reason to suppose that [the punctuation of A] substantially represents Ælfric's own practice [and] brings us as close as we can get to the system of punctuation which Ælfric was using when he wrote the First Series of *Catholic Homilies*." The student will note that the punctuation is often extremely heavy by modern standards. It is now thought that its function was as much rhetorical as grammatical (on this whole question see Clemoes p. 24 f.).

In a few instances where the scribes' punctuation is likely to seriously confuse or mislead the modern student—generally by obscuring the relationship of clauses—an appropriate editorial punctuation is suggested between parentheses in the right margin (see further l. 8 n.).

The sign [ʒ] for *and* is retained; so is the abbreviation [þ] for *þæt*. We have reproduced the acute accent marks which occur in the MS. Eliason writes (p. 26) that they are "sporadically used to mark long vowels and diphthongs"—e.g. *wīn* (1.9) or *éác* (1.65)—and that when "not used for this purpose they are evidently intended as a graphic device for distinguishing between homographs, particularly short words that might easily be misread as prefixes or suffixes," e.g. *ón* (1.6) or *íó* (1.37). In the latter example the mark has been placed above the consonant preceding the vowel, and this occurs not infrequently.

Word-division (e.g. the treatment of compounds and prefixes) is editorial and corresponds to the practice of this edition as a whole. Our capitalization attempts to reproduce that of the MS, but only in a very general fashion, since the MS uses capitals of widely varying shapes and sizes. Eliason writes that in this MS capitals "are regularly used only at the beginning of sentences, and not consistently there. . . . Usually [proper] names begin with a capital only at the opening of a sentence. . . . The use of different shapes is often a matter of whim" (p. 22).

All of the corrections and insertions in the MS have been incorporated into the text, but printed in italics; this is true also of letters which have been written over erasures. Erasures as such are not indicated in our text,¹¹ though attention is called to most of them in the notes.

¹¹"It is not easy to distinguish in a facsimile between a mark left by an erasure and an accidental stain or smudge of which there are a good many in [A]" (Clemoes p. 33).

^a
VI kl IANVARIII
ASSVMPTIO SĪ IOHANNIS APH.

Iohannes se godspellere cristes dyrling wearð on ðysum dæge
to heofenan rices myrhðe þurh godes neosunge genumen.
he wæs cristes modrian sunu, 7 he hine lufode synderlice,
na swa mielum for ðære mæglican sibbe swa for ðære
5 clænnyse his ansundan mægðhades. he wæs on mægðhade [19v15]
gode gecoren, 7 he ón ecnyse on ungewemmedū mægðhade
þurhwunade. hit is geræd on gewyrdelicum racum
þ he wolde wifian, 7 crist wearð to his gyftum gelaðod, (,2/;)
þa gelamp hit þ ðam gyftum wín ateorode. *Se Hælend þa het*
10 þa þenincmenn afyllan six stænene fatu mid hlutrū [19v20]
wætere; 7 he mid his bletsunge þ wæter to æþelum wíne

- Title. This is the heading or "rubric" of the homily (so called because it is written in red ink [cf. Lat. *rubrica* "red ochre, red chalk"]). It consists of the date for which the homily was intended and its title. This heading is to be expanded to: *Vla kalendas ianuarii assumptio sancti iohannis apostoli*, i.e. "The sixth (day before the) calends (i.e. first day) of January: the Assumption of St. John the Apostle." St. John's Day is December 27th. This heading—like all the others in the MS—is the work of Scribe 2 and is written in rustic capitals. The rest of the homily is written in late Anglo-Saxon minuscule.
- 1 cristes dyrling Note that no punctuation is used to set off this appositional phrase. The disciple is called *cristes dyrling* on the basis of his references to himself in John 13:23, 19:26 and 21:20.
- 3 cristes modrian sunu For the notion—recurrent in Ælfric—that "the mother of James and John, the sons of Zebedee, was the Virgin Mary's sister," see Pope³, I, 217–20.
hē² Christ.
- 5–20 he wæs . . . wunade On the ultimate source for much of this passage—the so-called Monarchian Preface to the Gospel of John—see Lipsius, I, 445 f. The fact that this Preface was often referred to as an *ecclesiastica historia* perhaps explains Ælfric's use of the phrase *on gewyrdelicum racum* in 1.7.
- 6 gode Lat. *a deo*.
ungewemmedū Final postvocalic *m* is often abbreviated in this fashion, and many instances of it will be found in this selection.
mægð- For this spelling see 6/3 n.
- 8 gelaðod, The marginal notation—(,2/;)—means that according to modern notions of punctuation a semicolon would be more appropriate here than the scribe's second comma (actually, of course, his *punctus*).
- 9–13 Cf. John 2:1–11.
- 9 ðam . . . ateorode MS K reads *æt ðam gyftum win wearð ateorod*; either construction is idiomatic.
Se Note that this word was inserted later above the line, the place of its insertion being indicated by a *caret* (Lat. "it is lacking").
- 10 þa þenincmenn Scribe 1 originally wrote *þam þenincmannum*, dat. pl.; this was subsequently corrected to the acc. pl., which is *de rigueur* in acc. + inf. constructions of this sort. The correction was made by erasing the final *m* of *þam* and the *a* and *um* of *þenincmannum*; then an *e* was added above the erasure of *a*.

- awende. þis is ƿ forme tacn, þe he on his menniscnyse
 openlice geworhte. þa wearð iohannes swa onbryrd þurh
 ƿ tacn, ƿ he þærrichte his bryd on mægðhade forlet;
 15 7 symle syððan drihtne folgode; 7 wearð þa hī inwerdlice [19v25]
 gelufod, for ðan þe he hine ætbræd þam flæsclicum lustū.
 Witodlice þisum leofan leorningcnihte befæste se hælend
 his moder; þa ða he on rodehengene mancyn alysd; (; *bisl*,)
 ƿ his clæne lif þæs clænan mædenes marian, gymde; And
 20 heo þa on hyre sweoster suna þenungum wunade. Eft ón [20r5]
 fyrste æfter cristes upstige to heofenum, rixode sum
 wælreow casere on romana ríce æfter nerone; se wæs
 domicianus gehaten; cristenra manna chtere; se hét
 afillan ane cyfe, mid weallendum ele, 7 þone mæran
 25 godspellere þæron besceofon; ac he þurh godes gescyld [20r10]
 nysse ungewemmed of þā hatum bæðe eode. eft þa ða
 se wælreowa ne mihte þæs eadigan apostoles bodunge
 alecgan, þa ásende he hine on wræcsið to anū *igeoðe*
 þe is paðmas geciged, ƿ he ðær þurh hungres scearp
 30 nysse ac *wæle*. Ac se ælmihtiga hælend ne forlet to gyme
 leaste his gelufedan apostol; ac geswutelode hī on ðam
 wræcsiðe þa towardan onwrigenyss; he ðære he
 awrat þa bóc þe is gehaten apocalipsis; 7 se wælreowa

-
- 14 bryd MS K has *bryde*. Both forms were possible (see Campbell f604).
 on mægðhade Construe with *he*.
- 15 hī "By him."
- 16 he hine ætbræd "He (had) snatched himself."
- 17–20 Cf. John 19:25–7.
- 25 besceofon MS K reads *het besceufan* here, so we may take this form in A to
 be an infinitive. There is considerable late confusion of final *-an/-on/-en* in verbal
 forms in this text. Note especially that subjunctive plurals regularly end
 in *-an*, less frequently in *-on*, never in historical *-en*.
- 25 f. gescyld | nysse A single word; cf. *scearp* | *nysse* in 29 f., *gyme* | *leaste* in 30 f.,
ge | *cyrde* in 37 f. etc. Scribe 2 sometimes uses dashes to indicate that a word
 has been split between lines: cf. 294 f., 300 f.
- 26 hatum Cf. 12/81b n.
- 28 sq. Cf. Revelation 1:9–11.
- 28 wræcsið Notice that Scribe 1 originally wrote the dat. sg. form *wræcsiðe*, in-
 correct in this situation of motion, and that the *-e* was later erased.
igeoðe This word appears to have been written over an erasure.
- 30 acwæle Scribe 1 wrote *acwele*, which he no doubt intended as preterite sub-
 junctive: he often uses *ē* and *ǣ* indiscriminately (cf. *ber* 42, *þere* 78, *-batende*
 187, *fræced-* 327). In this case his spelling is ambiguous, however, since *acwele*
 is the normal form of the present subjunctive. Hence the word was later un-
 derlined (indicating that it was to be deleted) and *acwæle* written above it in
 another hand—which also altered the following *punctus elevatus* to a *punctus*
versus. Eliason attributes this change to Scribe Y (p. 19, n. 6) who has made
 a number of other alterations in the MS (including the addition *ðæs* in l. 122).
- 32 þa towardan onwrigenyss Lit. "the future revelation," i.e. a revelation of
 what was to come.

- domicianus on ðam ylcan geare wearð acweald æt his
 35 witena handum; 7 hi ealle ánmodlice ræddon þ̅ ealle [20r20]
 his gesetnyssa aydlode wæron. þa wearð nerfa swiðe
 arfæst mian fo casere gecoren; be his geðafunge ge
 cyrde se apostol ongéán mid miclū wurðmynte;
 se ðe mid hospe to wræcsiðe asend wæs. hī urnon
 40 ongéán weras 7 wif fægniende 7 cweðende; gebletsod is [20r25]
 se ðe com on godes naman. Mid þam þe se apostol iohannes
 stop Into ðære byrig efesum, þa ber man hī togeanes
 anre wydewan lic to byrgenne; hyre nama wæs drusiana.
 heo wæs swiðe gelyfed 7 ælmesgeorn, 7 þa ðearfan þe heo
 45 mid cystigū mode eallunga afedde, dreorie mid [20v5]
 wópe þam lice folgodon. Ða het se ápostol þa bære
 settan 7 cwæð. Min driþ̅ hælend crist arære ðe drusiana;
 aris 7 gecyr ham 7 gearca ús gereordunge on ðinum
 huse. drusiana þa aras swilce of slæpe awreht; 7 car
 50 ful be ðæs apostoles hæse hám gewende. on ðam oðrū [20v10]
 dæge eode se apostol be ðære stræt þa ofseah he hwær (stræt);
 sum uðwita lædde twegen gebroðru, þe hæfdon be
 hwyrfed eall heora ylðran gestréon on deorwurðum
 gymstanum, 7 woldon þa tocwysan on ealles folces
 55 gesihðe, to wæfersyne; swilce to forsewennysse woruld (; /) [20v15]
 licera æhta. hit wæs gewunelic on ðam timan þ̅ ða
 þe wolden woruldwisdom gecneordlice leornian,
 þ̅ hi behwyrfdon heora are on gymstanum, 7 þa to
 bræcan; oððe on sumum gyldenum wegge, 7 þone on sæ
 60 awurpan, þy læs þe seo smeagung þara æhta hi æt þære lare [20v20]
 hremde. þa clypode se apostol þone uðwitan graton
 him to; 7 cwæð. dyslic bið þ̅ hwa woruldlice speda for
 hogie for manna herunge; 7 beo on godes dome

-
- 34 f. æt his witena handum Lat. *a senatu romano*.
 38 ongéán . . . wurðmynte Lat. *cum honore ad Ephesum* (whence he had been taken to Rome on Domitian's orders).
 39 hī The object of *ongéán* in 1.40.
 40 f. gebletsod . . . naman Quotations are not indicated by any special punctuation; they are generally preceded in this MS by a *punctus versus*.
 42 ber For this spelling (cf. *bær* in MS K) see l. 30 n.
 45 eallunga Scribe I wrote *eallunge*, which was later corrected.
 47 driþ̅ Abbreviation for *drihten*.
 arære Optative subjunctive.
 49 f. carful . . . hæse Lat. *sollicita de iussione apostoli*.
 51 stræt Uninflected forms of this word are not uncommon.
 53 ylðran K has *ylðrena*. In LWS one occasionally finds *-an* as the gen. pl. inflection of weak adjs. (see Campbell f 656).
 54 ealles folces K has *ealles þæs folces*.
 55 f. swilce . . . æhta "As if in contempt of worldly possessions."
 58 þa I.e. the *gymstanas*.
 62 dyslic . . . hwa "(It) is foolish that anyone" etc.

- genyþerod. ydel bið se læcedóm þe ne mæg þone untruman
 65 gehælan; swa bið éac ydel seo lár þe ne gehæld þære [20v25]
 saule leahtras 7 unþeawas. Soðlice min lareow crist,
 sumne cniht ðe gewilnode þæs ecan lifes þisū wordū
 lærde; þ he sceolde ealle his welan beceapian, 7 þ wurð
 þearfum dælan, gif he wolde fullfremed béon; 7 he syððan
 70 hæfde his goldhord on heofenum. 7 þærtoeacan [21r5]
 þ ece lif. Gráton se uðwita him andwyrde. þas gym
 stanas, sind tocwysede for idelum gylpe; ac gif þin lar
 eow is sóð god, gefeg þas bricas to ansundnyse; þ heora (; /)
 wurð mæge þearfum fremian. Iohannes þa gega
 75 derode þæra gymstana bricas. 7 beseah to heofenum [21r10]
 þus cweðende. driñ hælend, nis þe nan ðing earfoðe;
 þu geedstaðelodest þysne tobrocenan middaneard
 on þinū geleaffullum, þurh tacen þere halgan rode;
 geedstaðela nu þas deorwurðan stanas, þurh ðinra
 80 engla handum, þ ðas nytenan men þine mihta oncnawan, [21r15]
 7 on ðe gelyfan. hwæt ða færlice wurdon þa gimstanas
 swa ánsunde; þ furðon nan tacn þære ærran tocwysed (del ;)
 nysse næs gesewen. Þa se uðwita gratón samod mid
 þā cnihtum feol to iohannes fotū, gelyfende ón gód.
 85 Se apostol hine fullode mid eallum his hirede; 7 he [21r20]
 ongann godes gelcāfan openlice bodian. þa twegen
 gebroðra atticus 7 eugenius scaldon heora gym
 stanas 7 ealle heora æhta, dældon wædlum; 7 filigdan
 þam apostole 7 micel menigu geleaffulra him eac (apostole);
 90 togeðeodde. þa becom se apostol æt sumum sæle [21r25]
 to ðære byrig pergamum þær ða foresædan cnihtas, *iu ér* (del ;)
 eardedon. 7 gesawon heora þeowan mid godewebbe

66–71 Soðlice . . . lif See Matthew 19:16–22.

66 ff. MnE word order: *Soðlice min lareow crist lærde sumne cniht . . . þisū wordū.*

70 hæfde "Would have."

71 Gráton se K has *Graton ða se.*

77 f. þu . . . rode Lat. [*tu*] *fractum mundum per lignum crucis tuae in tuis fidelibus restaurasti* (but for the sense, see the fuller statement in Fabricius' version: [*tu*] *fractum mundum per lignum concupiscentiæ, rursus per lignum crucis tuae in tuis fidelibus restaurasti*).

78 þere I.e. *þære* (cf. 1.30 n.).

79 stanas K has *gymstanas*.

80 handum K has *handā*. MSS K and A frequently disagree over the rection of prepositions. Scribe 1 of A, here and in l. 161 f., prefers *þurh* + dat. to the *þurh* + acc. usage of K; he also prefers a dat. after *on*, as opposed to K's *on* + acc. usage: see ll. 165, 235, 254. Scribe 2 of A gives *wið* a dat. rection (ll. 294, 301) where K gives it an acc.

82 swa Lat. *ita*.

91 *iu ér* These two words (and perhaps the *punctus* preceding them) were added later (by Scribe 2?).

92 A single letter has been erased before the first *e* of *eardedon*, and two or three letters between the *a* and *w* of *gesawon*.

gesawon Sc. *hi*.

- gefrætewade, 7 on woruldlicum wuldre scinende. þa
 wurdon hi mid deofles flan þurhscotene, 7 dreorige
 95 on mode; þ̅ hi wædliende on anum waclicum wæfelse (del ;)
 ferdon, 7 heora þeowan on woreldlicū wuldre scinende
 wæron. þa undergeat se apostol þas deoflican facn 7 cwæð.
 Ic geseo þ̅ eower mod is awend 7 eower andwlita; for ðan ðe ge (; /.)
 eowre speda þearfum dældon 7 mines drihtnes lare
 100 filigdon. gað nu for ði to wuda 7 heawað incre byrðene gyrda; [21v10]
 7 gebringað to me. hi dydon be his hæse 7 he on godes
 naman þa grenan gyrda gebletsode, 7 hi wurdon to readū
 golde awende. Eft cwæð se apostol iohannes. gað to ðære sæ
 strande, 7 feccað me papolstanas. hi dydon swa, 7 Iohannes
 105 þa on godes mægenðrymme hi gebletsode, 7 hi wurdon ge [21v15]
 hwyrfdæ to deorwyrðum gymmū. þa cwæð se apostol.
 gað to smiððan 7 fandiað þyses goldes, 7 þyssera gymstana.
 hi ða eodon 7 eft comon, þus cweðende. ealle þas goldsmiðas
 secgað þ̅ hi næfre ær swa clæne gold ne swa read
 110 ne gesawon. Eac þas gymwyrhtan secgað þ̅ hi næfre swa [21v20]
 deorwyrðe gymstanas ne gemetton. þa cwæð se apostol
 hī to. Nimað þis gold 7 þas gimstanas, 7 farað 7 bigcað
 cow landære; for ðan þe ge forlúron þa heofenlican
 speda. bigcað cow pællene cyrtlas, þ̅ ge to lytlere
 115 hwile scinan swa swa rosé, þ̅ ge hrædlice forweornian. [21v25]
 beoð blowende 7 welige hwilwendlice, þ̅ ge ecelice wædlian.
 Hwæt la ne mæg se ælmihtiga wealdend þurhteon þ̅ he do his
 þeowan rice for worulde; genihtsume on welan, 7 unwið
 metenlice scinan? Ac he sette gecamp geleaffullum

-
- 94 deofles flan Cf. Ephesians 6:16.
 100 to Scribe I wrote *te*, which suggests that the vowel of this lightly stressed
 preposition was [æ] in his pronunciation. Later the *e* was underdotted for
 omission and an *o* written above it in another hand.
 100 f. heawað . . . me *Incre* is acc. fem. sg. of the possessive adj. which is formed
 from the genitive dual of the second person pronoun. The dual is probably
 used here (in contradistinction to the plural in the preceding two lines) in
 order to give the distributive sense required by *singulus* in the Latin: *deferte*
mihī virgas rectas in singulis fascibus. Translate: "each of the two of you cut
 his load of twigs" etc.
 107 gað to smiððan Lat. *per septem dies ite per aurifices et gemmarios*.
 109 þ̅ hi næfre The scribe inadvertently wrote this phrase twice; the first occur-
 rence has been struck through.
 114 ff. bigcað . . . wædlian Lat. *Emite vobis sericas vestes, ut pro tempore fulgeatis*
sicut rosa, quæ cum odorem pariter et ruborem ostendit, repente marcescit. . . .
Estote floridi, ut marcescatis; estote divites temporaliter, ut in perpetuum
mendicetis.
 114 lytlere I.e. *lytelre*, dat. sg. fem. See another example of the same metathesis
 (*myclere* for *mycelre*) in 10/223, and cf. Campbell f 459.(4).
 119 scinan Note that this adjective is declined weak, even though it occurs in se-
 quence with another adjective declined strong. No doubt Ælfric felt that if a
 quality is described as "incomparable," it is by definition unique, and probably,

- 120 saulum; þ̅ hi gelyfan to geagenne þa ecan welan, þa ðe [22r5]
for his naman þa hwilwendan speda forhogiað ge gehældon (forhogiað.)
untruman on ðæs hælendes naman; ge aflugdon deoflu; ge for
geafon blindum gesihðe; 7 gehwilce uncoðe gehældon;
efne nu is þeos gyfu eow ætbroden, 7 ge sint earmingas
125 gewordene, ge ðe wæron mære 7 strange. swa micel ege stod [22r10]
deoflū from eow. þ̅ hi be eowere hæse þa ofsettan deoful
seocan forleton; Nu ge ondrædað eow deoflu. þa heofan
lican æhta; synd us eallū gémæne. Nacode we wæron (del ;)
acennede 7 nacode we gewitað. þære sunnan beorht
130 nys 7 þæs monan leoht. 7 ealra tungla sind gemæne (del .) [22r15]
þam rican, 7 þam héanan. Renscuras. 7 cyrcan duru, fulluht
7 synne forgyfenes, huselgang, 7 godes neosung, sind eallū
gemæne. earmū, 7 eadigum. Ac se ungesæliga gitsere

Amator enim pecuniæ, servus est Mamona. Mamona autem dæmonis nomen est, qvi lucris carnalibus præest, & dominator eorum qvi diligunt mundum. Ipsi autem amatores mundi non possident divitias, sed ipsi à divitiis possidentur. Absurdum enim est, cum sit unus venter, cui tot cibi reponantur, qvi mille ventribus satisfacerent: & uni corpori tot vestes, qvæ mille hominum corporibus præbere indumenta valeant. Sic frustra, qvòd in usum non venit, custoditur: & cui custodiat, omnino nescitur, dicente Sancto Spiritu per Prophetam: Vanè conturbatur omnis homo, qui thesaurizat, & ignorat cui congregat ea. Nudos nos fuderunt in lucem partus mulierum, egentes cibi & poculi: nudos nos recipiet terra, quos edidit. In communi possidemus cæli divitias, splendor solis diviti & pauperi æqualis est, similiter lunæ lumen &

therefore, "definite." (Lat. *Numquid valet manus domini ut faciat servos suos divitiis affluentes et incomparabiliter splendentes?*)

- 119 f. Ac . . . ðe "But he decreed (that) for faithful souls (life here on earth should be) a conflict, in order that those (individuals) might believe (themselves destined) to acquire eternal riches, who" etc. (Lat. *Sed certamen statuit animorum, ut credant se æternas habituros divitias, qui pro eius amore omnes temporales opes habere noluerint.*)
- 121 forhogiað A letter has been erased between *o*² and *g*, and the *i* has been written (by Scribe 2?) over Scribe 1's original *e*.
ge A new sentence begins here.
- 125 f. swa . . . eow "Devils were so afraid of you" (lit. "So much fear came to devils from you").
- 126 f. deofulseocan forleton Heavily corrected. Scribe 1's original entry seems to have been something like *deofulseoce forlætan*, with the adj. inflected strong, *æ* used characteristically for *ē* (see 1. 30 n.), and a 3 pl. pret indic. verb in *-an* (cf. *tobræcan* in 58 f., *fligdan* in 88).
- 127–49 þa heofanlican æhta . . . þrowian For purposes of comparison we have printed the Latin text of this passage in the middle of the page (Fabricius pp. 564–7).
- 128 f. Cf. Job 1:21.
- 129 f. beorhtnys Scribe 1 originally wrote *-nyse*, assuming that this word was in construction with *þære* ("of the sun's brightness"); the *-se* was later erased.
- 130 ealra Scribe Z's correction of Scribe 1's original *ealre*.
- 132 godes neosung Lat. *visitatio domini*. Fabricius (p. 566 n.) says this alludes to Jesus, *qui venit in terram, pro omnium salute mortem appetiturus*.
- 133–49 Ac . . . þrowian With this whole passage compare Ecclesiastes 5:9–16.

- wile mare habban þōn hī genihtsumað. þōn he furðon
 135 orsorh ne brihð, his genihtsumnyssę. Se gitsere hæfð ænne (del,) [22r20]
 lichaman. 7 menigfealde scfud. he hæfð ane wambe;
 7 þusend manna bileofan. witodlice þ he for gytsunge
 uncyste, nanū oðrū syllan ne mæg, þ he hordað 7 nat hwā;
 swa swa se witega cwæð. On ydel hyð ælc man gedrefed se ðc
 140 hordað. 7 nat hwā he hit gegaderað. witodlice. ne bið he [22r25]
 þæra æhta hlaford þōn he hi dælan ne mæg; ac he bið þæra
 æhta þeowa, þōn he hī ealunga þeowað. þærtoeacan him
 wexað untrumnyssa on his lichaman; þ he ne mæg ætes (;/.)
 oððc wates brucan. he carað dægę 7 nihtes þ his feoh
 145 gehealden sy; he gymð grædelice his teolunge, his gafo [22v5]
 les, his gebytlu, he berypð þa wanspedigan, he fulgæð
 his lustum, 7 his plegan. þōn færlice gewit he of þyssere

siderum. Aëris quoque temperies, & pluviarum guttæ: & Ecclesiæ janua, & fons sanctificationis, & remissio peccatorum, & participatio altaris, & esca corporis & potus sanguinis Christi, & chrismatis unctio, & gratia largitoris, & visitatio Domini, & indulgentia peccati: hæc omnia absque personæ acceptione æqualis est dispensatio conditoris. Neque aliter dives, aliter pauper his donis utitur. Sed miser & infelix homo, qui vult plus aliquid habere, quam sufficit. Nascuntur enim hinc calores febrium, rigores frigorum, dolores varii in cunctis corporum membris. Et neque esca cibari potest, neque poculo satiari, ut cognoscat aviditas non sibi pecunias profuturas: quæ repositæ, custodibus suis sollicitudinem diurnam nocturnamque incutiunt, & nec unius horæ spatio quietos aut securos esse patiuntur. Nam dum custodiuntur, fures insidiantur, dum possessio colitur, dum aratris intendunt, dum solvunt fiscalia, dum ædificant promptuaria, dum lucris student, dum potentiorum impetus mitigare nituntur, dum minus potentes nudare contendunt, dum iras suas quibus possunt inferunt, & inlatas in se tolerare vix possunt, dum blandimenta carnis assentiunt [,] dum ludere tabulis & spectaculis non perhorrescunt, dum polluere & pollui non metuunt, subito exeunt de isto sæculo, nudi, sola secum peccata portantes, pro quibus sunt penas passuri perpetuas.

- 134 þōn^{1,2} Abbreviation for *þonne*.
 134 f. þōn² . . . genihtsumnyssę "Although he does not even enjoy his abundance without anxiety."
 genihtsumnyssę Note the caudal ("tailed") *ę* (and cf. Eliason p. 21 n. 2).
 137 þ I.e. *þæt þæt*, the first of these being correlative with *þ* in l. 138. Translate the sentence: "Truly, that which because of the niggardliness of greed he is incapable of giving to others, he is hoarding up, and he knows not for whom."
 139 swa¹ . . . cwæð This is to be connected with what follows rather than with what precedes. For the quotation cf. Psalm 39:6.
 141 f. þōn^{1,2} Causal: "since."
 142 þærtoeacan K has *and þærtoeacan*.
 146 gebytlu This is probably a late inverted spelling of the gen. pl.; if it is acc. pl. (which is suggested by the fact that MS K has the same reading), then we have here a genuine example of mixed reaction with a verb (thus BTS s.v. *gīman* l.(4a)).

- worulde nacod 7 forscyldgod; synna ana mid him
ferigende, for ðam ðe he sceal ece wite þrowian. Efne ða ða
150 se apostol þas lare sprecende wæs. ða bær sum wudewe [22v10]
hire suna lic to bebyrgenne; Se hæfde gewifod
þrittigū nihtū ær. Seo dreorige moder þa samod
mid þam licmannum rarigende hi astrehte æt þæs
halgan apostoles fotum, biddende ꝥ he hire sunu
155 on godes naman arærde. swa swa he dyde þa wyde [22v15]
wan drusianam. Iohannes þa ofhreow þære
meder 7 þæra licmanna dreorignysse. 7 astrehte
his lichoman to eorðan on langsumum gebede.
7 þa æt nehstan aras. 7 eft upahafenum handum langlice
160 bæd. þa ða he þus þriwa gedon hæfde. þa het he unwindan [22v20]
þæs cnihtes líc. 7 cwæð. eala ðu cniht. þe ðurh þines
flæsces luste hrædlice þine sawle forlure. eala ðu
cniht. þu ne cuþest þinne scyppend; þu ne cuðest manna
165 hælend. þu ne cuþest þone soðan freond. 7 for ði þu be [22v25]
urne on ðam wyrstan fynd. Nu ic ageat mine tearas.
7 for þinre nytennysse geornlice bæd, ꝥ ðu of deaðe arise,
7 þysum twam gebroðrum, attico, 7 eugenio, cyþe hu micel
wuldor hi forluron; 7 hwilc wite hi gecarnodon. Mid þā
þa aras se cniht stacteus; 7 feol to iohannes fotum. 7 began
170 to þreagenne þa gebroðra þe miswende wæron, þus cweðende.
Ic geseah þa englas þe éower gymdon dreorige wepan, 7 þa awyr
gedan sceoccan blissigende. on eowerum forwyrde. eow wæs
heofonan rice gearu, 7 scinende gebytlu, mid wistum afyllede, (del. 2)
7 mid ecum leohte; þa ge forluron þurh unwærscipe; 7 ge be
175 geaton eow þeosterfulle wununga mid dracan afyllede. [23r10]
7 mid brastliendum ligum, mid unasecgendlicū witum

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- 148 synna ana D.o. of *ferigende*.
149 for ðam ðe The ðe was added later above the line; note that the original
reading answers better to the Latin (*pro quibus pœnas passuri sunt perpetuas*).
152 þrittigū nihtū Dat. of degree with the comp. adv. *ær*. It is corrected from
Scribe 1's *þrittig nihta*, an acc. (extent of time) construction which would be
improper here.
154 halgan Written *hal gan* in the MS to avoid a hole in the parchment.
fotum, Written by Scribe 2 above his erasure of Scribe 1's original *fer*;
(dat. sg.).
161 þe MW suggest emending to *þu*, but this is not necessary.
162 luste K has *lust*; see 1.80 n.
164 f. beurne on ðam wyrstan fynd Lat. *hostem pessimum incurristi* (with which cf.
the reading of Fabricius, *in insidias hostis pessimi incurristi*).
165 on ðam wyrstan fynd K has *on ðone wyrstan feond*; cf. 1. 80 n. Two later
examples (ll. 235 and 254) of this scribe's preference for *on* + dat. have
been corrected in the MS; this example was not, and should have been, since
the phrase here was clearly intended to stand in syntactical-rhetorical balance
with *þone soðan freond* in the line before.
174 þa D.o. of *forluron*.
175 dracan K has *dracum*.

- afyllede, 7 mid anþræcum stencum; on ðam ne ablinð
 granung, 7 þoterung dægcs oððe nihtes. Biddað for ðy
 mid inweardre heortan þysne godes apostol eowerne
 180 lareow, þ he eow fram ðā ecū forwyrde arære; swa swa (;/.) [23r15]
 he me fram deaðe arærde, 7 he eowre saula þe nu sind
 adylegode of þære liflican béc, gelæde eft to godes gyfe
 7 miltsunge. Se cniht ða stacteus þe of deaðe aras
 samod mid þā gebroðrū astrehte hine to iohánnes fót
 185 swaðū, 7 þ folc forð mid, ealle ánmodlice biddende, þ he hī [23r20]
 to gode geþingode. Se apostol þa bebéad þā twā gebroðrū
 þ hi þrittig daga behrcowsunge dædbætende gode
 geoffrodon and on ðam fæce geornlice bædon þ ða
 gylden an gyrda eft to ðam ærran gecynde awendan;
 190 7 þa gymstanas to heora wacnyse. æfter þrittigra daga [23r25]
 fæce þa ða hi ne mihton mid heora benū þ gold 7 þa gymstanas (fæce.)
 to heora gecynde awendan; þa comon hi mid woþe to ðam (;/.)
 apostole þus cweðende. Symle þu tæhtest mildheortnyse,
 7 þ man oðrū miltsode. 7 gif man oðrum miltsað; hu micle
 195 swiðor wile god miltsian 7 arian mannū his handgeweorce? [23v5]
 þ þ we mid gitsiendum eagū agylton; þ we nu mid wependū
 eagū behrcowsiað. þa andwyrde se ápóstol. berað þa gyrda
 to wuda, 7 þa stanas to sæstrande; hi sind gecyrrede to heora
 gecynde. þa ða hi ðis gedon hæfdon. þa underfengon
 200 hi eft godes gyfe; swa þ hi adræfdon deofflu, 7 blinde 7 untru [23v10]
 me gehældon, 7 fela tacna on drihtnes naman gefre
 medon swa swa hí ær dydon. Se apostol ðā gebigde to gode
 ealne þone eard asiā se is geteald to healfan dæle middan (asiā,
 eardes; 7 awrat þa feorðan cristes boc; Seo hrepað
 205 swiðost ymbe cristes godcundnyse. þa oðre þry god [23v15]
 spelleras, matheus, marcus, lucas, awriten æror be cristes
 menniscnyse; þa asprungon gedwolmen on godes gelaðunge,
 7 cwædon, þ crist nære ær he acenned wæs of marian.
 þa bædon calle þa leodbiscopas þone halgan apostol,
 210 þ he ða feorðan béc gesette, 7 þæra gedwolmanna dyrstig [23v20]

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- 180 ecū Cf. 12/81b n.
 181 7 he I.e. and þæt he etc.
 185 forð mid "Along with (them)," cf. BTS *forþ* (2a).
 187 f. þ . . . geoffrodon Word order: þ hi, dædbætende, geoffrodon gode behreowsunge
 þrittig daga. The Lat. has: *ut per triginta dies Deo pænitentiam offerrent*
 (Fabricius p. 571).
 188 ðam Omitted in K.
 194 f. 7 gif . . . mannū *Et, si homo homini indulgere vult, quanto magis deus ipse*
. . . homini indulgit et parcit.
 203 asiā I.e. *Asiam*, a Lat. acc. sg.
 healfan K has *healfum*. Cf. 12/81b n.
 204–15 Seo hrepað . . . ongan For this long digression on the Gospel of John, Ælfric
 turns away from the apocryphal Acts. His ultimate sources for this passage
 will be found in Pope³, I, 197 (notes to 11.17–26) and 221 (the same).

nysse adwæscte. Iohannes þa bead þreora daga fæsten
 gemænlice, 7 he æfter þam fæstene wearð swa miclum
 mid godes gaste afylled þ he ealle godes englas 7 ealle
 gesceafta mid healicū mode oferstah and mid þysum
 215 wordū þa godspellican gesetnysse ongan. Im principio [23v25]
 erat uerbum, et uerbum erat apud d̄m, et d̄s erat uerbū.
 et reliqua. þ is on englisc; on frymðe wæs word, 7 þ word wæs
 mid gode, 7 þ word wæs god. þis wæs on frymðe mid gode.
 ealle þing sind þurh hine geworhte, 7 nis nan þing buton hī
 220 gesceapen. 7 swa forð on ealre þære godspellican gesetnysse. [24r5]
 he cydde fela be cristes godcundnysse; hu he ecclice buton
 angynne of his fæder acenned is; 7 mid him rixað on annysse
 þæs halgan gastes, á butan ende. Feawa he awrát be his (,?)
 menniscnysse; for ðan ðe ða þry oðre godspelleras
 225 genihtsumlice be ðam heora bec setton. hit gelamp [24r10]
 æt sumum sæle þ ða deofulgyldan þe ða gyt ungeleafulle
 wæron, gecwædon þ hí woldon þone apostol to heora
 hæþenscipe geneadian. þa cwæð se apostol to ðam hæðen
 gyldum. Gað ealle endemes to godes cyrcan, 7 clypiað
 230 to eowerum godum þ seo cyrce afealle þurh heora mihte; [24r15]
 þōn huge ic to eowerum hæþenscipe. gif ðōn eower godes
 miht þa halgan cyrcan towurpan ne mæg; Ic towurpe (, /)
 eowerne tempel. þurh ðæs ælmihtigan godes mihte; 7 ic
 tocwyse eower deofulgyld; 7 bið þōn rihtlic gepuht þ ge ge
 235 swicon eoweres gedwyldes, 7 gelyfan on ðone soðan god, [24r20]
 se ðe ana is ælmihtig. þa hæþengyldan þysum cwyde gepwær
 læhton; 7 iohannes mid geswæsum wordum þ folc tihte
 þ hi ufor eodon fram ðam deofles temple, 7 mid beorhtre
 stemne ætforan him eallū clypode. On godes naman
 240 ahreose þis tempel; mid eallū þa deofulgyldū þe hī on eardiað; (, 1, 2, /) [24r25]
 þ ðeos meniu tocnáwe þ ðis hæþengyld deofles biggencg is.
 Hwæt ða færlice ahréás þ tempel grundlunga, mid eallū
 his anlicnyssum to duste awende. On ðam ylcan dæge wur

- 215 Im An error for *In*. For the quotation see John 1:1.
 216 d̄m, d̄s. Abbreviations for *deum*, *deus* respectively.
 217 et reliqua "And so forth" (lit. "and the rest").
 224 oðre Scribe 1 wrote this word twice and the second occurrence was later
 erased.
 225 sq. hit gelamp etc. Here Ælfric returns to the apocryphal Acts.
 227 f. gecwædon . . . geneadian Lat. *ex quo factum est ut iohannem traherent ad
 templum Dianæ, et urgerent eum ut ei fæditatem sacrificiorum offerret.*
 229 clypiað K has *clypiað ealle*.
 233 eowerne The acc. sg. masc. inflection is an error: note the gender of *tempel*
 in 11. 240 and 242. K has *eower* here.
 235 ðone soðan god Altered from ðam soðan gode. Both rections are attested with
gelyfan on, though acc. is much more common. Cf. 1.164 f. n.
 242 grundlunga Altered from *grundlunge*.
 243 awende If we supply an "and" before *mid* in 1.242, we can take this verb as

- don gebigede twelf þusend hæpenra manna to cristes
 245 geleafan. 7 mid fulluhte gehalgode. Ða scorede þa gyt [24v5]
 se yldesta hæðengylða mid micelre þwyrnysse. 7 cwæð
 ꝥ he nolde gelyfan buton Iohannes attor drunce; (; /.)
 7 þurh godes mihte þone cwelmbæran drenc oferswiðde.
 þa cwæð se apostol. þeah þu me attor sylle; þurh godes (; /.)
 250 naman hit me né déraþ. Ða cwæð se hæðengylða aristo
 demús. þu scealt ærest oðerne geseon drincan 7 þær [24v10]
 rihte cwelan; ꝥ huru þín heorte swa forhtige for ðā (; /.)
 deadbærum drenc. Iohannes hī andwyrde. gif þu
 on god gelyfan wylt; ic únforhtmód þæs drences (; /.)
 255 onfó. þa getengde se aristodemus to ðam heahgerefan;
 7 genam on his cwearterne twegen þeofas 7 scalde hī þone [24v15]
 unlybban ætforan callū ðā folce on Iohannes gesihðe,
 7 hi þærrihte æfter þam drenc gewiton. Syððan se
 260 hæpengylða eac sealde þone attorbæran drenc þam
 apostole; 7 he mid rodetaene his muð 7 ealne his lichaman
 gewæpnode. 7 þane unlybban on godes naman halsode. [24v20]
 7 syððan mid gebyldū mode, hine ealne gedranc. Aristo (del ,)
 demus þa 7 ꝥ folc beheoldon þone apostol þreo tida
 dæges. 7 gesawon hine habban glædne andwlitan buton
 265 blacunge 7 forhtunge. 7 hi ealle clypodon. An soð god is;
 se ðe iohannes wurðað. þa cwæð se hæðengylða to ðam [24v25]
 apostole. gyt me twynað; ac gif þu ðas deadan sceaðan on þines
 godes naman arærst, þon bið min heorte geclænsod fram
 ælcere twynunge. þa cwæð Iohannes. Aristodeme; Nim
 270 mine tunecan 7 lege bufon þæra deadra manna lic. 7 cweð.
 þæs hælendes cristes apostol mé ásende to eow, ꝥ ge on his [25r5]
 naman of deaðe arisan; 7 ælc man oncnawe ꝥ deað 7 lif (del ;)
 þeowiað minum hælende. he ða be ðæs apostoles hæse
 bær his tunecan. 7 alede uppon þā twā deadan, 7 hi ðær
 275 rihte ansunde arisan. þa ða se hæpengylða ꝥ geseah; (; /.)

3 sg. Otherwise we must take it as a past participle, though in that case we would expect it to be inflected either nom. sg. neut. with *tempel* or dat. pl. fem. with *anlicnyssum*. Perhaps it is nom. pl. neut., inflected *ad sensum* with both. The Lat. has: *omnia simul cum templo suo idola corruerunt, ut efficerentur sicut pulvis.*

- 246 se yldesta hæðengylða Lat. *Aristodemus vero qui erat pontifex idolorum.*
 248 The entire line has been inserted by Scribe 2. Either Scribe 1 inadvertently omitted it, or it represents a later addition to the text by Ælfric. It occurs in the other MSS of this homily.
 249 f. þurh godes naman Lat. *invocato nomine dei mei*; cf. Mark 16:17 f.
 251 drincan Scribe 1 seems to have written *drihcan* at first; later the ascender of the *h* was erased.
 254 god Altered from *gode*; cf. l. 164 f. n.
 255 to ðam heahgerefan Lat. *ad Proconsulem.*
 256 twegen þeofas Lat. *duos viros qui pro suis sceleribus erant decollandi.*
 269 Aristodeme A Lat. vocative sg.
 274 deadan K has *deadum*. Cf. l. 203 and n.

- þa astrehte he hine to Iohannes fotū; 7 syððan ferde [25r10]
 to þā heahgerefan 7 hī þa wundra mid hludre stemne
 cydde. hi ða begen þone apostol gesohton; his miltsunge (; /;) biddende. Ða bead se apostol hī syfan nihta fæsten.
 7 hi syððan gefullode, 7 hi æfter ðā fulluhte towurpon
 280 eal hyra deofulgyld 7 mid heora maga fultume [25r15]
 7 mid eallū cræfte arærdon gode mære cyrcan on þæs
 apostoles wurðmynte. þa ða se apostol wæs nigon 7 hund
 nigontig geara þa æteowede him driþ crist mid þā oðrū (geara.)
 285 apostolū þe he of þysū life genumen hæfde; 7 cwæð. Iohannes;
 cū to me tima is þ̅ ðu mid þinū gebroðrū wistfullige on (me:) [25r20]
 minū gebeorscipe. Iohannes þa aras; 7 eode wið þæs
 hælendes; ac he hī to cwæð. Nu on sunnandæg mines æ
 ristes dæge þu cymst to me; 7 æfter þā worde driþ gewende
 290 to heofenū. Se apostol miclū blissode on þā behate; 7 on þā
 sunnanuhtan ærwacel to ðære cyrcan cō. 7 þā folce [25r25]
 fram hancrede oð undern godes riht lærde. 7 him mæs
 san gesang; 7 cwæð ðæt se hælend hine on þam dæge to heofe
 num gelaðod hæfde. Het ða delfan his byrgene wið ðam weo-
 295 -fode. 7 þæt groot ut awegan, 7 he eode cucu 7 gesund into his
 byrgene; 7 astrehtum handum to gode clypode. drihten [25v5]
 crist. ic þancige ðe þæt ðu me gelaðodest to þinum wistum;
 þu wast þæt ic mid ealre heortan þe gewilnode. Oft ic þe
 bæd þ̅ ic moste to þe faran; ac ðu cwæde þæt ic andbidode
 300 þæt ic ðe mare folces gestrynde. ðu heolde minne lic-
 -haman wið ælcere besmitennyse; 7 þu symle mine [25v10]
 sawle onlihtest, 7 me nahwar ne forlete. Ðu settest
 on minum muðe þinre soðfæstnysse word, 7 ic awrat
 þa lare ðe ic of þinum muþe gehyrde. 7 þa wundra ðe ic
 305 þe wyrcan geseah. Nu ic ðe betæce drihten þine bearn

- 279 syfan nihta Or perhaps this is the adj. *syfannihta* (see BTS s.v. *seofon-nihte*).
- 281 eal Originally *ealle*, with *-le* later erased.
- 282 gode Ind. object.
- 288 f. Nu . . . me Lat. *dominica resurrectionis meæ dei, qui post [q] uinque dies futurus est, ita uenies ad me.*
- 290 sunnandæg, dæge Note the dat. in apposition to an acc. (When it is part of the name of a weekday, *-dæg* is generally acc. after *on*; standing alone it is often dat.)
- 291 sunnanuhtan A letter (*h*?) has been erased between *n*³ and *n*².
- 292 With this line, which begins fol. 25v. Scribe 2 takes over.
 riht lærde Corrected (by erasure) from *rihtalærde*. K has *gerihta lærde*, which suggests how the confusion arose and doubtless represents the original reading.
- 293 The punctuation mark here is either wholly or in part a later addition; similarly in 1.308 (after *broðrum*) and 1. 322 (after *gemet*).
- 294 f. wið ðam weofode K has *wið þæt weofod*. Cf. 1.80 n.
- 300 mare folces *Mare* is acc. sg. neut. of the comp. adj. (used substantivally); *folces* is partitive gen.; cf. BT s.v. *micel* IV.(a). K has *mare folc* here.
- 301 ælcere K has *ælce*. Cf. 1. 294 f. and n.
- 305 ff. Nu . . . gestrynde MnE word order: *Nu ic ðe betæce, drihten, þine bearn*

- þa ðe þin gelaðung mæden 7 moder, þurh wæter, 7 þone halgan gast þe gestrynde. Onfoh me to minum ge broðrum; mid þam ðe ðu come 7 me gelaðodest. Geope (del ;) na ongean me lifes geat, þæt ðæra ðeostra ealdras me ne gemeton. Ðu eart crist þæs lifendan godes sunu, þu ðe be þines fæder hæse middaneard gehældest, 7 us ðone halgan gast gesendest. Ðe we heriað 7 þan ciað þinra menigfealdra goda geond ungeendode worulde. amen. Æfter þysum gebede æteowde heofenlic leoht bufon þam apostole binnon þære byrgyne ane tid; swa beorhte scinende þæt nanes (;/) mannes gesihð þæs leohtes leoman sccawian ne mihte 7 he mid þam leohte his gast ageaf þam drihtne þe hine to his rice gelaðode. He gewat swa freoh fram deaðes sarnysse of þisum andwerdan life; swa swa he wæs ælfremed fram (;/) lichamlicere gewemmednysse. Soðlice syððan wæs his byrgen gemet; mid manna afylled. Manna wæs gehaten (del ;) se heofonlica mete; þe feowertig geara afedde israhela (del ;) folc on westene. Nu wæs se bigleofa gemet on iohannes byr gene, 7 nan þing elles, 7 se mete is weaxende on hire; oð ðysne (del ;) andwerdan dæg. Ðær beoð fela tacna æteowede, 7 untrume ge hælde; 7 fram eallum frecednyssum alysede, þurh ðæs (del ;) apostoles þingunge. ðæs him getiþað drihten crist; þam is wurð mynt 7 wuldor; mid fæder *and* halgum gaste, á buton ende. AM̄.

[pl.], þa ðe þin gelaðung, mæden 7 moder, gestrynde þe þurh wæter [i.e. baptism] 7 þone halgan gast. Some letters have been erased between *l* and *g* in *halgan* and between *r* and *n* in *gestrynde*; the *y* of the latter has been written over the erasure.

- 308 mid þam ðe "Inasmuch as." But no doubt Ælfric originally wrote *mid þam*, "in whose company."
 309 ðæra ðeostra ealdras Lat. *principes tenebrarum*.
 310 gemeton Present subjunctive. Corrected (by erasure) from *gemetton*.
 316 ane tid Corrected (by erasure and overwriting) from what looks like *anre tide*, i.e. a dative (point of time) construction where sense demands an acc. (extent of time).
 319 ff. swa . . . gewemmednysse Lat. *tam a dolore mortis factus extraneus, quam a corruptione carnis noscitur alienus*; this derives once again from the Monarchian Preface (see 11. 5–20 n.).
 321 f. Soðlice . . . afylled Lat. *postea vero inventa est et fovea illa plena, nihil aliud in se habens nisi mana, quod usque hodie gignit locus ille*.
 322 gemet Past participle of (*gē*)mētan, nom. sg. fem.
 mid manna afylled Something seems to have been erased between *a*² and *f*; *a*³ is written over the erasure. K reads *mannan* here: the noun *manna* could be treated either as indeclinable or as weak masc.
 327 freced- Corrected from *fræced-*; for this spelling compare *-bætende* in l. 187; and see l. 30 n.
 328 f. wurðmynt 7 wuldor K reverses the order of these two nouns.
 329 AM̄ Abbreviation for *Amen*.

12 / homily on the death of saint oswald, king and martyr (For August 5th)

The *Lives of Saints* is a collection of homilies issued by Ælfric between 992 and 1002. They are translated or adapted from standard authorities and celebrate saints who were particularly honored by monks.

Ælfric's version of the life and death of King Oswald is based directly upon Bede's account of this monarch in Book III, Chapters i–xiii of the *Historia Ecclesiastica*, but Ælfric rearranges the material to conform to his own conception of clear, consecutive narrative pattern. The bracketed Roman numerals printed to the right of our text indicate the relevant chapters in Bede.

Like the other *Lives of Saints*, Ælfric's homily on Oswald is written in "rhythmical prose." According to John C. Pope, this term

as applied to Ælfric's compositions must be understood to refer to a loosely metrical form resembling in basic structural principles the alliterative verse of the Old English poets, but differing markedly in the character and range of its rhythms as in strictness of alliterative practice, and altogether distinct in diction, rhetoric and tone. It is better regarded as a mildly ornamental, rhythmically ordered prose than as a debased, pedestrian poetry. . . . So far as we know Ælfric invented the form, and none of his contemporaries . . . followed his example.¹

Following the lead of Skeat, and latterly of Pope, we have arranged the text as verse, in the belief that so helpful a guide to Ælfric's phrasing and to his rhetorical and rhythmic intentions ought to be exploited as fully as possible.

Two complete MSS of the homily survive. The source of our text is MS Cotton Julius E. vii in the British Museum (Ker 162). It was written at the

¹*Homilies of Ælfric: A Supplementary Collection*, EETS, 259 (1967), p. 105. The essay on "Ælfric's Rhythmical Prose" (pp. 105–36) furnishes a detailed and invaluable introduction to the subject.

beginning of the eleventh century and offers a rich assortment of confused spellings in inflectional syllables—reflecting the fact that in the spoken language of this time, *a*, *e*, *o* and *u* in final syllables had all been reduced to schwa [ə]. Some of these spellings are mentioned in the notes, but the student should be on his guard for the frequent appearance of *a* instead of *e* where the latter is expected, e.g. in the oblique cases in the sg. of fem. nouns (acc. sg. *þearfa* 244a) and strong adjectives (dat. sg. fem. *eallra* 267a); and conversely of *e* instead of *a* (e.g. acc. pl. fem. *gesetnysse* 86a, gen. pl. neut. *gēare* 149b).

At some point not long after it was written, parts of the MS were subjected to extensive review by a reviser. In the main he seems to have wanted to restore more conservative spellings—he has reversed the *a/e* spelling in all four of the above examples—but he was not averse to making more extensive alterations, some of which are deleterious to the rhythm, some to the alliteration, some to the sense.

The homily is most conveniently available in G. I. Needham's edition, *Lives of Three English Saints* (London 1966).

NONAS AUGUSTI. NATALE SANCTI OSWALDI REGIS ET MARTYRIS.

	Æfter ðan ðe Augustinus	tō Engla lande becōm	
	wæs sum æðel(e) cyning.	Ōswold gehāten,	
	on Norðhymbra lande.	gelyfd swýpe on God.	
	Sē fērde on his iugoðe	fram frēondum and māgum	[i]
5	tō Scotlande on sǣ	and þær sōna wearð fullod	
	and his gefēran samod	þe mid him sīpedon.	
	Betwux þām wearð ofslagen	Ēadwine his ēam.	
	Norðhymbra cyningc,	on Crīst gelyfed,	
	fram Brytta cyninge,	Cedwalla geciged.	
10	and twēgen his æftergengan	binnan twām gēarum.	
	And sē Cedwalla slōh	and tō sceame tūcode	

-
- Title. "(The) nones of August [i.e. August 5th]. (The) birth of Saint Oswald, King and Martyr." The rubric is erroneous and should read *PASSIO* ("martyrdom") instead of *NATALE* ("birth")—unless perhaps the scribe is thinking of the Saint's death as his "birth" into heaven.
- 2b. Ōswold His father was King Æðelfrið of Bernicia, his maternal grandfather King Ælle of Deira (see 1/17 n.). During the reign of his mother's brother Eadwine (616–32), who united these two kingdoms of Northumbria, Oswald lived in exile in Scotland and absorbed Irish Christianity from the monks of Iona (cf. ll. 4 f.). He acceded to the Northumbrian throne in 633 and reigned eight years. See *A-SE* 81 f.
- 3b. gelyfed Adj. (past participle). "having faith, believing."
- 7a. Betwux þām "Meanwhile."
wearð ofslagen Ēadwine October 12th, 632; see 1/182 n.
- 10a. twēgen his æftergengan "His two successors." Eadwine was succeeded briefly in Deira by his cousin Osric and in Bernicia by his nephew Eanfrið (Oswald's brother). Oswald reunited the two kingdoms after his victory over the Welsh king Cadwallon (OE *Cedwalla*) at Rowley Burn, south of Hexham, late in 633 (the Battle of Heavenfield).
- 11b. tō sceame "Shamefully."

- þā Norðhymbran lēode æfter heora hlāfordes fylle
 oð þæt Ōswold se ēadiga his yfelnyssse ādwæscte.
 Ōswold him cōm tō and him cēnlice wiðfeht [ii]
 15 mid lýtlum werode, ac his gelēafa hine getrymde
 and Crist him gefylste tō his fēonda slege.
 Ōswold þā ārærde āne rōde sōna
 Gode tō wurðmynte ær þan þe hē tō ðām gewinne cōme,
 and clypode tō his gefērum: “Uton feallan tō ðære rōde
 20 and þone Ælmihtigan biddan þæt hē ūs āhredde
 wið þone mōdigan fēond þe ūs āfyllan wile.
 God sylf wāt geare þæt wē winnað rihtlice
 wið þysne rōðan cyning tō āhredenne ūre lēode.”
 Hī fēollon þā ealle mid Ōswolde on gebedum
 25 and syþþan on oðerne mergen ēodon tō þām gefeohte
 and gewunnon þær sige, swā swā se Wealdend him ūðe
 for Ōswoldes gelēafan, and ālēdon heora fýnd,
 þone mōdigan Cedwallan mid his micclan werode,
 þe wēnde þæt him ne mihte nān werod wiðstandan.
 30 Sēo ylce rōd siððan þe Ōswold þær ārærde
 on wurðmynte þær stōd, and wurdon fela gehæelde
 untrumra manna and ēac swilce nýtena
 þurh ðā ylcan rōde, swā swā ūs rehte Bēda:
 sum man fēoll on ise þæt his earm tōbærst
 35 and læg þā on bedde gebrocod forðearle
 oð þæt man him fette of ðære foresædan rōde
 sumne dæl þæs mēoses þe hēo mid beweaxen wæs,
 and se ādliga sōna on slæpe wearð gehæled
 on ðære ylcan nihte þurh Ōswoldes geearnunga.
 40 Sēo stōw is gehāten “Heofonfeld” on Englisc,
 wið þone langan weall þe þā Rōmāniscan worhtan,
 þær þær Ōswold oferwan þone wæhrēowan cyningc.
 And þær wearð sibþan āræred swiðe mære cyrce
 Gode tō wurðmynte, þe wunað ā on ēcnysse.
 45 Hwæt ðā Ōswold ongann embe Godes willan tō smēagenne [iii]
 sōna swā hē rīces gewēold, and wolde gebīgan
 his lēoda tō gelēafan and tō þām lifigendan Gode.
 Sende ðā tō Scotlande, þær se gelēafa wæs ðā,
 and bæd ðā hēafodmenn þæt hī his bēnum getīþodon
 50 and him sumne lārēow sendon þe his lēoda mihte
 tō Gode gewēman; and him wearð þæs getīþod.

17a ārærde “(Had) erected.”

25a on oðerne mergen MS li. i. 33 has *on ærne mergen*, which agrees better with Bede’s *incipiente diluculo* (“when it was just beginning to grow light”).

29a þe Cedwalla is the antecedent.

48a Sende Sc. hē.

Scotlande I.e. Iona, where Aidan was a monk.

48b þær . . . ðā Northumbria itself had largely reverted to heathendom after the death of Eadwine; cf. 1.63.

51b and . . . getīþod I.e. *and hī getīþodon him þæs*. Note: verb maintains rections of its active form even when passive and part of an impersonal construction.

- Hī sendon þā sōna þām gesǣligan cyninge
 sumne ǣrwurðne bisceop, Aidan gehāten.
 Sē wæs mǣres lifes man on munuclīce drohtnung(e) [v]
 55 and hē ealle woruldcara ǣwearn fram his heortan.
 nānes þinges wilnigende būtan Godes willan.
 Swā hwæt swā him becōm of þæs cyninges gifum
 oððe rīca manna. þæt hē hraðe dælde
 þearfum and wædlum mid welwillend(um) mōde.
 60 Hwæt ðā Ōswold cyning his cymes fægnode [iii]
 and hine ǣrwurðlice underfēng his folce tō ðearfe,
 þæt heora gelēafa wurde ǣwend eft tō Gode
 fram þām wīpersace þe hī tō (ge)wende wæron.
 Hit gelamp þā swā þæt se gelēaffulla cyning
 65 gerehte his witan on heora āgenum gereorde
 þæs bisceopes bodunge mid blīþum mōde
 and wæs his wealhstod, for þan þe hē wel cūþe Scyttysc
 and se bisceop Aidan ne mihte gebīgan his spræce
 tō Norðhymbriscum gereorde swā hraþe þā gīt.
 70 Se biscop þā fērde bodigende [v]
 geond eall Norðhymbra land, gelēafan and fulluht,
 and þā lēode gebigde tō Godes gelēafan
 and him wel gebysnode mid weorcum symle,
 and sylf swā leofode swā swā hē lærde oðrum.
 75 Hē lufode forhæfednyse and hālige rædinge
 and iunge men tēah georne mid lāre
 swā þæt ealle his gefēran þe him mid ēodon
 sceoldon sealmas leornian oððe sume rædinge.
 swā hwider swā hī fērdon þām folce bodigende.
 80 Seldon hē wolde rīdan, ac siððode on his fōtum
 and munuclīce leofode betwux ðām lǣwedum folce
 mid mycelre gesceādwisnyse and sōþum mægnum.
 Þā wearð se cyningc Ōswold swīðe ælmesgeorn [vi]
 and ēadmōd on þēawum and on eallum þingum cystig;
 85 and man āhrærde cyrcan on his rīce geond eall [iii]
 and mynsterlice gesetnyse mid micelre geornfulnyse.
 Hit gelamp on sumne sǣl þæt hī sǣton ætgædere, [vi]
 Ōswold and Aidan, on þām hālgan Ēasterdæge.
 Þā bær man þām cyninge cynelice þēnunga

- 56 wilnigende, willan Note the paronomasia (and cf. 89, 99, 140, 263 and 278).
 58b þæt D.o. of *dælde* (and correlative with *Swā hwæt swā* in 57a).
 62a þæt Introducing a purpose clause.
 63b tō See 1/155 n.
 68b gebīgan his spræce "Adapt what he wanted to say" (lit. "force his utterance").
 81b lǣwedum Note this inverted spelling in *-um* for the expected *-an* of the weak adj. dat. sg. neut. (and compare the opposite phenomenon in *sylfrenan* 90a, where the strong adj. dat. sg. masc. ending *-um* is represented by *-an*).
 85a āhrærde I.e. *ārærde*; cf. the opposite phenomenon in 229b (*rōfes* for *hrōfes*). See Campbell §61.

- 90 on ānum sylfrenan disce, and sōna þā inn ēode
 ān þæs cyninges þegna þe his ælmyssan bewiste
 and sæde þæt fela þearfan sætan geond þā stræt,
 gehwanon cumene tō þæs cyninges ælmyssan.
 Ðā sende se cyning sōna þām þearfum
- 95 þone sylfrenan disc, mid sandum mid ealle,
 and hēt tōceorfan þone disc and syllan þām þearfum,
 heora ælcum his dæl; and man dyde ðā swā.
 Ðā genam Aidanus se æðela bisceop
 þæs cyninges swýþran hand mid swiðlicre blysse
- 100 and clypode mid gelēafan, þus cwæðende him tō:
 "Ne forrotige on brosnung(e) þ(ēos) gebletsode swýðr(e)!"
 And him ēac swā geēode— swā swā Aidanus him bæd—
 þæt his swiðr(e) hand is gesundful oð þis.
 Oswoldes cynerice wearð gerýmed þā swýðe
- 105 swā þæt fēower þeoda hine underfēngon tō hlāforde,
 Peohtas and Bryttas, Scottas and Angle,
 swā swā se ælmihtiga God hī geānlæhte tō ðām
 for Oswoldes gearnungum þe hine æfre wurðode.
 Hē fulworhte on Eferwic þæt ænlice mynster
- 110 þe his mæg Eadwine ær begunnon hæfde,
 and hē swanc for heofonan rīce mid sing(ā)lum gebedum [xii]
 swiþor þonne hē hogode hū hē gehēolde on worulde
 þā hwilwendlican gefincðu þe hē hwōnlice lufode.
 Hē wolde æfter ūhtsange oftost hine gebiddan
- 115 and on cyrcan standan on syndrigum gebedum
 of sunnan ūpgange mid swýðlicre onbryrdnyse:
 and swā hwær swā hē wæs hē wurðode æfre God,
 ūpawendum handbredum wiþ heofon(e)s weard.
 On þām ylcan tīman cōm ēac sum bisceop [vii]
- 120 fram Rōmebyrig, Birinus gehāten,
 tō Westsexena kyninge, Cynegyls gehāten:
 sē wæs ðā gīt hæðen and eall Westsexena land.
 Birinus witodlice gewende fram Rōme
 be ðæs pāpan ræde þe ðā on Rōme wæs

95b mid¹ . . . ealle "With all the food"; see 4/131 n.

101a forrotige Optative subjunctive.

102 him² "For him, on his behalf."

107b tō ðām "To that (extent)."

109 f. Hē fulworhte . . . hæfde See 1/178–82.

110b begunnon I.e. *begunnen*; cf. 232a.

111a for "In pursuit of."

118a ūpawendum handbredum Dat. absolute: "palms turned upwards." Cf. the OE Bede: *swā hwær swā hē sæt, . . . his gewuna wæs þæt hē his honda ūpweard hæfde ofer his cnēo ond symle Drihtne Gode his gooda þanc sægde.*

118b wiþ heofon(e)s weard "Toward heaven."

119 sq. On þam ylcan tīman etc. According to the Anglo-Saxon Chronicle, Birinus' mission occurred in 634 and Cynegils' baptism the following year. Cynegils reigned from 611 to c642.

124a ðæs pāpan Honorius I (625–38).

- 125 and behēt þæt hē wolde Godes willan gefremman
 and bodian þām hæþenum þæs Hælendes naman
 and þone sōðan gelēafan on fyrrenum landum.
 Þā becōm hē tō Westseaxan, þe wæs ðā gýt hæþen,
 and gebīgde þone cyningc Kynegyls tō Gode
- 130 and ealle his lēode tō gelēafan mid him.
 Hit gelamp þā swā þæt se gelēaffulla Ōswold,
 Norðhymbra cyning, wæs cumen tō Cynegylse
 and hine tō fulluhte nam, fægen his gecyrrednysse.
 Þā gēafon þā cynegas, Cynegyls and Ōswold,
- 135 þām hālgan Birine him tō bisceopstōle
 þā burh Dorcanceaster, and hē þærbinan wunode,
 Godes lof ārærende and gerihtlæcende þæt folc
 mid lāre tō gelēafan tō langum fyrste,
 oð þæt hē gesælig sīþode tō Crīste.
- 140 And his lic wearþ bebyrged on ðære ylcan byrig
 oð þæt Hædde bisceop eft his bān ferode
 tō Wintanceastre and mid wurðmynte gelōgode
 binnan Ealdan Mynstre, þær man hine wurðað gýt.
 Hwæt þā Ōswold cyning his cynedōm gehēold
- 145 hlīsfullīce for worulde and mid micclum gelēafan
 and on eallum dædum his Drihten ārwurðode,
 oð þæt hē ofslagen wearð for his folces ware
 on þām nigoðan gēare þe hē rīces gewēold,
 þā þā hē sylf wæs on yld(e) eahta and þrittig gēare.
- 150 Hit gewearð swā be þām þæt him wann on Penda,
 Myrcena cyning, þe æt his mæges slege ær,
 Eadwines cyninges, Cedwallan fylste;
 and sē Penda ne cūðe be Crīste nān þincg
 and eall Myrcena folc wæs ungefullod þā gīt.

[ix]

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- 128a Westseaxan I.e. *Westseaxum*. Historically the word denotes the people themselves and is therefore pl. But here—as is shown clearly by the sg. verb which follows—it has come to be used of the territory which the people inhabited and is no longer thought of as pl. Cf. the MnE place name Hastings < OE *Hāstingas* (pl.), the name of a tribe.
- 133a hine . . . nam I.e. was his sponsor (godfather).
- 134a cynegas I.e. *cyningas* (see Campbell *f*474.(5)).
- 141 sq. Birinus died c649. His bones were translated from Dorchester-on-Thames to Winchester when the West Saxon see was moved there during the episcopate of Hædde (676–705).
- 143a Ealdan Mynstre The cathedral church of SS. Peter and Paul, founded by Cynegils' successor Cenwalh; it was so called in order to distinguish it from *Nīwe Mynster*, founded in 901 by Edward the Elder.
- 147a ofslagen August 5th, 641.
- 149b gēare The reviser has altered this to *gēara* (the historical spelling of the gen. pl.).
- 150a be þām "As regards that" (i.e. Oswald's death).
- 150b Penda King of Mercia from 632 to 654; see *A-SE* 81 ff.

- 155 Hī cōmon þā tō gefeohte tō Maserfelda bēgen
 and fēngon tōgædere oð þæt þær fēollon þā Crīstenan
 and þā hæðenan genēalēhton tō þām hālgan Ōswolde.
 þā geseah hē genēalēcan his līfes geendunge [xii]
 and gebæd for his folc þe þær feallende sweolt
 160 and betæhte heora sāwla and hine sylfne Gode
 and þus clypode on his fylle: "God, gemiltsa ūrum sāwlum!"
 þā hēt se hæþena cynincg his hēafod ofāslēan
 and his swiðran earm, and settan hī tō myrcelse.
 þā æfter Ōswoldes slege fēng Ōswig his brōðor
 165 tō Norðhymbra rīce, and rād mid werode
 tō þær his brōðor hēafod stōd on stacan gefæstnod
 and genam þæt hēafod and his swiðran hand
 and mid ārwurðnyse ferode tō Lindisfarnēa cyrcan.
 þā wearð gefylled, swā wē hēr foresædon,
 170 þæt his swiðre hand wunað hāl mid þām flæsce
 būtan ælcere brosnunge, swā se bisceop gecwæð.
 Se earm wearþ gel(ē)d ārwurðlice on scrīne, [vi]
 of seolfre āsmiþod, on Sancte Pētres mynstre
 binnan Bæbbanbyrig be þære sære strande,
 175 and līð þær swā andsund swā hē ofāslagen wæs.
 His brōþor dohtor eft siððan on Myrcan wearð cwēn [xi]
 and geāxode his bān and gebrōhte hī tō Lindesīge
 to Bar(d)anīge mynstre, þe hēo micclum lufode;
 ac þā mynstermenn noldon for menniscum gedwylde

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- 155b Maserfelda Lit. "Maplefield," generally identified with Oswestry (< *Ōs-woldes trēo*), Shropshire.
- 158a genēalēcan I.e. *hit genēalēcan*, with omission of impersonal subject; cf. 9/27.
- 163b and . . . myrcelse "And (commanded) them (to be) raised (up) as a trophy."
- 164b Ōswig King (of Bernicia only) from 641 to 654. In the latter year he defeated Penda and his legendary thirty legions in a great battle at the River *Winwæd* (unidentified; somewhere near Leeds) and after that he ruled united Northumbria until his death in 670.
- 168b Lindisfarnēa Gen. sg. ("of Lindisfarne"). On *-ēa* instead of historical *-ēg* see Campbell f238.(2) n. 2. *Lindisfarnēg* < *Lindisfarena ēg*, "the island of the travellers from Lindis" (Lindis being the old name for North Lincolnshire). Oswald had given Lindisfarne to Aidan as his see; it is located off the Northumbrian coast slightly to the north of Bamborough (OE *Bæbbanburg*), the fortified rock which served as the capitol of early Bernicia.
- 173b Sancte This form (instead of expected *Sanctes*) represents the normal OE development of the Lat. gen. sg. masc. *sancti* (see Sweet¹⁴, n. ad loc.).
- 175b swā "As (when)."
- 176 His . . . cwēn Oswig's daughter Osþryð was married to Æðelræd, King of Mercia from 675 to 704. Myrcan See 128a n.
- 179 ff. ac þā . . . licræste Bede says the monks refused to admit the bones into the monastery, even though they acknowledged Oswald's sanctity: "they pursued him even when dead with old grudges, since he had been born in a different province, yet had exercised kingship over them." As a result, the wagon containing the bones remained outside all night, covered with a large tent.

- 180 þone sanct underfōn, ac man slōh ān geteld
ofer þā hālgan bān binnan þære līcraeste.
Hwæt þā God gewutelode þæt hē hālig sanct wæs
swā þæt heofonlēoht, ofer þæt geteld āstræht,
stōd ūp tō heofonum swilce hēalic sunnbēam
- 185 geond ealle þā scīre, swiðce wundrigende.
Ðā wurdon þā mynstermen micclum āfyrhte
and bædon þæs on mergen þæt hī mōston þone sanct
mid ārwurðnyse underfōn, þone þe hī ær forsōcon.
- 190 Ðā ðwōh man þā hālgan bān and bær intō þære cyrcan
ārwurðlice on scrīne and gelōgodon hī upp,
and þær wurdon gehælede þurh his hālgan gearnunge
fela mettrume menn fram mislicum cōpum.
Þæt wæter þe man þā bān mid āþwōh
- 195 binnan þære cyrcan wearð āgoten swā
on ānre hyrnan, and sēo eorðe siþþan
þe þæt wæter underfēng wearð manegum tō bōte:
mid þām dūste wurdon āfligde dēofla fram mannum,
þā þe on wō(d)nyse ær wæron gedrehte.
- 200 Eac swilce þær hē fēol, on þām gefeohte ofslagen, [ix]
men nāmon þā eorðan tō ādligum mannum
and dydon on wæter wanhālum tō þicgenne
and hī wurdon gehælede þurh þone hālgan wer.
Sum wegfarende man fērde wið þone feld:
- 205 þā wearð his hors gesīc(c)lod and sōna þær fēol,
wealwigende geond ðā eorðan wōdum gelīcost.
Mid þām þe hit swā wealweode geond þone wīdgillan feld,
þā becōm hit embe lang þær se cynīng Ōswold
on þām gefeohte fēoll, swā swā wē ær foresædan,
- 210 and hit sōna ārās swā hit hrepode þā stōwe,
hāl eallum limum, and se hlāford þæs fægnode.
Se ridda þā fērde forð on his weg
þider hē gemynt hæfde. Ðā wæs þær ān mæden
licgende on paralisyn lange gebrocod.
- 215 Hē began þā tō recenne hū him on rāde getīmode,
and mann ferode þæt mæden tō þære foresædan stōwe.

183a swā "In such a way."

191b gelōgodon Pl. because its antecedent (the indefinite pron. *man*) is collective in sense.

198b dēofla Nom. pl. neut. (and showing the late confusion of unstressed *a* and *u*; cf. acc. pl. neut. *beboda* 244b, *wundra* 268b).

206b wōdum gelīcost "Very much like an insane (being)."

208a embe lang "After a considerable (time)."

210 sōna . . . swā "As soon as."

211a eallum limum Dat. of respect; similarly 218a.

215b getīmode Sc. *hit*.

heofenum spilec hualic sunn bearn ofen calle da
 mlit. 7sa lroda behcolacon geond calle þa sære
 spide fundugende . þa purdon þa mirster mun
 miclum afvrlite . 7bedon þæt onmeigan þlu
 moeton þone sanc mid aþuridmýrre undæfen.
 þone þeth ær forsocon . þa ðpoh man þa halgan
 ban 7 bæri meo þære cýrcan aþuridlice onseque.
 7geleodon hi upp . 7 þær purdon gehælede þæt h
 hæt halgan geaþungfe fela met quine man fæ
 mylicum colum . þæt þær þeman þa ban mid
 aþpoh luman þære cýrcan þæt id agotan fra
 onanre hýrcan . 7 þeo eorðe iþþan þæt þær
 under feoþ þæt id manegum toboce . Mid þam
 oure purdon aþlize deopla fram namum .
 þæt onpordmýrre ær þæt on georhte . Eac þæt
 ce þæt hæt feol on þam ge feorhte ofslagen mun
 namon þa eorðan to adligum mannum . 7 þæt
 don on þæt þan halum to þæt ge . 7 þæt
 don gehælede þæt hæt þone halgan þæt . Sum þæt
 þæt man þæt þæt þæt þæt . þa þæt
 þæt hæt ge feorhte . 7 þæt þæt þæt þæt
 de geond þa eorðan þæt ge feorhte . mid þæt
 þæt þæt þæt geond þone þæt ge feorhte .
 þa becom hæt eac þæt þæt ge feorhte .
 on þam ge feorhte feoll þæt þæt þæt .
 dan . 7 þæt þæt þæt þæt þæt þæt þæt .
 hal tallum luman 7 þæt þæt þæt þæt .
 Se þæt þæt þæt on þæt þæt þæt þæt .
 meo hæt . þa þæt þæt an meo hæt .
 on þæt þæt þæt þæt þæt . Hæt þæt þæt
 ge feorhte hu hæt on þæt ge feorhte . 7 þæt
 þæt þæt to þæt þæt þæt þæt . Hæt

- Hēo wearð þā on slæpe and sōna eft āwōc.
 (an)sund eallum limum fram þām egeslican broce;
 band þā hire hēafod and blīðe hām lērde.
 220 gangænde on fōtum swā hēo gefyrn ær ne dyde.
 Eft siððan fērde ēac sum ærendfæst ridda [x]
 be ðære ylcan stōwe and geband on ānum clāpe
 of þām hālgan dūste þære dēorwurðan stōwe
 and lædde forð mid him þær hē fundode tō.
 225 þā gemette hē gebēoras blīðe æt þām hūse;
 hē āhēng þā þæt dūst on ænne hēahne post
 and sæt mid þām gebēorum blissigende samod.
 Man worhte þā micel fȳr tōmiddes ðām gebēorum,
 and þā spearcan wundon wið þæs rōfes swȳðe
 230 oð þæt þæt hūs færlīce eall on fȳre wearð
 and þā gebēoras flugon āfyrhte āweg.
 Þæt hūs wearþ ðā forburnon būton þām ānum poste
 þe þæt hālige dūst on āhangen wæs:
 sē post āna ætstōd ansund mid þām dūste,
 235 and hī swȳðe wundroden þæs hālgan weres gecearnunga.
 þæt þæt fȳr ne mihte þā moldan forbærnan.
 And manega menn siððan gesōhton þone stede,
 heora hæle feccende and heora frēonda gehwilcum.
 Ðā āsprang his hlīsa geond þā land wīde, [xiii]
 240 and ēac swilce tō Īrlande and ēac sūþ tō Franclande.
 swā swā sum mæsseprēost be ānum men sæde.
 Se prēost cwæð þæt ān wer wære on Īrlande gelæred
 sē ne gȳmde his lāre, and hē līthwōn hogode
 embe his sāwle þearfa oððe his Scyppendes beboda
 245 ac ādrēah his lif on dyslicum weorcum
 oð ðæt hē wearð geuntrumod and tō ende gebrōht.

- 217a Hēo wearð þā on slæpe Bede writes: *At illa posita in loco obdormiuit parumper* ("Placed in the spot, she fell asleep for a little while").
 219a band . . . hēafod Bede writes: *crines composuit, caput linteo cooperuit* ("arranged her hair and covered her head with a linen kerchief").
 219b blīðe Adj.
 223a of Partitive usage: "(a portion) of." Similarly 260a, 263b.
 225b blīðe Adj. modifying *gebēoras*.
 229b rōfes Cf. 85a n.
 232a forburnon I.e. *forburnen*; cf. the opposite confusion in 235a (where *wundroden* = *wundrodon*).
 238 heora¹ . . . gehwilcum "Obtaining their (own) cure and (a cure) for each of their friends."
 239b þā land "Those regions."
 241a sum mæsseprēost St. Willibrord, who studied 12 years in Ireland before starting his famous mission to convert the Frisians (see further *A-SE* 166 ff.).
 242b-3a gelæred . . . lār Ælfric uses the rhetorical device known as *figura etymologica* to point up the antithesis which he found in Bede: *doctus quidem uir studio litterarum, sed erga curam perpetuae saluationis nihil omnino studii et industriae gerens* ("a man learned in the study of literature, but devoting abso-

- Pā clypode hē þone prēost þe hit cȳdde eft þus
 and cwæð him tō sōna mid sārlicre stemne:
 “Nū ic sceall geendian earmlicum dēaþe
 250 and tō helle faran for fracodum dædum,
 nū wolde ic gebētan gif ic ābīdan mōste,
 and tō Gode gecyrran and tō gōdum þēawum,
 and mīn lif āwendan eall tō Godes willan;
 and ic wāt þæt ic ne eom wyrðe þæs fyrstes
 255 būton sum hālga mē þingie tō þām Hælende Crīste.
 Nū is ūs gesæd þæt sum hālig cyning
 is on ēowrum earde, Ōswold gehāten:
 nū gif þū ænig þincg hæfst of þæs hālgan reliquium,
 syle mē, ic þē bidde.” Ðā sæde se prēost him:
 260 “Ic hæbbe of þām stocce þe his hēafod on stōd,
 and gif þū gelȳfan wylt, þū wurp(e)st hāl sōna.”
 Hwæt þā se mæsseprēost þæs mannes ofhrēow
 and scōf on hālig wæter of þām hālgan trēowe;
 sealde þām ādligan of tō sūpenne
 265 and hē sōna gewyrpte and syððan leofode
 lange on worulde and gewende tō Gode
 mid eallra heortan and mid hālgum weorcum,
 and swā hwider swā hē cōm hē cȳdde þās wundra.
 For þȳ ne sceall nān mann āwægan þæt hē sylfwylles behæt
 270 þām ælmihtigan Gode þonne hē ādlig bið,
 þē læs þe hē sylf losige gif hē ālihð Gode þæt.
 Nū cwæð se hālga Bēda, þe ðās bōc gedihte,
 þæt hit nān wundor nys þæt se hālga cynincg
 untrumnyse g(e)hæle nū hē on heofonum (leo)fað,
 275 for ðan þe hē wolde gehelpan, þā þā hē hēr on life wæs,
 þearfum and wannhālum and him bigwiste syllan.
 Nū hæfð hē þone wurðmynt on þære ēcan worulde
 mid þām ælmihtigan Gode for his gōdnysse.
 Eft se hālga Cūðberht, þā þā hē gīt cnapa wæs,
 280 geseah hū Godes ænglas feredon Aidanes sāwle,
 þæs hālgan biscoopes, blīðe tō heofonum,
 tō þām ēcan wuldre þe hē on worulde geearnode.
 Þæs hālgan Ōswoldes bān wurdon eft gebrōht
 285 æfter mænegum gēarum tō Myrcena lande
 intō Glēawceastre, and God þær geswutelode
 oft fela wundra þurh þone hālgan wer.
 Sȳ þæs wuldor þām Ælmihtigan ā tō worulde. Amen.

[ix]

 lutely no study or industry to concern with his everlasting salvation”).

249a–51a Nū . . . nū Correlative.

249b earmlicum dēaþe Inst. dat.

269b þæt I.e. þæt þæt.

272b ðās bōc The *Historia Ecclesiastica*.

280b feredon . . . sāwle I.e. when Aidan died in 651. This story is told by Bede in the fourth chapter of his biography of St. Cuthbert.

287 þæs “For that, in return for that.”

13 / the preface to genesis

Ælfric's paraphrases of the Old Testament are generally assigned to the period 992–1005, but precisely what portions of the surviving OE version are to be credited to him is a vexed question. To accompany these translations he wrote the present preface and a *Treatise on the Old and New Testament*, both of which deal with the nature and purpose of Holy Writ. In the Preface to Genesis we find not only some interesting remarks about Ælfric's theories of translation, but also a lengthy introduction to the allegorical and typological habit of reading scripture so dear to the Middle Ages.

A sample of Ælfric's paraphrase of Genesis will be found on pp. 290–95, accompanied by the Latin version of the Vulgate. On the general subject of Ælfric's Biblical paraphrases (canon and MSS), see Minnie Cate Morrell, *A Manual of Old English Biblical Materials* (Knoxville 1965), pp. 1–18; the best and most recent edition is that by S. J. Crawford, *The Old English Version of the Heptateuch, Ælfric's Treatise on the Old and New Testament, and His Preface to Genesis*, EETS, Original Series, 160 (1922 [for 1921]).

The Preface survives in three MSS, two from the eleventh and one from the twelfth century. The earliest of the three, British Museum Cotton Claudius B. iv (Ker 142), a splendidly illustrated codex from the first half of the eleventh century,¹ is now missing its first leaf, with the result that its text of the Preface only becomes available with *and sylð ūs* in l. 53. Up to that point, therefore, we have to print from Bodleian Library Laud Misc. 509 (Ker 344), which is from the second half of the century and derives either directly or indirectly from the Cotton MS.² However, the leaf now missing from Claudius B. iv was still intact in the sixteenth century, when it was transcribed as far as *weorcum* in l. 36 by the Elizabethan antiquary Robert Talbot (c1505–1558). We have consulted this transcript (now MS 379 in Corpus Christi College, Cambridge)

¹One of its illustrations is reproduced as the frontispiece to this book.

²As an interesting confirmation of this, see p. 385, textual notes to Selection 15, n. on [7 f.].

and have reported all its substantive variants in the textual notes; furthermore we have used its readings to support a restoration (l. 26) and an emendation (l. 29).

INCIPIT PREFATIO GENESIS ANGLICE.

Ælfric munuc grēt Æðelwærd ealdormann eadm(ōd)lice. Þū bæde mē, lēof,
 þæt ic sceolde ðē āwenden of (Lȳ)dene on Englisc þā bōc Genesis. Ðā þūhte
 mē hefigtime þē tō tīpienne þæs, and þū cwæde þā þæt ic ne þorfte nā mār(e)
 āwenden þære bēc būton tō Īsaace, Abrahames suna, for þām þe sum oðer man
 5 þē hæfde āwend fram Īsaace þ(ā) bōc oþ ende.

Nū þincð mē, lēof, þæt þæt weorc is swiðe plēolic mē oððe ænigum men tō
 underbeginne, for þan þe ic ondræde, gif sum dysig man ðæs bōc ræt oððe
 rædan g(e)hȳrþ, þæt hē wille wēnan þæt hē mōte lybban nū, on þære nī(wan)
 10 æ, swā swā þā ealdan fæderas leofodon þā on þære tīde ær þan þe sēo ealde
 æ gesett wære, oþþe swā swā men leofodon under Moyses æ. Hwilon ic wiste
 þæt sum mæsseprēost, sē þe mīn māgister wæs on þām tīman, hæfde þā bōc Gen-
 esis, and hē cūðe be dæle Lȳden understandan; þā cwæp hē be þām hēahfædere
 lācobe. þæt hē hæfde fēower wif, twā geswustra and heora twā þīnena. Ful soð
 hē sæde, ac hē nyste—ne ic þā gīt—hū micel tōdāl ys betweohx þære ealdan
 15 æ and þære nīwan. On anginne þisere worulde nam se brōþer hys swuster tō
 wīfe, and hwilon ēac se fæder tȳmde be his āgenre dehter; and manega hæfdon
 mā wīfa tō folces ēacan, and man (ne mih)te þā æt fruman wīfian būton on
 his siblingum. Gyf hwā wyle nū swā lybban æfter Crīstes tōcyme swā swā men
 leofodon ær Moyses æ oþþe under Moyses æ, ne byð sē man nā Crīsten, ne hē
 20 furþon wyrðe ne byð þæt him ænig Crīsten man mid ete.

Ðā ungelæredan prēostas, gif hī hwæt lītes understandað of þām Lȳden-
 bōcum, þonne þingð him sōna þæt hī magon mære lārēowas bēon; ac hī ne
 cunnon swā þeah þæt gāstlice andgit þærtō, and hū sēo ealde æ wæs getācning
 tōweardra þ(i)nga, oþþe hū sēo nīwe gecȳþnis æfter Crīstes menniscnisse
 25 (w)æs gefillednys ealra þæra þinga þe sēo ealde gecȳðnis getācnode tōwearde

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- 1 Æðelwærd ealdormann See p. 137, n. 3.
 4 būton "Than."
 5 þē . . . ende I.e. *hæfde āwend þē þ(ā) bōc fram Īsaace oþ ende*.
 8 f. nū, on þære nī(wan) æ "Now(adays), in (the era of) the New Law," i.e.
 the Christian dispensation of the New Testament. *Sēo ealde æ* of l. 9 f. and
Moyes æ of l. 10 are identical.
 12 be dæle Adv. phrase, "in part; a little."
 13 hē . . . þīnena Cf. Genesis 19:16–29.
 17 mā wīfa I.e. than one.
 on "From among."
 20 mid Postposition governing *him*.
 21 hwæt lītes "Some little thing" (lit. "something of a little," *lītes* being
 partitive gen.).
 22 f. ac hī . . . þærtō "But they do not understand, however, the spiritual signifi-
 cance (pertaining) thereto"—i.e. to the *Lȳdenbōcum* of the Old Testament.
 The rest of the sentence explains the nature of this *gāstlice andgit*.
 25 getācnode tōwearde "Portended to be in the future" (lit. "betokened coming").

be Crīste and be hys gecorenum. Hī cweþaþ ēac oft be *Pētre*, hwī hī ne mōton habban (w)īf swā swā Pētrus se apostol hæfde; and hī nellað gehīran (n)e witan þæt se ēadiga Pētrus leofede æfter Moises æ oþ (þ)æt Crīst. þe on þām tīman tō mannum cōm, began (t)ō bodienne his hālige godspel and gecēas Pētrum ærest (h)im tō gefēran: þā forlēt Pētrus þærrihte his wīf, and ealle þā twelf apostolas—þā þe wīf hæfdon—forlēton ægþer ge wīf ge æhta and folgodon Crīstes lāre tō þære nīwan æ and clænneisse þe hē silf þā ārærde. Prēostas sindon gesette tō lārēowum þām lāwedum folce: nū gedafnode him þæt hig cūþon þā ealdan æ gāstlice understandan and hwæt Crīst silf tæhte and his apostolas on þære nīwan gecyðnisse, þæt hig mihton þām folce wel wissian tō Godes gelēafan and wel bisnian tō gōdum weorcum.

Wē secgað ēac foran tō þæt sēo bōc is swīþe dēop gāstlice tō understandenne, and wē ne wriþaþ nā māre būton þā nacedan gerecednisse: þonne þincþ þām ungelāredum þæt call þæt andgit hēo belocen on þære ānfealdan gerecednisse—ac hit ys swīþe feor þām. Sēo bōc ys gehāten Genesis, þæt ys “Gecyndbōc.” for þām þe hēo ys firmest bōca and spricþ be ælcum gecinde (ac hēo ne spricð nā be þæra engla gesceapennisse). Hēo onginð þus: “In principio creauit Deus celum et terram,” þæt ys on Englisc, “On annginne gesceōp God heofenan and eorþan.” Hit wæs sōðlice swā gedōn, þæt God ælmihtig geworhte on anginne, þā þā hē wolde, gesceafta; ac swā þeah æfter gāstlicum andgite þæt anginn ys Crīst, swā swā hē sylf cwæþ tō þām Iūdēiscum: “Ic eom angin, þe tō ēow sprece.” Þurh þis angin worhte God Fæder heofenan and eorþan, for þan þe hē gesceōp ealle gesceafta þurh þone Sunu, sē þe was æfre of him ācenned, wīsdōm of þām wīsan Fæder. Eft styt on þære bēc on þām forman ferse: “Et spiritus Dei ferebatur super aquas,” þæt is on Englisc, “And Godes gāst wæs gefered ofer wæteru.” Godes gāst ys se Hālgā Gāst, þurh þone geliffæste se Fæder ealle þā gesceafta þe hē gesceōp þurh þone Sunu. And se Hālgā Gāst færþ geond manna heortan and sylð ūs synna forgyfnysse, ærest ðurh wæter on ðām fulluhte and syððan ðurh dædbōte; and gyf hwā forsyhð ðā forgyfnysse ðe se Hālgā Gāst sylð, ðonne bið his syn æfre unmihtsigendlic on ēcnysse.

- 26 Hī...hī etc. “Furthermore they often talk about Peter. (and ask) why they” etc. The word *Pētre* has been almost totally erased in the Laud MS, and *Paul* written above the erasure in a sixteenth- to seventeenth-century hand. But the Cotton MS once read *Pētre* here (as shown by Talbot’s transcript), and that is also the reading of the third extant MS of this Preface, the twelfth-century MS Cambridge, University Library li. 1. 33 (Ker 18).
- 33 nū gedafnode him “(Therefore) it would befit them” etc. *Nū* here has almost no temporal force; see BTS s.v. I.(4–5b)).
- 37 foran tō “Beforehand; by way of introduction.”
- 38 þā nacedan gerecednisse “The bare narrative,” i.e. without any gloss supplying the *gāstlice andgit*. For a brief but masterful introduction to the allegorical method employed here by Ælfric, see Plummer², I. lvi–lxii.
- þonne “Consequently.”
- 40 ac...þām “But it (i.e. the truth of the matter) is quite different from that” (lit. “very far from that”).
- 44 Hit...gedōn “It was literally done in this fashion.”
- 48 æfre...ācenned “Ever-begotten of him.”
- 49 Eft “Then again” (used here and in what follows to introduce further examples).
- ferse Here “passage.”

Oft is sēo hālige Ðrýnnys geswutelod, on ðisre bēc, swā swā is on ðām worde ðe God cwæð: "Uton wyrcean mannan tō ure anlicnisse." Mid ðām ðe hē cwæð: "Uton wyrcean," is sēo Ðrýnnys gebicnod; mid ðām ðe hē cwæð: "tō ure anlicnyssse," is sēo sōðe Ānnys geswutelod. Hē ne cwæð nā menigfealdlice: "tō ūrum anlicnyssum," ac ānfealdlice: "tō ure anlicnyssse." Eft cōmon ðrý englas

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Eft Iōsep, ðe wæs geseald tō Ēgypta lande—and hē āhredde ðæt folc wið ðone miclan hunger—, hæfde Crīstes getācnunge, ðe wæs geseald for ūs tō cwale and ūs āhredde fram ðām ēcan hungre hellesūsle. Ðæt micele geteld ðe Moyses worhte mid wundorlicum cræfte on ðām wēstene, swā swā him God sylf gedihte, hæfde getācnunge Godes gelaðunge, ðe hē sylf āstealde ðurh his apostolas mid menigfealdum frætewum and fægerum ðēawum. Tō ðām weorce brōhte ðæt folc gold and seolfur and dēorwurðe gimstānas and mænifealde mæraða; sume ēac brōhton gātehær, swā swā sēo æ bebed. Þæt gold getācnode ūrne gelēafan and ūre gōde ingehýd ðe wē Gode offrian sceolon; ðæt seolfur getācnode Godes spræca and ðā hālgan lāre ðe wē habban sceolon tō Godes weorcum; ðā gimstānas getācnodon mislice fægernysa on Godes mannum; ðæt gātehær getācnode ðā stīðan dædbōte ðæra manna ðe heora synna behrēowsiað. Man offrode ēac fela cynna orf Gode tō lāce binnan ðām getelde, be ðām is swýðe mænifeald getācnung; and wæs beboden ðæt se tægl scolde bēon gehāl æfre on ðām nýtene æt ðære offrungae, for ðære getācnunge ðæt God wile ðæt wē symble well dōn oð ende ūres lifes: ðonne bið se tægl geoffrod on ūrum weorcum.

Nū is sēo foresæde bōc on manegum stōwum swýðe nearoflice geset, and ðeah swýðe deōplice on ðām gāstlican andgyte; and hēo is swā geendebyrd swā swā God sylf hī gedihte ðām writere Moyse, and wē ne durron nā mære āwritan on Englisc þonne ðæt Lēden hæfð, ne ðā endebyrdnyssse āwendan būton ðām ānum ðæt ðæt Lēden and ðæt Englisc nabbað nā āne wisan on ðære spræce fandunge: æfre sē ðe āwent oððe sē ðe tæcð of Lēdene on Englisc, æfre hē sceal

56 swā swā is "As (it) is (for example)."

60 f. Eft . . . ānum Cf. Genesis 18:2–10. Ælfric cites this episode as his second example of how a *gāstlice andgit* about *sēo hālige Ðrýnnys* and its *sōðe Ānnys* can be perceived in a literal narrative from Genesis.

63 Be ðisum lýtlan "By this little (series of examples)."

64 lēohtum Both the other MSS read *lēohtlicum*.

67 sq. See Exodus 35–8.

76 sq. See Leviticus 3.

77 fela cynna orf In this instance *fela* is an adj: "livestock of many kinds."

78 and wæs beboden Sc. *hit*.

79 for ðære getācnunge "In order to symbolize" (lit. "for the betokening").

80 ðonne . . . weorcum "Then will the tail (i.e. the latter part of our lives) be offered (to God) among our (other good) works." If Bede had read this passage he would have nodded with approval and murmured: *Quid utilitatis habebat hec cauda si non mysticum aliquid tacite signaret?* (cf. Plummer², I, lviii, n. 1).

84 ff. būton ðām ānum . . . fandunge "Except in the one (circumstance) that the Latin and the English do not have a single manner when it comes to (lit. in) a test of the language." *Fandung* denotes "testing" or "assay" (cf. 11/107), and

gefadian hit swā ðæt ðæt Englisc hæbbe his āgene wisan, elles hit bið swyðe gedwolsum tō rædenne ðām ðe ðæs Lēdenes wise ne can.

90 Is ēac tō witene ðæt sume gedwolmen wæron ðe woldon āwurpan ðā ealdan
 æ, and sume woldon habban ðā ealdan and āwurpan ðā nīwan, swā ðā lūdēi-
 scean dōð. Ac Crīst sylf and his apostolas ūs tæhton ægðer tō healdenne, ðā
 ealdan gāstlice and ðā nīwan sōðlice mid weorcum. God gesceōp ūs twā ēagan
 and twā ēaran, twā nosðyrly, twēgen weleras, twā handa and twēgen fēt; and
 95 hē wolde ēac habban twā gecyðnyssa on ðisre worulde gesett, ðā ealdan and
 ðā nīwan, for ðan ðe hē dēð swā swā hine sylfne gewyrð, and hē nænne ræd-
 boran nærð. Ne nān man ne ðearf him cweðan tō: “Hwī dēst ðū swā?” Wē
 sceolon āwendan ūrne willan tō his gesetnyssum, and wē ne magon gebīgean
 his gesetnyssa on ūrum lustum.

100 Ic cweðe nū ðæt ic ne dearr ne ic nelle nāne bōc æfter ðisre of Lēdene on
 Englisc āwendan, and ic bidde ðē, lēof ealdormann, ðæt ðū mē ðæs nā leng ne
 bidde, ðī læs ðe ic bēo ðē ungehȳrsum, oððe lēas gyf ic dō. God ðē sȳ milde ā
 on ēcnysse.

105 Ic bidde nū on Godes naman, gyf hwā ðās bōc āwrītan wille, ðæt hē hī ge-
 rihte wēl be ðære bysne, for ðan ðe ic nāh geweald, ðēah ðe hī hwā tō wōge
 gebringe ðurh lēase writeras—and hit bið ðonne his pleoh, nā mīn. Micel yfel
 dēð se unwrītere, gyf hē nele his gewrit gerihtan.

the text as it stands can be construed as saying that one must first “test” English—i.e. search through it for an exact equivalent of the Latin—and only if this procedure fails resort to looser methods of translation. The Laud MS agrees in reading *fundunge* here. However, MS Cambridge, University Library li. 1.33 has *fadunge* (“arrangement, order”), and the context suggests that this is probably the original reading: cf. *gefadian* in l. 87 and the emphasis in this entire paragraph on *endebyrdnys*.

- 88 *wīse* Possibly an error for *wīsan* (the reading of the other two MSS), though according to BT s.v. *wīse* Ia “the word is found with strong forms.”
- 89 *witene* I.e. *witenne* (see SB f231.4).
- 93 *nosðyrly* Both the other MSS read *and* after this word: this may well be original, since it makes for more consistent parallelism.
- 101 *oððe lēas gyf ic dō* “Or untruthful (as regards my vow never to translate again) if I do (in fact do so, owing to your persuasions).”
- 103 *hī* I.e. the copy.
- 104 f. *ðēah ðe . . . gebringe* “In the event that someone introduces corruptions into the text” (lit. “even if someone should bring it into error”).
- 104 *hī* D.o. of *gebringe*.
- tō* In the MS *t* has been altered to *g* in another hand and ink.

14 / wulfstan's sermo lupi ad anglos

The Benedictine monk Wulfstan became Bishop of London in 996 and Bishop of Worcester and Archbishop of York in 1002. He died at York on May 23rd, 1023 and is buried at Ely. Besides being a busy and important church official and the writer of a large collection of sermons and homilies, he was a jurist and political theorist of considerable stature: he drew up a number of legal codes for King Æðelred II, drafted the laws of King Cnut, and an important work of his on ecclesiastical and secular polity has come down to us.

All of Wulfstan's interests are reflected in the *Sermo Lupi ad Anglos*. Here, writing during a period of acute national anxiety and demoralization, at a time when his countrymen were suffering defeat after defeat at the hands of the Danes, he surveys the situation in England and interprets Viking enormities, social disorder and legal inequalities as God's judgment on a corrupt and sinful society. His welding of personal observation and wide reading is seamless and his style, always highly elaborated and very personal in his other sermons, frequently becomes incandescent here.

The *Sermo Lupi ad Anglos* survives in five MSS. The basis for our text is British Museum Cotton Nero A. i (Ker 164). This MS was probably written at one of Wulfstan's sees (York or Worcester) in the first quarter of the eleventh century, and a number of entries in it may well be in Wulfstan's own hand. We are much indebted in the present edition to Dorothy Whitelock's *Sermo Lupi ad Anglos*, 3rd ed. (London 1963); also to Dorothy Bethurum's *The Homilies of Wulfstan* (Oxford 1957); these two works are referred to in the notes as W and B respectively. Further material has come from *A-SE*, Chapter XI of which, "The Decline of the Old English Monarchy," should be read by the student for background.

SERMO LUPI AD ANGLOS. QUANDO DOMINI
 MAXIME PERSECUTI SUNT EOS QUOD TUIT.

113

AN̄ AL̄O. XIII. AB INCARNATIONE DN̄I
 KAR̄I ILL̄I. 4. 1. 1.

Leofan men gecnaþað þ̄ soðit; Deos worold
 is on afe. 7 hit nealæted þā ende. 7 siht is
 on worolde an spalen; swa siht. 7 swa hit feoð
 ude; þor polces synnan. 7 huilic eartes eode me.
 7 þe lian siht; 7 huilic siht þe ane.
 eðlic 7 gūmla. þe on worolde; And eft and iud
 eac georne. þe deofol þa þeode nupeligeaþa.
 7 þeode cos siht; 7 þe lye geþeopþa. þe an
 mid manna. þeahlis þe spetan; 7 unþeaca
 copela worode on lande; 7 na þeþela man
 na þe fine a de 7 me þe bore. 7 þe georne
 þe an an scorde; ac de ðe þe amlice man þe
 7 þe. 7 þe oðrū. 7 unþeaca þe a þe. 7 un
 þe an mane ge. ealles copde. 7 ðe alle
 þe þeode; 7 þe eac þe þe habbað þe lye þe
 7 þe manna geþeode; 7 þe an geþeode geþeode.
 þe an. þe an moce þe þe geþeode eþman. þe
 þe an þe. 7 þe an. 7 þe an; 7 þe an mid meclan
 ean nungun þe ge þe an þe an þe an þe an
 on siht. 7 mid siht meclan ean nungun
 gan þe þe bore moce an de geþeode an.

SERMO LUPI AD ANGLOS QUANDO DANI
MAXIME PERSECUTI SUNT EOS, QUOD FUIT
ANNO MILLESIMO XIII AB INCARNATIONE DOMINI
NOSTRI IESU CRISTI

Lēofan men, gecnāwað þæt sōð is! Ðēos worold is on ofste and hit nēalæcð þām ende, and þy hit is on worolde aa swā leng swā wyrse; and swā hit sceal nýde for folces synnan ær Antecristes tōcyme yfelian swýþe. And hūru hit wyrð þæne egeslic and grimlic wīde on worolde. Understandað ēac georne þæt dēofol þās þēode nū fela gēara dwelode tō swýþe and þæt lýtle getrēowþa wæran mid mannum, þeah hý wel spæcan, and unrihta tō fela rīcsode on lande; and næs ā fela manna þe smēade ymbe þā bōte swā georne swā man scolde, ac dæghwāmlīce man htē yfel æfter oðrum and unriht rærde and unlaga manege ealles tō wīde gynd ealle þās þēode. And wē ēac for þām habbað fela byrsta and bysmara gebiden, and gif wē ænige bōte gebīdan scylan, þonne mōte wē þæs tō Gode ernian bet þonne wē ær þysan dydan. For þām mid miclan earnungan wē gecarnedan þā yrmða þe ūs on sittað, and mid swýþe micelan earnungan wē þā bōte mōtan æt Gode geræcan, gif hit sceal heonanforð gōdiende weorðan. Lā hwæt, wē witan ful georne þæt tō miclan bryce sceal micel bōt nýde, and tō miclan bryne wæter unlýtel, gif man þæt fýr sceal tō āhte ācwencan. And micel is nýdþearf manna gehwīlcum þæt hē Godes lage gýme heonanforð georne and Godes gerihta mid rihte gelæste. On hæþenum þēodum ne dear man forhcaldan

- Title. "(The) address of Wolf to the English when the Danes were most severely persecuting them, which was in the 1014th year from the incarnation of our Lord Jesus Christ." The Latin *Lupus* (= OE *Wulf*) was Wulfstan's *nom de plume*.
- 5 þæt sōð is Probably "that which is true" (with *þæt* = *þæt þæt*). Alternatively it is possible to take *þæt* as a conjunction and *sōð* as a noun: "that (the) truth is (as follows)," but 11.30 and 150 f. support the first suggestion.
hit Almost certainly a new impersonal subject (like the *hit*'s which follow) rather than a pronoun in false concord with the fem. antecedent *worold* (but cf. *bōte* . . . *þæs* in 1.14).
- 6 aa . . . wyrse "Continually the worse (in proportion as things go on) the longer." For the idea see 20/89 f. n.
- 7 Antecriste For the patristic tradition of the Last Days and the reign of Antichrist, see B 278–82, also 282–93 *passim*.
- 9 dēofol "The use of this word without an article is one of the characteristic features of Wulfstan's style" (W).
nū fela gēara "(For) many years now."
- 17 lýtle getrēowþa "Few loyalties" (for this use of *lýtel* see BTS s.v. A.II.(3)).
gif hit sceal . . . gōdiende weorðan "If it (i.e. the situation) is to start improving."
- 18 sceal "Is required."
- 21 Godes gerihta These are "plough-alms, tithe of young livestock, tithe of the fruits of the earth, Peter's pence, light-dues and payment for the souls of the dead" (W). See further B 342 f.
gerihta mid rihte Cf. *fela ungelimpa gelimpð* in 1. 86. Wulfstan was enormously fond of various kinds of word play, one of his favorites being the balanced (or contrasted) use of two words with the same root but different meanings. See B 28.

lýtrel ne micel þæs þe gelagod is tō gedwolgoda weorðunge; and wē forhealdað æghwær Godes gerihta ealles tō gelōme. And ne dear man gewanian on hæþenum þeodum inne ne ūte ænig þāra þinga þe gedwolgodan brōht bið and tō
 25 lācum betæht bið; and wē habbað Godes hūs inne and ūte clāne berýpte. And Godes þeowas syndan mæþe and munde gewelhwær bedælde; and gedwolgoda þēnan ne dear man mishcōdan on ænige wīsan mid hæþenum lēodum. swā swā man Godes þeowum nū dēð tō wīde, þær Cristene scoldan Godes lage healdan and Godes þeowas griðian.

30 Ac sōð is þæt ic secge, þearf is þære bōte, for þām Godes gerihta wancedan tō lange innan þysse þeode on æghwylcan ænde, and folclaga wyrsedan ealles tō swýþe, and hālignessa syndan tō griðlēase wīde, and Godes hūs syndan tō clāne berýpte ealdra gerihta and innan bestrýpte ælcra gerisena; and wydewan syndan fornýdde on unriht tō ceorle, and tō mænege foryrmde and gehýnede swýþe;
 35 and earne men syndan sære beswicene and hrēowlice besyrwde and ūt of þysan earde wīde gesealde, swýþe unforworhte, fremdum tō gewealde, and cradolcild geþeowede þurh wæhrēowe unlaga for lýtrelre þýþe wīde gynd þās þeode, and frēorihht fornumene and þrælrhiht genyrwde and ælmæsriht gewanode, and—hrædest is tō cweþenne—Godes laga lāðe and lāra forsawene. And þæs wē habbað
 40 ealle þurh Godes yrre bysmor gelōme, gecnāwe sē þe cunne. And se byrst wyrð gemæne (þēh man swā ne wēne) eallre þysse þeode, būtan God beorge.

For þām hit is on ūs eallum swutol and gesēne þæt wē ær þysan oftor bræcan þonne wē bēttan, and þý is þysse þeode fela onsæge. Ne dohte hit nū lange

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- 24 bið Sg. agreeing with *ænig*; but note that *lācum* is pl. agreeing with *þāra þinga*.
- 25 hūs Pl., as shown by the inflection of the following past participle; cf. 1.32 f.
- 26 f. þeowas, þēnan Respectively Christian clerics, pagan priests.
- 32 swýþe After this word Bodleian Library MS Hatton 113 (Ker 330) adds: *syððan Eadgār geendode*. King Eadgar died July 8th, 975. On his life see *A-SE* 367–72, on Wulfstan's admiration for him B 82 f.
- 34 fornýdde . . . tō ceorle "Forced to (marry) a man." "According to secular and canon law widows were permitted to marry after a year, though the church would not bless a second marriage, and to encourage them to remain chaste placed them under the special protection of the church and the king" (B).
- 35 f. earne men . . . gesealde Here Wulfstan disapproves of the selling of Christians to the heathen as slaves or sacrificial victims.
- 36 f. cradolcild . . . þeode A law (c694) of the West Saxon King Ine "states that if a man steal with the knowledge of his household, all are to go into slavery." A law of King Cnut tempers the severity of this: "It has been the custom up till now for grasping persons to treat a child which lay in the cradle, even though it had never tasted food, as being as guilty as though it were fully intelligent. But I strictly forbid such a thing henceforth" (W).
- 38 ælmæsriht "The right of receiving alms, implying the obligation to give alms" (B).
- 39 þæs "Therefore."
- 40 gecnāwe Optative subjunctive, a frequent construction in this selection.
- 41 beorge Sc. *ūs*.
- 43 þysse . . . onsæge "(So) much (trouble) assailing this people." *Fela* is spelled out in the two sentences that follow.

45 inne ne ūte, ac wæs here and hunger, bryne and blōdgyte on gewelhwylcan ende
 oft and gelōme. And ūs stalu and cwalu, strīc and steorfa, orfcwealm and un-
 cōpu, hōl and hete and rȳpera rēaffāc derede swȳþe þearle, and ungylda swȳðe
 gedrehtan, and ūs unwedera foroft wēoldan unwæstma, for þām on þysan earde
 wæs, swā hit þincan mæg, nū fela gēara unrihta fela and tealte getrȳwða æg-
 hwær mid mannum. Ne bearh nū foroft gesib gesibban þē mā þe fremdan, ne
 50 fæder his bearne, ne hwīlum bearn his āgenum fæder, ne brōþor oþrum. Ne ūre
 ænig his lif fadode swā swā hē scolde: ne gehādode regollīce, ne læwede lahlīce.
 Ac worhtan lust ūs tō lage ealles tō gelōme, and nāþor ne hēoldan ne lāre
 ne lage Godes ne manna swā swā wē scoldan. Ne ænig wið oþerne getrȳwlice
 þōhte swā rihte swā hē scolde, ac mæst ælc swicode and oþrum derede wordes
 55 and dæde; and hūru unrihtlice mæst ælc oþerne æftan hēawep mid sceandlican
 onscytan, dō mære gif hē mæge. For þām hēr syn on lande ungetrȳwþa micle
 for Gode and for worolde, and ēac hēr syn on earde on mistlice wisan hlāford-
 swican manege. And ealra mæst hlāfordswice sē bið on worolde þæt man his
 hlāfordes sāule beswīce. And ful micel hlāfordswice ēac bið on worolde þæt
 60 man his hlāford of life forræde oððon of lande lifiendne drīfe. And ægþer is
 geworden on þysan earde: Eadward man forrædde and syððan ācwealde and
 æfter þām forbærnde. And godsibbas and godbearn tō fela man forspilde wide
 gynd þās þēode, tōēcān oððran ealles tō manegan þe man fonscyldige forfōr
 ealles tō wīde. And ealles tō mænege hālige stōwa wīde forwurdan þurh þæt

Ne dohte hit "Nothing has prospered" (lit. "it has not availed").

46 ungylda I.e. the Danegeld.

49 Ne bearh etc. Cf. Matthew 10:21.

52 Ac . . . lage "But (we) made pleasure our law."

54 f. wordes and dæde Either inst. gen. or gen. of respect.

56 syn I.e. *synd*, with late simplification of the final consonant group. The form is repeated in the next line and occurs again later.

58 And . . . þæt man Word order: *And sē bið on worolde mæst hlafordswice ealra, þæt man etc.*

60 of life forræde "Should kill by plotting" (lit. "should plot from life"; cf. ON *ráða af dögum*).

61 Eadward Eadward the Martyr succeeded his father Eadgar (see l. 32 n.) in 975. On March 18th, 978, he was treacherously murdered at Corfe in Dorset by the men of his half-brother Æðelred, who succeeded him on the throne. For details see *A-SE* 372 f.

62 forbærnde After this word two MSS (Cambridge, Corpus Christi College 419 [Ker 68] and Bodleian Library Bodley 343 [Ker 310]) add *and Æpelred man dræfde út of his earde*, which is obviously necessary to complete the sense. Æðelred had fled to Normandy sometime after Christmas 1013, leaving King Sveinn tjúguskegg of Denmark (Svein Forkbeard) in possession of England. He returned after Sveinn's death (February 3rd, 1014). The omission of the clause about Æðelred's expulsion by Sveinn is understandable enough in MSS made during the reign of Cnut, Sveinn's son. See *A-SE* 384-6; W 6.

63 f. tōēcān . . . wīde This was added in the margin of the MS in a hand that has been thought by some to be Wulfstan's own. Later it was partly erased and partly cut by the binder. The restorations here are from MS Hatton 113 (see l. 32 *swȳþe* n.).

64 ff. þurh . . . wolde "For this (reason), that (someone) (had), prior to that

65 þe man sume men ær þām gelōgode, swā man nā ne scolde, gif man on Godes griðe mæþe witan wolde. And Crīstenes folces tō fela man gesealde ūt of þysan earde nū ealle hwīle; and eal þæt is Gode lāð, gelyfe sē þe wille. And scandlic is tō specenne þæt geworden is tō wīde, and egeslic is tō witanne þæt oft dōð tō manege, þe drēogað þā yrmþe þæt scēotað tōgædere and āne cwenan gemānum

70 cēape biggað gemāne and wið þā āne fylþe ādrēogað. ān æfter ānum and ælc æfter oðrum, hundum geliccast þe for fylþe ne scrīfað, and syððan wið weorðe syllað of lande fēondum tō gewearde Godes gesceaftē and his āgenne cēap þe hē dēore gebohte.

75 Eac wē witan georne hwiær sēo yrmð gewearð þæt fæder gesealde bearn wið weorþe and bearn his mōdor, and brōþor sealde oþerne fremdum tō gewearde; and eal þæt syndan micle and egeslice dæda, understande sē þe wille. And gýt hit is mære and ēac mænigfealdre þæt dereð þysse þēode. Mænige synd forsworene and swýþe forlogene, and wed synd tōbrocene oft and gelōme; and þæt is gesýne on þysse þēode þæt ūs Godes yrre hetelīce on sit, gecnāwe sē þe cunne.

80 And lā, hū mæg mære scamu þurh Godes yrre mannum gelimpan þonne ūs dēð gelōme for āgenum gewyrhtum? Ðēh þræla wylc hlāforde æthlēape and of Crīstendōme tō wīcinge weorþe, and hit æfter þām eft geweorþe þæt wæpngewrixl weorðe gemāne þege and þræle, gif þræl þæne þegen fullīce āfyllle, lice ægyldē ealre his mægðe. And gif se þegen þæne þræl þe hē ær āhte fullīce āfyllle,

85 gyldē þegengylde. Ful ealhlice laga and scandlice nýdgyld þurh Godes yrre ūs syn gemāne, understande sē þe cunne. And fela ungelimpa gelimpð þysse þēode

(time), placed certain (unsuitable) men (there), as he never should have done, if he (had) wanted to show respect for God's sanctuary." According to W, "it is not certain whether this is a reference to foundations held by secular canons, instead of Benedictine monks, or merely to unsuitable admissions into monasteries." The idiom *mæþe on* + dat. ("respect for [something]") seems to be peculiar to Wulfstan (cf. BT *mæþ* V).

67-73 And... gebohte The word play and rhetorical patterning in this sentence will repay careful study. Note especially the stunning effect with which *cēape biggað* in 1.70 is echoed by *cēap*... *gebohte* in 1.72 f.

68 þæt^{1,2} I.e. *þæt þæt* ("what").

69 þæt Introducing a clause explaining *þā yrmþe*. *scēotað* "Go in" (and sc. *hīe*). For the use of *scēotan* (lit. "contribute, pay") see BT s.v. VII.

69 f. *gemānum cēape* "As a joint purchase" (inst. dat.).

70 *gemāne* Construe with *cwenan*; the disjunction is for rhetorical effect.

þā Acc. sg. fem.

71 and *syððan wið weorðe* "And then for a price."

72 *Godes gesceaftē* I.e. the woman.

81 for *āgenum gewyrhtum* Supply *ūrum*.

wylc I.e. *hwylc* (see SB f 217 Anm. 1).

82 f. *þæt... þræle* "That swordplay should become common tothane and thrall," i.e. that they should fight each other.

83 *fullīce* This intensification of *āfyllan* seems strange, but W calls attention to the verb *fullslēan* ("kill outright") in BTS. Mossé's reading *fūllīce* ("foully") is not supported by the immediate context, which is legal rather than moral.

85 *þegengylde* The *wergild* of a *þegen* was 1200 shillings (or £25). "Apparently the grievance here is the exaction by the Danes of the same price even when the slain man was a deserting English slave" (W); a slave's *wergild* was fixed by statute at £1.

oft and gelōme. Ne dohte hit nū lange inne ne ūte, ac wæs here and hete on
gewelhwilcan ende oft and gelōme, and Engle nū lange eal sigelēase and tō
swyþe geyrigde þurh Godes yrre, and flotmen swā strange þurh Godes þafunge
90 þæt oft on gefeohte ān fēseð tȳne and hwīlum læs, hwīlum mā, eal for ūrum
synnum. And oft tȳne oððe twelfe, ælc æfter oþrum, scendað tō bysmore þæs
þegenes cwenan, and hwīlum his dohtor oððe nȳdmāgan, þær hē on lōcað, þe
læt hine sylfne rancne and rīcne and genōh gōdne ær þæt gewurde. And oft
95 þræle þæne þegen þe ær wæs his hlāford cnyt swyþe fæste and wyrceð him tō
þræle þurh Godes yrre. Wālā þære yrmðe and wālā þære woroldscame þe nū
habbað Engle, eal þurh Godes yrre! Oft twēgen sæmæn, oððe þrȳ hwīlum,
drīfað þā drāfe Crīstenra manna fram sæ tō sæ ūt þurh þās þēode, geweled
tōgædere, ūs eallum tō woroldscame, gif wē on eornost ænige cūþon āriht under-
standan. Ac ealne þæne bysmor þe wē oft þoliað wē gyldað mid weorðscipe þām
100 þe ūs scendað. Wē him gyldað singāllice, and hȳ ūs hȳnað dæghwāmlice. Hȳ
hergiað and hȳ bærnað. rȳpaþ and rēaffað and tō scipe lædað; and lā, hwæt is
ænig oðer on callum þām gelimpum būtan Godes yrre ofer þās þēode, swutol
and gesæne?

Nis ēac nān wundor þeah ūs mislimpe, for þām wē witan ful georne þæt nū
105 fela gēara mænn nā ne rōhtan foroft hwæt hȳ worhtan wordes oððe dæde, ac
wearð þes þeodscipe, swā hit þincan mæg, swyþe forsyngod þurh mænigfealde
synna and þurh fela misdæda: þurh morðdæda and þurh mändæda, þurh gīt-
sunga and þurh gifernessa, þurh stala and þurh strūdunga, þurh mannsylena and
þurh hæþene unsida, þurh swicdōmas and þurh searacræftas, þurh lahbrycas and
110 þurh æswicas, þurh mægræsas and þurh manslyhtas, þurh hādbrycas and þurh
æwbrycas, þurh siblegeru and þurh mistlice forligru. And ēac syndan wīde, swā
wē ær cwædan, þurh āðbricas and þurh wedbrycas and þurh mistlice lēasunga
forloren and forlogen mā þonne scolde, and frēolsbricas and fæstenbrycas wīde
geworhte oft and gelōme. And ēac hēr syn on earde apostatan ābroþene and
115 cyrichatan hetole and lēodhatan grimme ealles tō manege, and oferhogan wīde
godcundra rihtlaga and Crīstenra þēawa, and hōcorwyrde dysige æghwær on
þēode, oftost on þā þing þe Godes bodan bēodaþ, and swyþpost on þā þing þe
æfre tō Godes lage gebyriað mid rihte. And þȳ is nū geworden wīde and sīde
120 tō ful yfelan gewunan þæt menn swyþor scamað nū for gōddædan þonne for
misdædan, for þām tō oft man mid hōcere gōddæda hyrweð and godfyrhte leh-
treð ealles tō swyþe, and swyþpost man tæleð and mid olle gegrēteð ealles tō
gelōme þā þe riht lufiað and Godes ege habbað be ænigum dæle. And þurh þæt

87 f. Ne . . . gelōme Cf. 1.43 ff. Mossé calls attention to the way in which this passage piles up all of Wulfstan's favorite formulas and stylistic devices.

91 f. þæs þegenes . . . þe "Of that thane who."

94 him "For himself."

97 geweled Acc. pl. fem., modifying þā drāfe.

98 ænige Sc. *scame* (which in fact occurs here in MS Corpus Christi College, Cambridge, 419).

101 f. hwæt . . . oðer "What else is it."

111 syndan The subject is mā þonne scolde, "more (people) than should (have been)" in 1.113.

116 dysige Adj. used substantivally, like gōdfyrhte in 1.120, dwāsan in 1.127.

117 oftost I.e. *oftost hōcorwyrde*.

122 be ænigum dæle "To any degree."

þe man swā dēð þæt man eal hyrweð þæt man scolde heregian and tō forð lāðet
 þæt man scolde lufian, þurh þæt man gebringeð ealles tō manege on yfelan
 125 geþance and on undæde, swā þæt h̄y ne scamað nā þēh h̄y syngian swyðe and
 wið God sylfne forwyrčan h̄y mid ealle; ac for idelan onscytan h̄y scamað þæt
 h̄y bētan heora misdæda swā swā bēc tæcan, gelice þām dwæsan þe for heora
 prýtan lēwe nellað beorgan ær h̄y nā ne magan, þēh h̄y eal willan.

Hēr syndan þurh synlēawa, swā hit þincan mæg, sære gelēwede tō manege on
 130 earde. Hēr syndan manslagan and mægslagan and mæsserbanan and mynster-
 hatan; and hēr syndan mǣnsworan and morþorwyrhtan. And hēr syndan mylter-
 stran and bearnmyrðran and fūle forlegene hōringas manege. And hēr syndan
 wiccan and wælcyrīan, and her syndan rīperas and rēaferas and worolstrūderas,
 and, hrædest is tō cwēpenne, māna and misdæda ungerīm ealra. And þæs ūs ne
 135 scamað nā, ac ūs scamað swyþe þæt wē bōte āginnan swā swā bēc tæcan, and þæt
 is gesyne on þysse earman forsyngodan þeode. Eāla, micel magan manege gýt
 hērtōccacan ēaþe beþencan þæs þe ān man ne mehte on hrædinge āsmēagan, hū
 earmlice hit gefaren is nū ealle hwīle wīde gynd þās þeode. And smēage hūru
 georne gehwā hine sylfne and þæs nā ne latige ealles tō lange. Ac lā, on Godes
 140 naman utan dōn swā ūs nēod is, beorgan ūs sylfum swā wē gecornost magan, þē
 læs wē ætgædere ealle forweorðan.

Ān þeodwita wæs on Brytta tīdum, Gildas hātte. Sē āwrāt be heora mis-
 dædum, hū h̄y mid heora synnum swā oferlice swyþe God gegræmedan þæt hē lēt
 æt n̄hstan Engla here heora eard gewinnan and Brytta dugeþe fordōn mid ealle.
 145 And þæt wæs geworden, þæs þe hē sæde, þurh rīcra rēaflāc and þurh gitsunge
 wōhgestrēona; ðurh lēode unlagā and þurh wōhdōmas; ðurh biscopa āsolcen-

-
- 122 ff. þurh þæt þe . . . þurh þæt "Because . . . therefore."
 127 bēc I.e. "the penitential books used in the Anglo-Saxon Church" (W).
 tæcan Subjunctive because the swā swā clause depends on the þæt clause and
 thus is felt to participate in its contrary-to-factness.
 128 lēwe The d.o. of beorgan. "Wulfstan is comparing people who will not under-
 ergo penance with those who will not seek healing for their [bodily] in-
 firmities until it is too late" (W).
 133 worolstrūderas I.e. *woroldstrūderas*; the *d* was unvoiced before *s* and then
 lost (see Campbell §480.(3) and §477.(1)).
 136 micel . . . manege Respectively the d.o. and the subject of magan beþencan.
 137 þæs Partitive gen. dependent on micel.
 138 f. smēage, latige Optative subjunctive.
 139 þæs Gen. of respect: "as regards that (duty)."
 142 Gildas The British cleric Gildas wrote, in the early or mid-sixth century,
 the *Liber Querulus de Excidio Britanniae*, a jeremiad against the sins of his
 countrymen, the Romanized Celts in England.
 145 þæs þe "According to what."
 145-50 þurh . . . forwurðan These lines are imitated "from a passage in a letter of
 Alcuin to Æthelheard, Archbishop of Canterbury, which claims, by the evi-
 dence of Gildas, that the English conquest of Britain was a divine punishment
 for the sins of the Britons, and fears that the English may similarly merit
 the Viking raids of his day" (W), i.e. those of 790-803. (B cites the relevant
 Latin: *Legitur vero in libro Gildi Bretonum sapientissimi, quod idem ipsi
 Bretones propter rapinas et avaritiam principum, propter iniquitatem et
 iniustitiam iudicum, propter desidiā et pigritiam praedicationis episcoporum,*

nesse and þurh lýðre yrhðe Godes bydela, þe sōþes geswugedan ealles tō gelōme
 and clumedan mid ceafum þær hý scoldan clypian. Þurh fūlne ēac folces gælsan
 and þurh oferfylla and mænigfealde synna heora eard hý forworhtan and selfe
 150 hý forwurðan. Ac wutan dōn swā ūs þearf is, warnian ūs be swilcan. And sōþ
 is þæt ic secge, wyrstan dæda wē witan mid Englum þonne wē mid Bryttan āhwār
 gehýrdan, and þý ūs is þearf micel þæt wē ūs bebencan and wið God sylfne
 þingian georne. And utan dōn swā ūs þearf is, gebūgan tō rihte and be suman
 dæle unriht forlætan and bētan swýþe georne þæt wē ær bræcan. And utan God
 155 lufian and Godes lagum fylgean, and gelæstan swýþe georne þæt þæt wē behētan
 þā wē fulluht underfēngan, oððon þā þe æt fulluhte ūre forespecan wæran. And
 utan word and weorc rihtlice fadian, and ūre ingeþanc clænsian georne, and āð
 and wed wærlice healdan, and sume getrýwða habban ūs betwēonan būtan un-
 cræftan. And utan gelōme understandan þone miclan dōm þe wē ealle tō sculon,
 160 and beorgan ūs georne wið þone weallendan bryne hellewītes, and geearnian
 ūs þā mærpā and þā myrhða þe God hæfð gegearwod þām þe his willan on
 worolde gewyrcað. God ūre helpe. Amen.

propter luxuriam et malos mores populi patriam perdiderunt. Caveamus, haec eadem nostris temporibus vitia inolescere; quatenus benedictio divina nobis patriam conservet in prosperitate bona, quam nobis in sua misericordia perdonare dignatus est.)

- 145 **ricra rēaflāc** The corresponding Lat. indicates that *rēaflāc* is pl. and *ricra* subjective gen.
- 158 **sume getrýwða** If (as *āð* suggests) all the d.o.'s in the sentence are sg., then this is "a certain amount of loyalty."
- 162 **God ūre helpe** *Ūre* is the gen. object of *helpe*, which is optative subjunctive.

old english poetry

General Remarks

The purpose of this section is to introduce the student to the characteristic features of Old English poetry, to suggest a few of the problems that arise in connection with it, and to define some of the terms that are frequently used in discussing it.

Manuscript and Text

The great bulk of OE verse has survived in four MSS, which are described briefly in the headnotes to the selections which follow. At least one poem has been included from each of these MSS, and there is a sprinkling of other poems besides. With two exceptions,¹ the order of the selections follows the order in *ASPR*,² which is the standard edition of the entire corpus of OE verse.³

Most of the poems printed in this book survive only in single copies.⁴ Consequently the editorial treatment of their texts involves problems quite different from those which must be faced in dealing with the prose. For example, in a passage where one MS of Wulfstan's *Sermo Lupi ad Anglos* reads

¹Selection 5 (*The Battle of Brunanburh*) has been included among the prose readings, since it seemed unwise to dissociate it from the other Chronicle passages; Selections 15 and 16 (from *Genesis*) have been reversed in order.

²*The Anglo-Saxon Poetic Records*, ed. George Philip Krapp and Elliott Van Kirk Dobbie, 6 vols. (New York 1931-53).

³Consequently the order of the selections in this book offers no clue to their increasing difficulty. It is perhaps misleading to try to suggest such an order, since the complexities of some of the poems are syntactic (Selection 23), of others semantic or interpretational (19), but the grouping that follows is at least approximate: 25, 18, 24, 5, 15, 17, 21, 22, 19, 16, 23, 20.

⁴Cædmon's Hymn and *The Battle of Brunanburh* are the only exceptions.

nonsensically *manige flealdre*, the best MS contains the correct reading *manigfealdre* (see 14/77). Here, as is often the case, comparison of two or more prose MSS enables us to establish a sound text without any difficulty. An interesting example from the poem *The Battle of Brunanburh* (Selection 5) further illustrates the problem. This text survives in four MSS. In line 53b, three of them read correctly *nægledcnearrum*. The fourth contains the nonsensical corruption *dæg gled on garum*. Alistair Campbell suggests that this error can ultimately be traced to an Anglo-Saxon scribe's unfamiliarity with the second element of the compound, *cnearr*, which is not a native OE word but a loan from ON *knorr*. Campbell continues that we can only guess at the subsequent steps by which the corruption arose, "but it is instructive to consider how helpless any editor would be in the face of such an error preserved in one MS. only."⁵ Since the lion's share of the poetry has in fact survived in unique copies, this difficulty is constantly presenting itself. The texts of OE poems are full of *cruces* ("crosses," i.e. problems) and *loci desperati* ("desperate places"). Sometimes it is possible to deduce, through knowledge of the sort of error that scribes were liable to make, how a given corruption arose and thus to restore the original reading. Sometimes a syntactical, verbal, metrical or formulaic pattern elsewhere in OE poetry suggests an emendation. Sometimes the editor simply relies on intuition and inspiration. The latter technique was very popular in the late nineteenth century, when editors would emend at the least provocation. The contemporary approach is more conservative: an editor first tries desperately to make some kind of sense out of the text as it stands and, if this proves impossible, he either (1) adopts an emendation that is endorsed by linguistic and paleographical arguments (not to mention common sense), or else (2) simply allows the corruption to stand and confesses that he finds it hopeless.

Punctuation

In the MSS, as is shown by the two facsimiles facing pp. 297 and 373, OE verse is not divided into lines but is written out continuously as if it were prose. The only mark of punctuation is the *punctus*,⁶ which is used to separate metrical units which correspond to the half-lines in modern printed editions. The scribes of the two MSS illustrated employ the *punctus* very regularly for this purpose; the two scribes who wrote out *Beowulf*, on the other hand, used it very sparingly.

It will be seen from this that whereas the MSS give modern editors some help in establishing the metrical punctuation of the OE poetic texts, the syntactical and rhetorical punctuation in modern editions—i.e. commas, periods, paragraphing, capitalization etc.—is editorial, and tends in the main to follow current stylistic and typographical conventions. The student should be constantly aware that the commas, semicolons and parentheses which facilitate his comprehension of a passage are due to editorial discretion, and that a dif-

⁵*The Battle of Brunanburh*, ed. Alistair Campbell (London 1938), p. 114.

⁶See p. 225.

ferent or a new interpretation of the passage might require that they be totally rearranged. Sometimes, indeed, punctuation which is introduced to expedite translation actually disguises the structure and movement of the verse. For example:

Gewitan him þā Normen nægledcnearrum,
drēorig daraða lāf, on Dinges mere,
ofer dēop wæter Difelin sēcan. (5/53 ff.)

A form of the verb *gewitan* + a refl. dat. pronoun + the infinitive of a verb of motion is a frequently recurring syntactic pattern. The Anglo-Saxon, hearing or reading *Gewitan him. . .*, feels that the utterance is incomplete without the verb of motion (*sēcan* in this case), so he anticipates it all through the intervening swirl of complements and appositives. Hence there is for him in these three lines a sense of syntactic suspension which is resolved, when it finally and inevitably occurs, by the climactic verb of motion. The editorial commas inhibit any sense of this climax by diverting the reader's attention from the sweep of the sentence as a whole to the nervously compartmentalized complements and appositives.

The texts in this volume are punctuated as if they were modern English; the student should appreciate the short-range advantages and long-range disadvantages of such a procedure.

Diction: Enumeration and Variation

The "adding style"—the frequent use of parallelism (often asyndetic parallelism)—results in the characteristically long, non-periodic sentences of OE poetry. This technique is well illustrated in the first four lines of Cædmon's Hymn (printed here without punctuation);

Nū sculan herigean heofonrices Weard
Meotodes meahte ond his mōdgebanc
weorc Wuldorfæder swā hē wundra gehwæs
ēce Drihten ōr onstealde.

The first line contains a perfectly normal subject / verb / direct object sequence (with the subject, *wē*, in ellipsis). Lines 2a, 2b and 3a supply additional direct objects (*meahte*, *mōdgebanc*, *weorc*) which are syntactically parallel to, but different in meaning from, the first one (*Weard*). This is called *enumeration*. Here it is used to suggest four things which should be praised when speaking about God. A fifth object of praise follows, in the form of a clause introduced by the conjunctive adverb *swā* ("how"). This clause has a more disjointed word order: the subject (*hē*) comes first, but the verb is at the end (*onstealde*), preceded by the direct object (*ōr*), whose genitive complement (*gehwæs*) and its genitive complement (*wundra*) are back in the preceding line. Between the genitive complement of the direct object and the direct object itself is inserted a

halfline (*ēce Drihten*) which is in apposition to the subject (*hē*): this is called *variation*, since the phrase *ēce Drihten* merely amplifies the idea of *hē* and does not introduce a new referent.

As used by Cædmon, the techniques of enumeration and variation are very effective. In the nine lines of his hymn he is paraphrasing the simple factual statement contained in the first verse of the Bible: *In principio creavit Deus cælum et terram* ("In the beginning God created the Heaven and the Earth"). Out of this he creates a mood of static rapture ideally suited to a hymn: swirling patterns of variation concentrate the attention, intense and enraptured, on God in his various aspects.

In the hands of a hack, of course, the "adding style" could become a column of figures with no sum. A poem on the death of King Edgar (975) from the Anglo-Saxon Chronicle tells us how Earl Oslac of Northumbria was driven from the land

ofer y̅ða gewealc,
ofer ganotes bæð, gamolfeax hæleð,
wīs and wordsnotor, ofer wætera geðring,
ofer hwæles eðel. . . .

A bad poet, as Alistair Campbell remarks, "could keep such stuff up indefinitely."⁷ But if the technique was liable to abuses, it was also capable of remarkable triumphs, as is shown by Cædmon's Hymn, by many of the poems in this book,⁸ and by almost every page of *Beowulf*.

Diction: Figurative Language

The stuffed owlery about Oslac will serve as an introduction to the subject of metaphor in OE verse. There are very few similes in this verse, and the usual types of metaphoric statement are firmly conditioned by the nature and resources of OE as a compounding language. The technical terminology used in the following paragraphs is Old Norse, since the Scandinavians were the only Germanic people who subjected their vernacular poetry to a contemporary critical analysis—at least, to one that has survived.⁹

(1) *ókend heiti* ("uncharacterized terms"). The *ókent heiti*¹⁰ is an unqualified base word denoting a person or thing. Thus in OE a ship may be called—with absolute literalness—*scip* "ship" or *bāt* "boat"; or it may be called—more figuratively—*flota* "floater" or *lid* "journeyer, sailor." *Ókend heiti* of the figura-

⁷Op. cit., p. 37.

⁸Note for example the cleverly contrived climax of 23/44a–6a.

⁹The terms are from *Skáldskaparmál* ("Poetic Diction"), the second section of the prose *Edda* of Snorri Sturluson. The paragraphs which follow are based upon (and often quote directly) Appendix A, "The Varieties of Poetic Appellation," in Arthur Gilchrist Brodeur's *The Art of Beowulf* (Berkeley 1960).

¹⁰In ON the noun *heiti* ("name, designation") is neuter; the adjectival form *ókent* (lit. "unkenn'd") is nom. sg. neut., whereas *ókend* is nom. pl. neut.

tive sort most frequently designate the referent in terms of one of its aspects or functions, of its material, or of one of its essential qualities: e.g. *freca* "(wolflike) warrior," *lind* "(lindenwood) shield," *æsc* "(ashwood) spear or boat."

(2) *kend heiti* ("characterized terms"). A base-word becomes "characterized" (in terms of some actual quality or relationship) when it is combined with some limiting word—e.g. *bēaga brytta* "giver of rings," *helmberend* "helmet-bearer." As these two examples suggest, this limiting word may be a genitive complement of the base-word (cf. the phrase *yðā gewealc* "rolling of waves") or may be joined directly to it to form a compound (*yðgewealc* "wave-rolling"): as far as meaning goes the two structures are equivalent. Note also that these *kend heiti*, like the *okend heiti*, may be either literal (*sæbāt* "sea-boat") or figurative (*wēgflota* "wave-floater"): in either case the *kend heiti*, unlike the *kenning*, calls the referent something which it actually is.

(3) *kenning* ("a characterizing periphrasis"). The *kenning* is always figurative. It is a compound (or noun + genitive complement) in which the base-word identifies the referent as something which it is *not*, except in relation to the concept expressed in the limiting word. For example, a ship is not a horse; but in the *kenning merehengest* we find a ship (referent) called the horse (base-word) of the sea (limiting word): i.e. it carries men over the sea as a horse carries them over land. In *Judith* (Selection 23/222a) arrows are referred to as *hildenædran* "battle-adders." But an arrow (the referent) is not a snake (the base-word) except in the special situation of battle (limiting word): an arrow, in battle, looks like and stings like an adder. We may say then that a *kenning* is a metaphor in which the limiting word ("sea") supplies the context in which the tenor ("ship") and the vehicle ("horse") achieve their union; or that in all *kennings* (as in all metaphor) there is a tension between the concept and the base-word, and that the limiting word partially resolves the unreality of that relation. Some genuine *kennings* in OE are *rodores candel* "candle of the sky" for the sun, *beadolōma* "battle-flame" for the sword (since it flashes in battle). Since a *kenning* is in reality a kind of metaphor, it is sometimes capable of extension beyond the boundaries of the two-element *kenning* itself. In these cases the result is the sort of metaphor with which we are more familiar: we are told in *The Rune Poem*, for example, that during storms at sea *se brimhengest brīdles ne gýmeð*, "the sea-steed does not heed its bridle."

As a rule the *kenning* in OE verse is not intended to puzzle; in fact we generally find it introduced to "vary" a more ordinary designation of the referent: in the example from *Judith* the warriors shoot *flāna scūras*, / *hildenædran*, "showers of arrows, battle-adders." In this case we may think of the *kenning* as merely an imagistic increment to the idea expressed in *flānas*. Sometimes, however, the referent is unexpressed and must be deduced from the *kenning*—considerable help of course being furnished by the context. For example the otherwise unidentified *hamora lāfan* "leavings of hammers" of *The Battle of Brunanburh* (5/6b) are swords (which are shaped by hammer-blows); and *fugles wyn* "the bird's joy" (21/26/7b) turns out in context to be a goose-quill pen. In these instances the *kenning* clearly shows its affiliation with the

riddle. What is "the waves' binding"? Probably ice. "The hillside's seaweed"? Grass. "The sea of beasts"? The earth. The last two examples are Scandinavian, and it is interesting to note that in the poetry of the Scandinavian skalds the riddling potentialities of the kenning developed at the expense of the poetic. Periphrasis was piled upon periphrasis, until half the joy of composition lay in seeing just how many veils of allusion one could wrap one's referent in. For example a runestone from the Swedish island of Öland, dating from about the year 1000, calls the man whom it commemorates "(the) chariot-Óðinn of (the) enormous land of Ondill" (*ræið-Wiðurr jarmungrundar Ondils*). Ondill was a legendary sea-king; his "enormous land" is therefore the sea itself; the "chariot of the sea" is of course a ship; and the Óðinn (i.e. the god) of a ship is its captain. Through such tortuous analysis the kenning of skaldic poetry yields up its meaning.

In the hands of a bad Anglo-Saxon poet, of course, traditional *kend heiti* and kennings could become lumber, nothing but grist for the mill endlessly turning out variations. The passage about Oslac (p. 267) piles up *kend heiti* and kennings in a perfectly mechanical fashion. There is no vitality in this verse. The successful OE poet demonstrates his awareness of the living tension in kennings either by coining new ones, or by substituting apt synonyms for elements in the frame of traditional ones, or by extending the metaphorical idea beyond the boundaries of the kenning proper: "The steeds of the surge stood ready along the ocean shoreline, sea-mares tethered next to the water" (*Elene* 226b-8b).

Diction: Synonyms

The student approaching OE verse will be struck by the large number of apparent synonyms for the objects and concepts which are the most frequent concern of the poetry. Such a situation is the inevitable outgrowth of the alliterative system: the stock commodities of the verse will have to be mentioned over and over under different alliterative conditions. Hence we find that a list of the synonyms for warrior (or boat, or sea) is remarkably redundancy-free as regards first letter, since obviously twenty words for "sea" beginning with *s* would be (from the point of view of the practicing poet) no more useful than *one* word beginning with *s*. What the student should realize is that these synonyms were in some cases certainly, in most cases probably, not absolutely equivalent in meaning: their denotations were the same but their connotations were not. Usually a glance at the etymology of the supposed "synonyms" will suggest their differing connotations to us. In the last five lines of Cædmon's Hymn, for example, God is referred to as *Scyppend*, *Weard*, *Drihten* and *Frēa*. Etymologically *Scyppend* is the Creator, *Weard* the Guardian, *Drihten* the Lord and Master, whereas *Frēa* is a word which is related to the name of the Germanic love-goddess Freyja (ON)—a name which survives into MnE as the first element in the word Friday.

Oral-Formulaic Theory

As long ago as 1912, H. M. Chadwick discussed *Beowulf* in terms of what was then known about Yugoslavian oral poetry and decried "the chimæra of a literary Beowulf."¹¹ He was politely ignored. Then in recent years two classical scholars at Harvard, Milman Parry and Albert B. Lord, investigated this Yugoslavian poetry intensively for the light which it might shed on the authorship and composition of the Homeric poems.¹² Their results were extended to OE verse in a very important article by Francis P. Magoun, Jr., which makes clear his debt to Parry and Lord.¹³ According to this oral-formulaic theory, the oral poet does not first memorize by rote and then subsequently perform and reperform an unvarying text; rather he creates at every performance a fresh verbal realization of the skeletal and basically stable narrative pattern. He does this by having learned, over a long period of apprenticeship to his art, a number of what we may call "formula frames."

Each of these frames is an abstract verbal pattern whose metrical and syntactic contours are fixed, but whose constituent verbal elements may, in any concrete manifestation (an actual "formula" as it occurs in the verse), vary according to the demands of alliteration and/or context. This requires elaboration. Take the second halfline of *Beowulf*, in *geārdagum* "in days of yore." This is a formula, as indicated by the fact that we find precisely the same form of words in *The Wanderer* (Selection 19/44a). But in *Christ and Satan* (367a) we find *on geārdagum*, and in *The Phoenix* (384a) *æfter geārdagum*. These are not precisely the same formula as *in geārdagum* but clearly they are closely related. We can express the relationship of these concrete formulas by an abstract frame: "[preposition] + *geārdagum*." Notice that the variation permitted by this free substitution of prepositions enables the members of this frame to be used in different contextual situations. Glancing through the poetry we now come upon *on fyrndagum* (*Andreas* 1b), *in ārdagum* (*Christ* 79a), *in ealddagum* (*Christ* 303a)—all of which mean precisely the same thing as *in geārdagum*. We can now adjust our abstract frame to the form: "[preposition] + x-dagum." The variation permitted by free substitution of first elements in the compound "x-dagum" enables the members of this frame to be used in different alliterative situations. All members of the frame "[preposition] + x-dagum" have the same rhythm (x-| úx; see p. 282) and the same syntax (prepositional phrase used adverbially); hence the definition at the beginning of this paragraph.

Language itself supplies a useful parallel. The child learns his language by abstracting recurrent patterns out of the apparent chaos he hears in the speech of adults. He learns how to substitute within grammatical "frames"—substitute

¹¹H. Munro Chadwick, *The Heroic Age* (Cambridge 1912), p. 76.

¹²See Albert B. Lord, *The Singer of Tales* (Cambridge, Mass. 1960).

¹³"Oral-Formulaic Character of Anglo-Saxon Narrative Poetry," *Speculum*, XXVIII (1953), 446-67; reprinted in *An Anthology of Beowulf Criticism*, ed. Lewis E. Nicholson (Notre Dame 1963), pp. 189, 221.

one noun for another, etc. The frames themselves remain constant. The oral poet learns, in a similar way, the grammar of formulaic substitution—and will ultimately be as flexible and spontaneous at oral poetical composition as we are at speaking our native language.

The development of this system of formula frames among the Germanic peoples must have been concurrent with the development of alliterative verse itself. It took place long before the Anglo-Saxons migrated to England. Hence we find the same frames and often the same formulas in the extant verse of all the Germanic languages—ON for example yields the by now familiar *í árdaga* “in days of yore.”

The great question, of course, is this: how much, if any, extant OE poetry is directly oral in origin—i.e. a written record, taken down by dictation, of an oral performance by an unlettered *scop*? How much of it, on the other hand, is a literary reflex of earlier oral tradition—i.e. the written production of literate clerics and poets who used and imitated the ancient oral style simply because it was the only style in which poetry in the vernacular was known to exist? Sometimes external evidence strongly suggests oral composition—as for example Bede’s account of Cædmon and the genesis of his hymn.¹⁴ Bede himself on his deathbed, in addition to quoting a good deal of Latin, spoke *in nostra quoque lingua, ut erat doctus in nostris carminibus* (“also in our own language, seeing as how he was skilled in our vernacular songs”)—which has been taken by many scholars to imply that he was composing rather than simply quoting. On the other hand, internal evidence often argues conclusively against oral origin. It was no illiterate oral singer who ended *The Phoenix* with what he conceived to be a fine macaronic climax: according to him, after death we shall all

gescōn sigora Frēan	sine fine
ond him lof singan	laude perenne
ēadge mid englum	Alleluia.

Nor could anyone trained only in the “formula frames” of oral composition, those syntactic units ready to hand for fitting into easy paratactic syntax, have come up with the Latinate disjunction and involution of *Judith* 52b–4a.

While recognizing, then, that the corpus of OE verse unquestionably includes some orally composed poetry along with some literary poetry written in imitation of the oral style (and possibly also some transitional pieces), at the present moment we have not developed techniques which will in every case enable us to distinguish between the different types.

Finally it is important to note that in the broader narrative, too, the oral-formulaic theory calls attention to the use of formulaic “themes,” characterized and identified by their having conventional subject-matter and expressing conventional attitudes.¹⁵ Neither the occurrence of a theme nor the point of its

¹⁴See Francis P. Magoun, Jr., “Bede’s Story of Caedman: The Case History of an Anglo-Saxon Oral Singer,” *Speculum*. XXX (1955), 49–63.

¹⁵See F. P. Magoun, Jr., “The Theme of the Beasts of Battle in Anglo-Saxon Poetry,” *NM*,

appearance can be predicted, nor are any two presentations of the same theme identical; yet there is enough similarity from one version to another to justify (in a broad sense) the word "formulaic." We may feel certain both that an audience would have expected the oral poet to bring into his heroic narrative at appropriate points certain accustomed themes, and that the poet, while satisfying that expectation, would yet have been free to present the theme in his own way.

Authorship

The perfectly understandable desire to give every OE poem a local habitation and a name led early scholars to attribute all OE verse to the two major poets whose names have come down to us: Cædmon and Cynewulf. Thus the contents of the Junius MS were allotted to Cædmon and great chunks of the Exeter and Vercelli Books to Cynewulf. Massive metrical, syntactic and glossarial statistics were assembled to support or explode these attributions. More recently our expanding awareness of the wide and active literary culture of Anglo-Saxon England has discouraged the notion that several centuries of verse can be safely hung on two pegs, and the theory of oral-formulaic composition suggests that our ideas of literary originality and imitation—and thus our techniques for ascribing poems to one author or another—must be drastically revised in order to fit the realities of the OE situation. No one, at the moment, would feel comfortable about attributing to Cædmon more than the nine lines which are attributed to him in the OE period itself, or to Cynewulf anything other than the four poems (*Elene*, *Christ II*, *Juliana* and *The Fates of the Apostles*) into which he has cunningly woven his signature in runic characters. The vast bulk of OE poetry is firmly anonymous.

Dialect

Though the four great poetic MSS are all West Saxon, they contain a number of words or phonological forms that are Anglian (i.e. Northumbrian or Mercian).¹⁶ Consequently it used to be thought that much of the poetry was Anglian in origin, that it had been written in the period of Bede when Northumbria flourished as the cultural center of England, and that it had preserved traces of this origin even after transcription and re-transcription by West Saxon scribes. Kenneth Sisam has recently argued, however, that there may well have been a general literary *koiné* or "Old English poetic dialect, artificial, archaic, and perhaps mixed in its vocabulary, conservative in inflexions that affect the verse structure, and indifferent to non-structural irregularities."¹⁷ This poetic

LVI (1955), 81–90; also S. B. Greenfield, "The Formulaic Expression of the Theme of 'Exile' in Anglo-Saxon Poetry," *Speculum*, XXX (1955), 200–206.

¹⁶For example, the poetry uses exclusively the Anglian-Kentish form *mēce* ("sword"), whereas the West-Saxon form of the word would be *mæce*.

¹⁷*Studies in the History of Old English Literature* (Oxford 1953), p. 138. Sisam's thesis has recently been challenged, at least in part, by Hans Schabram's *Superbia: Studien zum altenglischen Wortschatz*, I (Munich 1965).

koiné was familiar in all dialect areas and incorporated features from several dialects. The advantage of such a *koiné* in Anglo-Saxon times would have been that a new composition could attain currency throughout England without having to be “adjusted,” metrically or linguistically, as it passed from one dialect region to another. According to Sisam, evidence for this theory is supplied by a comparison of the prose and poetry that may be reasonably attributed to King Ælfred: his poetry contains “Anglian” elements out of all proportion to his prose, yet both were written by one man. If Sisam’s theory is correct, we must admit that linguistic evidence furnishes much less help than was formerly supposed in identifying the area of England in which a given poem was composed.

Poetic Syntax

The substantival use of adjectives seems more common in poetry than in prose. *Hwæðere þær fūse feorran cwōman | tō þām Æðelinge*, “Nevertheless eager (ones) came from afar to the Prince” (17/57a–8b); *for ðon dōmgeorne drēorigne oft | in hyra brēostcofan bindað fæste*, “therefore eager-for-glory (ones) often confine tight in their breast-locker a gloomy (thought)” (19/17a–8b). With some poets, e.g. the author of *Judith* (Selection 23), the substantival use of adjectives becomes a characteristic and highly personal stylistic feature.

In the examples cited above no noun is present, so the substantival status of the adjective is beyond question. When a noun *is* present, it is often difficult to tell whether the adjective is being used substantivally, or attributively and with disjunction. Take for example 24/7a–8b:

hē lēt him þā of handon lēofne flēogan
hafoc wið þæs holtes and tō þære hilde stōp.

Here the adjective *lēofne* seems attributive. But in 19/37a–8b one could argue that the adjective *lēofes* is being used appositionally, i.e. substantivally, and therefore that a comma should be introduced after *winedryhtnes*:

For þon wāt sē þe sceal his winedryhtnes
lēofes lārcwidum longe forþolian.

Though disjunction (i.e. the separation of two words whose logical place is next to each other, e.g. a noun and adjective) is possible in prose for stylistic or rhetorical reasons, it is much more common in the poetry. Often it is the “exigencies of meter” that are responsible for syntactic dislocation, sometimes (especially in the more complicated examples) a poet’s sheer delight in this kind of artifice. An easy example comes from 17/37b–8a: *Ealle ic mihte | fēondas gefyllan*, “I could (have) fell(ed) all (the) enemies”; here the adjectival comple-

ment (*Ealle*) of the d.o. (*fēondas*) is separated from it by the subject and part of the verb. A much more complex example can be found in 23/52b–4a:

nymðe se mōdiga hwæne
nīðe rōfra him þē nēar hēte
rinca tō rūne gegangan.

Following the OE word order we arrive at this translation: “unless the arrogant (one) any in wickedness bold him nearer should summon of (the) warriors to council to come,” which may be duly uncoded: “unless the arrogant (one) should summon any of (the) warriors bold in wickedness to come nearer him to council.” Students of OE need not anticipate disjunctions of greater complexity than this. It is interesting to note, however, that in the verse of the later Scandinavian skalds disjunction as a stylistic principle is much more fully developed: often the elements of two separate sentences may be freely intermingled. Here, for example, is a literal translation (in MnE word order) of the first half of the *vísa* (“stanza”) which Harald Hadrada is supposed to have composed before his defeat at Stamfordbridge in 1066 (see Selection 6): “In battle we creep not into the shelter of a shield because of the crashing of weapons: thus bade the word-true goddess of the hawk’s ground.” The word order of the original is as follows: “Creep we because of weapons (of the hawk’s ground) the crashing not (thus bade the goddess) in battle (word-true) into the shelter of a shield.” On first acquaintance one is reluctant to call this sort of thing poetry; but listen to a modern Icelander defending it: “I have always felt that having two or more sentences running at the same time gives a pleasant dilation of the attention that must have a certain aesthetic value.”¹⁸ Clearly, *de gustibus non est disputandum*.

Versification

All surviving OE verse has come down to us in written form, in MSS where it is not arranged in lines but runs continuously as if it were prose.¹⁹ Scholars have had no real difficulty in establishing the line divisions of this verse, however, since the line-unit is identified by an alliterative pattern which is prominent and very regular; furthermore in some MSS half-lines are carefully punctuated as such (see p. 265). The difficulties have arisen in knowing how to deal with the number of syllables, which varies considerably from as few as seven in a line to twice that number. If meter or a regular rhythm is to be

¹⁸Quoted by Margaret Ashdown, *English and Norse Documents Relating to the Reign of Ethelred the Unready* (Cambridge 1930), p. 261.

¹⁹It is important to note that in the Anglo-Saxon period itself a good deal of the verse may have been presented orally, i.e. sung or recited to the accompaniment of a harp or lyre, which was used not so much for melody as to furnish the rhythmic beat.

maintained, as the alliteration implies, what does one do to overcome this apparent irregularity? What of vowel length, the weight of syllables, the relative time allotted to each syllable? Are there places where the words need to be drawn out more slowly, others where they should be said quickly, so that time compensates for the unequal numbers?

Two chief "systems" have been worked out fully enough to demand presentation in this book, those of Eduard Sievers and John C. Pope. Sievers' system was first presented in 1885, won wide acceptance, and is still generally considered the "standard" one, though Sievers himself was never fully satisfied with it. Pope's system was first presented in 1942 and has gradually gained ground, though without displacing that of Sievers. Each has its attractions and its shortcomings. Sievers' system will be outlined in some fullness in the following pages;²⁰ Pope's will be very summarily sketched.²¹

Of both systems it may be said that the modern assumption of exact regularity as binding on the poet may not have applied to the Anglo-Saxon *scop*, especially under conditions of extempore composition. The scientific prosodist today feels the necessity of accounting for every least detail—and he must certainly describe and classify them all, noting recurrences and regularities. However, there is no way of proving—and it may be misleading to assume—that the Anglo-Saxon poet had any such concern for the minutiae. He is far more likely to have had his few broad rules, based on the structure of the language, and beyond these a considerable tolerance of variations. The prosodic system was firmly regular as regards stressed alliterating initial consonants and vowels; as to the number and type of unstressed elements there was more elasticity.

We metronome-minded moderns, influenced also by the regularity of machines, take for granted exactness of timing. Even if the *scop* used a harp to keep his rhythm regular there is no certainty that he did not use rhetorical pauses, prolongations for emphasis, and other devices which to a modern musician would seem quite irregular. Even a very sensitive musical notation, then, almost certainly imposes on OE verse the impression of a conscious complexity which it may not have had in the mind of the practitioner.

Sievers' System

GENERAL PRINCIPLES

1. **Line** Every line consists of two parts, the first halfline (or a-verse) and the second halfline (or b-verse). These halflines are separated by a caesura and

²⁰For a more elaborate sketch of Sievers' system, see Jakob Schipper, *A History of English Versification* (Oxford 1910). A. J. Bliss' important reaffirmation and modification of this system, published in full form as *The Metre of Beowulf* (Oxford 1958), is handily abstracted for beginners in *An Introduction to Old English Metre* (Oxford 1962).

²¹The interested student should consult Pope's excellently condensed account in his *Seven Old English Poems* (Indianapolis 1966).

linked by alliteration (i.e. initial rhyme):²²

wicinga fela wīges georne (24/73)

2. **Halfline** Every halfline (or verse) has two rhythmic stresses, or accents, and consequently two rhythmic measures, or "feet"; it is a basic structural unit and has a scansion of its own, independent of that of its complementary halfline:

wīges / géorne

In contrast to the second halfline, the first halfline is more favorable to the expanded and heavier forms of the foot.

3. **Foot** The foot (or measure) in its simplest form consists of two parts, an accented and an unaccented part (arsis and thesis);

wīges

However, two additional forms are found, and are always used in conjunction: a foot of one part only (an arsis), and a foot of three parts, of which one is an arsis (having the chief rhythmic stress), another has a secondary stress, and the third is unaccented, e.g.:

Frēa / ælmihtig (2/37b)

4. **Arsis** The arsis (or rhythmic stress) requires a long syllable²³ or the equivalent of a long syllable. This equivalent is called a *resolved stress* and consists of two syllables, the first of which is short (but bears a word-accent), the second of which is light enough in accent to combine with the first to produce the metrical equivalent of a long syllable; thus *hæled* "hero" is metrically equivalent to *hælð* "health." Furthermore there are certain special conditions under which the arsis may consist of a short syllable.

5. **Thesis** The thesis (or unstressed part of the foot) consists of a varying number of syllables, which are either unaccented or subordinate in emphasis.

²²End rhyme is found occasionally, but only as an incidental ornament. Usually it occurs between halflines (e.g. 18/15 f., 54; 23/2, 29, 60 etc.), sometimes within a halfline (e.g. 21/28/4a-6a, 23/23b). It is often regarded as an indication of late date.

²³A syllable is long if it contains a long vowel or diphthong (*cū*, *Frēa*, *gōd*, *bēag*, *ō-net-tan*, *on-bēo-dan*) or if it contains a short vowel or diphthong followed by more than one consonant (*sap*, *sceap*, *nytt*, *weorð*, *hwyrft*, *web-ba*, *neal-les*, *swef-len-nes*, *ge-reordung*). Syllables ending in short vowels or diphthongs are short (*fe-la*, *ceo-le*, *wi-ðo-bend*, *ge-ni-ðe-rung*). Note that in syllabifying OE, a single medial consonant always belongs to the syllable which follows (*swe-lan*), whereas at least one member of a medial consonant cluster always belongs to the syllable which precedes (*swel-lan*, *swel-gan*).

No metrical distinction is made between long and short syllables in the thesis.

6. Alliteration Alliteration (initial rhyme) is used to unite the two half-lines into the larger rhythmic unit of the complete line. Alliteration is restricted to syllables in the arsis and marks the most emphatic of these; any alliteration occurring in the thesis is without structural significance and may well be accidental. The alliterating syllables have the same initial consonant (but note that the treatment of the initial clusters *st-*, *sp-* and *sc-* is exceptional, each alliterating only with itself and not with any other initial *s-*), or they have an initial vowel sound, any vowel or diphthong alliterating either with itself or (more commonly) with any other vowel sound.²⁴

The alliterating syllables are distributed as follows: (a) In the second half-line only the first arsis alliterates;²⁵ (b) in the first half-line both the first and the second arsis may alliterate, or the first alone, or (less frequently) the second alone.²⁶ Examples:

ofer scild scóten, swilce Scíttisc éac (5/19)
 Náp nihtscúa, nóþan sníwde (20/31)
 Eáll is éarfoðlic eorþan rice (19/106)
 and þis deorce fíf deoþe geondþenceð (19/89)
 Rincas mine, réstað incit (15/2881)
 Éngle ond Séaxe úþ becōman (5/70)
 hwær is þæt fiber, þæt þū tórt Góde (15/2891)²⁶
 Gewát him þā se aðeling ond his ágen sūnu (15/2885)²⁶

Furthermore there are sporadic examples of *transverse alliteration*, in which all four arses in a line alliterate in the pattern *ab|ab*:

þære wítegan býrig wéallas bífican (23/137)²⁷

The art of versification declines toward the end of the Anglo-Saxon period, and consequently in a poem as late as *The Battle of Maldon* we find infringements of the strict rules of alliteration:

Mē séndon tō þé sámen snélle (24/29)

²⁴This indiscriminate alliteration of vowel sounds has sometimes been explained by suggesting that at the time when the Germanic metrical system first evolved, all the vowels were preceded by a glottal stop, and this was the real alliterating sound.

²⁵Since it is the only arsis in the line that *always* alliterates, it is the key to the alliteration of any given line. In ON its alliterating letter was known as the *hǫfuðstafr* ("head-stave" or "chief letter"), whereas those of the first two arses in the line were called *stuðlar* ("studs" or "supporters").

²⁶It is possible, however, that all examples of this latter sort are to be otherwise interpreted: see n. 28.

²⁷Transverse alliteration of the pattern *ab|ba* is occasionally found, but only in lines where the first half-line is of the questionable type discussed in n. 28, e.g.:

Hábbe ic gefrúgnen þætte is feor héonan (18/1)

7. **Rhythmic stress** The rhythmic stress (or *ictus*) which characterizes the arsis coincides in general with the emphasis required by the sense. The four stresses of a complete line are therefore on the four most significant words or syllables of the line. These are not restricted to syllables with the primary word-accent, but may include syllables with a secondary word-accent, such as the radical syllable of the second member of a compound noun or adjective (e.g. *heorðgenēatas*) and the more important formative and derivative syllables (e.g. *flōwende*).

The words that are made prominent by the rhythmic stress, being logically or rhetorically the most significant words in the line, are chosen according to the gradation of sentence accent. Thus nouns, adjectives, infinitives and participles, intrinsically significant in a sentence, are used only with rhythmic stress (primary or secondary) and are excluded from the true thesis. Next in this order may be placed the adverbs, which have relatively strong sentence accent and are therefore usually found in the arsis. The finite forms of the verb normally have a weak accent in the principal clause but are more or less strongly accented in the subordinate clause, and this distinction is reflected to some extent in the gradations of the rhythmic stress: though the verb of the principal clause is not excluded from an emphatic arsis (with alliteration), it is very frequently placed in an arsis of weaker stress (such as the last arsis of the line), and is often relegated to the thesis. The remaining grammatical categories are subject to the usual exigencies of sentence accent, rhythm or emphasis. An ictus on a preposition, for example, or on a personal or demonstrative pronoun, must be warranted by special conditions (see respectively 15/2849b and n., 19/58b and n.).

RHYTHMIC TYPES

The structure of the halfline, the fundamental structural unit of Old English poetry, conforms to one of five basic types. These are treated in the pages that follow. We use the symbol $\acute{_}$ to represent the long syllable of an arsis, x to represent a syllable of the thesis (the quantity of which is in most cases disregarded), and $\acute{u}x$ to represent a resolved stress. A secondary word-accent is indicated by the usual symbol ($\grave{_}$), but when it is raised to the function of a primary rhythmic stress it is represented accordingly ($\acute{_}$).

1. **Type A** $\acute{_} x \mid \acute{_} x$ In Type A the rhythm, in its simplest form, is trochaic:

stīðum wordum (15/2849a)
hlōh ond hlýdde (23/23a)
heorðgenēatas (24/204a)
pancolmōde (23/172b)

$\acute{_} x \mid \acute{_} x$
 $\acute{_} x \mid \acute{_} x$
 $\acute{_} x \mid \acute{_} x$
 $\acute{_} x \mid \acute{_} x$

With resolved stress:

eaforan þinne (15/2916a)
 salowigpāda (23/211a)
 ofstum fetigan (23/35b)
 feorh generede (5/36b)
 ealdorduguðe (23/309b)

$\begin{array}{c} \acute{u}xx | \acute{u}x \\ \acute{u}xx | \acute{u}x \\ \acute{u}x | \acute{u}xx \\ \acute{u}x | \acute{u}xx \\ \acute{u}x | \acute{u}xx \end{array}$

The second (or final) thesis (as also in Type C) never consists of more than one syllable. However the first thesis (as in Types B and C) can have a varying number of syllables. Generally it has either one or two syllables, occasionally three, on rare occasions four or five:

fȳsan tō fōre (15/2861a)
 Efste þā swiðe (15/2873a)
 Here wæs on lustum (23/161b)
 Fisc sceal on wætere (25/27b)
 lifes belidenne (23/280a)
 hlynede ond dynede (23/23b)
 Ellen sceal on eorle (25/16a)
 Tungol sceal on heofenum (25/48b)
 gierede mec mid golde (21/26/13a)

$\begin{array}{c} \acute{u}xx | \acute{u}x \\ \acute{u}xx | \acute{u}x \\ \acute{u}xxx | \acute{u}x \\ \acute{u}xx | \acute{u}xx \\ \acute{u}xx | \acute{u}xx \\ \acute{u}xxx | \acute{u}x \\ \acute{u}xxx | \acute{u}xx \\ \acute{u}xxx | \acute{u}x \end{array}$

There is a limited use of *anacrusis*, i.e. the appearance of an unstressed syllable (or occasionally two), not required by the structural type, at the beginning of a halfline:

ne sunnan hātu (18/17a)
 gebiden in burgum (20/28a)
 geslōgon æt sacce (5/4a)
 and ealle þā gāstas (25/59a)
 Ābrægd þā mid þȳ bille (15/2932a)
 Ne forsæt hē þȳ sīðe (15/2860a)

$\begin{array}{c} x | \acute{u}x | \acute{u}x \\ x | \acute{u}xx | \acute{u}x \\ x | \acute{u}xx | \acute{u}x \\ x | \acute{u}xx | \acute{u}x \\ x | \acute{u}xxx | \acute{u}x \\ xx | \acute{u}xx | \acute{u}x \end{array}$

The thesis may be the second member of a substantive compound, which has a secondary word-accent, or it may be the second word of a substantive collocation which is accented like a compound (e.g. brād swurd in the fifth example below). This makes the foot “heavy,” and if a heavy foot of this sort comes first in the halfline it may, in compensation, be followed by a foot which is “light” (i.e. which has a short arsis), as in the last two examples:

scildburh scāron (23/304a)
 gūðsceorp gumena (23/328a)
 segelgyrd seomian (25/25a)
 fāges feorhhūs (24/297a)
 bord and brād swurd (24/15a)
 heolfrig hererēaf (23/317a)

$\begin{array}{c} \acute{u}x | \acute{u}x \\ \acute{u}x | \acute{u}xx \\ \acute{u}x | \acute{u}xx \\ \acute{u}x | \acute{u}x \\ \acute{u}x | \acute{u}x \\ \acute{u}x | \acute{u}x \end{array}$

druncen ond dolhwund (23/107a)	$\frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_}$
mōdig ond medugāl (23/26a)	$\frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{u}x}{_} \frac{\acute{x}}{_}$
ferðloca frēorig (19/33a)	$\frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_}$
goldwine gumena (23/22a)	$\frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{u}x}{_} \frac{\acute{x}}{_}$
brimcald brecað (18/67a)	$\frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{u}x}{_} \frac{\acute{x}}{_}$
blāchlēor ides (23/128a)	$\frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{u}x}{_} \frac{\acute{x}}{_}$

A notable form of Type A is often found in the first halfline. The alliteration is restricted to the second arsis because of the light character of the first arsis.²⁸ Furthermore the lightness of the first foot encourages a compensatory increase in the number of syllables in the thesis:

Ðā þæs rinces (15/2846a)	$\frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_}$
Sindon þā bearwas (18/71a)	$\frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_}$
Nis þær on þām londe (18/50a)	$\frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_}$
Gyf þū þat gerædest (24/36a)	$\frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_}$
Hæfde ðā gefohten (23/122a)	$\frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_}$
Hī lēton þā of folman (24/108a)	$\frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_}$
Ne mihte þær for wætere (24/64a)	$\frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{u}x}{_} \frac{\acute{x}}{_}$
Tō raþe hine gelette (24/164a)	$\frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_}$

With anacrusis:

Gewāt him þā se æðeling (15/2885a)	$x \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{x}}{_} \frac{\acute{u}x}{_}$
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2. Type B $x \frac{\acute{x}}{_} | x \frac{\acute{x}}{_}$ In Type B the rhythm, in its simplest form, is iambic:

þīn āgen bearn (15/2852a)	$x \frac{\acute{x}}{_} x \frac{\acute{x}}{_}$
ne winterscūr (18/18b)	$x \frac{\acute{x}}{_} x \frac{\acute{x}}{_}$
þurh Meotudes meajt (18/6a)	$x \frac{\acute{u}x}{_} x \frac{\acute{x}}{_}$
ne hrimes dryre (18/24a)	$x \frac{\acute{x}}{_} x \frac{\acute{u}x}{_}$
ne dene ne dalu (18/24a)	$x \frac{\acute{u}x}{_} x \frac{\acute{u}x}{_}$

There is considerable freedom in the number of syllables which make up the first thesis; in the second thesis the number is limited to one or two.

With one syllable in the second thesis:

ðonne sorg ond slāp (19/39a)	$xx \frac{\acute{x}}{_} x \frac{\acute{x}}{_}$
Nis se foldan scēat (18/3b)	$xx \frac{\acute{x}}{_} x \frac{\acute{x}}{_}$

²⁸Many scholars prefer the explanation that the first arsis has been "suppressed" in these halfines and that consequently they contain only a single rhythmic stress, which naturally bears the alliteration. They designate halfines of this kind as "Type a." It is interesting to note that almost all first halfines which seem to alliterate on the second arsis only are of this sort.

Is þæt æpele lond (18/20b)	xx'úx x' -
wið þæs fæstengeates (23/162a)	xx - xúx
in ðām wlitigan trafe (23/255a)	xxúx xúx
Ðonne onwæcneð eft (19/45a)	xxx - x' -
ond ðær genyðerad wæs (23/113b)	xxxúx x' -
þæt hē ær fācen dyde (25/56b)	xxx - xúx
ymbe hyra þēodnes traf (23/268a)	xxxx - x' -
þæt hē in þæt būrgeteld (23/276b)	xxxx - x' -
Ne biþ him tō hearpan hyge (20/44a)	xxxx - xúx

With two syllables in the second thesis:

þā ēadigan mægð (23/35a)	x' - xx' -
hwider hreþra gehygd (19/72a)	xx - xx' -
ofer waþema gebind (19/57a)	xxúx xx' -
sē hit on frymþe gescōp (18/84b)	xxx - xx' -
þe hyre sigores onlēah (23/124b)	xxxúx xx' -
nymðe se mōdiga hwæne (23/52b)	xxx - xxúx
Ful oft mec hēr wrāþe begeat (22/32b)	xxxx - xx' -
hū hyre at beaduwe gespēow (23/175b)	xxxxúx xx' -
þe mec on þissum life begeat (22/41b)	xxxxx - xx' -

3. Type C $x' - | - x$ The juxtaposition of the two stresses gives the rhythm of Type C an abrupt, arresting quality. Though double alliteration in the first halfline is not unusual, it is more common to find the alliteration restricted to the first arsis (which always has the stronger stress).

on flot fēran (24/41a)	x' - - x
on lides bōsme (5/27a)	xúx - x
and gomol snoterost (25/11b)	xúx úxx

The first thesis can have a varying number of syllables, but the final thesis (as in Type A) never contains more than one syllable:

nenne dēað āna (22/22b)	xx' - - x
þe for Gode hweorfað (25/59b)	xxúx - x
þær þā ceare seofedun (20/10b)	xxúx úxx
þā þe him God sendeð (25/9b)	xxx - - x
sē þe on lagu fundað (20/47b)	xxxúx - x
For þon is mīn hyge geōmor (22/17b)	xxxxúx - x
þe hie ofercuman mihton (23/235b)	xxxxxúx - x

In compensation for this juxtaposition of the two stresses, the second stress is often on a short syllable:

on flēam sceacan (23/291a)	x' - úx
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ofer dēop wæter (15/2876b)	xx — — úx
Ic þis giedd wrece (22/1a)	xx — — úx
in þæs woruld cuman (25/41b)	xxúx — úx
ongan his feax teran (23/281b)	xxx — — úx
þonne him þæt feorg losað (20/94b)	xxxx — — úx

Type C lends itself especially to the use of the adjacent word-accents of a substantive compound—i.e. its primary and secondary accents—as the two required rhythmic stresses. The syllable with the secondary word-accent may be long or short in quantity.²⁹

ne sincaldu (18/17b)	x — — x
ne stānclifu (18/22b)	x — — úx
in geārdagum (19/44a)	x — — úx
geond lagulāde (19/3a)	xúx — x
on þis ēiglande (5/66a)	xx — — x
ne tō hrædwyrde (19/66b)	xx — — x
æt ðām æscplegan (23/217a)	xx — — úx
and þý hygebflīran (21/26/20b)	xxúx — x
hæfde ic úhtceare (22/7b)	xxx — — úx
and wið þæs bealofullan (23/248a)	xxxúx — x

Just as the secondary word-accents of substantive compounds are available for ictus, so also are the secondary word-accents of significant syllables of formation and derivation (see General Principles, 7). Some of the most important of these syllables are: -ende (of the pres. participle); -en (of the past participle and other derivatives); -ra and -est (of the comparative and superlative adjectives); -ig, -ing (-ung), -lice, -nes, -sum; and the post-radical syllable of weak verbs of Class II.

þær cōm flōwende (24/65a)	xx — — x
tō ðām wiggendum (23/283b)	xx — — x
unbefohtene (24/57a)	xx — — úx
þām yldestan (23/242a)	x — — x
slōgon eornoste (23/231b)	xx — — x
on þā wicingas (24/322b)	xx — — x
hū hī fārlice (19/61a)	xx — — x
oððe gecunnian (23/259a)	xxx — — úx

²⁹Many scholars prefer to think that in half-lines of the sort discussed in this paragraph—as in those of a certain sub-type of A (see n. 28)—the first arsis has been suppressed, and that consequently they contain only one full rhythmic stress. They are designated as "Type d," since (thus interpreted) they are clearly more closely related to Type D than to Type C, e.g.:

ne sincaldu	['] x — — x
þær cōm flōwende	['] xx — — x
and swinsiað	['] x — úx

caldum cylegicelum (18/59a)	$\begin{array}{c} \acute{ } x \acute{ } \acute{ } \acute{ } x \\ \acute{ } x \acute{ } \acute{ } \acute{ } x \\ \acute{ } x \acute{ } \acute{ } \acute{ } x \\ \acute{ } x \acute{ } \acute{ } \acute{ } x \end{array}$
grēteð glīwstafum (19/52a)	
sōhte seledrēorig (19/25a)	
wrǣtlic weorc smiþa (21/26/14a)	

With anacrusis:

bihongen hrīngicelum (20/17a)	$x \acute{ } x \acute{ } \acute{ } \acute{ } x$
Ongietan sceal glēaw hæle (19/73a)	$x \acute{ } \acute{ } x \acute{ } \acute{ } x$

Occasionally this expansion of D¹ after the first arsis consists of two or three syllables:

Eald is þes eorðsele (22/29a)	$\acute{ } xx \acute{ } \acute{ } \acute{ } x$
healdne his hordcofan (19/14a)	$\acute{ } xx \acute{ } \acute{ } \acute{ } x$
ferede in forðwege (19/81a)	$\acute{ } \acute{ } \acute{ } \acute{ } \acute{ } \acute{ } \acute{ } x$
hǣðenes heaðorinces (23/179a)	$\acute{ } xx \acute{ } \acute{ } \acute{ } x$
Wōriað þā wīnsalo (19/78a)	$\acute{ } xxx \acute{ } \acute{ } \acute{ } x$
men on ðære medobyrig (23/167a)	$\acute{ } xxx \acute{ } \acute{ } \acute{ } \acute{ } x$

(b) D² $\acute{ } / \acute{ } x \acute{ }$ In D² secondary stress is on the final syllable of the thesis:

hār hilderinc (24/169a)	$\acute{ } \acute{ } x \acute{ }$
wis ealdorman (24/219a)	$\acute{ } \acute{ } x \acute{ }$
ides ellenrōf (23/109a)	$\acute{ } \acute{ } \acute{ } x \acute{ }$

In D² the form often consists of three prominent words, in most instances these three words alone. The last two of these words are more closely related to each other grammatically than the first two and thus constitute an accentual unit, resembling in accentuation a substantive compound; consequently the primary stress is on the first word of the unit and the secondary stress on the second:

wer wintrum geong (15/2889a)	$\acute{ } \acute{ } x \acute{ }$
earn āses georn (24/107a)	$\acute{ } \acute{ } x \acute{ }$
gār golde fāh (25/22a)	$\acute{ } \acute{ } x \acute{ }$
rūm recedes mūð (25/37a)	$\acute{ } \acute{ } \acute{ } \acute{ } \acute{ }$
clufon cellod bord (24/283a)	$\acute{ } \acute{ } \acute{ } x \acute{ }$
hægl scūrum flēag (20/17b)	$\acute{ } \acute{ } x \acute{ }$
gǣst ellor hwearf (23/112b)	$\acute{ } \acute{ } x \acute{ }$
crēad cnear en flot (5/35a)	$\acute{ } \acute{ } x \acute{ }$

With anacrusis:

him an wuldres God (15/2916b)	$x \acute{ } \acute{ } x \acute{ }$
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Like D¹, D² is often expanded by a syllable after the first arsis:

wērig, wīges sād (5/20a)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \grave{x} \\ \grave{x} \end{array}$
drēorig daraða lāf (5/54a)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{u} \\ \acute{u} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \grave{x} \\ \grave{x} \end{array}$
Wōd þā wīges heard (24/130a)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
Wyrd bið ful ārād (19/5b)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$

The preceding forms of D² are sometimes found with two unstressed syllables after the second arsis:

eald enta geweorc (19/87a)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
fāst fingra gebeorh (25/38a)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
heard heortan geþōht (22/43a)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
atol yþa gewealc (20/6a)	$\begin{array}{c} \acute{u} \\ \acute{u} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$

5. Type E $\begin{array}{c} \acute{x} \\ \acute{x} \end{array} | \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$ Type E is closely related to Type D¹, generally containing the same elements in inverse order. Thus it is now the second foot which contains only an arsis, and the first foot which consists of an arsis followed by a two-member thesis, the first member of which has secondary stress.

With substantive compounds in the first foot:

ondlongne dæg (5/21a)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
hřimcealde sǣ (19/4b)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
fyrngēarum frōd (25/12a)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
gylpwordum spræc (24/274b)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
ēastdǣlum on (18/2a)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
foremǣrne blǣd (23/122b)	$\begin{array}{c} \acute{u} \\ \acute{u} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
mǣgenēacen folc (23/292a)	$\begin{array}{c} \acute{u} \\ \acute{u} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
tōðmāgenes trum (25/20a)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{u} \\ \acute{u} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
ginfastum gifum (15/2920a)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{u} \\ \acute{u} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
winemāga hryre (19/7b)	$\begin{array}{c} \acute{u} \\ \acute{u} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{u} \\ \acute{u} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
slegefāge hǣleð (23/247a)	$\begin{array}{c} \acute{u} \\ \acute{u} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{u} \\ \acute{u} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
byrnwigena brego (23/39a)	$\begin{array}{c} \acute{u} \\ \acute{u} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{u} \\ \acute{u} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$

With the secondary stress on significant syllables of formation and derivation (cf. Types C and D):

flēotendra ferð (19/54a)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
Scyppendes mægð (23/78a)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
nergende Fǣder (25/63a)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{u} \\ \acute{u} \end{array}$
hǣðenra hosp (23/216a)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
blōdigne gār (24/154b)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$
ofstlice scēat (24/143b)	$\begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array} \begin{array}{c} \acute{x} \\ \acute{x} \end{array}$

When the form consists of three prominent words, the first two of these words are more closely related to each other grammatically than the last two and thus

constitute an accentual unit, resembling in accentuation a substantive compound; consequently the primary stress is on the first word of the unit and the secondary stress on the second (cf. Type D²):

Wyn eal gedrēas (19/36b)
 Godes condel beorht (5/15b)
 dægēs þriddan ūp (15/2876a)

$\frac{\acute{}}{\text{—}} \frac{\acute{}}{\text{—}} \text{x} \mid \frac{\acute{}}{\text{—}}$
 $\frac{\acute{}}{\text{—}} \text{x} \mid \frac{\acute{}}{\text{—}}$
 $\frac{\acute{}}{\text{—}} \text{x} \mid \frac{\acute{}}{\text{—}}$

The thesis may be expanded by an additional syllable:

ēadrēðige mægð (23/135a)
 sinsorgna gedreag (22/45a)
 tūrfæstra getrum (25/32a)
 woruldstrenga binōm (21/26/2a)
 sigefolca gesetu (25/66a)

$\frac{\acute{}}{\text{—}} \frac{\acute{}}{\text{—}} \text{xx} \mid \frac{\acute{}}{\text{—}}$
 $\frac{\acute{}}{\text{—}} \frac{\acute{}}{\text{—}} \text{xx} \mid \frac{\acute{}}{\text{—}}$
 $\frac{\acute{}}{\text{—}} \frac{\acute{}}{\text{—}} \text{xx} \mid \frac{\acute{}}{\text{—}}$
 $\frac{\acute{}}{\text{—}} \text{x} \mid \frac{\acute{}}{\text{—}}$
 $\frac{\acute{}}{\text{—}} \text{x} \mid \frac{\acute{}}{\text{—}}$

There is an exceptional form of Type E in which an unaccented syllable appears immediately after the first arsis. But this syllable is generally one ending in l, r, n or m and is therefore easily slurred in the rhythm:

ealdorlangne tūr (5/3b)
 ēcan lifes blāð (20/79b)
 Drihten āna wāt (25/62b)
 hrūsan heolstre biwrah (19/23a)

$\frac{\acute{}}{\text{—}} \text{x} \frac{\acute{}}{\text{—}} \text{x} \mid \frac{\acute{}}{\text{—}}$
 $\frac{\acute{}}{\text{—}} \text{x} \frac{\acute{}}{\text{—}} \text{x} \mid \frac{\acute{}}{\text{—}}$
 $\frac{\acute{}}{\text{—}} \text{x} \frac{\acute{}}{\text{—}} \text{x} \mid \frac{\acute{}}{\text{—}}$
 $\frac{\acute{}}{\text{—}} \text{x} \frac{\acute{}}{\text{—}} \text{xx} \mid \frac{\acute{}}{\text{—}}$

6. Hypermetric Forms A special modification of the preceding types occurs when an extra foot is added at the beginning of a rhythmically normal halfline (most often a normal halfline of Type A). This extra foot may be preceded by anacrusis. In the first halfline the extra foot generally participates in the alliteration of the line; in the second halfline it more often does not. Usually hypermetric halflines are coupled to form hypermetric lines;³⁰ moreover these hypermetric lines tend to be clustered in groups, usually for no apparent reason, but sometimes at strategic points in the structure of a poem (e.g. the conclusions of Selections 19 and 23), or else to give emphasis to passages of particular emotive or narrative importance. In the present edition (except in Selection 16)³¹ hypermetric lines are indicated typographically by extending their left margin beyond that of the normal lines.³²

³⁰There are only seven hypermetric halflines in the texts in this book which are not so coupled. 15/2857a, 17/40b, 19/65a, 20/23a, 23/62a and 96b, 25/47a.

³¹Indication of hypermetric lines is not feasible in this text, since in too many cases it is impossible to decide whether a halfline is in fact hypermetric or whether it is simply a normal line whose abnormal length and structure reflect the poem's OS origin.

³²This practice is also followed in the seven cases where only one of the constituent halflines is hypermetric; see n. 30 above.

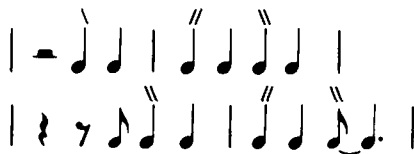
Type E flōdȳfum feor (542a)
 (There are 17 sub-types.)



The hypermetric lines are treated as having doubled time (4/4). The range of quantities remains the same as in normal verses.

Examples:

þū scealt geōmor hweorfan (*Genesis* 1018b)
 Geseah ðā swiðmōd cyning (*Daniel* 268a)



15 / the SACRIFICE OF ISAAC

(From *Genesis A*)

MS Junius 11 (Ker 334) is named after its last private owner, Francis Junius (1589–1677), an early scholar of Old English who donated it to the Bodleian library at Oxford. It was he who first attributed its contents to Cædmon (see Selection 2), and though modern scholarship no longer accepts this ascription, the codex is still sometimes referred to as “The Cædmon Manuscript” and is regarded as containing poetry of the “Cædmonian School” (see Wrenn 97–102). It was written about A.D. 1000, perhaps at Christ Church, Canterbury, and great care was taken in its production; consequently it is the most handsome of all the OE poetic MSS. Half-lines are punctuated (consistently and fairly accurately) with lozenge-shaped dots, sections begin with elaborate zoomorphic (“animal form”) capitals, and there are a number of highly interesting line-drawings in the style of the “Winchester school.” It is a fascinating experience to page through the sumptuous facsimile edition of this MS by Sir Israel Gollancz, *The Cædmon Manuscript* (Oxford 1927); we have included one plate facing p. 297.

The MS contains four OE poems, *Genesis*, *Exodus*, *Daniel* and *Christ and Satan*. The first of these, a long narrative of 2936 lines, begins with the creation and ends with the sacrifice of Isaac (our selection), thus paraphrasing the first twenty-two chapters of the Old Testament. Its date is as uncertain as its authorship, though since the time of Junius scholars—influenced by Bede’s famous account of how Cædmon sang *eal þæt stār Genesis* (*þæt is sēo āreste Moyses booc*)—have felt the attraction of assigning it to him and thus dating its composition in the late seventh century. Lines 235a–851b of *Genesis* (or *Genesis B*; see p. 299) have been edited several times in recent years; except for Krapp’s edition in *ASPR*, I, however, much the greater part of the poem (*Genesis A*) has not been edited since Ferdinand Holthausen’s *Die ältere Genesis* (Heidelberg 1914).

The story of Abraham and Isaac, with its absolute, arbitrary God and its

unquestioning, obedient human protagonist, is rich in natural drama. And it must have been particularly effective for an Anglo-Saxon audience, since it shows that devotion to God must override even the ties of kinship, which constituted the strongest social bond in the Germanic world. Its popularity is attested by another telling of the same story in the OE poem *Exodus* (384–446).

For purposes of comparison we have printed the Vulgate version of Genesis 22: 1–19 beneath the poem, and beneath this Latin text we have printed Ælfric's paraphrase of it in OE prose.¹ We have also included, as the frontispiece to this volume, an Anglo-Saxon artist's interpretation of this popular story: it is reproduced from MS British Museum Cotton Claudius B. iv (see p. 250), where it adorns the text of Ælfric's paraphrase.

¹For general remarks about Ælfric's Biblical paraphrases, see the headnote to Selection 13.

	Ʒā þæs rincas	se fīca ongan
	Cyning costigan,	cunnode georne
	hwilc þæs æðelinges	ellen wære,
	stiðum wordum	spræc him stefne tō:
2850	"Gewīt þū ofestlice,	Abraham, fēran,
	lāstas lecgan,	ond þe lāde mid
	þīn āgen bearn.	Þū scealt Īsaac mē
	onsecgan, sunu ðīnne,	sylf tō tībre,
	siððan þū gestīgest	stēape dūne,

Quæ postquam gesta sunt, tentavit Deus Abraham, et dixit ad eum: "Abraham!" Ille respondit: "Adsum." Ait illi: "Tolle filium tuum unigenitum, quem diligis. Isaac, et vade in terram visionis: atque offer eum ibi in holocaustum super unum montium quem monstravero tibi." Igitur Abraham de nocte consurgens, stravit

God wolde þā fandian Abrahames gehyrsumnysse and clypodē hys naman and cwæð him ðus tō: "Nym ðīnne āncennedan sunu Īsaac, þe ðū lufast, and far tō þām lande 'Uisionis' hraðe, and geofra hyne þær uppan ānre dūne." Abraham

2849b him stefne tō *Stefne* is inst. and *tō* governs *him*: "to him with (his) voice." Cf. similar postpositions in 2851b (*mid*), 2869a (*mid*), 2912a (*tō*). Postposition always confers full stress.

2851b ond On the several occasions when this conjunction is written out in full by the scribe (*Genesis* 625b, 1195a, 1335a) it has the form *ond*. Consequently we have expanded the usual abbreviation 7 to *ond* (rather than *and*) in this selection and the selection from *Genesis B* which follows.

lāde Probably a byform of the imperative sg. (see Campbell §752, last paragraph), though possibly a hortative subjunctive used in sequence with the preceding imperative (*Gewīt*) and equivalent to it in function (see Frank Behre, *The Subjunctive in Old English Poetry* [Göteborg 1934], p. 16).

2852b, 53b Þū . . . sylf "You yourself."

- 2855 hringc þæs hēan landes, þe ic þē heonon getæce,
 ūp þinum āgnum fōtum. Þær þū scealt ād gegærwan,
 bælfȳr bearne þinum, ond blōtan sylf
 sunu mid sweordes ecge, ond þonne sweartan līge
 lēofes līc forbærnan ond mē lāc bebēodan.”
- 2860 Ne forsæt hē þȳ sīðe, ac sōna ongann
 fȳsan tō fōre. Him wæs Frēa engla
 wordondrysne, ond his waldende lēof.
 Ðā se ēadga Abraham sīne
 nihtreste ofgeaf. Nalles Nergendes
- 2865 hāse wiðhogode, ac hine se hālga wer
 gyrde grāgan sweorde, cȳðde þæt him gāsta Weardes
 egesa on brēostum wunode. Ongan þā his esolas bætan,
 gamolferhð goldes brytta, heht hine geonge twēgen
 men mid sīðian. Mæg wæs his āgen þridda,
- 2870 ond hē fēorða sylf. Ðā hē fūs gewāt
 from his āgenum hofe Īsaac læðdan,
 bearn unweaxen, swā him bebēad Metod.
 Efste þā swīðe ond ōnette
 forð foldwege, swā him Frēa tæhte
- 2875 wegas ofer wēsten, oð þæt wuldortorht
 dæges þridðan ūp ofer dēop wæter
 ord āræmde. Ðā se ēadega wer
 geseah hlīfigan hēa dūne,
 swā him sægde ær swegles Aldor.

asinum suum, ducens secum duos juvenes et Isaac, filium suum. Cumque concidis-
 set ligna in holocaustum, abiit ad locum quem præceperat ei Deus. Die autem

ðā ārās on þære ylcan nihte and fērde mid twām cnapum tō þām fyrlnum lande,
 and Īsaac samod, on assum rīdende. Ðā on ðone ðridðan dæg, þā hī ðā dūne

2856a ūp Adv. with *gestīgest* 2854a.

2861b f. Him . . . lēof The passage is usually emended and arranged as follows:

Him wæs Frēan engla
 word ondrysne, ond his Waldend, lēof,

i.e. “(the) word of (the) Lord of angels was awesome to him, and his Ruler dear (to him).” But we prefer to let the MS stand. For the phrase *Frēa engla* cf. *Genesis A* 2837b. The compound *wordondrysne* “awesome of word” is not otherwise attested, but is comparable to *word-* compounds like *-fæst*, *-glēaw*, *-snotor*, *-wīs*. L. 2862b may be translated in three ways: (1) “and, (even when) governing him (in such a matter as this), beloved”; (2) “and (he was) dear to his Lord” (cf. *Genesis A* 2598b); (3) “and his Lord (was) dear (to him)” — in this case taking *Waldende* as nom. sg. and exemplifying the confusion which is common in OE with nom. sg. *Hælend(e)*.

2866b him Possessive dat. with *on brēostum* 2867a.

2867a brēostum Cf. 17/63b (n. on *hēafdum*).

2875b wuldortorht This modifies *ord* (2877a), of which *dæges þridðan* (2876a) is a gen. complement. *Dages ord* = daybreak, dawn.

- 2880 Ðā Abraham spræc tō his ombihtum:
 "Rincas mīne, restað incit
 hēr on þissum wīcum. Wit eft cumað,
 siððan wit ærende uncer twēga
 Gāstcynige āgifen habbað."
- 2885 Gewāt him þā se æðeling ond his āgen sunu
 tō þæs gemearces þe him Metod tæhte
 wadan ofer wealdas. Wudu bær sunu,
 fæder fȳr ond sweord. Ðā þæs fricgean ongann
 wer wintrum geong wordum Abraham:
- 2890 "Wit hēr fȳr ond sweord, frēa mīn, habbað;
 hwær is þæt tiber, þæt þū torht Gode
 tō þām brynegielde bringan þencest?"
 Abraham maðelode (hæfde on ān gehogod,
 þæt hē gedæde swā hine Drihten hēt):
- 2895 "Him þæt Sōðcýning sylfa findeð,
 moncýnnes Weard. swā him gemet þinceð."
 Gestāh þā stiðhȳdig stēape dūne
 ūp mid his eaforan, swā him se ēca bebēad,
 þæt hē on hrōfe gestōd hēan landes,
- 2900 on þære stōwe þe him se stranga tō,
 wærfæst Metod, wordum tæhte.

tertio, elevatis oculis, vidit locum procul: dixitque ad pueros suos: "Expectate hic cum asino: ego et puer illuc usque properantes, postquam adoraverimus, revertemur ad vos." Tulit quoque ligna holocausti, et imposuit super Isaac filium suum: ipse vero portabat in manibus ignem et gladium. Cumque pergerent duo simul, dixit Isaac patri suo: "Pater mi!" At ille respondit: "Quid vis, fili?" "Ecce," inquit, "ignis et ligna: ubi est victima holocausti?" Dixit Abraham: "Deus providebit sibi victimam holocausti, fili mi." Pergebant ergo pariter: veneruntque ad locum quem ostenderat ei Deus, in quo ædificavit altare, et desuper

gesāwon, ðær ðær hī tō sceoldon tō ofslēane Īsaac, ðā cwæð Abraham tō þām, cnapum ðus: "Anbidiað ēow hēr mid þām assum sume hwīle; ic and þæt cild gāð unc tō gebiddenne, and wē syððan cumað sōna eft tō ēow." Abraham þā hēt Īsaac beran þone wudu tō þære stōwe and hē sylf bær hys swurd and fȳr. Īsaac ðā āxode Abraham hys fæder: "Fæder mīn, ic āxige hwær sēo offrung sȳ? Hēr ys wuda and fȳr." Him andwyrde se fæder: "God forescēawað, mīn sunu, him sylf ðā offrunge." Hī cōmon þā tō ðære stōwe þe him geswutelode God, and hē

- 2882a wīcum The pl. of *wīc* is frequently used with sg. meaning.
 2891 f. hwær . . . þencest I.e. *hwær is þæt torht tiber þæt þū þencest bringan Gode tō þām brynegielde?*
 2893b hæfde on ān gehogod Either "had resolved on one thing" (BTS s.v. *ān I.(t)(a)(B)*), or "had continuously intended" (ibid. XII), or "had determined at once" (ibid. s.v. *on B.I.(4)*) or even "had determined once and for all." See further GK s.v. *ān 8*.
 2894a gedæde On the form see Campbell *f*768.(b), last paragraph.
 2895a Him Refl. (see BTS *findan* II.(2a)); *þæt* is the d.o.
 2900a stōwe Not in the MS. But something is obviously needed, and this tradi-

	Ongan þā ād hlanan,	ǣled weccan,
	ond gefeterode	fēt ond honda
	bearne sīnum,	ond þā on bæġ āhōf
2905	Īsaac geongne,	ond þā ǣdre gegrāp
	sweord be gehiltum:	wolde his sunu cwellan
	folmum sīnum,	fyre scencan
	māges drēore.	þā Metodes ðegn
	ufan, engla sum,	"Abraham!" hlūde
2910	stefne cýgde.	Hē stille gebād
	āres spræce	ond þām engle oncwæð.
	Him þā ofstum tō,	ufan of roderum,
	wuldorgāst Godes	wordum mælde:
	"Abraham lēofa,	ne sleah þīn āgen bearn,
2915	ac þū cwicne ābregd	cniht of āde,
	eaforan þīnne!	Him an wuldres God!
	Mago Ebrēa,	þū mēdum scealt
	þurh þæs Halgan hand,	Heofoncyniges,
	sōðum sigorlēanum	selfa onfōn,
2920	ginfæstum gifum.	ðē wile gāsta Weard

ligna composuit: cumque colligasset Isaac filium suum, posuit eum in altare super struem lignorum. Extenditque manum, et arripuit gladium, ut immolaret filium suum. Et ecce angelus Domini de caelo clamavit dicens: "Abraham! Abraham!" Qui respondit: "Adsum." Dixitque ei: "Non extendas manum tuam super puerum, neque facias illi quidquam: nunc cognovi quod timeas Deum, et non

ðær wēofod ārærde on ðā caldan wīsan, and þone wudu gelōgode swā swā hē hyt wolde habban tō hys suna bærnette syððan hē ofslagen wurde. Hē geband þā hys sunu and hys swurd ātēah þæt hē hyne geoffrode on þā caldan wīsan. Mid ðām ðe hē wolde þæt weorc begynnan, ðā clypode Godes engel ardlice of heofonum: "Abraham!" Hē andwyrde sōn(a). Se engel him cwæð tō: "Ne ācwel ðū þæt cild, ne þīne hand ne āstrece ofer hys swuran: nū ic oncnēow

- tional emendation is confirmed by alliteration, by the Latin source of this passage (*locum*), and by Ælfric's translation of it (*stōwe*).
- 2907b–8a fyre . . . drēore "Give drink to (the) fire with (his) son's blood." *Scencan* is Bright's emendation of MS *sencan* (which could perhaps mean "submerge, flood," but which, along with its compounds, normally appears to govern the acc.).
- 2910b–11a Hē . . . oncwæð "Motionless, he heard (lit. experienced) the angel's salutation (lit. utterance)." Or *stille* could be an adv. Note that Abraham's reply, given in the Latin ("*Adsum*"), is not reported in either the OE poem or in Ælfric's paraphrase.
- 2916b Him . . . God This could mean either "God grants him glory" or "(the) God of glory is pleased with him," and probably means both, with *wuldres* functioning simultaneously in two constructions (a device known as *apo koinou*); cf. 5/76–8a and n.
- 2921b lēofra I.e. *lēofre*, nom. sg. fem. The form exemplifies the typical late confusion in the spelling of the vowels of weakly stressed syllables.

- lissum gyldan þæt þē wæs lēofra his
 sibb ond hyldo þonne þīn sylfes bearn.”
 Ād stōd onǣled. Hæfde Abraham
 Metod moncynnes, mæge Lōthes,
 2925 brēost geblissad, þā hē him his bearn forgeaf,
 Īsaac cwicne. Ðā se ēadega bewlāt
 rinc ofer exle, ond him þær rom geseah
 unfeor þanon ænne standan,
 brōðor Arones, brembrum fæstne.
 2930 Þone Abraham genam ond hine on ād āhōf
 ofestum miclum for his āgen bearn.
 Ābrægd þā mid þy bille, brynegield onhrēad,
 rēccendne wēg rommes blōde,
 onblēot þæt lāc Gode, sægde lēana þanc
 2935 ond ealra þāra þe hē him sið ond ær
 gifena Drihten forgifen hæfde.

pepercisti unigenito filio tuo propter me.” Levavit Abraham oculos suos, viditque post tergum arietem inter vepres hærentem cornibus suis, quem assumens obtulit holocaustum pro filio suo. Appellavitque nomen loci illius, “Dominus videt.”

sōðlice þæt ðū swyðe ondrætst God, nū þū þīnne āncennedan sunu ofslēan woldest for him.” Ðā beseah Abraham sōna under bæc and geseah ðær ænne ram betwux þām brēmelum be ðām hornum gehæft, and hē āhefde ðone ram tō ðære offrunge and hyne þær ofsnāð Gode tō lāce for hys sunu Īsaac. Hē hēt þā þā

- 2927b him Refl. with *gesēon* (see Farr p. 12, Voges p. 370).
 2932b onhrēad “Adorned.” But comparison with *Exodus* 413 f. and *The Meters of Boethius* 8/34 strongly suggests that we should read *onrēad* “reddened” (for the intrusive *h* see 12/85a n.). Or perhaps a grisly pun on these two words is intended both here and in *Beowulf* 1151b-2a (Ðā was heal hroden | feonda feorum).
 2933a rēccendne wēg Undoubtedly “the smoking altar,” even though this means (1) that we must take *rēccendne* as an error for *rēocendne* (confusion of *c* and *o* being quite common) or else as a very perverse spelling of it, and (2) that we must take *wēg* as an unexampled spelling of *wīh*—which in any event ought not to mean “altar” but “idol.” The alternative, taking MS *reccendne weg* to mean “the guiding path,” i.e. the path which had guided Abraham to this place and upon which he had erected the altar, is just too bizarre (even granting the slight support given by *Beowulf* 320b and *Andreas* 985b).
 2935 f. ond . . . hæfde There is no alliteration in the first of these lines, but the lack could easily be remedied by reversing the order of *sið* and *ær*: both word orders are frequently attested, and a scribe’s unconscious substitution of one for the other is easily understandable. *Gifena* is probably dependent on *þanc* (either as variation of *ealra þāra* “all those (things)” [cf. 2/38, 20/50a], or as part of the unitary but awkwardly disjunct phrase *ealra þāra gifena*). It could also, however, be construed as the gen. complement of *Drihten* (i.e. “the God of gifts”), and in fact the suggestion of an apo koinou construction is probably deliberate, and the elaborate and involved structure of the last lines is intended to finish off the poem with a climactic flourish (reinforced at the very end by the echoing of *gifena* and *forgifen*,

Unde usque hodie dicitur: "In monte Dominus videbit." Vocavit autem angelus Domini Abraham secundo de cælo, dicens: "'Per memetipsum juravi,' dicit Dominus: 'quia fecisti rem hanc, et non pepercisti filio tuo unigenito: benedicam tibi, et multiplicabo semen tuum sicut stellas cæli, et velut arenam quæ est in litore maris: possidebit semen tuum portas inimicorum suorum, et benedicentur in semine tuo omnes gentes terræ, quia obedisti voci meæ.'" Reversus est Abraham ad pueros suos, abieruntque Bersabee simul, et habitavit ibi.

stōwe "Dominus uidit," þæt ys, "God, gesyhð," and gýt ys gesæd swā: "In monte Dominus uidit," þæt ys, "God, gesyhð on dūne." Eft clypode se engel Abraham and cwæð: "'Ic swerige ðurh mē sylfne,' sæde se Ælmihtiga, 'nū ðū noldest ārian þīnum āncennedan suna, ac ðē wæs mīn ege mære þonne hys fif: ic ðē nū bletsige and ðīnne ofspringc gemenigfylde swā swā steorran on heofonum and swā swā sandceosel on sǣ; þīn ofspringc sceal āgan heora fēonda gata, and on þīnum sǣde bēoð ealle ðēoda gebletsode, for þan ðe þū gehýrsumodest mīnre hǣse ðus.'" Abraham ðā gecyrde sōna tō hys cnapum and fērde him hām swā mid heofonlicre bletsunge.

a device known as *figura etymologica*). For the sentiment and syntax and rhetoric of the passage as a whole compare the following exhortation from Blickling Homily VIII: *On eallum ūdum secggan wē [Gode] þanc ealra his miltsa and his ēaðmōdnessa and his geofena þe hē ūs forgeaf.*

14.

Satan



ÆFDE se ælpaða ðisgel cynna þurh hand
 mægth halig drihten ðe geþymede. þam
 he geþurpode þe. þi hie his geongorcipe
 fylgan wolde. þyncian his willan. for þon he
 him geþe for gear. 7 mid his handum se geþop. ha
 lig drihten. geat hæfde he hie 7 þa geþaeliglice.
 ætne hæfde he 7 þa wisse geþonhæne. 7 þa milcigne
 on his mood geþohte. he læt hine 7 þa mielc þealdan.
 he hie to him on hie þona iuce. hæfde he hine
 7 þa hie geþonhæne. 7 þa þynclic þe hie þe
 on hie þonum. þi him com þrom þeoda drihten.
 geþe þe he þam lathum geþonhæne. lof se ðe
 he drihten. þyncian. dyan se ðe ðe he hie
 mar on hie þonum. 7 se ðe hie drihten þancian.
 þe læne þe he him on þam lathen geþeode. þon
 læt he hie hine lange þealdan. ac he þe hie
 him to þe geþe. on gan him þinn up hebban.
 þe þone he hie hie þealdan. þe hie on þa
 halgan stole. dæne þe he drihten up. ne mihte
 him bedyned geþealdan. þi his singl on gan of þe
 þe. æt hie þe þe hie hie þealdan. þe hie hie þe
 ce. gylp þe on gan. nolde gode þealdan. eþe þe
 his lic þe. læt he geþe. hie 7 hie bibe. ne mihte
 te he æt his hie þealdan. þe gode þealdan. geþealdome.
 þe ðe þealdan. þe hie him sylfum. þe hie geþealdan.
 maþan hæfde. þe hie se halga god. habban mihte.

Note that the text is given metrical punctuation by dots, positioned slightly higher than the modern period, which divide it into units corresponding exactly to our typographical halflines. (One dot has been omitted by the scribe, after *ongan* in 1.20 of the MS.)

Note the large number of accent marks added over vowels. These "are not so systematically employed as the metrical marks, and indeed the purpose of them is often far from clear. They are not used consistently to mark long vowels, for short vowels frequently have accent marks, nor to mark the alliterating or metrically stressed syllables of the lines, nor to make emphatic logically or rhetorically important words in a passage. Apparently they were used for any of these purposes, when it struck the fancy of the scribe so to use them" (*ASPR*, I, xxiii).

Note finally that the elements of compounds are often written separately (e.g. *engel cynna* [1.1 of MS], *for geaf* [1.5], *gylp word* [1.22]) and that metrically insignificant words are often crammed together (e.g. *nemehte* [1.19], *nemeah|tehe* [1.23 f.]).

The first number represents the line of the MS page, the second that of the corresponding passage in the edited text which follows.

- 1 246a An elaborate capital *H* in zoomorphic ("animal form") style begins the page. The way in which the left margin of the first six lines of text is determined by the contours of this *H* shows that the illustrator drew his capital first, and then the scribe entered the text.
- " " The unbroken form *alwalda* of poetic *koiné* has been normalized to strict WS *ealwalda* by addition of a superscript *e* and a subscript tag (the latter, exactly like the modern caret, indicating place of insertion). On the "correctors" and their normalizations, see p. 385.
- 2 248a Anglian *tene* has been normalized to WS *tyne* by placing a dot under *e*¹ (indicating that it should be omitted) and adding *y* above it (and slightly to the left, probably to avoid the accent mark). Note that this *y* is in a different hand from the superscript *y* in 1. 20 of the MS: since both of these *y*'s are normalizations which cannot be attributed to the original scribe, there must have been *two* "correctors" at work.
- " " The *i* of *getrimede* has been altered to *y* by the addition of a diagonal stroke; according to Timmer, the change shows the purely orthographic "late WS. preference of *y* for *i* in the neighbourhood of *m*."
- 3 249a Note the usual abbreviation $\mathfrak{p} = \textit{pæt}$.
- 5 250b *him* corrected to *heom*.
- " 251a Note the usual abbreviation $\gamma = \textit{andlond}$. See 15/2851b n.
- 10 255a MS *wæwtm* (the scribe's error for *wæstm*) results from dittography ("double writing"), the unintentional repetition of a recently used letter.
- 15 258b The horizontal stroke above *n* in MS *þoñ* is an abbreviation for *-ne*. Such abbreviations are usually expanded in modern printed texts (i.e. to *þonne* in this case).
- 16 " The scribe originally wrote *lete*, which later, by erasing the first loop of the graph *e*, was corrected to *lete*, the normal 3 sg. pret. subj. of this verb. This erasure could equally well have been made by the original scribe or by one of the correctors.
- 16,17 259 Original *wende*, *hebban* altered to *awende*, *ahebban* by a corrector. Note that his added *a*'s lack the small horn (in the upper left-hand corner) which is characteristic of this letter in the script of the original scribe.
- 18 260a *waldend* normalized to *wealdend* (see above, second n. on 1. 1 of the MS).
- " 260b MS *þā* is an abbreviation for *þam*.
- 19 261a Original *ure* (gen. pl. of the pers. pron.) is altered to *urum* (dat. sg. masc. of the possessive adj.) by underdotting the *e* and adding \bar{v} (a contraction for *-um*) above.

- 20 261b Dots below *e* and *o* in *weorðan* indicate that they are to be replaced by *y*, which is written above in a late hand (see above, first n. on line 2 of the MS). This is a change from WS to LWS.
- 21 263a MS *herran* normalized to *hearran*. Timmer thinks the *herran* spelling is OS, but it is a common enough OE variant of *hearran*.
- 24 267a It would simplify matters to attribute the addition of (the obviously needed) *he* to the original scribe; but the *e* seems to be in the handwriting of the corrector of *waldend* in 1.18 of the MS, and not in the handwriting of the scribe.

16 / *satan in hell* (From *Genesis B*)

As early as 1826 it was realized that 11. 235–851 of the OE poetical paraphrase of the first part of the Book of Genesis were radically unlike their context, and in 1875 the great German scholar Eduard Sievers argued from internal evidence that these lines (which he called *Genesis B* to distinguish them from the rest of the poem, or *Genesis A*) were a translation into OE from an Old Saxon original. This theory received astonishing confirmation in 1894 when K. Zangemeister, another German scholar, discovered in the Vatican Library three fragments of an OS poem on Genesis, one of which corresponded unequivocally to 11. 791–817a of the OE poem. It is now thought that the OS original was written c840 and the OE adaptation done c900. Sievers was of the opinion that the adaptor was an Anglo-Saxon, but Timmer thinks he was an Old Saxon, resident in England, who had only a shaky knowledge of OE, and that this explains why so many traces of OS origin remain in the poem as he left it. A number of OS words seem to have been imported into the OE version simply because they stood in alliterating position in the original and no legitimate OE synonym could be found that met the alliterative requirements. There are other OS borrowings, and OS influence on idiom, syntax and formula is frequent. The extraordinarily long half-lines, the very heavy use of variation, the repetitiveness and the lack of color in figurative language are also a reflex of the poem's OS origin.

The present extract shows the poet's love of contrast, his psychological insight and dramatic power, as well as the familiar superficial Germanization of Christian narrative: Satan's followers are a *comitatus*, he is their treasure-giver, etc.

Fr. Klaeber's *The Later Genesis and Other Old English and Old Saxon Texts Relating to the Fall of Man* (Heidelberg 1913) is still valuable. The most recent published edition of the poem is B. J. Timmer's thorough (if often careless) *The Later Genesis* (Oxford 1948; 2nd ed. [with additions and corrections] 1954),

but serious students will want to consult the excellent unpublished work of John Frederick Vickrey, Jr., "*Genesis B: A New Analysis and Edition*" (Indiana diss. 1960). Both of the latter works contain extensive bibliographies.

[VI]

Hæfde se Alwalda engelcynna
 þurh handmægen, hālig Drihten,
 tēne getrimede, þām hē getruwode wel
 þæt hīe his giongorscipe fyligan wolden,
 250 wyrcean his willan; for þon hē him gewit forgeaf
 ond mid his handum gesceōp, hālig Drihten.
 Gesett hæfde hē hie swā gesāliglice; ænne hæfde hē swā swiðne geworhtne,
 swā mihtigne on his mōdgebōhte; hē lēt hine swā micles wealdan.
 hēhstne tō him on heofona rīce; hæfde hē hine swā hwitne geworhtne;
 255 swā wynlic wæs his wæstm on heofonum þæt him cōm from weroda Drihtne;
 gelic wæs hē þām lēohtum steorrum. Lof sceolde hē Drihtnes wyrcean,
 dýran sceolde hē his drēamas on heofonum, ond sceolde his Drihtne þancian
 þæs lēanes þe hē him on þām lēohte gescerede: þonne læte hē his hine lange
 wealdan.

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- [VI] In the division of the text into sections ("fits") and the restoration of the section numbers we have followed Gollancz (*The Cædmon Manuscript*, pp. xxx ff., cix f.).
- 246b *engelcynna* Gen. complement of *tēne* in 248a. According to Ælfric there were *nigon engla werod* which remained faithful to God, while *ðæt iēoðe werod ābrēað and āwende on yfel*.
- 248 sq. *tēne* etc. The first two words are no doubt acc. pl. neut., taking their gender from *-cynna*; but *þām* and the pronouns which follow are probably masc. pl. and have the *engel-* element of the compound as their antecedent; at any rate the last pronoun in the series (*hie* 252a) must refer to "angels" in order for 252b to make any sense.
- 249b *fyligan* This word gives poor sense here and furthermore it does not alliterate. It probably represents a miscopying of *fulgangan*: the latter verb is stressed on the second syllable (thus alliterating), it is common in OS, and it occurs elsewhere in *Genesis B* (783a).
- 251a *ond* See 15/2851b n.
- 252a *swā* "Exceedingly, very"; an emphatic use of the adv. which continues in the following passage.
gesāliglice Judging from the construction of the following lines, this is probably an adj. modifying *hie* and not an adv.
- 253b *micles* Gen. object of *wealdan*.
- 254a *tō* "Next to, after."
- 255a *wæstm* Probably neuter here (as suggested by the gender of the following rel. pron. *þæt*), though elsewhere in *Genesis B* it is masc.
- 258a *lēanes* Vickrey emends to *lānes*, arguing that its meaning ("gift that may be recalled," more precisely here "fief") suits the context better than *lēan* ("reward").
- 258b *þonne . . . wealdan* "Then he would have let him possess it for a long time"; *his* is gen. object of *wealdan*.

- Ac hē wende hit him tō wyrsan þinge, ongan him winn ūphebban
 260 wið þone hēhstan heofnes Waldend, þe siteð on þām hālgan stōle.
 Dēore wæs hē Drihtne ūre; ne mihte him bedyrned weorðan
 þæt his engyl ongan ofermōd wesan,
 āhōf hine wið his Herran, sōhte hetespræce,
 gylpword ongēan, nolde Gode þēowian,
 265 cwæð þæt his lic wære lēoht ond scēne,
 hwit ond hīowbeorht. Ne meahte hē æt his hige findan
 þæt hē Gode wolde geongerdōme,
 Dēodne þēowian. Pūhte him sylfum
 þæt hē mægyn ond cræft mārān hæfde
 270 þonne se hāлга God habban mihte
 folcgestælna. Feala worda gespæc
 se engel ofermōdes: þōhte þurh his ānes cræft
 hū hē him strenglicran stōl geworhte,
 hēahran on heofonum; cwæð þæt hine his hige spēone
 275 þæt hē west ond norð wyrcean ongunne,
 trymede getimbro; cwæð him twēo þūhte
 þæt hē Gode wolde geongra weorðan.
 "Hwæt sceal ic winnan?" cwæð hē. "Nis mē wihtæ þearf
 hearran tō habbanne. Ic mæg mid handum swā fela
 280 wundra gewyrcean. Ic hæbbe gewæld micel
 tō gyrwanne gōdlecra stōl,
 hēarran on heofne. Hwý sceal ic æfter his hyldo ðēowian,
 būgan him swilces geongordōmes? Ic mæg wesan God swā hē.

- 259 him^{1,2} The first *him* is a dat. of interest ("for himself"); the second is refl. with *ongan* (cf. 17/65b, 67b n.).
- 264a ongēan I.e. *ongēan his Herran*.
- 267b geongerdōme Inst. dat., "in discipleship," "with allegiance."
- 269a-71a mægyn ond cræft . . . folcgestælna Probably "greater strength and power as regards allies" (gen. of respect), although "a greater troop and host of allies" would also be possible.
- 272a ofermōdes This noun has been interpreted as variation of *worda*, as a gen. complement of *worda*, and as an adv. gen. ("in his pride"). But it is easiest to take it simply as the gen. complement of *engel* and to regard the phrase *se engel ofermōdes* as a learned imitation of innumerable phrases in the Vulgate like *judex iniquitatis* ("the unjust judge") Luke 18:7 etc. See further Albert S. Cook, *The Christ of Cynewulf* (Boston 1909). p. 148 f.; see also l. 328a and n. below.
- 272b sq. þōhte etc. With this passage compare Isaiah 14:12-16.
 þurh his ānes cræft "By means of his own strength" (lit. "through the strength of him alone"). This adv. phrase is to be construed with the following *hū* clause rather than with *þōhte*.
- 275a west ond norð In l. 667b, God is said to dwell *sūð ond ēast*. For the medieval cosmographical tradition which underlies these directions, see *Anglia*, 87 (1969), 303-11.
- 278a cwæð hē The use of this phrase as a tag is common in OS verse but rare in OE.
- 282a hēarran Mossé calls attention to the word-play on *hēahran* 274a, *hearran* 279a, *hēarran* here, and *hearran* 285b.
- 283a būgan . . . geongordōmes "Bow down to him in such servitude." Probably

- 285 Bigstandað mē strange genēatas, þā ne willað mē æt þām strīðe geswican,
 hæleþas heardmōde. Hīe habbað mē tō hearran gecorene,
 rōfe rincas; mid swilcum mæg man ræd geþencean,
 fōn mid swilcum folcgesteallan. Frýnd synd hīe mīne georne,
 holde on hyra hygesceaftum. Ic mæg hyra hearra wesan,
 rædan on þis rice. Swā mē þæt riht ne þinceð,
 290 þæt ic ðleccan āwiht þurfe
 Gode æfter gōde ænegum. Ne wille ic leng his geongra wurþan."
 Þā hit se Allwalda call gehýrde,
 þæt his engyl ongan ofermēde micel
 āhebban wið his Hearran ond spræc hēalíc word
 295 dollice wið Drihten sinne, sceolde hē þā dæd ongyldan,
 worc þæs gewinnes gedælan, ond sceolde his wite habban,
 ealra morðra mæst. Swā dēð monna gehwile
 þe wið his Waldend winnan ongyuned,
 mid máne wið þone mæran Drihten. Þā wearð se Mihtiga gebolgen,
 300 hēhsta heofones Waldend, wearp hine of þan hēan stōle.
 Hete hæfde hē æt his Hearran gewunnen, hyldo hæfde his ferlorene;
 gram wearð him se gōda on his mōde. For þon hē sceolde grund gesēcean
 heardes hellewites, þæs þe hē wann wið heofnes Waldend.
 Ācwæð hine þā fram his hyldo ond hine on helle wearp,
 305 on þā dēopan dala, þær hē tō dēofle wearð,
 se fēond mid his gefērum callum. Fēollon þā ufon of heofnum
 þurhlonge swā, þrēo niht ond dagas,
 þā englas of heofnum on helle, ond hēo ealle forsceōp
 Drihten tō dēoflum. For þon hēo his dæd ond word
 310 noldon weorðian, for þon hē hēo on wyrse lēoht
 under eorðan neoðan, ællmihtig God,
 sette sigelēase on þā sweartan helle.
 Þær hæbbað hēo on æfyn ungemet lange,

-
- swilces geongordōmes* is adv. gen., though Sweet¹⁵ suggests that the OS original "may have had some such verb as *gehan* 'avow', which takes the genitive, in place of *būgan*."
- 285b gecorene I.e. *gecorenne* acc. sg. masc.; for the spelling see Campbell f457, SB f231.4.
- 287a fōn Probably parallel to *geþencean*, governing the same d.o., and with some such contextual sense as "execute." It could also, however, be intransitive (BTS s.v. II), "reach out, grasp, take control."
- 291b wurþan The use of this word rather than *wesan* or *bēon* reflects the preferred fashion of expressing futurity in OS.
- 295b sceolde hē The inverted word order strongly suggests that this is a main clause having zero correlation (i.e. omission of *þā* "then") with the dependent *þā* "when" clause beginning in 292a.
- 296a worc . . . gedælan "(He must) receive pain as his share in return for that warfare," perhaps in ironic comparison with the loyal retainer who receives a share in positive rewards by fighting on his lord's behalf; cf. 301a.
- 301b ferlorene On the spelling see 5/43b and n.
- 307a þurhlonge swā "For a very long time in this fashion."
- 309 f. For þon . . . for þon Correlative.

- ealra fēonda gehwile, fȳr ednēowe;
 315 þonne cymð on ūhtan ēasterne wind,
 forst fyrnum cald: symble fȳr oððe gār,
 sum heard geþwing habban sceoldon.
 Worhte man hit him tō wite (hyra woruld wæs gehwyrfed),
 forman siðe fylde helle
 320 mid þām andsacum. Hēoldon englas forð
 heofonrices hēhðe, þe ær Godes hyldo gelæston.

[VII]

- Lāgon þā oðre fȳnd on þām fȳre, þe ær swā feala hæfdon
 gewinnes wið heora Waldend. Wite þoliað,
 hātne heaðowelm helle tōmidde,
 325 brand ond brāde ligas, swilce ēac þā biteran rēcas,
 prosm ond þȳstro, for þon hīc þegnscipe

313a–6a It was a commonplace of medieval hell lore that the damned alternated between punishments of heat and cold, forever condemned

To bathe in fiery floods, or to reside
In thrilling region of thick ribbed ice,

- as Claudio puts it in Shakespeare's *Measure for Measure*. The conception derives ultimately from Job 24:19 (*Ad nimium calorem transeat ab aquis nivium*, lit. "let him pass from the waters of snows into excessive heat") as interpreted by St. Jerome, *Commentarius in Librum Job*, PL. XXVI, col. 685.
- 316b gār The significance of this word is much disputed. Krapp suggests that it may be taken literally since prodding with spears is one of the traditional torments of hell (and moreover the association of fire with the torture implements of hell is not unusual: in Blickling Homily IV a dilatory priest is assigned tō þære fȳrenan ēa and tō þām īsenan hōce). Stylistically, however, one would like the opposed fȳr and gār pair to parallel the opposed fȳr and windforst pair of the last few lines. "Is gār meant for 'piercing cold'?" (Klaeber). Or could gār mean "icicle," that is, 'a spear of ice'?" (Vickrey). Or could it mean "storm, tempest" (Malone)—presumably an icy storm like that in 19/101–5? It is not inconceivable, finally, that the poem originally read īs ("ice") here, which at some point in the transmission of the text became confused with īsen ("an instrument or weapon of iron"), from which the transition to gār would have been easy enough.
- 317a geþwing The MS form *gewrinc*, though possibly connected with the verb *wringan*, is unexampled in OE, and Sisam's emendation *geþwing* is now generally accepted. The phrase *hard helleo gethuing*, which is very close to our halfline, occurs in the OS poem *Heliland* (2145a) and strongly supports the emendation.
- 318a Worhte man hit Equivalent to a passive construction; similarly [*man*] fylde helle in the next line.
- 321b gelæston We begin a new section after this word. The numbering and capitalization in the MS show the new section beginning with *brand ond brāde ligas* in 325a, but Gollancz argues convincingly (p. xxx f.) that this is the result of an error on the part of the artist who illustrated the codex.
- 322a þā oðre fȳnd Not "the other fiends," of course, but "the others, (the) fiends."

- Godes forgȳmdon. Hie hyra gāl beswāc,
engles oferhygd, noldon Alwaldan
word weorþian, hæfdon wīte micel,
330 wæron þā befeallene fȳre tō botme
on þā hātan hell þurh hygelēaste
ond þurh ofermetto, sōhton oþer land,
þæt wæs lēohtes lēas ond wæs līges full—
fȳres fæ̅r micel. Fȳnd ongēaton
335 þæt hie hæfdon gewrixled wīta unrīm
þurh heora miclan mōd ond þurh miht Godes
ond þurh ofermetto ealra swiðost.
 þā spræc se ofermoda cyning þe ær wæs engla scȳnost,
hwitost on heofne ond his Hearran lēof,
340 Drihtne dȳre, oð hie tō dole wurdon,
þæt him for gālscipe God sylfa wearð,
mihtig on mōde yrre, wearp hine on þæt morðer innan,
niðer on þæt niobedd, ond sceōp him naman siððan,
cwæð se hēhsta hātan sceolde
345 Sātan siððan, hēt hine þære sweartan helle,
grundes gȳman, nalles wið God winnan.
Sātan maðelode, sorgiende spræc,
sē ðe helle forð healdan sceolde,
gīeman þæs grundes, wæs ær Godes engel,
350 hwit on heofne, oð hine his hyge forspēon,
ond his ofermetto ealra swiðost,
þæt hē ne wolde wereda Drihtnes
word wurðian. Weoll him oninnan
hyge ymb his heortan, hāt wæs him ūtan
355 wrāðlic wīte. Hē þā worde cwæð:

- 328a engles oferhygd On the assumption that OE usage does not “allow us to take the singular as generic, translating ‘angelic arrogance’” (Sisam p. 30), this phrase is generally either emended or else interpreted as referring to the pride of Satan when he had been an angel (*RES*, V [1954], 55–8). But it is possible that this is another imitation of the learned idiom for which we have argued in 272a. And the fact that a phrase like *se āttres ord* (*Christ* 768a) or *āttres ord* (*Juliana* 471a) is interchangeable with *ætterne ord* (24/146a) is strong support for arguing that *engles oferhygd* can in fact mean *engellic oferhygd*. Cf. further 17/146b and n.
- 330b fȳre An OS construction; in OE the possessive dat. is normally found only with animate objects. Cf. 361b.
- 331a hell The acc. sg. without *-e* reflects OS usage.
- 333 It was a commonplace of hell lore that *ðæt hellice fȳr hæfþ unāsecgendlice hātan and nān lēoht* (*Ælfric*).
- 340b hie tō dole wurdon “They turned to folly”? “They became too foolish”? (The antecedent of *hie* is *engla* in 338b).
- 344a cwæð Sc. *þæt* (which has in fact been inserted into the MS at this point by one of its later correctors).
- 353b–4a Weoll . . . heortan It is interesting to note that in the OS *Heliand* (= OE *Hǣlend*) there is a passage which corresponds word for word:

- "Is þæs ænga styde ungelic swiðe
 þām oðrum þe wē ær cūðon,
 hēan on heofonrice, þe mē mīn Hearra onlāg.
 Ðeah wē hine for þām Alwaldan āgan ne mōston,
 360 rōmigan ūres rīces, næfð hē þeah riht gedōn
 þæt hē ūs hæfð befællad fyre tō botme,
 helle þære hātan, heofonrice benumen;
 hafað hit gemearcod mid moncynne
 tō gesettanne. Ðæt mē is sorga mæst,
 365 þæt Ādam sceal, þe wæs of eorðan geworht,
 mīnne stronglican stōl behealdan,
 wesan him on wynne, ond wē þis wīte þolien,
 hearm on þisse helle! Wālā, āhte ic mīnra handa gewæld
 ond mōste āne tīd ūte weorðan,
 370 wesan āne winterstunde, þonne ic mid þys werode—
 ac licgað mē ymbe ĭrenbenda,
 rīdeð racentan sāl. Ic eom rīces lēas;
 habbað mē swā hearde helle clommas
 fæste befangen. Hēr is fyr micel

uuel imu aninnen

hugi um is herte. (3687b–8a)

The comparison of OE and OS here brings out the close relationship of the two languages and shows how we have, in *Genesis B*, not so much a "translation" as an adaptation from one dialect to another, often maintaining precisely the same word order.

- 356a ænga Cramped quarters were one of the traditional features of hell, *ðæs ængestan ēðelrīces* (*Solomon and Saturn* 106).
 357a þām oðrum This verse is short a syllable. The putative OS original **thesero oðrun* would have been metrically adequate.
 359a–60b Ðeah . . . þeah Correlative.
 359a hine The *styre* of 356a.
 359b mōston Subjunctive; see 399b n.
 364b sq. It was widely held during the Middle Ages that mankind had been created to fill the gap left by the fallen order of angels.
 365a sq. sceal etc. QW f134 explain the construction as showing the parallel use of analytical subjunctive (*sceal behealdan*, *sceal wesan*) and inflected subjunctive (*þolien*).
 367a him Reflexive with *wesan*. This usage probably reflects the OS original: it is rare (though not unattested) in OE.
 369a–70a ond . . . winterstunde "And (if I) could get outside just once, stay (there) for just a winter's hour." The translation follows Vickrey (who interprets *āne tīd* as signifying uniqueness of opportunity) and Sweet¹⁵ (which points out that since "the day was divided into twelve hours from sunrise to sunset, the length of an hour varied with the season").
 370b werode There is nothing missing after this word: the poet is using the rhetorical figure of aposiopesis to convey Satan's sudden realization of the futility of his plans.
 373a hearde This could be either an adj. modifying *clommas* or an adv. parallel to *fæste*. Cf. 24/33a and n.

- 375 ufan ond neoðone: ic ā ne geseah
 lāðran landscipe. Lig ne āswāmað,
 hāt ofer helle. Mē habbað hringa gespong,
 slīðhearda sāl, siðes āmyrred,
 āfyrred mē mīn fēðe; fēt synt gebundene,
 380 handa gehæfte; synt þissa heldora
 wegas forworhte: swā ic mid wihte ne mæg
 of þissum lioðobendum. Licgað mē ymbe
 heardes īrenes hāte geslægene
 grindlas grēate. Mid þy mē God hafað
 385 gehæfted be þām healse, swā ic wāt hē mīnne hige cūðe;
 ond þæt wiste ēac weroda Drihten,
 þæt sceolde unc Ādam yfele gewurðan
 ymb þæt heofonrīce, þær ic āhte mīnra handa gewæld!

VII[I]

- “Ac ðoliaþ wē nū þrēa on helle: þæt syndon þýstro ond hæto,
 390 grimme, grundlēase. Hafað ūs God sylfa
 forswāpen on þās sweartan mistas. Swā hē ūs ne mæg ænige synne gestælan,
 þæt wē him on þām lande lāð gefremedon. hē hæfð ūs þeah þæs lēohtes
 bescyrede,
 beworpen on ealra wīta mæste. Ne magon wē þæs wrace gefremman—
 gelēanian him mid lāðes wihte— þæt hē ūs hafað þæs lēohtes bescyrede.
 395 Hē hæfð nū gemearcod āne middangeard, þær hē hæfð mon geworhtne
 æfter his onlīcnesse, mid þām hē wile eft gesettan
 heofona rīce mid hlūttrum sāulum. Wē þæs sculon hycgan georne,
 þæt wē on Ādame, gif wē æfre mægen,
 ond on his eafrum swā some andan gebētan,
 400 onwendan him þær willan sīnes, gif wē hit mægen wihte āpencan.
 Ne gelýfe ic mē nū þæs lēohtes furðor þæs þe hē him þenceð lange nīotan,
 þæs ēades mid his engla cræfte. Ne magon wē þæt on aldre gewinnan,
 þæt wē mihtiges Godes mōd onwæccen. Uton oðwendan hit nū monna bearnum,

- 377b hringa gespong Lit. “joinings of rings,” probably a kenning for “chain.”
 384b Mid þy “Since.” loosely correlative with *swā* (“therefore”) in 385b.
 387 þæt . . . gewurðan “That Adam and I should agree badly.” *Gewurðan* is used
 impersonally with an acc. object; *unc Ādam* is literally “us two, (me and)
 Adam”—an elliptical pronominal construction which is common in ON with
 both dual and plural but is limited in OE usage to the dual.
 388b þær “If.”
 391b Swā “Although” (correlative with *þeah* in 392b); this concessive use of
swā is well attested (see Ericson p. 62 f.).
 393b þæs “In return for that,” correlative with *þæt* in 394b.
 399b, 400a gebētan, onwendan Subjunctive; cf. *mōston* 359b. There are a number of
 pres. and pret. pl. subjunctives in this text with the late spellings *-on* or *-an*
 instead of historical *-en*. Cf. 405a *onwendon*.
 400a onwendan . . . sīnes Both the meaning and syntax of *onwendan* are uncertain.
 Probably we should translate: “change (it) for the worse for them there
 with respect to their joy,” though Mossé’s interpretation also has a good
 deal to recommend it: “frustrate him (God) of his intention in this matter.”
 401 mē . . . him “For myself . . . for himself.”

- 405 þæt heofonrīce, nū wē hit habban ne mōton, gedōn þæt hīe his hyldo forlāeten,
 þæt hīe þæt onwendon þæt hē mid his worde bebēad: þonne weorð hē him
 wrāð on mōde,
 āhwēt hīe from his hyldo; þonne sculon hīe þās helle sēcan
 ond þās grimman grundas; þonne mōton wē hīe ūs tō giongrum habban,
 fīra bearn on þissum fæstum clomme! Onginnað nū ymb þā fyrde þencean.
 Gif ic ænegum þegne þēodenmādmās
 410 geāra forgēafe, þenden wē on þan gōdan rīce
 gesælige sæton ond hæfdon ūre setla geweald,
 þonne hē mē nā on lēofran tīd lēanum ne meahte
 mīne gife gyldan, gif his gīen wolde
 mīnra þegna hwīlc gebafa wurðan,
 415 þæt hē ūp heonon ūte mihte
 cuman þurh þās clūstro, ond hæfde cræft mid him
 þæt hē mid feðerhoman flēogan meahte,
 windan on wolcne, þær geworht stondað
 Adam ond Eue on eorðrice
 420 mid welan bewunden— ond wē synd āworpene hider
 on þās dēopan dalo! Nū hīe Drihtne synt
 wurðran mīcle ond mōton him þone welan āgan
 þe wē on heofonrīce habban sceoldon,
 rīce mid rihte; is se ræd gescyred
 425 monna cynne. Þæt mē is on mīnum mōde swā sār,
 on mīnum hyge hrēoweð, þæt hīe heofonrīce
 āgan tō aldre. Gif hit ēower ænig mæge
 gewendan mid wihte þæt hīe word Godes,
 lāre forlāeten, sōna hīe him þē lāðran bēoð.
 430 Gif hīe brecað his gebodscipe, þonne hē him ābolgen wurðeþ;
 siððan bið him se wela onwended ond wyrð him wite gearwod,
 sum heard hearmscearu. Hycgað his calle,
 hū gē hī beswīcen! Siððan ic mē sēfte mæg
 restan on þyssum racentum, gif him þæt rīce losað.
 435 Sē þe þæt gelæsteð, him bið lēan gearo

-
- 404a nū "Now that."
 409a–21a Gif ic . . . dalo Satan's rhetorical powers are nowhere more evident than in this extremely elaborate periodic sentence.
 412b lēanum Inst. dat., "by means of favors."
 413b–5b his . . . gebafa wurðan, þæt hē . . . mihte "Assent to it (lit. be an assenter to it) that he might . . ."
 416b ond hæfde "And (if he) had" etc.
 418b þær "To (the place) where."
 geworht Neut. pl., since Adam and Eve are of mixed gender.
 422b him "For themselves."
 426a hrēoweð Sc. *mē* as the object of this impersonal verb.
 432b Hycgað . . . ealle "Give thought to it, all (of you) . . ."
 433b mē Refl. acc. with *restan*.
 sēfte A curious hybrid form: the usual positive of this adv. is *sōfte*, the comparative *sēft*.
 435b–7b lēan . . . þæs wē hērinne magon . . . fremena gewinnan "A reward (consist-

æfter tō aldre þæs wē hērinne magon
 on þyssum fýre forð fremena gewinnan.
 Sittan læte ic hine wið mē sylfne, swā hwā swā þæt secgan cymeð
 on þās hātan helle, þæt hīc Heofoncyniges
 440 unwurðlice wordum ond dædum
 lāre"

ing) of that (portion) of benefits (which) we may achieve here." Satan's statement, though seriously intended, has the effect of irony, since there are few "benefits" to be attained in hell.

441a lāre Sc. *forlāten* (as in 429a). After *lāre* four pages (i.e. two leaves) are missing from the MS. This lacuna probably contained more speechifying, at the end of which one of Satan's followers accepted the mission to earth. When the text resumes he is just getting ready to set out on the fateful expedition.

17 / the dream of the rood

The sublime paradoxes of the Crucifixion—the fact that it was at once triumph and tragedy, splendor and suffering, action and passion, *mysterium* and *supplicium*—have never been more concisely or effectively explored than in the first half of *The Dream of the Rood*. Here Christ's cross, originally fashioned as a shameful torment for criminals, becomes a spectacle gazed at by the whole creation, spanning the sky, streaming with blood one moment, gleaming with gold and precious stones the next. Yet this cross is more than a lustrously ambivalent cosmic emblem, as the second half of the poem goes on to show: it is the vehicle of each individual's personal salvation, for the way of the Christian lies *per crucem ad lucem*.

No single source has been discovered for *The Dream of the Rood* and it is unlike any other extant dream vision. The Crucifixion section is based ultimately on Matthew 27 (which the student would do well to read), though the poet has also drawn upon the passion gospels and apocalypses of the New Testament apocrypha, as well as the immense body of devotional and doctrinal literature which had grown up around the cross. Furthermore there are scattered echoes of the hymns and responses and liturgical offices of the Anglo-Saxon church. The second half of the poem, finally, shows considerable influence from the apocryphal story of the crucifixion of St. Andrew.

The poet's vision of the cross in the sky may owe something to the notion that such a phenomenon will indeed occur at the Day of Judgment when—as Blickling Homily VII puts it—*sēo rōd ūres Drihtnes bið ārāred on þæt gewrixle pāra tungla*. Visions of a great cross in the sky are common enough in early Christian literature—prototypical is the cross which appeared to the emperor Constantine, bearing the legend *In hoc signo vinces*—though it is quite unusual to find these crosses speaking. On the other hand, prosopopoeia of this sort is common enough in the OE riddles of the Exeter Book (see p. 338 sq.), and their technique has often been adduced in explanation. It is also worth noting, when we assess the role of the native OE poetic tradition in this poem,

that although its picture of Christ as an active, heroic warrior rather than a passive sufferer is widespread in the literature and iconography of the early period,¹ it blends particularly well in this poem with the Germanic conception of the hero and the language in which this conception was traditionally expressed.

The Dream of the Rood is one of six OE poems scattered in among the twenty-three homilies of the Vercelli Book, a MS from the second half of the tenth century, now Codex CXVII in the chapter library of the cathedral at Vercelli near Milan (Ker 394).² How the MS found its way to northern Italy is still a matter for speculation. A slightly different version of some of the lines of the poem is found carved in runes on the late seventh- or early eighth-century sandstone cross at Ruthwell [r1v1], Dumfriesshire, and this suggests a very early date for at least part of the poem. A more distant echo is graven in silver on the Brussels Cross, a famous reliquary cross now preserved in the sacristy of the Cathedral of SS. Michel and Gudule in Brussels.

A. S. Cook's edition of the poem (Oxford 1905) contains excellent notes, introduction and glossary; the more recent edition of Bruce Dickins and Alan S. C. Ross (4th ed., London 1954; reprinted with further additions and corrections 1963) has an up-to-date bibliography and an especially full treatment of the Ruthwell and Brussels Crosses. For interpretation of the poem and important commentary on its literary, doctrinal and iconographical background, see especially Howard R. Patch, "Liturgical Influence in 'The Dream of the Rood'," *PMLA*, XXIV (1919), 233-57; Rosemary Woolf, "Doctrinal Influences on *The Dream of the Rood*," *MÆ*, XXVII (1958), 137-53; J. A. Burrow, "An Approach to the Dream of the Rood," *Neophilologus*, XXXXIII (1959), 123-33; John V. Fleming, "'The Dream of the Rood' and Anglo-Saxon Monasticism," *Traditio*, XXII (1966), 43-72.

¹The poet may be particularly indebted to a passage in St. Ambrose (*PL*, XV, col. 1830 ff.).

²There is a reduced facsimile edition by Massimiliano Foerster (i.e. Max Förster). *Il Codice Vercellese con Omelie e Poesie in Lingua Anglosassone* (Rome 1913), and a collotype facsimile (ed. Celia Sisam) is forthcoming in the *EEMSF* series.

Hwæt, ic swefna cyst	secan wylle,
hwæt mē gemætte	tō midre nihte,
syðþan reordberend	reste wunedon.
Ðūhte mē þæt ic gesāwe	syllicre trēow

-
- 3b reste wunedon The verb may be either intransitive with a dat. complement ("in bed") or transitive with an acc. object.
- 4b syllicre trēow In this "absolute" use of the comparative—for which cf. Latin usage and *Beowulf* 915a, 3038b—the comparison is implicit: "a more marvellous tree (than any other tree)."

- 5 on lyft lædan lēohte bewunden,
 bēama beorhtost. Eall þæt bēacen wæs
 begoten mid golde; gimmas stōdon
 fægere æt foldan scēatum, swylce þær fife wæron
 uppe on þām eaxlgespanne. Behcōldon þær engel Dryhtnes ealle,
 10 fægere þurh forðgesceaft. Ne wæs ðær hūru fracodes gealga,
 ac hine þær behcōldon hālige gāstas,
 men ofer moldan ond eall þeos mære gesceaft.
 Syllic wæs se sigebēam, ond ic synnum fāh,
 forwunded mid wommum. Geseah ic wuldres trēow
 15 wædum geweorðod, wynnnum scīnan,
 gegyred mid golde; gimmas hæfdon
 bewrigen, weorðlice Wealdendes trēow.

- 5a on lyft lædan "Extend into the air" (cf. *The Phoenix* 178b, where all trees are characterized as *ūplāðende*, "extending upwards").
- 8a foldan scēatum Probably "(the) surface of (the) earth," i.e. the ground at the foot of the cross; cf. l. 37a and especially 43a. But Patch's suggestion—"the corners of the earth, to which the cross reaches as it spreads over the sky"—is also tempting.
- 9a eaxlgespanne The meaning is not certain. "Shoulder beam or shoulder joint, intersection" (Pope?); "the beam of a cross which passes behind the shoulders" (BTS).
- 9b engel Dryhtnes ealle MS *engel dryht | nes ealle*. A famous crux involving both grammar and meter. Attempts to solve it have been very instructive and fall into three categories:
- (I) Retention of the reading in the MS, either (A) translating as "all (beheld) God's angel (i.e. either Christ [Krapp] or the cross itself, conceived of as a *nuntius* "messenger" [Bolton]) or (B) taking *engel* as a peculiar nom. pl. without inflection [Grein].
- (II) Regularization of the grammar through (A) emendation of MS *engel* to either (1) *englas* nom. pl. [Cook] or (2) *engla* gen. pl. [Krapp], or (B) emendation of *engel drihtnes* to *engeldryhte* [Fowler].
- (III) Regularization of both grammar and meter through (A) omission of *ealle* and either (1) emendation II.A.1 [Sievers] or (2) emendation of MS *engel dryhtnes* to *engeldryhte* "angel hosts" [Dickins-Ross], or (B) omission of *dryhtnes* and emendation II.A.1 [Mossé], or (C) emendation of the whole phrase to *engeldryhta feala* "many angel hosts" [Pope].
- None of the suggestions of types I or II solves the metrical problems, and all of the emendations of type III do considerable violence to the MS reading, hence it is impossible to arbitrate among them.
- 10a þurh forðgesceaft Either "through the future" or "by virtue of eternal decree."
- 15a wædum Probably a metaphor for the gold casing and precious stones which adorn the cross (cf. 22a).
- 17b Wealdendes MS *wealdes*. Although *wealdes trēow*, "a (mere) tree of the forest," is difficult metrically, it makes excellent sense. Furthermore, if we were to take it as standing in deliberate opposition to *wuldres trēow* in 14b, then this contrast would embody a notion which occurs frequently in this poem (4b, 27b, and especially 90 f.), and elsewhere in literature connected with the cross: cf. *Venantius Fortunatus' Crux fidelis, inter omnes | Arbor una nobilis* ("Faithful cross, the one noble tree among the rest"). On the other hand, 25b supports the usual emendation.

- Hwæðre ic þurh þæt gold ongytan meahste
 earmra ærgewin, þæt hit ærest ongan
- 20 swātan on þā swiðran healfe. Eall ic wæs mid sorgum gedrēfed,
 forht ic wæs for þære fægtran gesyhðe. Geseah ic þæt fūse bēacen
 wendan wæðum ond blēom: hwilum hit wæs mid wætan bestēmed,
 beswyled mid swātes gange, hwilum mid since gegyrwed.
- Hwæðre ic þær licgende lange hwile
- 25 behēold hrēowcearig Hælandes trēow,
 oð ðæt ic gehyrde þæt hit hlēoðrode;
 ongan þā word sprecan wudu sēlesta:
 "Þæt wæs geāra iū— ic þæt gýta geman—
 þæt ic wæs āhēawen holtes on ende,
- 30 āstýred of stefne mīnum. Genāman mē ðær strange fēondas,
 geworhton him þær tō wāfersýne, hēton mē heora wergas hebban.
 Bæron mē ðær beornas on eaxlum oð ðæt hīc mē on beorg āsetton;
 gefæstnodon mē þær fēondas genōge. Geseah ic þā Frēan mancynnes
 efstan elne mycle þæt hē mē wolde on gestigan.
- 35 Þær ic þā ne dorste ofer Dryhtnes word
 būgan oððe berstan, þā ic bifian geseah
 eorðan scēatas. Ealle ic mihte
 fēondas gefyllan, hwæðre ic fæste stōd.
 "Ongyrede hine þā geong Hæleð— þæt wæs God ælmihtig—,
- 40 strang ond stiðmōd; gestāh hē on gealgan hēanne,
 mōdig on manigra gesyhðe, þā hē wolde mancyn lýsan.
 Bifode ic þā mē se Beorn ymbclypte; ne dorste ic hwæðre būgan tō eorðan,
 feallan tō foldan scēatum, ac ic sceolde fæste standan.

- 19a earmra ærgewin "The dreamer associates the blood not only with Christ but, typically, with the many wretches who have endured this form of punishment" (Pope²). In 31b and 87a–8a, too, the rood typifies all crosses, while still remaining uniquely the cross of Christ.
- 20a swiðran healfe According to early post-Biblical tradition, the wound given Christ by the centurion (John 19:34) was on his right side.
- 22a wæðum, blēom Dat. of respect.
- 31a geworhton . . . wāfersýne "Made (me) there into a spectacle for themselves." This halfline probably refers to the fashioning of the felled tree into a cross, while the next halfline (with which compare the OE words *weargrōd* and *weargtrēow* "gallows, gibbet") explains semi-parenthetically just what sort of a *wāfersýn* the *fēondas* intended it to be. There is plainly some connection between this line and 10b f., where the gallows has turned into a *wāfersýn* that would have astonished its builders.
- 37b mihte "Could (have)."
- 39a Ongyrede . . . Hæleð Originally it was St. Andrew and not Christ who *exspolauit se et uestimenta sua tradidit carnificibus* ("stripped himself and gave his garments to the executioners"). This and the following quotations from the *Passio Sancti Andree Apostoli* are cited (repunctuated) from the text and variants in M. Bonnet, *Acta Apostolorum Apocrypha*, II, 1 (Leipzig 1898), 1–37.
- 42a ymbclypte St. Andrew in his address to the cross says: *amator tuus semper fui et desiderauit amplecti te* ("I have always been your lover and desired to embrace you").

- Rōd wæs ic āræred; āhōf ic rīcne Cyning,
 45 heofona Hlāfōrd; hyldan mē ne dorste.
 Ðurhdrifan hī mē mid deorcan næglum: on mē syndon þā dolg gesiēne,
 opene inwidhlemmas. Ne dorste ic hira, ænigum sceōðan.
 Bysmeredon hīe unc bütū atgædere. Eall ic wæs mid blōde bestēmed,
 begoten of þæs Guman sīdan siððan hē hæfde his gāst onsended.
 50 Feala ic on þām beorge gebiden hæbbe
 wrāðra wyrda: geseah ic weruda God
 þearle þenian. Ðýstro hæfdon
 bewrigen mid wolcnum Wealdendes hræw,
 scīrne scīman; sceadu forðēode,
 55 wann under wolcnum. Wēop eal gesceaft,
 cwīðdon Cyninges fyll: Crīst wæs on rōde.
 "Hwæðere þær fūse feorran cwōman
 tō þām Æðelinge: ic þæt eall behēold.
 Sāre ic wæs mid *sorgum* gedrēfed, hnāg ic hwæðre þām secgum tō handa,
 60 ēaðmōd, elne mycle. Genāmon hīe þær ælmihtigne God,
 āhōfon hine of ðām hefian wīte. Forlētton mē þā hilderincas
 standan stēame bedrifenne; eall ic wæs mid *strælum* forwundod.
 Ālēdon hīe ðær limwērigne, gestōdon him æt his līces hēafdum;
 behēoldon hīe ðær heofenes Dryhten, ond hē hine ðær hwīle reste,
 65 mēðe æfter ðām miclan gewinne. Ongunnon him þā moldern wyrcan
 beornas on banan gesyhðe, curfon hīe ðæt of beorhtan stāne,
 gesetton hīe ðæron sigora Wealdend; ongunnon him þā sorhlēoð galan,

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- 48b–9b Eall . . . onsended Cf. John 19:33 f.
 49a begoten . . . sīde "Covered (with blood) from that Man's side."
 51a wrāðra wyrda Construe with *Feala* in 50 a.
 52a þenian "A passive infinitive was usually expressed with the active form"
 (QW f 131).
 55b–6b Wēop . . . rōde According to a Greek version of the apocryphal Apocalypse
 of Paul, "when the Jews hanged the son of God upon the cross, all the angels
 and archangels, and the righteous and the whole creation of things in heaven,
 and things in earth, and things under the earth, lamented and mourned with
 a great lamentation" (*The Ante-Nicene Fathers* [see p. 204, n. 5], VIII,
 580 f.).
 56a cwīðdon Pl. because *gesceaft* is collective in force.
 57a fūse Adj. used substantivally. These *fūse* were Joseph of Arimathea and
 Nicodemus, cf. John 19:38 f.
 59a sorgum Not in the MS, but supplied on the basis of the text of this passage
 on the Ruthwell Cross.
 62b strælum Cf. 46a.
 63b gestōdon him "Took up their stand"; *him* is reflexive with *gestandan*.
 hēafdom Cf. *brēostum* in 118a. These are pl. forms with sg. meaning (see
 Hermann Hirt, *Handbuch des Urgermanischen* [Heidelberg 1934], III, 13 f.).
 64b–5a ond hē . . . gewinne "Following St. Ambrose on Luke, the poet has described
 the Crucifixion in the mood of an athletic contest, violent and incidentally
 exhausting" (Fleming).
 65b, 67b him Probably reflexive with *onginnan*; cf. 16/259b (and also *Genesis A*
 1880a, *The Descent into Hell* 1a).
 66a banan The cross (as the agent of Christ's death).

- earme on þā æfentīde. Þā hīc woldon eft sīðian
 mēðe fram þām mæran þeodne; reste hē ðær mæte weorode.
- 70 Hwæðere wē ðær grēotende gōde hwīle
 stōdon on staðole, syððan *stefn* ūp gewāt
 hilderinca. Hræw cōlode,
 fæger feorgbold. Þā ūs man fyllan ongan
 calle tō corðan; þæt wæs egeslic wyrd!
- 75 Bedealf ūs man on dēopan sēape; hwæðre mē þær Dryhtnes þegnas,
 frēondas gefrūnon,
 gyredon mē golde ond scolfre.
 “Nū ðū miht gehýran, hæleð mīn se lēofa,
 þæt ic bealuwara weorc gebiden hæbbe,
 80 sārra sorga. Is nū sæl cumen
 þæt mē weorðiað wīde ond sīde
 menn ofer moldan ond call þeos mære gesceaft,
 gebiddaþ him tō þyssum bēacne. On mē Bearn Godes
 þrōwode hwīle; for þan ic þrymfæst nū
 85 hlīfige under heofenum, ond ic hælan mæg
 æghwylcne ānra þāra þe him bið egesa tō mē.
 Iū ic wæs geworden wīta heardost,
 lēodum lāðost. ær þan ic him līfes weg

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- 67b–8a ongunnon . . . æfentīde For the extended lamentations of Mary and Mary Magdalene at the tomb of Jesus, see the Greek version of the apocryphal Acts of Pilate (*The Ante-Nicene Fathers*, VIII, 431).
- 69b mæte weorode In 124a, where this phrase varies *āna*, it is clearly litotes for “no one at all,” and the meaning is presumably the same here.
- 70a wē The three crosses.
- 71b stefn Not in the MS; but the lack of alliteration shows that something is missing. *Stefn* is the likeliest emendation and picks up the idea of 67b.
- 75b sq. hwæðre mē etc. Alluding to the Invention (i.e. discovery) of the True Cross by St. Helena, the mother of Constantine the Great. Cynewulf’s *Elene* is a treatment of this story.
- 76b A passage from Cynewulf’s poem suggests the substance of the missing half-line: *ahōf[on] of foldgræfe* (*Elene* 843b–4a). But the loss here may well be more extensive than that of a single halfline.
- 78a Nū ðū miht etc. The homiletic second half of the poem, which begins here, is regarded as a later accretion by many scholars, who adduce its (supposed) artistic inferiority and its radically different tone and metric. The most recent critics, however, regard the poem as a unified work, whether or not it is by a single poet.
- 78b hæleð . . . lēofa Cf. 10/23.
- 79a–80a þæt ic . . . sorga “That I have experienced (the) work of dwellers in bale, (the pain) of sore sorrows.” *Weorc* is used zeugmatically (i.e. in a different sense vis-à-vis each of its two genitive complements).
- 86 æghwylcne . . . mē “Everyone who feels awe towards me” (lit. “each of ones of those to whom is fear of me”).
- 87a–9a Iū ic . . . gerýmde Cf. St. Andrew’s address to the cross: *Antequam te ascenderet Dominus, timorem terrenum habuisti, modo uero amorem caelestem obtinens pro uoto susciperis* (“Before the Lord ascended upon you, you had earthly terror [i.e. the terror of earthdwellers]; but now, since you have heavenly love, you will receive me according to my wish”).

- rihtne gerȳmde, reordberendum.
 90 Hwæt, mē þā geweorðode wuldres Ealdor
 ofer holrwudu, heofonrices Weard,
 swylce swā hē his mōdor ēac, Mārian sylfe,
 ælmihtig God for ealle menn
 geweorðode ofer call wīfa cynn.
- 95 “Nū ic þē hāte, hæleð mīn se lēofa,
 þæt ðū þās gesyhðe secge mannum:
 onwrēoh wordum þæt hit is wuldres bēam,
 sē ðe ælmihtig God on þrōwode
 for mancynnes manegum synnum
 100 ond Ādomes ealdgewyrhtum.
 Dēað hē þær byrigde; hwæðere eft Dryhten ārās
 mid his miclan mihte mannum tō helpe.
 Hē ðā on heofenas āstāg. Hider eft fundap
 on þysne middangeard mancynn sēcan
 105 on dōmdæge Dryhten sylfa,
 ælmihtig God, ond his englas mid,
 þæt hē þonne wile dēman, sē āh dōmes geweald,
 ānra gehwylcum swā hē him ærur hēr
 on þyssum lænum līfe geearnaþ.
 110 Ne mæg þær ænig unforht wesan
 for þām worde þe se Wealdend cwyð:
 frīneð hē for þære mænige hwær se man sīe,
 sē ðe for Dryhtnes naman dēaðes wolde
 biteres onbyrigan, swā hē ær on ðām bēame dyde.
 115 Ac hīe þonne forhtiað ond fēa þencap
 hwæt hīe tō Crīste cweðan onginnen.
 Ne þearf ðær þonne ænig anforht wesan
 þe him ær in brēostum bereð bēacna scēlest,
 ac ðurh ðā rōde sceal rīce gesēcan
 120 of eorðwege æghwylc sāwl,
 sēo þe mid Wealdende wunian þenceð.”
 Gebæd ic mē þā tō þan bēame blīðe mōde,
 elne mycle, þær ic āna wæs

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- 93b for “On behalf of, for the benefit of.” Pope² explains: “In choosing Mary for his mother God honored her above all womankind, and he did this for the sake of all men, in that his ultimate purpose was their redemption.”
- 94 geweorðode . . . cynn A reference to the Annunciation, cf. Luke 1:28.
- 108b–9b ærur . . . geearnaþ “Shall have earned.” Just as *ær* (or *æror*) + pret. is often equivalent to a pluperfect, so here *ærur* + future is equivalent to a future perfect. Similarly *ær . . . bereð* in 118a.
- 115b–6b ond fēa . . . onginnen “And few will conceive what they should undertake to say to Christ.”
- 117b anforht For MS *unforht*, which makes no sense.
- 119a–21b ac ðurh . . . þenceð Cf. Andrew’s address to the cross: *O crux beata, sine amore tuo ad illam regionem nullus attingit, nullus ingreditur* (“Oh blessed cross, without your love no one reaches that place, no one enters it”).

- mæte werede. Wæs mōdsefa
 125 āfýsed on forðwege, feala ealra gebād
 langunghwīla. Is mē nū līfes hyht
 þæt ic þone sigebēam sēcan mōte
 āna oftor þonne ealle men,
 well weorþian: mē is willa tō ðām
 130 mycel on mōde, ond mīn mundbyrd is
 geriht tō þære rōde.
- Nāh ic rīcra feala
 frēonda on foldan, ac hīe forð heonon
 gewiton of worulde drēamum, sōhton him wuldres Cyning,
 līfiap nū on heofenum mid Hēahfædere,
 135 wuniap on wuldre, ond ic wēne mē
 daga gehwylce hwænne mē Dryhtnes rōd,
 þe ic hēr on eorðan ær scēawode,
 on þysson lænan līfe gefetige
 ond mē þonne gebringe þær is blis mycel,
 140 drēam on heofonum, þær is Dryhtnes folc
 geseted tō symle, þær is singāl blis,
 ond mē þonne āsette þær ic syþþan mōt
 wunian on wuldre, well mid þām hālgum

- 124b-6a Wæs mōdsefa . . . langunghwīla Cf. Andrew's address: *O bona crux quae decorem et pulchritudinem de membris Domini suscepisti, diu desiderata, sollicitate amata, sine intermissione quaesita et aliquando iam concupiscenti animo praeparata, accipe me ab hominibus et redde me magistro meo, ut per te me recipiat qui per te redemit me* ("Oh good cross, you who received grace and beauty from the limbs of the Lord; oh long desired, earnestly loved, sought without respite and now at last prepared for my yearning soul, take me away from men and restore me to my master, so that through you he may receive me who through you has redeemed me").
- 125b-6a Although taking *ealra* here in the rare adv. sense "in all, all told" (Dickens-Ross) would make the passage less awkward, it is almost certainly wrong to dissociate it from *langunghwīla*; cf. 19/63a.
- 136b mē Object of *gefetige* 138b.
- 138a-44a on þysson . . . brūcan This passage seems to reflect St. Andrew's words both substantially and stylistically: *Accipe me ab hominibus et redde me magistro meo. . . . Iam enim regem meum uideo, iam adoro, iam in conspectu eius consisto, ubi sunt angelorum cori ubique solus imperator regnat, ubi lux sine nocte est, ubi flores nunquam marcescunt, ubi dolor nunquam scitur nec nomen tristitiae auditum est, ubi leticia et exultatio finem non habent* ("Take me away from men and restore me to my master. . . . For already I see my king, already I worship him, already I stand in his sight, where there are choirs of angels and where he reigns as sole ruler, where there is light without night, where flowers never wither, where grief is never known nor the name of sorrow heard, where joy and exultation have no end").
- 142a mē The MS has *he*, which is of course possible syntactically. But it is not very attractive stylistically, and the argument from rhetoric, admittedly often dangerous, seems overpowering in this case: the rising climax embodied in the progression *mē . . . gefetige, mē . . . gebringe*, demands that *mē . . . āsette* be the last member.

- 145 drēames brūcan. Sī mē Dryhten frēond,
 sē ðe hēr on eorþan ær þrōwode
 on þām gealgtrēowe for guman synnum:
 hē ūs onlȳsde ond ūs lif forgeaf,
 heofonlicne hām. Hiht wæs genīwad
 mid blēdum ond mid blisse þām þe þær bryne þolodan;
 150 se Sunu wæs sigorfæst on þām siðfate,
 mihtig ond spēdig, þā hē mid manigeo cōm,
 gāsta weorode, on Godes rīce,
 Anwealda ælmihtig, englum tō blisse
 ond eallum ðām hālgum þām þe on heofonum ær
 155 wunedon on wuldre, þā heora Wealdend cwōm,
 ælmihtig God, þær his ēðel wæs.

144b Sī . . . frēond Cf. 131b–2a.

146b for guman synnum Cf. 1. 99. *Guman* has been interpreted as generic sg. ("for man's sins") and as a LWS spelling for *gumena*, gen. pl.

148b sq. Hiht wæs etc. The poem concludes with a brief allusion to Christ's harrowing of hell, followed by a fuller account of his triumphal entry into heaven.

18 / NEORXNAWANG: the earthly paradise

(From *The Phoenix*)

Among the donations of Leofric, Bishop of Cornwall and Devon (d. 1072), to Exeter Cathedral was *i mycel Englisc bōc be gehwilcum þingum on lēoðwisan geworht*. This MS, today known as the Exeter Book (Ker 116), is still in the cathedral library. It is now thought to be a copy, made about 970–90, of a poetical miscellany originally compiled in the time of Ælfred or of his successors Eadweard and Ædelstan. An excellent facsimile edition is available in *The Exeter Book of Old English Poetry* (London 1933).

The first of the selections which we print from this MS, the radiant description of *neorxnawang* ("paradise") which follows, comprises the opening section of the 677-line OE poem *The Phoenix*. The first 380 lines of this work are a free adaptation of the *Carmen de Ave Phoenix*, a Latin poem generally ascribed to the Christian apologist L. Caccilius Firmianus Lactantius (c250–c340); the remaining 296 lines furnish a multi-level allegorical interpretation in which, quite traditionally, the immolation and rebirth of the phoenix symbolize the death and resurrection of man. Noteworthy in the following description of the phoenix's habitat are the poet's frequent use of the *nis . . . ac* construction, his fondness for rhyme and assonance, and his conception of paradise largely in terms of the absence of precisely those unpleasant aspects of life and nature whose presence is so heavily stressed in the three elegiac poems which follow. For purposes of comparison we have printed the relevant part of the Latin text beneath the OE.

The handy edition by N. F. Blake, *The Phoenix* (Manchester 1964), does not supersede the learned treatment of A. S. Cook in *The Old English Elene, Phœnix, and Physiologus* (New Haven 1919).

Hæbbe ic gefrugen þætte is feor heonan
 ēastdælum on æþelast londa,
 firum gefræge. Nis se foldan scēat
 ofer middangeard mongum gefēre
 5 folcāgendra, ac hē āfyrrad is
 þurh Meotudes meajt mǎnfremmendum.
 Wlitig is se wong eall, wynnum geblissad
 mid þām fægrestum foldan stencum;
 ænlic is þæt iglond, æþele se Wyrhta,
 10 mōdig, meajtum spēdig, sē þā moldan gesette.
 Ðær bið oft open ēadgum tōgēanes,
 onhliden hlēopra wyn, heofonrices duru.
 Ðæt is wynsum wong, wealdas grēne,
 rūme under roderum. Ne mæg þær rēn ne snāw,
 15 ne forstes fnæst, ne fýres blæst,
 ne hægles hryre, ne hrīmes dryre,
 ne sunnan hætu, ne sincaldu,
 ne wearm weder, ne winterscūr
 wihte gewyrdan, ac se wong seomað
 20 ēadig ond onsund. Is þæt æþele lond
 blōstmum geblōwen. Beorgas þær ne muntas
 stēape ne stondað, ne stānclifu
 hēah hlīfiað, swā hēr mid ūs,
 25 ne dene ne dalu ne dūnscafru,
 hlæwas ne hlincas, ne þær hleonað oo
 unsmēþes wiht, ac se æþela feld
 wrīdað under wolcnum wynnum geblōwen.
 Is þæt torhte lond twelfum hērra,

Est locus in primo felix oriente remotus,
 Qua patet aeterni maxima porta poli,
 Nec tamen aestivos hiemisve propinquus ad ortus,
 Sed qua sol verno fundit ab axe diem.
 Illic planities tractus diffundit apertos,

- 1b þætte is "That (there) is . . ."
- 5b-6b ac . . . mǎnfremmendum In Irish tradition the terrestrial paradise was a place *in quo nullis, nisi crimine mundis, patet introitus* ("into which an entry lies open to none but those free of crime"); see *Vitae Sanctorum Hiberniae*, ed. Carolus Plummer (Oxford 1910), II, 271.
- 9a īglond Here "land beyond the water; remote land."
- 12a hlēopra wyn "(The) delight of voices," i.e. the delight of hearing the angels singing.
- 22a stēape Adj. (and so too hēah 23a, beorhte 31b, hēa 32a and grēne 36a).
- 25b-6a ne þær . . . wiht "Nor does aught of unsmooth ever lie (or lean) there"; presumably this means "nor does any rugged ground lie outstretched (or jut out) there." This summarizes 21b-5a and leads directly into the contrast with *feld* (26b), a word which implies flat ground.

- folde fæðmrīmes, swā ūs gefreogum glēawe
 30 wītgan þurh wīsdōm on gewritum cȳpað,
 þonne ænig þāra beorga þe hēr beorhte mid ūs
 hēa hlīfiað under heofontunglum.
 Smylte is se sigewong; sunbearo līxeð,
 wuduholt wynlic. Wæstmas ne drēosað,
 35 beorhte blēde, ac þā bēamas ā
 grēne stondað, swā him God bibēad:
 wintres ond sumeres wudu bið gelīce
 blēdum gehongen; nǣfre brosniað
 lēaf under lyfte, ne him līg scepeð
 40 æfre tō ealdre, ær þon edwenden
 worulde geweorðe. Swā iū wætres þrym
 ealne middangeard, mereflōd þeahte
 eorþan ymbhwyrft, þā se æþela wong
 æghwæs onsund wið yðfare
 45 gehealden stōd hrēora wæga,
 ēadig, unwemme, þurh ēst Godes;
 bīdeð swā geblōwen oð bæles cyme,
 Dryhtnes dōmes, þonne dēaðræced,
 hæleþa heolstorcofan, onhliden weorþað.
 50 Nis þær on þām londe lāðgeniðla,
 ne wōp ne wracu, wēatācen nān,
 yldu ne yrmðu ne se enga dēað,
 ne līfes lyre, ne lāþes cyme,
 ne synn ne sacu ne sārwracu,

Nec tumulus crescit nec cava vallis hiat;
 Sed nostros montes, quorum iuga celsa putantur,
 Per bis sex ulnas imminet ille locus.
 Hic Solis nemus est et consitus arbore multa
 Lucus, perpetuae frondis honore virens.
 Cum Phaethonteis flagrasset ab ignibus axis,
 Ille locus flammis inviolatus erat,
 Et cum diluuium mersisset fluctibus orbem,
 Deucalioneas exsuperavit aquas.
 Non huc exsanguis morbi, non aegra senectus,
 Nec mors crudelis nec metus asper adest;
 Nec scelus infandum nec opum vesana cupido
 Cernitur aut ardens caedis amore furor;
 Luctus acerbus abest et egestas obsita pannis

- 28b-9a twelfum hērra . . . fæðmrīmes "Twelve cubits higher" (lit. "higher by twelve of fathom-measure"); *folde* 29a is variation of *londe* 28a.
 29b-30b swā ūs . . . cȳpað Word order: *swā wītgan, glēawe gefreogum, cȳpað ūs þurh wīsdōm on gewritum*.
 37a wintres ond sumeres Adverbial gen.
 41b Swā "When," correlative with *þā* 43b; a variant of the more usual *þā . . . þā* construction.

- 55 ne wædle gewin, ne welan onsȳn,
 ne sorg ne slæp ne swār leger,
 ne wintergeweorp, ne wedra gebregd
 hrēoh under heofonum; ne se hearda forst
 caldum cylegicelum cnysed̄ ænigne.
- 60 Þær ne hægl ne hrīm hrēosað tō foldan,
 ne windig wolcen, ne þær wæter fealleþ
 lyfte gebysgad, ac þær lagustrēamas,
 wundrum wrætlice wyllan onspringað
 fægum foldwylmum, foldan leccaþ,
- 65 wæter wynsumu of þæs wuda midle,
 þā mōnþa gehwām of þære moldan tyrf
 brimcald brecað, bearo ealne geondfarað
 þrāgum þrymlice: is þæt Ðeodnes gebod
 þætte twelf sīpum þæt tīrfæste
- 70 lond geondlāce laguflōða wynn.
 Sindon þā bearwas blēdum gehongne,
 wlitigum wæstmum; þær nō waniað ō,
 hālge under heofonum, holtes frætwe,
 ne feallað þær on foldan fealwe blōstman,
 75 wudubēama wlite, ac þær wrætlice
 on þām trēowum symle telgan gehladene,

Et curae insomnes et violenta fames.
 Non ibi tempestas nec vis furit horrida venti
 Nec gelido terram rore pruina tegit,
 Nulla super campos tendit sua vellera nubes,
 Nec cadit ex alto turbidus umor aquae.
 Sed fons in medio est, quem "vivum" nomine dicunt,
 Perspicuus, lenis, dulcibus uber aquis,
 Qui semel erumpens per singula tempora mensum
 Duodecies undis inrigat omne nemus.
 Hic genus arboreum procero stipite surgens
 Non lapsura solo mitia poma gerit.

- 41b–9b Note in this passage how familiar Christian themes have been substituted for Phaeton's fire and Deucalion's flood in the Latin.
- 60b hrēosað I.e. *hrēoseð* 3 sg., an example of late spelling confusion in the vowels of weakly stressed syllables (cf. Blake p. 6).
- 64a foldwylmum Usually emended to *flōdwylmum* since the word *foldwylmas* occurs nowhere else and *fold-* seems otiose here in the light of the following *foldan*. But *foldwylmas* is a perfectly transparent compound (cf. *Elene* 1132a), it is entirely apt as a description of *wyllan*, and furthermore it is precisely the fact that this *folde* is watered by *foldwylmum* which serves to contrast it with the natural world watered from the skies (cf. 60a–62a).
- 68a þrāgum þrymlice "At (appointed) times with a mighty current" (lit. "mightily").
- 69a twelf sīpum "Twelve times (a year)."

ofett ednīwe in ealle tīd,
 on þām græswonge grēne stondaþ,
 gehroden hyhtlice Hāliges meahtum,
 80 beorhtast bearwa. Nō gebrocen weorþeð
 holt on hīwe, þær se hālga stenc
 wunaþ geond wynlond. Ðæt onwended ne bið
 æfre tō ealdre, ær þon endige
 frōd fyrngeweorc sē hit on frymþe gescōp.

75b-78b ac þær . . . stondaþ "But wondrously there on the trees ever laden boughs (and) fruit renewed throughout all time stand green in that grassy plain." In what follows, we can regard *beorhtast bearwa* (with its modifying participial phrase *gehroden hyhtlice Hāliges meahtum*) as standing in apposition to (and summarizing) *telgan* and *ofett*. (Or else we can take 79a-80a as an absolute participial construction in the nominative: "since the brightest of groves is gaily adorned by the powers of the holy [one]").

19 / the wanderer

This poem, *The Seafarer* and *The Wife's Lament* are often referred to as "elegies" or "elegiac lyrics." All three support S. B. Greenfield's definition of the Old English elegy as "a relatively short reflective or dramatic poem embodying a contrasting pattern of loss and consolation, ostensibly based upon a specific personal experience or observation, and expressing an attitude towards that experience."¹ All three share an emphasis on isolation, lack of opportunity for communication and intense suffering. And they are all difficult: they have been interpreted and re-interpreted, punctuated this way and that; the only thing upon which scholars find themselves in agreement is that they are very complex and very moving.

According to Dorothy Whitelock, *The Wanderer* "poignantly describes the desolation of a lordless man and of a ruined city in order to contrast it with the security of trust in the eternal Lord."² One might go a step farther and still be on relatively safe ground: the evanescence of dreams on the one hand, and of the men of past times and their works on the other, are not only symbols of the progressive decay of the phenomenal world, but closely related symbols: *Sege hwār synd cyningas, hwār ealdras, hwār waldendras, hwār welige þinga, hwār mihtige worulde? Gewislice swylce sceadu gewitan, swylce swefen fordwinan* (Bede). With these two symbols of mutability is contrasted the stability of God; the pattern is very reminiscent of Spenser's *Mutability Cantos*.

The cultural background of the poem has been intensively studied. In summary, "*The Wanderer* appears to contain a blend of traditional Germanic themes and images and themes derived from Boethius and the Christian Latin literature emanating from Irish writers, or writers influenced by the traditions, techniques and interests of Irish Christianity" (Leslie).

¹In *Continuations and Beginnings: Studies in Old English Literature*, ed. Eric Gerald Stanley (London 1966), p. 143.

²*The Beginnings of English Society* (Harmondsworth 1952), p. 212.

It is not possible to decide with finality whether there are one or two speakers in the poem, nor where individual speeches begin and end, and there is no general agreement on these points. For the sake of simplicity we have assumed that "the wanderer" speaks everything except eight lines (1-7, 111) of authorial comment; furthermore that 92-96 are a speech within his speech. But this is theory only. Our paragraphing (like that of Dunning and Bliss) conforms to the use of small capitals in the MS, but it is well for the student to remember that the rhetorical structure of the poem is by no means self-evident and is far from being a matter of common agreement. While the student may adjust the quotation marks and paragraphing as his understanding of the poem prompts him, he should bear in mind the probability that arguments about the precise tailoring of these elegies to modern editorial conventions (and therefore preconceptions) are *īdel ond unnyt*, reminiscent of nothing so much as Procrustes' bed.

R. F. Leslie's edition, *The Wanderer* (Manchester 1965), contains a thorough treatment of most of the problems and has an excellent bibliography; the complementary edition of T. P. Dunning and A. J. Bliss, *The Wanderer* (London 1969), is particularly helpful on semantic and syntactic matters, as well as on larger questions of theme and structure. Serious students will also want to consult P. L. Henry, *The Early English and Celtic Lyric* (London 1966).

	Oft him ānhaga	āre gebīdeð,
	Metudes miltse,	þēah þe hē mōdcearig
	geond lagulāde	longe sceolde
	hrēran mid hondum	hrīmcealde sǣ,
5	wadan wrāclāstas.	Wyrd bið ful ārǣd!
	Swā cwæð eardstapa,	earfeþa gemyndig.
	wrāþra wǣlsleahta,	winemǣga hryre:
	"Oft ic sceolde āna	ūhtna gehwylce
	mīne ceare cwīþan.	Nis nū cwicra nān
10	þe ic him mōdsefan	mīnne durre

-
- 1b **gebīdeð** Whether the word means "expects, awaits, seeks" or "experiences" is still a moot point (see *NM*, LXIX [1968], 172-75), though the distinction is crucial for our understanding of "the wanderer's" situation.
- 4a **hrēran mid hondum** A circumlocution for "to row."
- 6a **Swā** Both *The Wanderer* and *The Seafarer* exhibit the nonconjunctive use of *swā* and *for þon* which is characteristic of the homiletic rhetoric of the Blickling Homilies. In these homilies *swā* is often used to introduce quotations; cf. 9/7 n. and the examples in Ericson p. 9. We have followed this hint in punctuating the present passage, taking 1-5 as an authorial preface and 6 f. as introducing the quotation which follows.
- 7b **hryre** It is simplest to take this as acc. sg., the d.o. of *cwæð*, though it is also possible to regard it as a comitative dat. complement of *wǣlsleahta* ("battles accompanied by the fall of kinsmen").
- 10a **þe ic him** "To whom I . . ."

- sweotule āsecgan. Ic tō sōþe wāt
 þæt biþ in eorle indryhten þēaw
 þæt hē his ferðlocan fæste binde,
 healdne his hordcofan, hycge swā hē wille.
 15 “Ne mæg wērig mōð wyrde wiðstondan,
 ne se hrēo hyge helpe gefremman:
 for ðon dōmgeorne drēorigne oft
 in hyra brēostcofan bindað fæste,
 swā ic mōdsefan mīnne sceolde—
 20 oft earmcearig, cōðle bidæled,
 frēomægum feor— feterum sælan,
 siþþan geāra iū goldwine mīnne
 hrūsan heolstre biwrāh ond ic hēan þonan
 wōd wintercearig ofer waþema gebind,
 25 sōhte seledrēorig sinces bryttan,
 hwær ic feor oþþe nēah findan meahte
 þone þe in meoduhealle mīnne wisse,
 oþþe mec frēondlēasne frēfran wolde,
 wēman mid wynnum. Wāt sē þe cunnað
 30 hū slīpen bið sorg tō gefēran
 þām þe him lýt hafað lēofra geholena:
 warað hine wræclāst, nales wunden gold,

-
- 12a þæt I.e. *þæt þæt*.
 14a healdne The usual emendation *healde* is satisfactory both contextually and stylistically, but the MS reading can be defended as a highly syncopated spelling of *healdenne*, past participle (for the syntax cf. 20/115a, for the word-order 24/240a).
 14b hycge . . . wille “Let him think as he will,” i.e. “whatever he may be thinking.”
 15a wērig mōð Sometimes printed as a compound, though taking it as two words gives better parallelism with 16a.
 17a dōmgeorne Nom. pl. masc., used substantively.
 17b drēorigne Modifying *hyge*, understood from the previous line.
 19 mōdsefan mīnne Object of *sceolde . . . sælan* (19b, 21b).
 22a–3a siþþan . . . biwrāh The meaning at least is clear: his lord has died and been buried. The problem is to find a subject for *biwrāh*. The most tempting solution is to assume that *heolstor* can have a byform *heolstre*, nom. sg. (see BTS s.v.). Alternatively one can emend *heolstre* to *heolstor*, *hrūsan* to *hrūse*, or regard *ic* (19a) as being still in force. This last alternative is very doubtful.
 24b waþema gebind (1) “The binding of the waves”—a kenning for ice? Cf. *Beowulf* 1133a. (2) “The collective mass of waves”—i.e. the ocean’s surface?
 27 þone . . . mīnne The idea of *sinces bryttan* remains in force with both: “that (treasure-giver) who in (his) meadhall might be familiar with my (treasure-giver)” —and who thus might be expected to feel receptively disposed towards me. Alternatively (and avoiding emendation of MS *mine*) one could read in 27b: *mine* [sc. *þeod* fem.] *wisse*, “might be familiar with my (people).”
 31 lýt . . . lēofra geholena Litotes.

- ferðloca frēorig. nalæs foldan blæd;
 gemon hē selescegas ond sincþege,
 35 hū hine on geoguðe his goldwine
 wenede tō wiste. Wyn eal gedrēas.
 For þon wāt sē þe sceal his winedryhtnes
 lēofes lārcwidum longe forþolian,
 “ðonne sorg ond slæp somod ætgædre
 40 earmne ānhogan oft gebindað,
 þinceð him on mōde þæt hē his mondryhten
 clyppe ond cysse ond on cnēo lecce
 honda ond hēafod, swā hē hwīlum ær
 in geārdagum giefstōlas brēac.
 45 “Ðonne onwæcneð eft winelēas guma,
 gesihð him biforan fealwe wēgas,
 baþian brimfuglas, brædan feþra,
 hrēosan hrīm ond snāw, hagle gemenged.
 Ðonne bēoð þy hefigran heortan benne,
 50 sāre æfter swæsne: sorg bið genīwad
 þonne māga gemynd mōd geondhweorfēð,
 grēteð glīwstafum, georne geondscēawað.
 Secga geseldan swimmað oft onweg,
 flēotendra ferð nō þær fela bringeð
 55 cūðra cwidegiedda. Cearo bið genīwad
 þām þe sendan sceal swīpe geneahhe

- 34–57 It has recently been suggested that this moving evocation of the wanderer's haunted memories, dreams and fantasies is under heavy debt to a passage in St. Ambrose' *Hexaemeron* (*PL*, XIV, col. 275); see further Peter Clemoes, “*Mens absentia cogitans* in *The Seafarer* and *The Wanderer*,” in *Medieval Literature and Civilization: Studies in Memory of G. N. Garmonsway*, ed. D. A. Pearsall and R. A. Waldron (London 1969), pp. 62–77.
- 37a–41a wāt sē . . . ðonne . . . þinceð him “He knows . . . (that) when . . . , it seems to him.” The syntax of this passage has caused much discussion, but this solution of Leslie's seems to take care of most of the problems.
- 42b–3a ond on cnēo . . . hēafod An ancient gesture of submission and homage; see *Íf*, II, 179 and n.
- 43b swā “Just as (when).”
- 44b giefstōlas For the late gen. sg. in *-as*, see SB *f* 237 Anm. 1.
- 47b brædan feþra Either “preening their feathers” or “spreading their wings.”
- 49a–55a Ðonne bēoð . . . cwidegiedda A very perplexing passage which has been interpreted and punctuated in a number of ways. Students will find a convenient summary of the problem and the many solutions in Leslie's notes to these lines.
- 50a sāre æfter swæsne “Painful (from longing) for the beloved (one).”
- 51a gemynd This is the d.o. of the three verbs which follow, *mōd* being the subject.
- 53a Secga geseldan This is best taken as a further reference to the *brimfuglas* of 47a. On their ironic role as “men's companions,” cf. 20/19b–22b.
- 53b oft Frequently emended to *eft*.
- 54a flēotendra ferð “The minds (lit. mind) of the floating ones”—another allusion to the birds.

ofer waþema gebind wērigne sefan.

“For þon ic geþencan ne mæg geond þās woruld

for hwan mōdsefa, mīn ne gesweorce,

60 þonne ic eorla fif eal geondþence,

hū hī fārlice flet ofgēafon,

mōdge maguþegnas, swā þes middangeard

ealra dōgra gehwām drēoseð ond fealleþ.

For þon ne mæg wearþan wīs wer, ær hē āge

65 wintra dæl in woruldrīce. Wita sceal geþyldig:

“ne sceal nō tō hātheort, ne tō hrædwyrde,

ne tō wāc wiga, ne tō wanhȳdig,

ne tō forht, ne tō fægen, ne tō feohgīfre,

ne næfre gielpes tō georn ær hē geare cunne:

70 beorn sceal gebīdan, þonne hē bēot spriceð,

oþ þæt collenferð cunne gearwe

hwider hreþra gehygd hweorfan wille.

“Ongietan sceal glēaw hæle hū gæstlic bið

þonne calre þisse worulde wela wēste stondeð,

75 swā nū missenlice geond þisne middangeard

winde biwāune weallas stonð,

hrīme bihrorene, hryðge þā ederas.

Wōriað þā wīnsalo, waldend licgað

drēame bidrorene; duguþ eal gecrong,

80 wlonc bī wealle: sume wīg fornōm,

ferede in forðwege; sumne fugel oþbær

ofer hēanne holm; sumne se hāra wulf

58b þās woruld As opposed to the eternal world of God. Note that *þās* alliterates and is heavily stressed.

59a for hwan “Why.”

61b flet ofgēafon I.e. “died.”

65b Wita etc. A gnomic passage begins here. Ellipsis of *hēon* or *wesan* after *sceal* is a characteristic feature of gnomic style; cf. Selection 25.

66a–72b It has recently been urged (*NM*, XLIX [1968], 191–98) that the poet, far from counseling moderation in the qualities listed here, is suggesting—through understatement—that they should be avoided altogether.

67a wiga MW and Pope² suggest *wīga*, gen. (pl.) of reference: “in war.” Stylistically this is perhaps superior: it makes the polysyndetic sequence (*ne . . . ne . . . ne* etc.) wholly adjectival and it is supported by the syntax of 69a.

69 gielpes . . . cunne “Too eager for vaunting (i.e. making heroic pledges), before he really knows” the whole situation and what his vaunt will entail. A man was expected to fulfill any vow he had made, even an irresponsible one uttered while he was drunk.

72a hreþra Cf. 17/63b (n. on *hēafdum*).

73b bið “(It) will be.”

76a winde biwāune “Windswept, wind-beaten.”

80b sume As the text stands it is best to take this as collective and the following three *sumne*-clauses as distributive, spelling out the various ways in which the bodies of those who fell in battle *bī wealle* were disposed of.

81b fugel “An actual bird would of course remove a body piecemeal” (Leslie). The bird is probably the Gray Sea Eagle; see 5/63a n.

dēaðe gedælde; sumne drēorighlēor
 in eorðscrafe eorl gehyðde.
 85 ȳpde swā þisne eardgeard ælda Scyppend
 oþ þæt burgwara breahntma lēase
 eald enta geweorc ȳdlu stōdon.
 "Sē þonne þisne wealsteal wīse geþōhte
 ond þis deorçe līf dēope geondþenceð,
 90 frōd in ferðe, feor oft gemon
 wælslehta worn ond þās word ācwið:
 'Hwær cwōm mearg? Hwær cwōm mago? Hwær cwōm māþpumgyfa?
 Hwær cwōm symbla gesetu? Hwær sindon seledrēamas?
 Ealā beorht būne! Ealā byrnwiga!
 95 Eala þēodnes þrym! Hū sēo þræg gewāt,
 genāp under nihthelm, swā hēo nō wære!
 "Stondeð nū on lāste lēofre duguþe
 weal wundrum hēah, wyrmlīcum fāh.
 Eorlas fornōman asca þryþe,
 100 wæpen wælgīfru, wyrd sēo mære—
 ond þās stānhleoþu stormas cnyssað;
 hrīð hrēosende hrūsan bindeð,
 wintres wōma, þonne won cymeð,
 nīpeð nihtscūa, norþan onsendeð

-
- 83b drēorighlēor Construe with *eorl*.
 86 burgwara breahntma lēase "Deprived of the noises of (their) inhabitants."
 Or this might be asyndetic parataxis: "deprived of citizens, of noises." *Lēase*
 qualifies *geweorc*.
 87a enta geweorc Cf. 25/1b–3a and n.
 88a Sē "He (who)."
 88b wīse geþōhte Usually taken to mean "(has) wisely pondered," but "with a
 wise mind" (instrumental) is just as likely and does not raise the trouble-
 some issue of a change of tense (*geþōhte* . . . *geondþenceð*).
 92a Hwær cwōm "What has become of" (cf. 9/79 f. and BTS *cuman* II, *hwær*
 I.(2)). The passage which begins here is an imitation in OE of the *ubi sunt*
 sequences frequent in Latin homiletic literature.
 93a cwōm . . . gesetu Probably analogy with the preceding phrases is responsible
 for the lack of agreement between subject and verb, though such a construc-
 tion "is not infrequently found in Old English poetry, especially when the
 predicate precedes the subject" (Leslie).
 96b swā "As (if)."
 98b wyrmlīcum fāh "Decorated with serpent(ine) forms." It has recently been
 suggested (*Speculum*, XLV [1970], 287) that this phrase is nothing more
 than a close rendering of the Latin term *vermiculatus* ("inlaid so as to re-
 semble the tracks of worms, vermiculated").
 99a–107b Eorlas . . . heofonum The punctuation of this passage is very uncertain.
 99b asca þryþe "Hosts of spears" (BT).
 103b won Usually taken as an adj. with *nihtscūa*, though this raises syntactic
 difficulties. Dunning and Bliss take it as an adj. used substantivally: "the
 dark one" (i.e. night). Perhaps it is the rare noun *wanþwon* ("want, lack,
 dearth").

- 105 hrēo hæglfare hælepum on andan.
 "Eall is earfoðlic eorþan rīce;
 onwendeð wyrda gesceaft weoruld under heofonum.
 Hēr bið feoh læne, hēr bið frēond læne,
 hēr bið mon læne, hēr bið mæg læne:
 110 eal þis eorþan gesteal īdel weorþeð!"
 Swā cwæð snottor on mōde, gesæt him sundor æt rūne:
 "Til biþ sē þe his trēowe gehealdeþ, ne sceal næfre his torn tō rycene
 beorn of his brēostum ācýþan, nemþe hē ær þā bōte cunne,
 eorl mid elne gefremman. Wel bið þām þe him āre sēceð,
 115 frōfre tō Fæder on heofonum, þær ūs eal sēo fæstnung stondeð."

- 104a–5a nīpeð . . . hæglfare In his *Vita Beatorum Abbatum* (II.xiv), Bede quotes an unidentified Latin verse which seems very close to this: *Nox ruit hibernis algida flatibus* ("Night falls, cold with wintry blasts"). It occurs in a passage contrasting the night of human life with the day of eternity.
- 105b hælepum on andan "As a vexation for men."
- 106a Eall This could be the subject (in which case *eorþan rīce* = "in the kingdom of earth") or *rīce* could be the subject, with *Eall* either an adj. or an adv.
- 107a wyrda gesceaft "The ordained course of events."
- 108a–10b Extraordinarily close in language and sentiment are some lines at the end of the *Hákonarmál*, a poem written by the court poet Eyvindr skáldaspillir to commemorate the death (c966) of the Norwegian king Hákon the Good:

Deyr fé,
 deýia frændr,
 eyðisk land ok láð

("Cattle die, friends and relatives die, land and sea are laid waste").

- 109b mæg "Kinsman." Pope² would read *mæg*, "maiden, woman," but see Campbell p. 260 n. 1.
- 111a Swā cwæð . . . mōde With regard to the wise man's thoughts throughout this poem, cf. 25/54b–5a. With *Swā* begins a new paragraph and a series of hypermetric lines.
- 111b gesæt . . . rūne Cf. Eadwine's behavior in the passage cited on p. 110.
- 112b torn Object of *ācýþan*. The subject of *sceal* is *beorn* in 113a.
- 113b þā bōte Object of *gefremman* (which is itself dependent on *cunne*).
- 114b Wel bið þām þe "(It) will turn out well for the one who" etc.
- 115b ūs "For us."

20 / the seafarer

Though the pages in the Exeter Book which contain this poem are undamaged, it is evident that the text has suffered much corruption at some point in its transmission. This fact, coupled with its idiosyncratic and sometimes clumsy syntax, makes it one of the most difficult of OE poems.

Earlier criticism regarded everything after l.64a as a Christian addition and considered the “genuine” part of the poem to be either a dialogue between an old sailor and a young one (Rieger) or else a dialogue in the mind of one man (Lawrence). Recent and more organic interpretation regards the seafaring imagery of l–33a as an allegorical representation of the hardships of human life; 33b–64a as voicing the speaker’s desire to set forth on another and different voyage, the voyage to eternity; and the rest of the poem as homiletic development of traditional themes of *contemptus mundi* (Anderson). Another theory argues that “the seafarer” is a *peregrinus* like those described in 4/118 sq., i.e. a pilgrim-hermit who seeks salvation by submitting himself to the trials and loneliness of self-imposed exile from kin and country (Whitelock). A complementary, allegorical interpretation takes the poem to exemplify the patristic notion that the true Christian is a *peregrinus* on earth and must voyage through life and death to the *elþēodigra eard*, the real homeland of such strangers, heaven (Smithers). As Blickling Homily II puts it:

Wē synd on þisse worlde ælþēodige, and swā wæron sibþon se æresta ealdor þisses menniscan cynnes Godes bebodu ābræc; and for þon gylte wē wæron on þysne wræcsīþ sende, and nū eft sceolon oþerne eþel sēcan, swā wīte, swā wuldor, swā wē nū gearnian willaþ.

Recently, however, it has been suggested that the strictly allegorical interpretations are too confining and that the poem is rather “an imaginative evocation of physical and emotional experiences that are used to illuminate a symbolic spiritual truth” (Gordon).

Date and provenance are uncertain; various considerations, including similarity to Welsh elegy, suggest that "we have in the West Midland region of the mid-tenth century, and possibly a little earlier, an environment, both poetic and homiletic, in which *The Seafarer* might well have had its origin" (Gordon).

Mrs. I. L. Gordon's edition, *The Seafarer* (London 1960), contains an excellent introduction and a full bibliography. There is a helpful translation of the poem by W. S. Mackie, EETS, Original Series, 194 (1934 [for 1933]), and a curious imitation by Ezra Pound.

- Mæg ic be mē sylfum sōðgied wrecan,
 sīþas secgan, hū ic geswincdagum
 earfoðhwīle oft þrōwade,
 bitre brēostceare gebiden hæbbe,
 5 gecunnad in cēole cearselda fela,
 atol yþa gewealc. Ðær mec oft bigeat
 nearo nihtwaco æt nacan stefnan,
 þonne hē be clifum cnossað. Calde geþrunge
 wæron mīne fēt, forste gebunden
 10 caldum clommum, þær þā ceare seofedun
 hāt ymb heortan; hungor innan slāt
 merewērges mōd. Ðæt se mon ne wāt,
 þe him on foldan fægrost limpeð,
 hū ic earmcearig īscealdne sǣ
 15 winter wunade wræccan lāstum,
 winemægum bidroren,
 bihongen hrīmgicelum; hægl scūrum flēag.
 Ðær ic ne gehyrde būtan hlimman sǣ,
 īscaldne wæg. Hwīlum ylfete song
 20 dyde ic mē tō gomene, ganetes hlēoþor
 ond huilpan swæg fore hleahtor wera.

- 2b geswincdagum Temporal dat.
 8a be clifum cnossað "Dashes (or beats) along (beneath) the cliffs." *Be* cannot mean "against."
 11a hāt I.e. *hāte*, with elision (and scribal omission) of final *e* before a following vowel. The word could be either a (nom. pl. fem.) adj. modifying *ceare* or an adv. With 11. 8b–12a cf. 16/353b–5a.
 12b Ðæt Object of *wāt*; it anticipates the *hū*-clause (14a sq.).
 13 þe . . . limpeð Lit. "to whom on land most fairly (it) happens," more freely "whom it befalls in fairest manner on land" (Gordon). Or *on foldan* could mean "on earth."
 14b–15a sǣ . . . wunade *Sǣ* is d.o. of (transitive) *wunian*; *winter* is temporal acc.: "during the winter."
 15b wræccan lāstum "In the paths of exile," lit. "in the tracks of an exile." Pope² finds this halfline contextually inappropriate and suggests throwing it out "as a stock phrase that has been carelessly added." The present l. 16 would then become 15b, thus regularizing the meter.
 18 ic ne gehyrde būtan "I heard nothing but."
 20a dyde . . . gomene "I took for my entertainment."

- māw singende fore medodrince.
 Stormas þær stānclifu bēotan; þær him stearn oncwæð,
 īsigfeþera; ful oft þæt earn bigeal,
 25 ūrigfeþra; ne ænig hlōmæga
 fēasceaftig ferð frēfran meahthe.
 For þon him gelyfcoð lýt, sē þe āh līfes wyn
 gebiden in burgum, bealosīþa hwōn,
 wlonc ond wīngāl, hū ic wērig oft
 30 in brimlāde bīdan sceolde.
 Nāp nihtscūa; norþan snīwde;
 hrīm hrūsan bond; hægl fēol on eorþan,
 corna caldast. For þon cnyssað nū
 heortan geþōhtas þæt ic hēan strēamas,
 35 sealtýþa gelāc sylf cunnige:
 monað mōdes lust mæla gehwylce
 ferð tō fēran, þæt ic feor heonan
 elþēodigra eard gesēce.

- 21 f. fore^{1,2} This preposition governs first an acc. (*hleahtor*) and then a dat. (*medodrince*). Examples of mixed rection are not uncommon in OE verse and prose, and the device sometimes seems to have been used deliberately in order to achieve a stylistic effect.
- 23b him I.e. the storms.
- 24b Generally interpreted as acc. sg. neut., object of *bigeal* (transitive). But what does it refer to? *Stormas* and *stearn* are masc. and the *stānclifu* are pl. Furthermore the verb occurs nowhere else, so it is impossible to decide whether the *bi*-prefix gives the sense of "around" (i.e. "screamed round about *þæt*") or merely intensifies ("screamed *þæt* out"). If we could take *begiellan* as intransitive, two alternative solutions present themselves: (1) *þæt* is a scribal error for *þær* (the fourth and climactic member of the *þær*-sequence begun in 18a and intensified in 23); (2) *ful oft þæt* = "full often (it happens) that" etc. (see 1/181 and note, also BT s.v. *þæt* conj. V. (1) and (3)).
- 25 f. ūrigfeþra . . . meahthe The inelegant occurrence of *ūrigfeþra* so soon after *īsigfeþera*, plus the fact that both *ne ænig* and *frēfran* are emendations (MS *nænig* gives no alliteration and MS *feran* no sense), suggest that there is extensive corruption in these lines.
- 27b āh The use of forms of *āgan* (instead of *habban*) as perfect auxiliaries is very rare; it occurs again in one of the MSS of Wulfstan's *Sermo Lupi ad Anglos* (see Dorothy Whitelock's 3rd ed. of the latter, p. 53). It is more common in ON (cf. CVC s.v. *eiga* A.III.B).
- 31b snīwde "(It) snowed."
- 33b–5b For þon . . . cunnige MW translate: "Now, indeed, thoughts urge (lit. beat on) my heart to (lit. that I myself should) try out the high seas, the tumult of the salt waves." This is perhaps the meaning of the passage, although in the light of the formula *heortan geþōht(as)* "thought(s) of the heart" (cf. 22/43a, *Christ* 1047b) one is tempted to take *cynssað* intransitively and translate: "now the thoughts of (my) heart impel that I should" etc.
- 37a ferþ This is probably d.o. of *monað* (though it might vary *mōdes lust*; in which case cf. 53a for a comparable intransitive use of *monian*).
 tō fēran This stands for the inflected infinitive *tō fēranne*.

- For þon nis þæs mōdwlonc mon ofer eorþan,
 40 ne his gifena þæs gōd, ne in geogube tō þæs hwæt,
 ne in his dædum tō þæs dēor, ne him his dryhten tō þæs hold,
 þæt hē ā his sǣfōre sorge næbbe,
 tō hwon hine Dryhten gedōn wille.
 Ne biþ him tō hearpan hyge ne tō hringþege,
 45 ne tō wīfe wyn, ne tō worulde hyht,
 ne ymbe ðwihht elles nefne ymb yða gewealc;
 ac ā hafað longunge sē þe on lagu fundað.
 Bearwas blōstmum nimað, byrig fægriað,
 wongas wlitigað; woruld ðnetteð;
 50 ealle þā gemoniað mōdes fūsne,
 sefan tō sīþe, þām þe swā þenceð,
 on flōdwegas feor gewitað.
 Swylce gēac monað geōmran reorde;
 singeð sumeres weard, sorge bēodeð

- 39 nis . . . mon "There is no man so proud."
 40a gifena . . . gōd Either "generous with his presents" or "happy in his gifts"
 (i.e. his abilities, talents, etc.); context suggests the latter. *Gifena* is gen. of
 respect, parallel to the *in*-phrases which follow.
 41b ne . . . hold "Nor (is there a man) to whom his (temporal [or possibly
 heavenly]) lord (is) so gracious. . . ."
 42 ā . . . næbbe "Has not always," i.e. "never has."
 sǣfōre "On (or concerning) his sea-voyage," (inst.) dat. or gen. of respect.
 43 tō . . . wille "[As to] what the Lord will bring him to" (Gordon). For the
 idea, see the quotation in the headnote.
 44a him Possessive dative with *hyge*; it continues in force with *wyn* and *hyht*
 in the next line (cf. *Andreas* 1113b–4a, 1162b; *Guðlac* 98b). Translate *tō*
 as "on" in this line, as "in" in the next.
 46a ymbe This preposition probably depends more immediately on *hyge* than
 on *wyn* or *hyht*. Translate the line: "Nor concerned with anything else than
 (the) tossing of waves."
 48a nimað This verb is not recorded governing the dat. Either it is used
 intransitively here in some such sense as "to take to flourishing, to come
 alive," or else we have an imitation of the construction with dat. object
 which is possible with the nearly synonymous *fōn*.
 48b, 49a byrig, wongas These are the d.o.'s of their respective verbs, *bearwas* con-
 tinuing as the subject.
 49b ðnetteð Not "is quickened" (as it is frequently glossed), but "hastens
 onward." For this poet the flourishing of nature immediately suggests its
 decay. Cf. Blickling Homily V: *Hwæt wē witon þæt ælc wlite and ælc*
fægernes tō ende efstēþ and ðnetteþ þisse weorlde lifes. See further *MÆ*,
 XXVIII (1959), 104–6.
 50a ealle þā "All those (things)."
 51a sefan Object of *gemoniað*, parallel to *fūsne* (adj. used substantivally).
 51b þām þe "In one who, for the one who."
 52b gewitað Usually emended to the infinitive *gewitan*. But *-að* for the 3 sg.
 pres. indic. ending *-eð* is not at all unusual in the Exeter Book, and it is best
 to take 51b as an utterance complete in itself (cf. *Beowulf* 289b).
 54b–5a sorge . . . brēosthord "Inspires bitter sorrow into (the) breast." For the

- 55 bitter in brēosthord. Ðæt se beorn ne wāt,
 ēstēadig secg, hwæt þā sume drēogað
 þe þā wræclāstas wīdost lecgað.
 For þon nū mīn hyge hweorfeð ofer hreþerlocan,
 mīn mōdsefa mid mereflōde
- 60 ofer hwæles ēþel hweorfeð wīde,
 eorþan scēatas, cymcð eft tō mē
 gīfre ond grædig, gielleð ānfloga,
 hweteð on wælweg hreþer unwearnum
 ofer holma gelagu. For þon mē hātran sind
- 65 Dryhtnes drēamas þonne þis dēade lif,

idiom cf. *Juliana* 404 f. Analogy with 17/113b–4a suggests that *bitter* here is acc. sg. fem. qualifying *sorge*. For the form see 11a n.

- 56a ēstēadig MS *eft ēadig*, taken as a compound, has been defended as meaning “repeatedly blessed”; but it is doubtful whether *eft-* can suggest frequent repetition. Of possible emendations, *ēstēadig* is the most convincing paleographically (since confusion of *f* and *s* is widespread in OE MSS); *sēftēadig* is better metrically.

- 56b þā sume “Those ones.”

- 58a–64a For þon . . . gelagu Cf. 19/55b sq. For this description of the escape of the mind (*hyge*) from the confining body (*ofer hreþerlocan*) and its subsequent wide ranging across sea and land, the poet is probably indebted to two passages in Alcuin’s *De Animae Ratione Liber* (PL, CI, col. 642 f., 647). The passages in Alcuin themselves go back to a passage in St. Ambrose’s *Hexameron* (PL, XIV, col. 275). The second of the Alcuin passages speaks of the intelligent soul,

Quæ mare, quæ terras, cælum quæ pervolat altum,

Quamvis sit carnis carcere clausa suæ

(“Which flies across the sea, the lands and the lofty sky, even though it is shut in the prison of its body”). The transition from Alcuin’s suggestive but colorless *pervolat* to the Old English poet’s fully developed image of the wandering mind as *ānfloga*, a solitary bird, is natural enough, and need not have been mediated by any other sources. Still, it is not out of the way to recall the raven Huginn from Scandinavian mythology: his name means “Thought” and is cognate with OE *hyge*. Huginn, along with his comrade Muninn (“Memory”), symbolizes the omniscience of Óðinn. Every dawn the god sends his two ravens out to fly over the whole earth; they return at breakfast, perch on his shoulders and report everything they have seen and heard. (See further—on Alcuin and Ambrose—Peter Clemoes, “*Mens absentia cogitans* in *The Seafarer* and *The Wanderer*,” in *Medieval Literature and Civilization: Studies in Memory of G. N. Garmonsway*, ed. D. A. Pearsall and R. A. Waldron [London 1969], pp. 62–77. On Óðinn and his birds see *Essays in Criticism*, XVII [1967], 211 ff.)

- 61a scēatas Parallel to *þel*.

- 63a wælweg This probably stands for *hwælweg* (the spelling *w-* for *hw-* occurs elsewhere in the Exeter Book), though the whale’s reappearance here so soon after 60a is certainly otiose. Smithers argues (*MÆ*, XXVI [1957], 137–40) that we have here a different word, **wælweg*, “road taken by the dead; road to the abode of the dead,” but this is considerably less likely metrically and contextually.

- 65b þis dēade lif Note the oxymoron. Heaven is *lifgendra lond*, “(the) land of (the) living,” in *Christ* 437.

lǣne on londe: ic gelyfe nō
 þæt him eorðwelan ēce stondeð;
 simle þrēora sum, þinga gehwylce,
 70 ær his tīdege tō twēon weorþeð:
 ādl oþþe yldo oþþe ecghete
 fægum fromweardum feorh oðþringeð.
 For þon þæt eorla gehwām æftercweþendra
 lof lifgendra lāstworda betst,
 þæt hē gewyrce, ær hē onweg scyle,
 75 fremum on foldan wið fēonda nīþ,
 dēorum dǣdum dēofle tōgēanes,
 þæt hine ælda bearn æfter hergen,
 ond his lof siþþan lifge mid englum
 āwa tō ealdre, ēcan līfes blǣð,
 80 drēam mid dugeþum. Dagas sind gewitene,
 ealle onmēdlan eorþan rīces;
 nearon nū cyningas ne cāsceras
 ne goldgiefan swylce iū wæron,
 þonne hī mǣst mid him mǣrþa gefremedon
 85 ond on dryhtlicestum dōme lifdon.
 Gedroren is þeos duguð eal, drēamas sind gewitene;
 wuniað þā wācran ond þās woruld healdað,
 brūcað þurh bisgo. Blǣd is gehnǣged;

67 þæt... stondeð "That earthly riches last forever for it" (i.e. *lif*). For the sentiment and syntax of this line, cf. Pope Gregory's warning in the OE version of the *Liber Regulae Pastoralis*: *þes middangeard . . . ēow ne mæg ealneġ standan*. Alternatively one can take *him* in 67a as a refl. pronoun with *standeð* (an unusual construction), or as a pronoun referring back vaguely to a hypothetical person who lives *þis dēade lif* (in which case cf. 19/115b for the syntax).

eorðwelan . . . stondeð Taking *standeð* as sg., we can interpret *eorðwelan* as sg. (for the late spelling with *-n* in this MS cf. *Christ* 1042a, *The Phoenix* 251a). Taking *eorðwelan* as pl., we can interpret *standeð* as pl. (cf. 21/28/10 f.). In any event there is no need to emend.

68 f. simle . . . weorþeð "One of three (destinies) always, (and) invariably, proves to be a matter of uncertainty before its (appointed) time." Presumably *tīdege* (MS *tide ge*) = *ūddage*; for the word see *Genesis* 1165b, for the meaning cf. *mǣldæg* (*Genesis* 1632a, 2341b) and ON *mǣldagi*.

68b þinga gehwylce "Invariably" (lit. "in each of cases"); this adv. phrase parallels *symle*.

71 fægum fromweardum "(The man who is) fated to die and about to depart."
 72a þæt Sc. *bið* (which is often added by editors). The *þæt* not only anticipates *lof* in 73a ("that, i.e. the praise of after-speakers, of the living, [is] the best of posthumous reputations"), but is correlative with *þæt* in 74a ("that [is] the best of posthumous reputations for each man that he bring [it] about" etc.).

75a fremum Instrumental dat.

79b blǣð I.e. *blǣd*. Confusion of *ð/þ* and *d* is common in late MSS.

82 nearon Mrs. Gordon explains MS *næron* as "a scribal error due to the proximity of *wæron* in the next line."

84a mid him "Among themselves."

88a brūcað þurh bisgo "'Occupy it in toil and trouble'. *Þurh* with an abstract

- eorþan indryhto caldað ond sēarað
 90 swā nū monna gehwylc geond middangeard:
 yldo him on farcð, onsȳn blācað,
 gomelfeax gnornað, wāt his iūwine,
 æþelinga bearn, corþan forgiefene.
 Ne mæg him þonne se flāschoma, þonne him þæt feorg losað,
 95 ne swēte forswelgan ne sār gefēlan
 ne hond onhrēran ne mid hyge þencan.
 Þeah þe græf wille golde strēgan
 brōþor his geborenum, byrgan be dēadum
 māþmum mislicum þæt hine mid wille,
 100 ne mæg þære sāwle þe biþ synna ful
 gold tō gēoce for Godes egsan,
 þonne hē hit ær hȳdeð þenden hē hēr leofað.
 Micel biþ se Meotudes egsa. for þon hī sēo molde oncyrrreð;
 sē gestapelade stīþe grundas,
 105 eorþan scēatas ond ūprodor.
 Dol biþ sē þe him his Dryhten ne ondrædeþ: cymeð him se dēað unþinged.
 Eadig bið sē þe eapmōd leofaþ: cymeð him sēo ār of heofonum.
 Meotod him þæt mōd gestapelað, for þon hē in his meahthe gelyfeð.
 Sūteran mon sceal strongum mōde, ond þæt on stapelum healdan,
 110 ond gewis werum, wīsum clāne.
 Seyle monna gehwylc mid gemete healdan

noun is a frequent method of expressing the adverbial of manner or state" (Gordon).

- 89 f. eorþan . . . middangeard "S. *Augustine* I remember hath an excellent meditation, comparing the severall ages of the world to the ages of man; . . . making the *infancie* thereof from *Adam* to *Noah*, the *Childhood* from *Noah* to *Abraham*, the *Youth* from *Abraham* to *David*, the *mans estate* from *David* to *Christ*, the *old age* from *Christ* to the *end* of it" (George Hake-will, *An Apologie or Declaration of the Power and Providence of God in the Government of the World*, 2nd ed. [Oxford 1630], p. 23).
- 97a–102b Þeah þe . . . leofað Cf. Psalm 48:4 f. (Vulgate). As the passage stands it may be translated very tentatively: "Though a brother will strew with gold a grave for his born (brother), bury (him) among the dead with various treasures which (he) wants (to be in the grave) with him, gold cannot (be) a help. in the presence of God's awful power, to the soul that is full of sins, (not even) when he (i.e. the dead man himself) has hidden it while he lives here (on earth)." Adopting Sisam's emendation [*nille*;] for [*wille*;] in 99b would make the sequence of thought more coherent and would also clear up the strange syntax of 99b (by making *þæt* = the burial goods).
- 103b for þon . . . oncyrrreð "Before which the earth turns itself aside"—an allusion to Revelation 20:11, *a cuius conspectu fugit terra et caelum* ("from whose face the earth and the heaven flee away"). Cf. 10/264 f.
- 109b ond . . . healdan "And hold it on (its) foundations," i.e. keep it under control.
- 110a ond Sc. *wesan*.
 werum The MS form could represent either *wērum* or *wērūm*, hence the halfline could mean "reliable among men" or "stedfast in his pledges." The latter is preferable rhetorically.

wip lēofne ond wið lāþne bealo,
 þeah þe hē hine wille fýres fulne
 oppe on bælc forbærnedne
 115 his geworhtne wine. Wyrð biþ swīþre,
 Meotud meahtigra þonne ænges monnes gehygd.
 Uton wē hycgan hwær wē hām āgen,
 ond þonne geþencan hū wē þider cumen,
 ond wē þonne ēac tilien þæt wē tō mōten
 120 in þā ēcan ēadignesse
 þær is lif gelong in lufan Dryhtnes,
 hyht in heofonum. Ðæs sý þām Hālgan þonc,
 þæt hē ūsic geweorþade, wuldres Ealdor,
 ēce Dryhten, in ealle tīd. Amen.

-
- 111b-5a mid gemete... wine Extensive textual corruption makes the form and meaning of these lines very uncertain. Translate: "govern with moderation (his) malice against friend and against foe, even though he (i.e. the foe) might want him (to be) full of fire or (might want) the friend he has made (to be) burned up on a pyre." Holthausen's addition of *lufan* after *lēofne* in 112 gives better sense ("his love for a loved one and his malice towards a foe"), and his juggling of *wille* in 113 to the end of the line gives tolerable meter. There seems to be no point in dividing 112 f. into half-lines, since we cannot be certain where the losses occurred.
- 113 fýres fulne *Christ* 1562a reports that a damned soul in hell is *fýres āfyllod*, "filled with fire."
- 119b þæt wē tō mōten "That we may (go) thither."

21 / RIDDLES

Kennings like *hildenǣdre* or *merehengest* are riddles in embryo, and if their implicit metaphor is given the barest explicit extension—as for example by saying that during a storm *se brimhengest brīdles ne gȳmeð* (*The Rune Poem*, l.66)—then one is well on the way to the sort of extended enigmatic composition which is exemplified in the selections that follow. It was Aristotle, after all, who first noticed the intimate connection between riddles and metaphor. But the ninety-five OE riddles of the Exeter Book are not accounted for simply by certain inbuilt mechanisms of the OE poetic system. Riddles have always been enormously popular among the “folk,” and in Anglo-Saxon England—as on the continent—this lowbrow form secured the extensive approval of intellectuals: the writing of literary riddles in Latin, set afoot at a very uncertain date by the poet Symphosius, seems to have been a favorite pastime of English clerics of the eighth century. Such men as Aldhelm, Tatwine, Eusebius and Alcuin practised the form diligently, and it is not unlikely that the vernacular riddles of the Exeter Book belong to roughly the same period.

These riddles, formerly assigned to Cynewulf, are now thought to be by a variety of hands. Some of them seem to imitate Latin models directly, others to give independent expression to the same traditional material. Some are perfectly transparent; in others the writer seems to forget obfuscation and yield himself up to an impulse that is primarily poetic; in yet others the obliquely allusive language has put the subject of the riddle beyond the reach even of German scholarship. Some of the riddles of this latter class still await their Oedipus. Yet these often difficult poems are invaluable as a window upon the daily life and occupations of the Anglo-Saxons, since they are stocked with a God’s plenty of creatures who in their different voices howl, warble, creak, clink, bellow and crow the common demand for identification: *Saga hwæt ic hātte!* Furthermore, in the variety of their subject-matter and treatment these enigmas appeal to all tastes: the “romantic” quality of 7 is Wordsworthian; Cowper would have been delighted by the fine mock-heroics of 47; the mysterious, semi-mythical 29

would have entranced Yeats; and Chaucer's monk, worn out by reading the object described in 26, would—while sipping 28—have found instruction and delight in the manly strains of 44.

The standard editions are those of Frederick Tupper, Jr., *The Riddles of the Exeter Book* (Boston 1910)—a very elaborate study, bulging with antiquarian lore—and A. J. Wyatt's more ingratiating (but less full) *Old English Riddles* (Boston 1912). There is a translation by Paul F. Baum, *Anglo-Saxon Riddles of the Exeter Book* (Durham [North Carolina] 1963).

7

Hrægl mīn swigað þonne ic hrūsan trede
 oþþe þā wīc būge oþþe wado drēfe.
 Hwīlum mec āhebbað ofer hæleþa byht
 hyrste mīne ond þeos hēa lyft,
 5 ond mec þonne wīde wolcna strengu
 ofer folc byreð. Frætwe mīne
 swōgað hlūde ond swinsiað,
 torhte singað, þonne ic getenge ne bēom
 flōde ond foldan, fērende gæst.

8

Ic þurh mūþ sprecc mongum reordum,
 wrencum singe, wrixle geneahhe
 hēafodwōþe, hlūde cirme,
 healde mīne wīsan, hlēoþre ne mīþe,
 5 eald æfensceop, eorlum bringe
 blisse in burgum, þonne ic būgendre
 stefne styrme, stille on wīcum
 sitre ðingende. Saga hwæt ic hātte,
 þā swā scīrenige scēawendwīsan
 10 hlūde onhyrge, hæleþum bodige
 wilcumena fela wōþe mīnre.

7/5b wolcna strengu A kenning for the wind.

7/6b–8a Frætwe . . . singað No kind of swan actually produces aeolian music with its plumage, though medieval birdlore often credited them with this ability.

Solution: Perhaps the wild (or whistling) swan, *Cygnus ferus*.

8/4a healde . . . wīsan "Am true to my nature."

8/5a eald The adj. here (as often in MnE) suggests long familiarity rather than literal old age.

8/7b on wīcum "In (my) abode," cf. 15/2882a n.

8/9a þā . . . scīrenige "When (I), so bright-eyed" etc.

Solution: Probably the nightingale, though the frog also fits all the terms. The riddle may in fact be playing on a traditional association of these two night-singers: three Anglo-Saxon glossaries render Lat. *luscinius* "nightingale" by the OE word *forsc* (*frox*, *frocx*) "frog," and the frog is even today known by such names as the "Dutch nightingale" or the "rossignol des marais." See Herbert Dean Meritt, *Some of the Hardest Glosses in Old English* (Stanford 1968), p. 8.

- Mec fēonda sum fēore besnyþede,
 woruldstrenga binōm; wætte siþþan,
 dýfde on wætre; dyde eft þonan,
 sette on sunnan, þær ic swiþe belēas
 5 hērum þām þe ic hæfde. Heard mec siþþan
 snāð seaxses ecg, sindrum begrunden;
 fingras fēoldan; ond mec fugles wyn
 geond spēddropum spyrede geneahhe,
 ofer brūnne brerd bēamtelge swealg,
 10 strēames dæle, stōp eft on mec,
 siþade sweartlāst. Mec siþþan wrāh
 hælcoð hlēobordum, hýþe beþenede
 gierede mec mid golde; for þon mē glīwedon
 wrætlic weorc smiþa, wīre bifongen.
 15 Nū þā gerēno ond se rēada telg
 ond þā wuldorgesteald wīde mære
 dryhtfolca Helm, nales dol wīte.
 Gif mīn bearn wera brūcan willað,
 hý bēoð þý gesundran ond þý sigefæstran,
 20 heortum þý hwætran ond þý hygeblīþran,
 ferþe þý frōdran; habbaþ frēonda þý mā,
 swæsra ond gesibbra, sōþra ond gōdra,
 tilra ond getrēowra, þā hyra týr ond ēad
 ēstum ýcað ond hý ārstafum,
 25 lissum bilecgað, ond hī lufan fæþmum
 fæste clyppað. Frige hwæt ic hātte
 niþum tō nytte. Nama mīn is mære,
 hælþum gifre. ond hālig sylf.

- 26/3b dyde . . . þonan "Took (me) out again."
 26/7b mec Object of *geond*; *spēddropum* is inst. dat.
 fugles wyn I.e. one of his feathers: this is a kenning for a quill pen.
 26/9a brerd I.e. of the inkhorn.
 26/12b hýþe beþenede "Stretched leather over (them)." or more literally "stretched
 over (them) by means of hide." *Hýþe* = *hýde* (cf. 20/79b n.).
 26/13b–4a for þon . . . smiþa "Indeed splendid objects wrought by smiths adorned me."
 But since *glīwian* is not elsewhere attested in this sense, Trautmann's sug-
 gestion *forþ on mē glīsedon* ("thenceforth glistered on me") is very attrac-
 tive. The poet is here talking about the binding of the book.
 26/16b–7b wīde . . . wīte A controversial passage. Taking *mære* as optative subj. 3 pl.
 (for the form see 1/150 f. n. and Campbell *f*472), we can translate: "may
 they (i.e. the ornaments listed in 15a–6a) glorify far and wide the protector
 of noble peoples (i.e. God), may they not be entrusted to a fool (lit. may a
 foolish [person] not at all take care of [them])." Taking *mære* as an adj.
 and assuming an anacoluthon we can translate: "(these ornaments) famous
 far and wide—let a protector of noble peoples, not a foolish (person), take
 care of (them)."
- Solution: A splendid Bible codex.

28

Biþ foldan dǣl fægre gegierwed
 mid þȳ heardestan ond mid þȳ scearpestan
 ond mid þȳ grymmestan gumena gestreona,
 corfen, sworfen, cyrred, þyrred,
 5 bunden, wunden, blæced, wæced,
 frætwed, geatwed, feorran læded
 tō durum dryhta. Drēam bið ininnan
 cwicra wihta, clengeð, lengeð,
 þāra þe ær lifgende longe hwile
 10 wilna bruceð ond nō wið spriceð,
 ond þonne æfter dēaþe dēman onginneð,
 meldan mislice. Micel is tō hycganne
 wīsfæstum menn, hwæt sēo wiht sȳ.

29

Ic wiht geseah wundorlice
 hornum bitwēonum hūþe lædan,
 lyftfæt lēohtlic, listum gegierwed,
 hūþe tō þām hām of þām heresīþe;
 5 walde hyre on þære byrig būr ātimbran,
 searwum āsettan, gif hit swā meahte.
 Ðā cwōm wundorlicu wiht ofer wealles hrōf,
 sēo is eallum cūð eorðbūendum:
 āhredde þā þā hūþe ond tō hām bedræf
 10 wreccan ofer willan; gewāt hyre west þonan
 fæhþum fēran, forð onetteð.
 Dūst stonc tō heofonum, dēaw fēol on eorþan,
 niht forð gewāt. Nænig siþþan
 wera gewiste þære wihte sið.

28/10a bruceð This and the following two verbs are pl.; -eð reflects the late OE spelling confusion in the vowels of weakly-stressed syllables.

28/10b ond . . . spriceð "And don't speak against (them)." Does life = sobriety and death = drunkenness (during which one says irresponsible things, 11b-2a)? Or does life = drunkenness and death = the besotted sleep which follows it (after waking from which one blames the drink, 11b-2a)?

28/12b Micel . . . hycganne "(It) will be hard to figure out."

Solution: Barley and the liquor (beer or ale) made from it.

29/4a hām For the form cf. 8/20 and n.

29/5a hyre "For herself."

29/6b gif . . . meahte "If it might so (be)," i.e. "if possible."

29/10b gewāt The subject is understood from wreccan.

29/11b onetteð Usually emended to preterite *onette*, but the momentary switch to historical present is not particularly disturbing.

Solution: The conflict of moon and sun. A few days before new moon the moon rises shortly before dawn. A thin sunlit crescent half-encircles the rest of its surface, which is earth-lit and clearly if dimly visible (11.2-3). Before the moon

44

	Wrætlic hongað	bī weres þēo,
	frēan under scēate.	Foran is þýrel.
	Bið stīp ond heard,	stede hafað gōdne
	þonne se esne	his āgen hrægl
5	ofer cnēo hefeð,	wile þæt cūþe hol
	mid his hangellan	hēafde grētan
	þæt hē efenlang ær	oft gefylde.

47

	Moððe word fræt;	mē þæt þūhte
	wrætlicu wyrd,	þā ic þæt wundor gefrægn,
	þæt se wurm forswearg	wera gied sumes.
	þēof in þýstro,	þrymfæstne cwīde
5	ond þæs strangan stapol.	Stælgīest ne wæs
	wihte þý glēawra	þē hē þām wordum swealg.

57

	Ðēos lyft byreð	lýtle wihte
	ofer beorghleoþa:	þā sind blace swīþe,
	swearte, salopāde.	Sanges rōpe
	hēapum fērað,	hlūde cirmað,
5	tredað bearonæssas,	hwīlum burgsalo
	niþþa bearna,	nemnað hý sylfe.

can rise to the zenith (5–6), dawn appears on the horizon (7–8) and the earthlit portion of the moon fades to invisibility (9a). She pursues her westward course (9b–11). A wind comes up (12a; cf. 16/315) and dew falls (12b) as night yields to morning (13a). During the next few days (new moon) the moon will be entirely invisible (13b–14).

44/1a Wrætlic "A curious (object)."
Solution: A key.

47/5a ond . . . stapol "And (the very) foundation of that mighty (utterance)"—
i.e. the vellum upon which it was written.
Solution: A bookworm, bookmoth.

57/6b nemnað hý sylfe "They name themselves."
Solution: Probably the jackdaw, the smallest member of the family *Corvidae*, who
"names itself" to an Anglo-Saxon by crying *cā (*PMLA*, LXII [1947], 1–8).
Cf. mod. Scots dial. *kae*.

22 / the wife's Lament

Suppose that Hamlet's soliloquy, "How all occasions do inform against me" (IV.iv.32–66), had survived, and nothing else of the play. We would be moved by the bursts of powerful emotion, would be tantalized by the brief allusions to persons and situations unknown, but could make only the wildest guesses as to the full experiential context that had prompted such utterances.

Scholars are now pretty much agreed that the so-called *Wife's Lament* is a dramatic monologue spoken by a woman. They agree about little else. Textual and semantic problems abound and punctuation and glossing inevitably support one parti pris or another. Are there one or two men in the poem? The woman and her husband (*if* it is her husband) have been separated by her kin. Why? Have they (the kin) also succeeded in turning him against her? He has sent her (or has he?) to her present dismal abode—is it a refuge or a prison? Do we have here simply masterful psychological elaboration of what an Anglo-Saxon would have regarded as a stock elegiac situation? Is this the explanation of the vagueness? Or did the actors once have names and were their deeds and sorrows registered in a heroic or legendary story that has not survived—or has not been recognized?

R. F. Leslie has recently edited the poem, along with *The Husband's Message* and *The Ruin*, in *Three Old English Elegies* (Manchester 1961; reprinted with corrections and supplementary bibliography 1966). Mackie's translation (see above p. 331) is very helpful.

Ic þis giedd wrece bī mē ful geōmorre,
mīnre sylfre sīð. Ic þæt secgan mæg,
hwæt ic yrmþa gebād, siþþan ic ūp wēox.

-
- 1b geōmorre Dat. sg. fem., modifying *mē*. The fem. form of this adj. (and of the phrase *mīnre sylfre* in the next line) confirm that the speaker is a woman and not, as several critics have wanted to argue, a man.
- 2a sīð Direct object, parallel to *giedd*.

- nīwes oþþe ealdes. nō mā þonne nū;
 5 ā ic wīte wonn mīnra wræcsīþa.
 Ærest mīn hlāford gewāt heonan of lēodum
 ofer yþa gelāc; hæfde ic ūhtceare
 hwær mīn lēodfruma londes wære.
 Ðā ic mē fēran gewāt folgað sēcan.
 10 winelēas wræcca. for mīnre wēaþearfe.
 Ongunnon þæt þæs monnes māgas hycgan
 þurh dyrne geþōht. þæt hȳ tōdælden unc.
 þæt wit gewīdost in woruldrīce
 lifdon lādlicost. ond mec longade.
 15 Hēt mec hlāford mīn hēr heard niman;
 āhte ic lēofra lȳt on þissum londstede.
 holdra frēonda. For þon is mīn hyge geōmor.
 Ðā ic mē ful gemæcne monnan funde(,)
 heardsæligne. hygegeōmorne.
 20 mōd mīþendne. morþor hycgendne.
 Blīþe gebæro ful oft wit bēotedan
 þæt unc ne gedælde nemne dēað āna.
 ōwiht elles; eft is þæt onhworfen.
 is nū swā hit nō wære.
 25 frēondscipe uncer. Sceal ic feor ge nēah
 mīnes felalōfan fæhðu drēogan.

- 4a nīwes oþþe ealdes Adv. genitive.
 5 ā . . . wræcsīþa "I (have) always got pain in return for my exile-journeys";
 mīnra wræcsīþa is gen. of compensation, used here with bitter irony. An-
 other possible translation: "always I suffered (the) torment of my miseries."
 8 hwær . . . londes "(As to) where on earth" (cf. ON *hvar lands* [CVC s.v.
 hvar 11.3]). *Londes* is independent gen. of place (with adv. function); cf. 47a.
 11a þæt A pronoun, object of *hycgan*; the next *þæt* (12b) is correlative with it
 and introduces an explanatory clause (hypothetical, hence in the subjunctive);
 the third *þæt* (13a) introduces a result clause in the indicative.
 15b hēr heard Is it the speaker's *hlāford* who is *heard*? Or is *heard* semi-adv.?
 Or should we emend (as some editors do) to *hēr eard* and translate the line:
 "My lord ordered me to take up residence here?"
 16a lēofra lȳt See 19/31a and n.
 18b funde(,) Whether or not one punctuates with a comma is of critical impor-
 tance for the interpretation of the poem. With a comma: she found a man
 who was *gemæc* precisely because he was *heardsælig* etc. Without the comma:
 only after she had committed herself to the man she considered *gemæc* did she
 discover that in reality he was *heardsælig* etc.
 20a–1b mōd . . . bēotedan Or should the period follow *gebæro* rather than *hycgendne*
 (thus beginning a new sentence with *Ful*)? Yet another alternative: note that
 the MS has not *hycgendne*, the usual emendation, but *hycgende*; if we retain
 the latter, then the period must follow *mīþendne* and the sense of what fol-
 lows (and of the whole poem) is much altered: "Contemplating crime (or:
 considering [our] injury), (and yet) cheerful of demeanour, full often we two
 vowed" etc.
 22a–3a ne . . . ōwiht I.e. *nāwiht* (for purposes of translation).
 24a is nū Some such participle as *geworden* or *fornumen* must be supplied to
 complete the halfline.

- Heht mec mon wunian on wuda bearwe,
 under āctrēo in þām eorðscræfe.
 Eald is þes eorðscele, eal ic eom oflongad,
 30 sindon dena dīme, dūna ūphēa,
 bitre burgtūnas brērum beweaxne,
 wīc wynta lēas. Ful oft mec hēr wrāþe begeat
 fromsīþ frēan. Frýnd sind on eorþan,
 lēofe lifgende, leger weardiað,
 35 þonne ic on ūhtan āna gonge
 under āctrēo geond þās eorðscrafu.
 Þær ic sittan mōt sumorlangne dæg,
 þær ic wēpan mæg mīne wræcsīþas,
 earfoþa fela; for þon ic æfre ne mæg
 40 þære mōdceare mīnre gerestan,
 ne ealles þæs longapes þe mec on þissum life begeat.
 Ā scyle geong mon wesan geōmormōd,
 heard heortan geþōht, swylce habban sceal
 bliþe gebæro, ēac þon brēostceare,
 45 sinsorgna gedreag. Sý æt him sylfum gelong
 eal his worulde wyn, sý ful wīde fāh
 feorres folclondes þæt mīn frēond siteð
 under stānhlīþe, storme behrīmed,
 wine wērigmōd wætre beflōwen
 50 on drēorsele, drēogeð sē mīn wine
 micle mōdceare; hē gemon tō oft
 wynlicran wīc. Wā bið þām þe sceal
 of langope lēofes ābīdan.

27a–8b Heht mec . . . eorðscræfe Tantalizing, because it suggests the possible legendary affiliations of this poem, is a passage in the ON *Helreið Brynhildar* (*Brunhild's Funeral Journey*). Brunhild says:

Lét mic af harmi hugfullr konungr
 Atla systor, undir eic búa

("Out of sorrow the courageous king made me, the sister of Attila, dwell beneath an oak"). Unfortunately the quotation is—in its context—almost as enigmatic as *The Wife's Lament*.

33b Frýnd "Lovers" (cf. 25a; also 25/44a).

35a þonne ic "While I (on the other hand)."

42a–5a Ā scyle . . . gedreag These are probably generalized (gnomic) statements suggesting correct behavior. The switch from *scyle* (42a) to *sceal* (43b) is somewhat disconcerting (but cf. 20/109a, 111a).

43a heard Sc. *scyle wesan*.

45b–51a Sý . . . mōdceare Adopting Leslie's punctuation and interpretation: the two *sý*'s introduce balanced concessive clauses, the second of which is impersonal ("Whether is . . . or whether it is . . ."); *þæt* . . . *drēorsele* is a complete clause, part of the second hypothesis (it amplifies *ful wīde fāh*); *drēogeð* . . . *mōdceare* is the principal clause. But the syntax of this passage is very ambiguous and a number of alternative explanations are possible.

47a feorres folclondes Cf. *londes* l. 8 and n.

53a of langope Probably "on account of longing." But this is a very strange use of *of*, hence Grein's suggestion (endorsed by BT) that it be emended to *on*.

23 / Judith

Judith is a remarkably successful account of the devotion and dering-do of a saint militant, whose success is in direct proportion to the strength of her faith. The author, probably writing in Wessex in the tenth century, has followed quite freely the Vulgate version of the Book of Judith,¹ amplifying the story into a Christian epic which frequently embodies not only the language of the older Germanic heroic style, but sometimes even the attitudes and institutions to which this style was subservient. He prunes away non-narrative elements in his source, for example Judith's long song of praise to God, and expands scenes which lend themselves to the techniques of OE poetry, e.g. Holofernes' banquet and the battle scenes. He reduces the figures whose names are given to two, thus focussing attention strongly and effectively on the opposed characterizations of Holofernes and Judith. The poem is galvanized throughout by its author's remarkable rhetorical and metrical dexterity: he is in fact one of the most mannered of OE poets, and delights in nothing so much as arresting the reader's attention by vivid metaphorical usages or by introducing unexpected words into stereotyped phrases. He is very fond of rhyme and transverse alliteration and is a master of the artistic and dramatic use of the hypermetric line.

The *Expositio in Librum Judith* which Hrabanus Maurus of Fulda wrote in 834 does not seem to have had any direct influence on our poem, though the author may be presumed to have been aware of intensive allegorical exegesis of this type. Ælfric concludes his metrical homily on Judith with a very similar interpretation, which illuminates a number of features in the OE poem:

Hēo ēadmōd and clāne and ofercōm þone mōdigan,
lȳtel and unstrang and ālēde þone micclan,

¹Timmer (pp. 14–16) cites most of the relevant passages from the Vulgate and gives the numbers of the lines in the OE poem to which they correspond.

for ðan þe hēo getācnode	untwēolīce mid weorcum
þā hālgan gelaðunge	þe gelȳfð nū on God:
þæt is Crīstes cyrce	on eallum Crīstenum folce,
his ān clāne brȳd,	þe mid cēnum gelēafan
þām ealdum dēofle	offorcearf þæt hēafod,
ǣfre on clānnysse	Crīste þeowigende.

Ælfric's homily² and *Judith* seem to be completely independent treatments of the same subject, and it is fascinating to compare them. Ælfric's eye is much more closely focussed on the Latin text, he takes very few liberties with the narrative. Although he too creates a spare story by drastic condensation, by dropping the name of a minor character (*Vagao*) and by soft-pedaling the non-narrative elements (*Judith's* song), his version lacks the poetic additions which are the lifeblood of the OE poem.

Attempts to identify the heroine of the poem with an actual Anglo-Saxon woman—such as King Ælfred's stepmother *Judith*, or Queen Æðelflæd of Mercia—are very dubious, but it is certainly not impossible that one of the author's purposes was to encourage his countrymen in their struggle against the Viking invaders. At least Ælfric, in his *Treatise on the Old and New Testament*, maintained that the Book of *Judith* was useful *ēow mannum tō bysne, þæt gē ēowerne eard mid wǣ[p]num bewerian wið onwinnendne here*.

Extrapolation on the basis of the fit numbers and the relationship of our fragment to the Book of *Judith* suggests that *Judith* was originally a poem of 1200–1300 lines and that only slightly more than the last quarter has survived. Recently, however, this view has been challenged and it has been argued that the poem is virtually complete (*MLR*, L [1955], 168–72).

Judith follows *Beowulf* in the Nowell Codex, British Museum Cotton Vitellius A. xv, ff. 94–209 (Ker 216), which has recently been edited in facsimile by Kemp Malone (*EEMSF*, XII). This MS was damaged in the Cottonian fire of 1731 and we must now rely for a number of readings on a seventeenth-century transcript by Francis Junius (Bodleian MS Junius 105). B. J. Timmer's recent edition of the poem (2nd ed., London 1961) does not entirely supersede the earlier edition of Albert S. Cook (Boston 1888 and 1904 [abridged, but with notes added]) and the very careful study by T. Gregory Foster, "Judith, Studies in Metre, Language and Style," *Quellen und Forschungen LXXI* (Strassburg 1892). Elliot Van Kirk Dobbie's edition in *ASPR*, IV, is also excellent.

²It is published in Grein-Wülker, *Bibliothek der Angelsächsischen Prosa*, III, 102–16.

[IX]

- twēode
- gifena in ðys ginnan grunde. Hēo ðær gearwe funde
 mundbyrd æt ðām mæran þeodne. þā hēo āhte mæste þearfe,
 hylde þæs hēhstan Dēman, þæt hē hīc wið þæs hēhstan brōgan
 5 gefriðode, frymða Waldend. Hyre ðæs Fæder on roderum
 torhtmōd tīðe gefremede, þe hēo āhte trumne gelēafan
 ā tō ðām Ælmihtigan. Gefrægen ic ðā Hōlofernus
 wīnhātan wyrcean georne ond eallum wundrum þrymlīc
 girwan ūp swæsendo; tō ðām hēt se gumena baldor
 10 ealle ðā yldestan ðegnas. Hīe ðæt ofstum miclum
 ræfndon, rondwiggende, cōmon tō ðām rīcan þeodne
 fēran, folces ræswan. Þæt wæs þy fēorðan dōgore
 þæs ðe Iūdiþ hīne glēaw on geðonce,
 ides ælfsçīnu, ærest gesōhte.

X

- 15 Hīe ðā tō ðām symle sittan cōdon,
 wlance tō wīngedrīnce, ealle his wēagesīðas,
 bealde byrnwiggende. Þær wæron bollan stīcpe
 boren æfter bencum gelōme, swylce ēac būnan ond orcas
 fulle fletsittendum; hīc þæt fæge þēgon,
 20 rōfe rondwiggende, þēah ðæs se rīca ne wēnde,

- lb sq. Holofernes, general of the Assyrian king Nabuchodonosor, has invaded Judea with a vast army and besieged Bethulia. The widow Judith, accompanied by a female servant, goes to the Assyrian camp; she hopes to save the city, using her great beauty to ensnare Holofernes. She has just uttered a prayer asking for God's support when the fragment opens. Probably *twēode* was originally preceded by a negative (cf. 345b–6a).
- 4b hēhstan brōgan In obvious contrast with *hēhstan Dēman*. The phrase, like many others in the poem, suggests the association of Holofernes with the Devil.
- 5b–6b Hyre . . . þe "(The) glorious father in (the) heavens made her (this) grant (i.e. granted her prayer), because" etc.; ðæs . . . þe = ðæs þe.
- 7a ðām Ælmihtigan Substantival use of adjectives is a characteristic stylistic feature of this poem.
- 7b Hōlofernus Thus spelled throughout, though it always alliterates with vowels. See *Andreas*, ed. Kenneth R. Brooks (Oxford 1961), p. 88 (n. to l.756).
- 8b þrymlīc Probably acc. pl. neut. modifying *swæsendo* (though *þrymlīcu* would be more normal).
- 12a ræswan Probably nom. pl. (parallel to *Hīe* and *rondwiggende*), but possibly dat. sg. (parallel to *þeodne*).
- 16b wēagesīðas The ambiguity of this word (which could mean either "companions in crime" or "companions in misery") stands the poet in good stead. It is twice applied by Wulfstan to Satan's comrades, the fallen angels in hell.
- 20b ðæs Gen. object of *wēnan*. Its referent is the fact that Holofernes' men (and he himself) are *fæge*.

- egesful eorla dryhten. Ðā wearð Hōlofernus,
 goldwine gumena, on gytesālum:
 hlōh ond hlýdde, hlynede ond dynede,
 þæt mihten fira bearn feorran gehýran
 25 hū se stiðmōða styrnde ond gylede
 mōdig ond medugāl, manode geneahhe
 bencsittende þæt hī gebærdon wel.
 Swā se inwidda ofer ealne dæg
 dryhtguman sīne drencte mid wīne,
 30 swiðmōd sinces brytta, oð þæt hīe on swīman lāgon,
 oferdrencte his duguðe ealle, swylce hīe wæron dēaðe geslegene,
 āgotene gōða gehwylces. Swā hēt se gumena baldor
 fylgan fletsittendum, oð þæt fira bearnum
 nēalæhte niht sēo þýstre. Hēt ðā nīða geblonden
 35 þā ēadigan mægð ofstum fetigan
 tō his bedreste bēagum gehlæste,
 hringum gehrodene. Hīe hraðe fremedon,
 anbyhtscealcas, swā him heora ealdor bebēad,
 byrnwigena brego: bearhtme stōpon
 40 tō ðām gysterne, þær hīe lūdithðe
 fundon ferhðglēawe, ond ðā fromlice
 lindwiggende lædan ongunnon
 þā torhtan mægð tō træfe þām hēan
 þær se rīca hyne reste on symbel
 45 nihtes inne, Nergende lād,
 Hōlofernus. Þær wæs eallgylden
 flēohnet, fæger ond ymbe þæs folctogan

- 24a þæt mihten If we take *mihten* as pret. subj. (with Cook and Timmer), then we must regard *þæt* as a conjunction introducing a purpose clause. But *mihten* may well = *mihton* (cf. 54b *gebrōhton*, 150b *forlāton*, both corrected in the MS from *-en*, apparently by the original scribe himself); if so, *þæt* could be either a conj. introducing a result clause, or else a pronoun—d.o. of *gehýran*—beginning a new sentence.
- 27b gebærdon wel "Should behave themselves appropriately;" cf. *Beowulf* 1012b.
- 31a oferdrencte It is best to take this as a past participle modifying *ealle* (nom. pl. masc.) and *duguðe* as a partitive gen.; otherwise (taking *oferdrencte* as 3 sg. pret. and *duguðe ealle* as acc. sg.) the halfline becomes clumsily parenthetical.
 The paradoxical antithesis between this halfline and 32a—Holofernes' men are simultaneously "flooded" (with liquor) and "drained" (of vitality)—is typical of this poet.
- 32b baldor In the MS the *b* of this word has been imperfectly erased.
- 34b nīða geblonden "The one corrupted by (lit. mixed together with) evils"; *nīða* is inst. gen. (see BTS *geblandan* V).
- 44a, 45a þær . . . inne "Wherein."
- 47a flēohnet Hrabanus Maurus interprets this as symbolizing the *insidias* . . . *dolosæ cogitationis* ("the snares of deceitful thought").
- 47b ond Omitted by most editors; but this poet was certainly capable of the stylistic extravagance of making *āhongen* a predicate adj.

bed āhongen, þæt se bealofulla
 mihte wītan þurh, wigena baldor,
 50 on æghwylcne þe ðærinne cōm
 hæleða bearna, ond on hyne nænig
 monna cynnes, nymðe se mōdiga hwæne
 nīðe rōfra him þē nēar hēte
 rinca tō rūne gegangan. Hīe ðā on reste gebrōhton
 55 snūde ðā snoteran idese; ēodon ðā stercedferhðe
 hæleð heora hearran cýðan þæt wæs sēo hālige mēowle
 gebrōht on his būrgetelde. Þā wearð se brēma on mōde
 blīðe, burga ealdor, þōhte ðā beorhtan idese
 mid wīdle ond mid womme besmītan. Ne wolde þæt wuldres Dēma
 60 geðafian, þrymmes Hyrde, ac hē him þæs ðinges gestyrde,
 Dryhten, dugeða Waldend. Gewāt ðā se deōfulcunda,
 gālferhð gumena ðrēate,
 bealofull his beddes nēosan, þær hē scolde his blæd forlēosan
 ædre binnan ānre nihte: hæfde ðā his ende gebidenne
 65 on eorðan unswæslicne, swylcne hē ær æfter worhte,
 þearlmōd ðēoden gumena, þenden hē on ðysse worulde
 wunode under wolcna hrōfe. Gefēol ðā wīne swā druncen
 se rīca on his reste middan swā hē nyste ræda nānne
 on gewitlocan. Wiggend stōpon
 70 ūt of ðām inne ofstum miclum,
 weras wīnsade, þe ðone wærlogan,
 lāðne lēodhatan, læddon tō bedde
 nēhstan sīðe. Þā wæs Nergendes
 þēowen þrymful þearle gemyndig
 75 hū hēo þone atolan eaðost mihte
 ealdre benæman ær se unsýfra,
 womfull, onwōce. Genam ðā wundenlocc,
 Scyppendes mægð, scearpne mēce,
 scūrum heardne, ond of scēaðe ābræd
 80 swīðran folme; ongan ðā swegles Weard
 be naman nemnan. Nergend ealra
 woruldbūendra, ond þæt word ācwæð:
 "Ic ðē, frymða God ond frōfre Gæst,
 Bearn Alwaldan, biddan wylle
 85 miltse þīnre mē þearfendre,

52b–4a nymðe . . . gegangan For the translation see p. 274. *Nīðe* is dat. of respect.

54b on . . . gebrōhton "Put into"; similarly 57a and 125b–7a. Perfective *gebringan* was treated as a verb of rest, therefore the preposition governs the dative.

65b swylcne . . . worhte "(Just) such (a one) as he had striven after."

67b, 68b swā . . . swa "So . . . as if."

73a nēhstan sīðe "On that last occasion," or perhaps "for the last time."

79a scūrum heardne "Hard (or perhaps hardened) in storms (of battle)."

85b mē "For me."

- 90 **Drȳnesse ȳrym.** þearle ys mē nū ȳā
 heorte, onhæted ond hige geōmor,
 swȳðe mid sorgum gedrēfed. Forgif mē, swegles Ealdor,
 sigor ond soðne gelēafan, þæt ic mid þȳs sweorde mōte
 gehēawan þȳsne morðres bryttan; geunne mē mīnra gesynta,
 þearlmōd þēoden gumena. Nāhte ic þīnre næfre
 miltse þon māran þearfe. Gewrec nū, mihtig Dryhten,
 torhtmōd tīres Brytta, þæt mē ys þus torne on mōde,
 hāte on hreðre mīnum.” Hī ȳā se hēhsta Dēma
 95 ædre mid elne onbryrde, swā hē dēð ānra gehwylcne
 hērbūendra þe hyne him tō helpe sēceð
 mid rāde ond mid rihte gelēafan. Þā wearð hyre rūme on mōde,
 hāligre hyht geniwod; genam ȳā þone hæðenan mannan
 fæste be feaxe sīnum, tēah hyne folmum wið hyre weard
 100 bysmerlice, ond þone bealofullan
 listum ālēde, lāðne mannan,
 swā hēo ȳæs unlædan ēaðost mihte
 wel gewaldan. Slōh ȳā wundenlocc
 þone fēondsceaðan fāgum mēce,
 105 hetepocolne, þæt hēo healfne forcearf
 þone swēoran him, þæt hē on swīman læg,
 druncen ond dolhwund: næs ȳā dēad þā gȳt,
 ealles orsawle. Slōh ȳā eornoste
 ides ellenrōf oðre sīðe
 110 þone hæðenan hund, þæt him þæt hēafod wand

- 86a **Drȳnesse ȳrym** Here Judith addresses collectively the three members of the Trinity whom she has just mentioned individually.
 86b–7b **þearle . . . geōmor** Cf. Psalm 54:5, *Cor meum conturbatum est in me* (“My heart is sore pained within me”); 6:4, *anima mea turbata est valde* (“My soul is . . . sore vexed”).
 90a **morðres bryttan** In contrast with 93a. In *Andreas* 1170b it is the Devil who is *morpres brytta*—which pretty succinctly suggests Holofernes’ associations.
 90b **geunne . . . gesynta** Probably “grant me success.”
 93b–4a **þæt mē ys . . . mīnum** “(Avenge it) that my soul is thus distressed, my breast (thus) heated.” *Torne on mōde* is an imitation of the frequent construction *weorce on mōde* and is equivalent in meaning; *torne* is an inst. sg. used adverbially. In 94a the poet builds the parallel phrase *hāte on hreðre mīnum* on the same pattern.
 96b **him tō helpe** “As a help for himself.”
 97b **Þā . . . mōde** “Then her soul grew enlarged” (lit. “then [it] became expansively for her in [her] soul”): a description of the expanding consciousness of divine inspiration. Cf. Judith 12:18 (*magnificata est anima mea hodie prae omnibus diebus meis*). For the impersonal adverbial construction here see BT *weorþan* II.(4)(b), esp. *Genesis B* 676b: *Wearð mē on hige lēhte*. Cf. also an ON phrase like *þér varð heimskliga*, and see further CVC *verða* A.II.3.
 98a **hāligre** “For the holy (one).”
 99b **wið hyre weard** “Toward her(self).”
 106a **him** Possessive dat.

- forð on ðā flōre. Læg se fūla lēap
 gēsne bæftan, gæst ellor hwearf
 under neowelne næs ond ðær genyðerad wæs.
 sūsle gesaēled syððan æfre,
 115 wyrnum bewunden, wītum gebunden,
 hearde gehæfted in hellebrync
 æfter hinsīðe. Ne ðearf hē hopian nō,
 þystrum forðylmed, þæt hē ðonan mōte
 of ðām wyrmsele, ac ðær wunian sceal
 120 āwa to aldre hūtan ende forð
 in ðām heolstran hām, hyhtwynna lēas.

XI

- Hæfde ðā gefohten foremærne blæd
 lūdith æt gūðe, swā hyre God ūðe,
 swegles Ealdor, þe hyre sigores onlēah.
 125 Þā sēo snotere mægð snūde gebrōhte
 þæs herewæðan hēafod swā blōdig
 on ðām fætelse þe hyre foregenga,
 blāchlēor ides, hyra bēgea nest,
 ðcawum geðungen, þyder on lædde,
 130 ond hit ðā swā heolfrig hyre on hond āgeaf,
 higeþoncolre, hām tō berenne,
 lūdith gingran sīnre. Eodon ðā gegnum þanonne
 þā idesa bā ellenþrīste,
 oð þæt hīe, becōmon, collenferhðe,
 135 ēadhrēðige mægð, ūt of ðām herige,
 þæt hīe sweotollice gesēon mihten
 þære wlitegan byrig weallas blīcan,
 Bēthūliam. Hīe ðā bēahhrodene
 fēðclāste forð onettan
 140 oð hīe glædmōde gegān hæfdon
 tō ðām wealgate. Wiggend sæton,
 weras wæccende wearde hēoldon
 in ðām fæstenne, swā ðām folce ær
 geōmormōdum lūdith, bebēad,
 145 searoðoncol mægð, þā hēo on sīð gewāt,

- 111b lēap "(Wicker) basket," i.e. the body (as container of the soul). This bold metaphor is an extension of such body-kennings as *eorðfæt*, *lāmfæt* (*Soul and Body* I, 8a, 131a). Holofernes' lēap was *gēsne* ("empty") as soon as his *gæst ellor hwearf* (112b); cf. 279b and *Andreas* 1083a–5a.
 118b mōte *Sc. faran*.
 129b on To be taken with *þe* in 127b; see 1/155 n.
 132b þanonne For the spelling see SB f231.4 Anm. 1.
 134a hīe MS *hie hie*. It is just possible that both *hīe*'s ought to be retained, though a refl. pron. in the acc. would be we odd with (*be*)*cuman*; cf. Voges p. 339.

ides ellenrōf. Wæs ðā eft cumen
 lēof tō lēodum, ond ðā lungre hēt
 glēawhȳdig wīf gumena sumne
 of ðære ginnan byrig hyre tōgēanes gān
 150 ond hī ofostlice in forlæton
 þurh ðæs wealles geat, ond þæt word ācwæð
 tō ðām sigefolce: "Ic ēow secgan mæg
 þoncwyrðe þing, þæt gē ne þyrfen leng
 murnan on mōde. Eow ys Metod blīðe,
 155 cyninga Wuldor; þæt gecȳðed wearð
 geond woruld wīde, þæt ēow ys wuldorblæd
 torhtlic tōweard ond tīr gifeðe
 þāra læðða þe gē lange drugon."
 Þā wurdon blīðe burhsittende,
 160 syððan hī gehȳrdon hū sēo hālige spræc
 ofer hēanne weall. Here wæs on lustum,
 wið þæs fæstengeates folc ðnette,
 weras wīf somod, wornum ond hēapum,
 165 ðrēatum ond ðrymmum þrungon ond urnon
 ongēan ðā þeodnes mægð þūsendmælum,
 ealde ge geonge: æghwylcum wearð
 men on ðære medobyrig mōd ārēted
 syððan hīe ongēaton þæt wæs Iūdith cumen
 eft tō eðle, ond ðā ofostlice
 170 hīe mid ēaðmēdum in forlēton.
 Þā sēo glēawe hēt, golde gefrætewod,
 hyre ðinenne þancolmōde
 þæs herewæðan hēafod onwriðan
 ond hyt tō bēhðe blōdig ætȳwan
 175 þām burhlēodum, hū hyre æt beaduwe gespēow.
 Spræc ðā sēo æðele tō eallum þām folce:
 "Hēr gē magon sweotole, sigerōfe hæleð,
 lēoda ræswan, on ðæs lāðestan,
 hæðenes heaðorinces, hēafod starian,
 180 Hōlofernus unlyfigendes,
 þe ūs monna mæst morðra gefremede,

-
- 150b forlæton An infinitive; cf. *tōbrēdon* 247b.
 158a þāra læðða "In return for the injuries."
 165a þeodnes I.e. *þeodnes*; for the form see 20/79b n.
 170a hīe Acc. sg. fem. (referring to Judith). Perhaps it doubles as the subject (nom. pl. masc.); otherwise 169b–70b are anacoluthon.
 174a–5b ond . . . hū Word order: *ond ætȳwan hyt, blōdig, þām burhlēodum tō bēhðe hū* etc.
 178b lāðestan Probably an adj. used substantivally, with *hæðenes heaðorinces* and *Hōlofernus* [gen. sg.] *unlyfigendes* in apposition to it. Cf. 314b–5b, 248a–50a.
 181 þe ūs . . . gefremede This sounds like a parody of *Beowulf* 2645a–6a, where the hero is praised in these terms: *hē manna mæst mārða gefre-*

sārra sorga, ond þæt swýðor gýt
 ycan wolde; ac him ne uðe God
 lengran lifes, þæt hē mid læððum ūs
 185 eglan mōste: ic him ealdor oðþrong
 þurh Godes fultum. Nū ic gumena gehwæne
 þyssa burglēoda biddan wylle,
 randwiggendra, þæt gē recene ēow
 fýsan tō gefeohte, syððan frymða God,
 190 ārfæst Cyning, ēastan sende
 lēohtne lēoman: berað lindé forð,
 bord for brēostum ond byrnhomas,
 scīre helmas in sceaðena gemong,
 fyllan folctogan fāgum sweordum,
 185 fæge frumgāras. Fýnd syndon ēowere
 gedēmed tō dēaðe, ond gē dóm āgon,
 tīr æt tohtan, swā ēow getācnod hafað
 mihtig Dryhten þurh mīne hand."
 Þā wearð snelra werod snūde gegearewod,
 200 cēnra tō campe. Stōpon cynerōfe
 secgas ond gesīðas, bæron *sigeþūfas*,
 fōron tō gefeohte forð on gerihte,
 hæleð under helmum of ðære hāligan byrig
 on ðæt dægred sylf. Dynedan scildas,
 205 hlūde hlummon. Ðæs se hlanca gefeah
 wulf in walde, ond se wanna hrefn,
 wælgīfre fugel: wistan bēgen
 þæt him ðā þeodguman þohton tilian
 fylle on fægum; ac him flēah on lāst
 210 earn ætes georn, ūrigfeðera,
 salowigpāda sang hildelēoð,
 hyrnednebbas. Stōpon heaðorincas,
 beornas tō beadowe bordum beðeahte,
 hwealfum lindum, þā ðe hwīlc ær
 215 elðcōdigra edwīt þoledon,
 hæðenra hosp: him þæt hearde wearð
 æt ðām æscplegan callum forgolden,
 Assýrium, syððan Ebrēas

mede, / *dāda dollicra*. The syntax of both passages is very ambiguous. It seems most likely that *māest* (superlative of the adv. *micle* "greatly") participates in two constructions by apo koinou: first adverbially in the construction *þe monna māest gefremede* "who, most (vigorously) of men, perpetrated" (cf. ON *mest manna* in a sentence like *Gekk Þorfinnr mest manna fyrir sekð þ eira* [I, VII, 62]); second nominally, d.o. (acc. sg. neut.) of *gefremede* and with dependent gen. pls. *morðra* and *sārra sorga*: "who perpetrated against us the greatest number of crimes, grievous woes."

190b sende Pres. subj. (with fut. perfect sense). Cf. Judith 14:2, *cum exierit sol* ("when the sun shall have risen").

194a fyllan "In order to cut down."

208a him Indirect object of *tilian*.

- 220 under gūðfanum gegān hæfdon
 tō ðām fyrdwīcum. Hīe ðā fromlice
 lēton forð flēogan flāna scūras,
 hildenædran, of hornbogan,
 strælas stedehearde; styrmdon hlūde
 grame gūðfrecan, gāras sendon
 225 in heardra gemang. Hæleð wæron yrre,
 landbūende, lādum cynne,
 stōpon styrmōde, stercedferhðe
 wrehton unsōfte ealdgeniðlan
 medowērige; mundum brugdon
 230 scealcas of scēaðum scīrmæled swyrd,
 ecgum gecoste, slōgon eornoste
 Assiria ōretmæcgas,
 niðhycgende, nānne ne sparedon
 þæs herefolces, hēanne ne rīcne
 235 cwicera manna þe hīe ofercuman mihton.

XII

- Swā ðā magoþegnas on ðā morgentið
 ēhton eiðcōda ealle þrāge,
 oð þæt ongēaton ðā ðe grame wæron,
 240 ðæs herefolces hēafodwardas,
 þæt him swyrdgeswing swiðlic ēowdon
 weras Ebrisce. Hīe wordum þæt
 þām yldestan ealdorþegnum
 cȳðan ēodon, wrehton cumbolwigan
 ond him forhtlice fārspel bodedon,
 245 medowērigum morgencollan,
 atolne ecgplegan. Þā ic ædre gefrægn
 slegefæge hæleð slæpe tōbrēdon
 ond wið þæs bealofullan būrgeteldes,
 weras wērigferhðe, hwearfum þringan,

- 220a fyrdwīcum Both *fyrdwīc* and *herewīc* gloss Latin *castra* and generally appear in the pl., probably on the analogy of the Latin word. But cf. 15/2882a n.
- 223a stedehearde Cf. the compound *ecgheard* (*Andreas* 1181a), applied to a sword. It is likely that the first element of *stedeheard* is the familiar OE word *stede* "a fixed place or position, site," and that it designates the iron socket in the arrowhead (*stræl*, *flān*) into which the shaft (*sceaft*) was fitted: cf. *Beowulf* 985a (unemended) and *The Rune Poem* 82b.
- 231a ecgum gecoste "Tested as to their edges," i.e. proven to be good.
- 239b hēafodwardas "Sentinels" (see BTS s.v.), here apparently rendering Lat. *exploratores* "scouts" (*Judith* 14:3, 8).
- 245 medowērigum This word is parallel to *him*, *morgencollan* to *fārspel*.
- 246b–50a þā ic . . . Hōlofernus Word order: *Þā ic gefrægn slegefæge hæleð ædre tōbrēdon* [infinitive] *slæpe ond, wērigferhðe, þringan hwearfum wið būrgeteldes þæs bealofullan, Hōlofernus*.

- 250 Hōlofernus: hogedon āninga
 hyra hlāforde hilde bodian
 ær ðon ðe him se egesa onufan sǣte,
 mægen Ebrēa. Mynton ealle
 þæt se beorna brego ond sēo beorhte mægð
- 255 in ðām wlitegan træfe wæron ætsomne,
 Iūdith sēo æðele ond se gālmōða,
 egesfull ond āfor. Næs ðēah eorla nān
 þe ðone wiggend āweccan dorste
 oððe gecunnian hū ðone cumbolwigan
- 260 wið ðā hālgan mægð hæfde geworden,
 Metodes mēowlan. Mægen nēalāhte,
 folc Ebrēa, fuhton þearle
 heardum heoruwæpnum, hæfte guldon
 hyra fyrngelitu, fāgum swyrdum,
- 265 calde æfðoncan; Assyria wearð
 on ðām dægeweorce dōm geswiðrod,
 bælc forbīged. Beornas stōdon
 ymbe hyra þēodnes træf þearle gebylde,
 sweorcendferhðe; hī ðā somod ealle
- 270 ongunnon cohhetan, cirman hlūde
 ond gristbitian, Gode orfeorme,

- 249a weras wērigferhðe Of the several possible emendations of the meaning-
 less *weras ferhðe* of the MS, this is the easiest to justify paleographically
 and is supported by the poet's treatment of 71a, 142a and 163a.
- 251b hilde While MS *hyldo* ("loyalty, devotion") is not impossible contex-
 tually, comparison of this line with Judith 14:3 (*ad principem suum ex-
 citandum ad pugnam* ["in order to arouse their leader to battle"]) strongly
 supports the usual emendation.
- 259b-60b hū . . . geworden *Geweorðan* here is construed impersonally with the acc.:
 "how the warrior had decided (to act) toward the holy maid" (Dobbie),
 or perhaps "how (it had) pleased the warrior (to behave) in the company
 of the holy maiden."
- 263b hæfte "With the haft," i.e. "with the sword." Synecdochic usage of *ord*
 and *ecg* is extremely common in OE verse (e.g. 24/60a) and furnished
 the poet with the pattern upon which he rung this highly original change;
 cf. his analogous innovations in 92b-4a, 111b. It is not particularly sur-
 prising to find dat. sg. *hæfte* inserted into a variation sequence which other-
 wise consists of dat. plurals, since such synecdochic usages often have a
 collective sense (cf. *Elene* 1186a, and more specifically 24/124a, 126a,
 where *mid wæpnum* varies *mid orde*).
- 268b-9a þearle gebylde, sweorcendferhðe Cf. Judith 14:17 *et turbati sunt animi*
eorum valde ("and their souls are exceedingly disturbed"). The poet seems
 to have extended the meaning of *byldan* from "embolden, encourage" to
 "excite, agitate." (Cosijn suggested emending to *geblyde* [= *geblygde*]
 "dismayed.")
- 271b Gode orfeorme Or should we read *gōde orfeorme*? Both interpretations
 of this formula are attested elsewhere: in *Vainglory* 49b the reading *Gode*
 is indicated by the variation *Wuldorcyninge* in the next line, whereas in
Andreas 406b we clearly have *gōde* (see Brooks' note ad loc.). Since the

- mid tōðon torn þoligende. Ðā wæs hyra tīres æt ende,
 ēades ond ellendæda. Hogedon þā eorlas āweccan
 hyra winedryhten; him wiht ne spēow.
 275 Ðā wearð sīð ond late sum tō ðām arod
 þāra beadorinca þæt hē in þæt būrgeteld
 niðheard nēðde, swā hyne nýd fordrāf:
 funde ðā on bedde blācne licgan
 his goldgifan gæstes gēsne,
 280 līfes belidenne. Hē þā lungre gefēoll
 frēorig tō foldan, ongan his feax teran,
 hrēoh on mōde, ond his hrægl somod,
 ond þæt word ācwæð tō ðām wiggendum
 þe ðær unrōte ūte wæron:
 285 “Hēr ys geswutelod ūre sylfra forwyrd,
 tōweard getācnod, þæt þære tīde ys
 mid niðum nēah geðrunge þe wē sculon nýde losian,
 somod æt sæcce forweorðan. Hēr līð sweorde gehēawen,
 behēafodod healdend ūre.” Hī ðā hrēowigmōde
 290 wurpon hyra wæpen ofdūne, gewitan him wērigferhðe
 on flēam sceacan. Him mon feaft on lāst,
 mægenēacen folc, oð se mæsta dæl
 þæs heriges læg hilde gesæged
 on ðām sigewonge, sweordum gehēawen,
 295 wulfum tō willan ond ēac wælgifrum
 fuglum tō frōfre. Flugon ðā ðe lyfdon,
 lāðra lindwīg. Him on lāste fōr
 swēot Ebrēa sigore geweorðod,
 dōme gedýrsod; him fēng Dryhten God
 300 fægre on fultum, Frēa ælmihtig.

context in *Judith* supports either reading, we may well have a deliberate pun here: a “paper” pun only, of course, since the two words were pronounced differently. Compare the play on these same two words in 16/291a.

- 272b Ðā . . . ende “Then (it) was all over (lit. at an end) as regards their glory.” *Wæs* is used impersonally and *tīres* is gen. of respect.
 275b–6a sum . . . beadorinca Word order: *sum þāra beadorinca arod tō ðām. Tō ðām* “to such an extent.”
 286a getācnod This participle appears to function simultaneously in two constructions: *Hēr ys ūre sylfra forwyrd getācnod tōweard*, i.e. “portended (to be) imminent,” and *Hēr ys getācnod þæt* etc.
 286b–7b þæt . . . losian Translate: “that it has arrived (lit. pressed forward, constricted) with troubles (or should we read *mid niðum* “among men”?) nearly to that time when we must of necessity perish.”
 297a lindwīg This is Malone’s reading of the MS, which is severely damaged at this point.
 299b–300a him . . . fultum “The Lord God gave them generous help,” lit. “seized splendidly upon help for them” (see BTS *fōn* III.(I)(c)(α) and Wūlfing f788). The phrase is perhaps calculated upon Psalm 69:2, *Deus, in adju-*

- Hī ðā fromlice fāgum swyrdum,
 hāleð higerōfe, herpað worhton
 þurh lādra gemong, linde hēowon,
 scildburh scæron; scēotend wæron
 305 gūðe gegremede, guman Ebrisce,
 þegnas on ðā tīd þearle gelyste
 gārgewinnes. Ðær on grēot gefēoll
 se h̄yhsta dāel heafodgerīmes
 Assīria ealdorduguðe,
 310 lāðan cynnes: l̄yhwōn becōm
 cwicera tō c̄yððe. Cirdon cynerōfe,
 wiggend on wiðertrod, wælsceol oninnan,
 rēocende hræw. Rūm wæs tō nimanne
 londbūendum on ðām lāðestan,
 315 hyra ealdfēondum unlyfigendum,
 heolfrig hererēaf, hyrsta sc̄yne,
 bord ond brād swyrd, brūne helmas,
 d̄yre mādmas. Hæfdon dōmlice
 on ðām folcstede f̄ynd oferwunnen
 320 eðelweardas, ealdhettende
 swyrdum āswefede: h̄ie on swaðe reston,
 þā ðe him tō life lāðost wæron
 cwicera cynna. Ðā sēo cnēoris eall,
 mægða mærost, ānes mōnðes fyrst,
 325 wlanc, wundenlocc, wægon ond læddon
 tō ðære beorhtan byrig, Bēthūliam,
 helmas ond hupseax, hāre byrnan,
 guðsceorp gumena golde gefrætewod,
 mærra mādma þonne mon ānig
 330 āsecgan mæge searopancelra,
 eal þæt ðā ðeodguman þrymme geēodon,

- torium meum intende* ("God, endeavor to help me," lit. "stretch forth in my aid").
- 311b sq. Cirdon etc. The Jews turn back from pursuing fugitives in order to plunder the corpses of the Assyrian dead.
- 314a londbūendum A dat. of interest dependent on *rūm* ("an opportunity for the natives," i.e. the Jews); *lāðestan* is dat. pl. (object of *on*, "from"); observe that the direct objects of *tō nimanne* do not start appearing until 316a.
- 319b f̄ynd The d.o.; *eðelweardas* in 320a is the subject.
- 320b-1a ealdhettende . . . āswefede "Ancient enemies (who had been) put to sleep by swords"; the phrase varies *f̄ynd*. *Āswefede* is a predicate adj. (acc. pl. masc.) modifying *ealdhettende*.
- 329a mærra mādma "Of more famous treasures." The phrase can be taken (without emendation) as a descriptive gen. complement of *guðsceorp* or *golde*, or as a partitive gen. complement of *eal* in 331a: in the latter case the syntax would be the same as in 338b-40a, only with more extreme disjunction.
- 330b searopancelra Adj. used substantivally, dependent here on *mon ānig*.

cēne under cumblum ond compwīge,
 þurh Iūdiþe glēawe lāre,
 mægð mōdigre. Hī tō mēde hyre
 335 of ðām siðfate sylfre brōhton,
 eorlas æscrōfe, Hōlofernes
 sweord ond swātigne helm, swylce ēac sīde byrnan
 gerēnode rēadum golde, ond eal þæt se rinca baldor
 swiðmōd sinces āhte oððe sundoryrfes,
 340 bēaga ond beorþtra māðma, hī þæt þære beorþtan idese
 āgēafon gearoþncolre. Ealles ðæs Iūdiþ sægde
 wuldor weroda Dryhtne, þe hyre weorðmynde geaf,
 mærdē on moldan rīce, swylce ēac mēde on heofonum,
 sigorlēan in swegles wuldre, þæs ðe hēo āhte sōðne gelēafan
 345 ā tō ðām Ælmihtigan; hūru æt þām ende ne twēode
 þæs lēanes ðe hēo lange gyrnde. Þæs sý ðām lēofan Dryhtne
 wuldor tō wīdan aldre, þe gesceōp wind ond lyfte,
 roderas ond rūme grundas, swylce ēac rēðe strēamas
 ond swegles drēamas, þurh his sylfes miltse!

- 332b ond Editors usually emend to *on*, but there is no reason why *compwīge* cannot be an independent locative dat., parallel to *under cumblum*; cf. *Beowulf* 1656a.
- 334b–5b hyre . . . sylfre It is not clear whether this highly disjunct phrase is possessive dat. with *mēde* (so Mossé f 158.2) or the ind. object of *brōhton*; the suggestion of a double construction may well be deliberate. See further Wūlfing f 931 *bringan* 2.
- 338b–9b ond eal . . . sundoryrfes Word order: *ond eal sinces oððe sundoryrfes* [partitive genitives dependent on *eal*] *þæt se swiðmōd rinca baldor āhte* . . .
- 345a ā Most editors are agreed to add the word *ā* at the beginning of this halfline, in order to make it hypermetric (like the lines preceding and following), and in conformance with 7a.
- 346b–7a Þæs sý . . . aldre Cf. 12/287 and n.
- 349a Pope¹ (p. 100) suggests adding the word *sæs* at the beginning of this halfline. However it seems to us inadvisable to secure, at the expense of somewhat dubious sense (*sæs* . . . *drēamas*), a metrical regularity which the poet may have deliberately tried to avoid in his climactic last line: compare the way in which the ninth section ends with two normal lines (13 f.) after an extended hypermetric passage.

24 / the battle of maldon

The Parker MS of the Anglo-Saxon Chronicle opens its annal for the year 991 with the following notice:

Hēr on ðissum gēare cōm Unlāf mid þrim and hundnigontigon scipum to Stāne and forhergedon þæt on ýtan, and fōr ðā ðanon tō Sandwíc and swā ðanon tō Gipeswíc and þæt eall oferēode, and swā tō Mældūne. And him ðær cōm tōgēanes Byrhtnōð ealdorman mid his fyrde and him wið gefeagt, and hý þone ealdorman þær ofslōgon and wælstōwe gewæld āhtan.

This engagement occurred on August 10th or 11th. It was “not an important failure” in terms of the overall military situation during the feeble reign of Æðelred the Unready, and the historical sources treat it accordingly. But it stimulated an unknown poet to write one of the finest battle poems in the English language, a stirring expression of the Germanic heroic ethos, always more attractive in defeat than in victory.

Though the text of the poem is defective at both ends, and was so even in 1705 when Humfrey Wanley described it as *fragmentum capite et calce mutilum, sex foliis constans* (“a fragment maimed at head and heel, consisting of six leaves”), its account of the battle seems virtually complete. Hence most scholars are agreed that not a great deal of text has been lost.

The Old English MS containing the poem (British Museum Cotton Otho A. xii [Ker 172]) was almost totally destroyed in the Cottonian fire of 1731; the six folios holding *The Battle of Maldon* perished utterly. But fortunately a transcription of them had been made c1724 by John Elphinston, under-keeper of the Cottonian Library, and it is upon this MS (Rawlinson B. 203 in the Bodleian Library at Oxford) that modern editions are directly or indirectly based. The best and most convenient of these is E. V. Gordon's *The Battle of Maldon* (London 1937), where all the information bearing on the battle is marshalled and the characters of the poem identified as thoroughly as our

historical knowledge permits. Serious students will consult E. D. Laborde's *Byrhtnoth and Maldon* (London 1936) and Margaret Ashdown's *English and Norse Documents Relating to the Reign of Ethelred the Unready* (Cambridge 1930). There is an excellent translation (by W. P. Ker) in R. W. Chambers' *England before the Norman Conquest* (London 1926). For critical interpretation and attempts to locate the poem in the spectrum of heroic poetry, see Ker's *Epic and Romance* (London 1908), C. M. Bowra's *Heroic Poetry* (London 1952), Edward B. Irving, Jr.'s "The Heroic Style in *The Battle of Maldon*," *SP*, LVIII (1961), 457-67, and George Clark's "*The Battle of Maldon: A Heroic Poem*," *Speculum*, XLIII (1968), 52-71.

brocen wurde.

Hēt þā hyssa hwæne hors forlætan,
 feor āfȳsan and forð gangan,
 hicgan tō handum and tō hige gōdum.
 5 þā þæt Offan mæg ærest onfunde,
 þæt se eorl nolde yrhðo geþolian,
 hē lēt him þā of handon lēofne flōgan
 hafoc wið þæs holtes and tō þære hilde stōp:
 be þām man mihte oncnāwan þæt se cniht nolde
 10 wācian æt þām wigge þā hē tō wæpnum fēng.
 Ēac him wolde Ēadrīc his ealdre gelæstan,
 frēan tō gefeohhte, ongan þā forð beran
 gār tō gūþe. Hē hæfde gōd geþanc
 þā hwīle þe hē mid handum healdan mihte
 15 bord and brād swurd; bēot hē gelæste
 þā hē ætforan his frēan feohtan sceolde.

Ðā þær Byrhtnoð ongan beornas trymian,

-
- 2a Hēt The subject is Byrhtnoð, *se eorl* of 6a. The title *eorl* is reserved for Byrhtnoð in the poem.
 hwæne Probably "some one, a certain one" (referring to the *Offan mæg* of 5a), cf. 23/52b; though possibly "each one" (= *gehwæne*).
- 4a tō handum I.e. upon what he would accomplish with his *handum* in the forthcoming engagement.
- 5a þā "When." correlative with *þā* "then" in 7a. The pronoun *þæt* (d.o. of *onfunde*) anticipates the clause beginning with *þæt* (conjunction) in 6a.
- 7a him Possessive dat.
 handon Cf. *handum* 4a. The late spelling *-on* is frequent in this poem not only for *-um* of the dat. pl. (e.g. 23a, 129a etc.) but also for *-en* of the subj. pl. (e.g. 20b, 21b, 32b etc.).
- 11a Ēac Preposition.
 Ēadrīc The names of the combatants are not included in the Glossary; see Gordon's edition of the poem for identification and discussion.
- 14a þā hwīle þe "As long as" (lit. "for the time that"); *þā hwīle* is temporal acc.
- 17-24 From horseback Byrhtnoð marshals and exhorts the recruits of the *fyrð*

- rād and rædde, rincum tæhte
 hū hī sceoldon standan and þone stede healdan,
 20 and bæd þæt hyra randas rihte hēoldon
 fæste mid folman and ne forhtedon nā.
 Ðā hē hæfde þæt folc fægere getrymmed,
 hē lihte þā mid lēodon þær him lēofost wæs,
 þær hē his heorðwerod holdost wiste.
 25 Ðā stōd on stæðe, stiðlice clypode
 wicinga ār, wordum mælde,
 sē on bēot ābēad brimflīpendra
 ærænde tō þām eorle þær hē on ofre stōd:
 "Mē sendon tō þē sǣmen snelle,
 30 hēton ðē secgan þæt þū mōst sendan raðe
 bēagas wið gebeorge; and ēow betere is
 þæt gē þisne gārræs mid gafole forgyldon
 þon wē swā hearde hilde dælon.
 Ne þurfe wē ūs spillan, gif gē spēdaþ tō þām;
 35 wē willað wið þām golde grið fæstnian.
 Gyf þū þat gerædest þe hēr ricost eart,
 þæt þū þīne lēoda lȳsan wille,
 syllan sǣmannum on hyra sylfra dōm
 feoh wið frēode and niman frið æt ūs,
 40 wē willaþ mid þām sceattum ūs tō scype gangan,

or East Saxon shire levies (*beornas, folc*), then alights to fight on foot among his personal retainers (*heorðwerod*).

- 23b þær . . . wæs Impersonal. "where (it) was most pleasing for him (to be)."
 25a stæðe The Vikings had sailed up the estuary of the river *Pante* in Essex and established themselves on the island of Northey, about two miles east of the fortified town (*burh*) of Maldon. The island is joined to the west bank of the river by a narrow causeway some eighty yards long. This causeway is dry at low tide but submerged at high; hence the poet can accurately call it both a *bricg* (74b, 78b) and a *ford* (81a, 88a). Presumably the Viking herald shouts his demands from the shore of the island near the east end of this causeway.
 29-41 Notice the herald's alternating use of 2 sg. and pl. according to whether he is thinking of Byrhtnoð individually or the English as a group.
 31a wið "In exchange for"—as also in 35a, 39a.
 33a þon A spelling variant of *þonne*: "than (that)."
 33 wē . . . dælon Whether one translates this as "we (Vikings and English) should share" or "we (Vikings) should deal out" depends upon one's interpretation of *hearde*, the syntax of which is highly ambiguous: it is generally taken to be an adj. modifying *hilde*, but it could just as well be an adj. modifying *wē* (cf. *Andreas* 1137a, *Beowulf* 347a, *Judith* 130a) or even an adv. (cf. *Genesis B* 652, *Elene* 939a-40a). The latter possibility is strongly supported by the balance between this line and l. 59.
 34a þurfe wē Cf. *sceole gē* in 59a. For this reduction of 1 and 2 pl. endings to -e when the pronoun follows immediately, see Campbell *f* 730.
 34b gif gē spēdaþ tō þām "If you are rich enough" (lit. "to that [extent]").
 38b "According to their own judgment"; cf. 3/23 *hiera āgenne dōm* n.
 40b ūs Reflexive with *gangan*.

- on flot fēran and ēow friþes healdan."
 Byrhtnōð mabelode, bord hafenode,
 wand wācne æsc, wordum mælde
 yrre and ānræd, āgeaf him andsware:
 45 "Gehyrst þū, sælida, hwæt þis folc segeð?
 Hī willað ēow tō gafole gāras syllan,
 ættrynne ord and ealde swurd,
 þā heregeatu þe ēow æt hilde ne dēah.
 Brimmanna boda, ābēod eft ongēan,
 50 sege þinum lēodum miccle lāpre spell,
 þæt hēr stynt unforcūð eorl mid his werode,
 þe wile gealgean ēþel þysne,
 Æþelredes eard, ealdres mīnes
 folc and foldan: feallan sceolon
 55 hæþene æt hilde! Tō hēanlic mē þinceð
 þæt gē mid ūrum sceattum tō scype gangon
 unbefohtene, nū gē þus feor hider
 on ūrne eard in becōmon.
 Ne sceole gē swā sōfte sinc gegangan:
 60 ūs sceal ord and ecg ær gesēman,
 grim gūðplega, ær wē gofol syllon."
- Hēt þā bord beran, beornas gangan
 þæt hī on þām ēasteðe ealle stōdon.
 Ne mihte þær for wætere werod tō þām oðrum:
 65 þær cōm flōwende flōd æfter ebban,
 lucon lagustrēamas. Tō lang hit him þūhte
 hwænne hī tōgædere gāras bēron.
- Hī þær Pantan strēam mid prasse bestōdon,
 Ēastseaxena ord and se æschere.
 70 Ne mihte hyra ænig oþrum derian
 būton hwā þurh flānes flyht fyl genāme.
 Se flōd ūt gewāt. Þā flotan stōdon gearowe,

-
- 41b "And leave you in peace" (lit. "and treat you peacefully," see BTS *healdan* A.VI.(1)). The adv. gen. *friþes* is unusual; normally *healdan* takes a dat. (inst.) complement in this idiom.
- 46a tō gafole Cf. 8/41 for the normal meaning and context of this word, here used with heavy irony.
- 47a ættrynne Probably only by way of metaphor.
- 48a heregeatu Literally "war-gear," but probably used here—with high irony—in its legal sense of "heriot": "a feudal service originally consisting of weapons, horses and other military equipments, restored to a lord on the death of his tenant" (*MLR*, XXII [1927], 260).
- 50b miccle lāpre spell I.e. than the one they had been expecting.
- 52a gealgean A late form of *ealgian*.
- 64b werod tō þām oðrum "(One) band (get) to the other."
- 66a lucon lagustrēamas When the tide comes in the water rises on both sides of the causeway until it is awash.

+

fleoð ze sýrcan ac hi fæstlice riððasýnd
 ferodon þa hrile þe hi rapna realdan
 moston. þa hi þ onzcaton 7 zeornze
 faron. þæt hi þær brecz reardas biterre
 fundon. onzunnon lýtzeiam þa lude
 sýstas. badon þæt hi wrganzan azad
 moston ofer þone forð faran þe þa n
 ledan. Ða ze eorl onzan for hys a
 ferimode alyfan landes. to þela la þere
 dedde onzan ceallian þa ofer cald pa
 ter byrhtelmes bearn beornas geh
 lyfzon. nu eor is ze sýmed zæd sýcend
 to us zunnan to zure god ana þæt hra
 þare þal stope realdan mote. þodon
 þa þal pulfas for wætere ne munnon
 sýcunga þerod þerz ofer þan tan bfer
 þær wæter scyldas rezon lidmen to
 lande lunde baron þær onzean zþamū
 zeapore stodon. Byrhtnod mid beorn
 num he mid bordū het sýrcan þone
 ri hazan. 7 þ þeriod healdan fæste. rið
 feondū. þa þær fohte neh tar at ze
 tohte þær seozid cumen þæt þær faze
 men feallan sceoldon þær þeard hre
 am aharon hremmas pundon. capn asas
 zeorn.

- wicinga fela wīges georne.
 Hēt þā hæleða hlēo healdan þā bricge
 75 wigan wīgheardne— sē wæs hāten Wulfstān—
 cāfne mid his cynne: þæt wæs Cēolan sunu,
 þe ðone forman man mid his francan ofscēat
 þe þær baldlicost on þā bricge stōp.
 Þær stōdon mid Wulfstāne wigan unforhte,
 80 Ælfere and Maccus, mōdige twēgen,
 þā noldon æt þām forða flēam gewyrcan
 ac hī fæstlice wið ðā fīnd weredon
 þā hwīle þe hī wāpna wealdan mōston.
 Þā hī þæt ongēaton and georne gesāwon
 85 þæt hī þær bricgweardas bitere fundon,
 ongunnon lytegian þā lāðe gystas,
 bædon þæt hī ūpgangan āgan mōston,
 ofer þone ford faran, fēþan lāðan.
 Ðā se eorl ongan for his ofer mōde
 90 ālyfan landes tō fela lāþere ðēode.
 Ongan ceallian þā ofer cald wæter
 Byrhtelmes bearn— beornas gehlyston—:
 “Nū ēow is gerȳmed. Gāð ricene tō ūs,
 guman tō gūþe. God āna wāt
 95 hwā þære wælstōwe wealdan mōte.”
 Wōdon þā wælwulfas, for wætere ne murnon,
 wicinga werod, west ofer Pantan,
 ofer scīr wæter scyldas wēgon,
 lidmen tō lande linde bæron.
 100 Þær ongēan gramum gearowe stōdon
 Byrhtnōð mid beornum. Hē mid bordum hēt
 wyrcan þone wīhagan and þæt werod healdan
 fæste wið fēondum. Þā wæs feohte nēh,
 tīr æt getohte. Wæs sēo tīd cumen
 105 þæt þær fæge men feallan sceoldon.
 Þær wearð hrēam āhafen, hremmas wundon,
 earn æses georn. Wæs on eorþan cyrm.
 Hī lēton þā of folman fēolhearde speru,
 gegrundene gāras flēogan.
 110 Bogan wæron bysige, bord ord onfēng.

76a mid “Along with” (i.e. like all the rest of them).

82a hī Refl. acc. with *werian*; cf. 283b.

86a lytegian This word is usually glossed “to use guile,” and it is certainly possible that the poet has let his chauvinism run away with him here. But the related adj. *lytig* can have the positive sense “prudent” (BTS), hence some such meaning as “to act prudently,” “to behave in an appropriate pragmatic way” is not out of the question for *lytegian* here. See further *Speculum*, XLIII (1968), 68.

92a Byrhtelmes bearn Byrhtnōð.

102b and þæt werod healdan “And (ordered) the army to hold (that formation)” (cf. BTS s.v. *healdan* B.II).

- Biter wæs se beadoræs, beornas fēollon
 on gehwæðere hand, hyssas lāgon.
 Wund weard Wulfmær, wælraeste gecēas,
 Byrhtnōðes mæg: hē mid billum wearð,
 115 his swuster sunu, swīðe forhēawen.
 Þær wærd wicingum wiberlēan āgyfen:
 gehýrde ic þæt Eadweard āne slōge
 swīðe mid his swurde, swenges ne wyrnde,
 þæt him æt fōtum fēoll fæge cempa;
 120 þæs him his ðeoden þanc gesæde,
 þām būrbēne, þā hē byre hæfde.
 Swā stemnetton stiðhicgende
 hysas æt hilde, hogodon georne
 hwā þær mid orde ærost mihte
 125 on fægean men feorh gewinnan,
 wigan mid wæpnum. Wæl fēol on corðan;
 stōdon stædefæste.
 Stihte hī Byrhtnōð,
 bæd þæt hyssa gehwylc hogode tō wīge
 þe on Denon wolde dōm gefeohtan.
 130 Wōd þā wīges heard, wāpen ūp āhōf,
 bord tō gebeorge, and wið þæs beornes stōp.
 Eode swā ānræd ceorl tō þām ceorle:
 ægþer hyra oðrum yfeles hogode.
 Sende ðā se særinc sūperne gār
 135 þæt gewundod wearð wigena hlāford;
 hē scēaf þā mid ðām scylde þæt se sceaft tōbærst
 and þæt spere sprengde þæt hit sprang ongēan.
 Gegremod wearð se gūðrinc: hē mid gāre stang
 wlancne wicing þe him þā wunde forgeaf.
 140 Frōd wæs se fyrdrinc; hē lēt his francan wadan
 þurh ðæs hysses hals, hand wīsoðe

- 113a weard I.e. *wearð*: an example of the confusion of *ð/p* and *d* which is characteristic of late MSS. There are four other examples in this excerpt (*wærd* 116a, *ægdre* 224a, *od* 324b, and *gūde* 325b).
 116a wærd I.e. *wearð*: on *d* for *ð* see 113a n.; on *æ* for *ea* see Campbell *f*329.(2) and n. 2.
 126a wigan Generally taken to be nom. pl. (parallel to *hysas*) but quite possibly dat. sg. (and parallel to *men*).
 126b-7a feol . . . stōdon The same contrast occurs again in 301b-3b.
 130a wīges heard A Viking, the *ceorl* of 132b. *Wīges* is descriptive gen.
 134b sūperne The Vikings placed a high value on weapons of southern (i.e. Frankish and English) manufacture.
 136 f. "Then he thrust with (the rim of) his shield in such a way that the shaft broke and (he thereby) made the spear(point) spring in such a way that it sprang back (out of the wound)." The Icelandic sagas contain accounts of similar dexterity in the use of the shield.

- þæt hē on þām fārsceaðan feorh geræhte.
 Ðā hē oþerne ofstlice scēat
 þæt sēo byrne tōbærst; hē wæs on brēostum wund
 145 þurh ðā hringlocan, him æt heortan stōd
 ætterne ord. Se eorl wæs þē bliþra,
 hlōh þā mōdi man, sæde Metode þanc
 ðæs dægweorces þe him Drihten forgeaf.
 Forlēt þā drenga sum daroð of handa
 150 flēogan of folman, þæt sē tō forð gewāt
 þurh ðone æþelan Æþelredes þegen.
 Him be healfe stōd hyse unweaxen,
 cniht on gecampe, sē full cāflīce
 bræd of þām beorne blōdigne gār,
 155 Wulfstānes bearn, Wulfmæ̅r se geonga,
 forlēt forheardne faran eft ongēan:
 ord in gewōd þæt sē on eorþan læg
 þe his þēoden ær þearle geræhte.
 Eode þā gesyrwed secg tō þām eorle:
 160 hē wolde þæs beornes bēagas gefecgan,
 rēaf and hringas and gerēnod swurd.

- Ðā Byrhtnōð bræd bill of scēðe,
 brād and brūneccg, and on þā byrnan slōh.
 Tō raþe hine gelette lidmanna sum
 165 þā hē þæs eorles earm āmyrde.
 Fēoll þā tō foldan fealohilte swurd:
 ne mihte hē gehealdan heardne mēce,
 wæþnes wealdan. Ðā gýt þæt word gecwæð
 hār hilderinc, hyssas bylde,
 170 bæd gangan forð gōde gefēran.
 Ne mihte þā on fōtum leng fæste gestandan.
 Hē tō heofenum wlāt:
 “Gefancie þē, ðēoda Waldend,
 ealra þæra wynta þe ic on worulde gebād.
 175 “Nū ic āh, milde Metod, mæste þearfe
 þæt þū mīnum gāste gōdes geunne,
 þæt mīn sāwul tō ðē sīðian mōte,
 on þīn gewæld, Ðēoden engla,
 mid friþe ferian. Ic eom frymdi tō þē
 180 þæt hī helsceaðan hȳnan ne mōton.”
 Ðā hine hēowon hæðene scealcas
 and bēgen þā beornas þe him big stōdon:

143a oþerne I.e. *fārsceaðan*, not *francan*.

144b brēostum Cf. 17/63b *hēafdum* n.

159 gesyrwed secg Yet another Viking.

173a Gefancie þē Sc. *ic* (for the omission of which cf. MnE “Thank you”).

182a and . . . beornas We associate this phrase with *hine* as part of the d.o. of *hēowon*; most eds. take it as the subject of *lāgon*.

Ælfnōð and Wulmār bēgen lāgon,
 ðā onemn hyra frēan feorh gesealdon.
 185 Hī bugon þā fram beaduwe þe þær bēon noldon.
 Þær wurdon Oddan bearn ærest on flēame,
 Godric fram gūþe, and þone gōdan forlēt
 þe him mænigne oft mear gesealde—
 hē gehlēop þone eoh þe ahte his hlāford,
 190 on þām gerædum þe hit riht ne wæs—
 and his brōðru mid him bēgen ærndon,
 Godwine and Godwīg, gūþe ne gýmdon,
 ac wendon fram þām wīge and þone wudu sōhton,
 flugon on þæt fæsten and hyra fēore burgon,
 195 and manna mā þonne hit ænig mæð wære,
 gyf hī þā geearnunga ealle gemundon
 þe hē him tō duguþe gedōn hæfde.
 Swā him Offa on dæg ær āsæde,
 on þām meþelstede, þā hē gemōt hæfde,
 200 þæt þær mōðelice manega spræcon
 þe eft æt þearfe þolian noldon.

 þā wearð āfeallen þæs folces ealdor,
 Æþelredes corl: ealle gesāwon
 heorðgenēatas þæt hyra heorra læg.
 205 Þā ðær wendon forð wlance þegenas,
 unearge men efston georne,
 hī woldon þā ealle oððer twēga:
 līf forlætan oððe lēofne gewrecan.
 Swā hī bylde forð bearn Ælfrīces,
 210 wiga wintrum geong, wordum mælde,
 Ælfwine þā cwæð, hē on ellen spræc:
 “Gemunap þāra mæla þe wē oft æt meodo spræcon,
 þonne wē on bence bēot āhōfon,
 hæleð on healle, ymbe heard gewinn.
 215 “Nū mæg cunnian hwā cēne sý!

-
- 186a wurdon . . . bearn Pl., since the poet is thinking not only of Godric but his brothers (cf. 191 f.).
 190b þe . . . wæs “Which it was not right (for him to mount on).” It has been suggested (*MLN*, LXIX [1954], 466 f.) that we have here not the relative particle *þe* but the conjunction *þē* (i.e. *þeah*; for the spelling cf. *Andreas* 507a, 630b), but the rhetorical patterning of ll. 189 f. militates strongly against this.
 198a on dæg “That (very) day.”
 200a mōðelice For the form see Campbell f371.
 212a mæla Generally translated “speeches”—the only occurrence of this meaning in OE. Perhaps we ought to take it in its more usual sense of “times,” regarding *þe* 212b as semi-conjunctive (“when”): cf. 23/286b–7b. This would bring the whole passage more firmly into line with *Beowulf* 2633 sq., with which it seems formulaically associated.
 215a “Now (one) can find out.”

- Ic wylle mīne æþelo eallum gecyþan,
 þæt ic wæs on Myrcon miccles cynnes;
 wæs mīn ealda fæder Ealhelm hāten,
 wīs ealdorman, woruldgesælig.
- 220 Ne sceolon mē on þære þeode begenas ætwītan
 þæt ic of ðisse fyrde fēran wille,
 eard gesēcan, nū mīn ealdor ligeð
 forhēawen æt hilde. Mē is þæt hearma mæst:
 hē wæs ægder mīn mæg and mīn hlāford.”
- 225 Þā hē forð eode, fæhðe gemunde,
 þæt hē mid orde āne geræhte
 flotan on þām folce, þæt sē on foldan læg
 forwegen mid his wæpne; ongan þā winas manian,
 frȳnd and gefēran, þæt hī forð eodon.
- 230 Offa gemælde, æscholt āsceōc:
 “Hwæt þū, Ælfwine, hafast ealle gemanode
 begenas tō þearfe. Nū ūre þeoden līð,
 eorl on eorðan, ūs is eallum þearf
 þæt ūre æghwylc oþerne bylde
- 235 wigan to wīge, þā hwīle þe hē wæpen mæge
 habban and healdan, heardne mēce,
 gār and gōd swurd. Ūs Godrīc hærð,
 earh Oddan bearn, ealle beswicene:
 wēnde þæs formoni man, þā hē on mēare rād,
 240 on wlancan þām wīge, þæt wære hit ūre hlāford;
 for þan wearð hēr on felda folc tōtwæmed,
 scyldburih tōbrocen. Ābrēoðe his angin,
 þæt hē hēr swā manigne man āflȳmde!”
 Lēofsunu gemælde and his linde āhōf,
- 245 bord tō gebeorge; hē þām beorne oncwæð:
 “Ic þæt gehāte, þæt ic heonon nelle
 flēon fōtes trym, ac wille furðor gān,
 wrecan on gewinne mīnne winedrihten.
 Ne þurfon mē embe Stūrmere stedefæste hælæð
- 250 wordum ætwītan, nū mīn wine gecranc,
 þæt ic hlāfordlēas hām sīðie,
 wende fram wīge, ac mē sceal wæpen niman,
 ord and īren.” Hē ful yrre wōd,
 feaht fæstlice, flēam hē forhogode.
- 255 Dunnere þā cwæð, daroð ācwehte,
 unorne ceorl, ofer eall clypode,

-
- 217b miccles cynnes Descriptive gen.; similarly 266b.
 218a ealda fæder “Grandfather.”
 235b mæge Subjunctive by attraction (to *bylde* 234b).
 239a þæs Gen. object of *wēnan*, and correlative with *þæt* 240b.
 242b Ābrēoðe Optative subjunctive.
 256b ofer eall “Over all” (i.e. “louder than all else and to all parts: so all could hear” [Pope²]).

- bæd þæt beorna gehwylc Byrhtnōð wræce:
 "Ne mæg nā wandian sē þe wrecan þenceð
 frēan on folce, ne for fēore murnan."
 260 Þā hī forð ēodon, fēores hī ne rōhton:
 ongunnon þā hīredmen heardlice feohtan,
 grame gārberend, and God bædon
 þæt hī mōston gewrecan hyra winedrihten
 and on hyra fēondum fyl gewyrcan.
 265 Him sē gýsel ongan geornlice fylstan;
 hē wæs on Norðhymbron heardes cynnes,
 Ecglāfes bearn; him wæs Æscferð nama.
 Hē ne wandode nā æt þām wīgplegan,
 ac hē fýsde forð flān genehe;
 270 hwīlon hē on bord scēat, hwīlon beorn tæsde,
 æfre embe stunde hē sealde sume wunde
 þā hwīle ðe hē wæpna wealdan mōste.
- Þā gýt on orde stōd Ēadweard se langa,
 gearo and geornful, gylpwordum spræc
 275 þæt hē nolde flēogan fōtmæl landes,
 ofer bæc būgan, þā his betera leg.
 Hē bræc þone bordweall and wið þā beornas feaht,
 oð þæt hē his sincgyfan on þām sǣmannum
 wurðlice wrec ær hē on wæle lǣge.
 280 Swā dyde Æþerīc, æþele gefēra,
 fūs and forðgeorn, feaht eornoste,
 Sībyrhtes brōðor, and swiðe mænig oþer:
 clufon cellod bord, cēne hī weredon.
 Bærst bordes lǣrig and sēo byrne sang
 285 gryrelēoða sum. Þā æt gūðe slōh
 Offa þone sǣlidan þæt hē on eorðan fēoll,
 and ðær Gaddes mæg grund gesōhte.
 Raðe wearð æt hilde Offa forhēawen;
 hē hæfde ðeah geforþod þæt hē his frēan gehēt,
 290 swā hē bēotode ær wið his bēahgifan,
 þæt hī sceoldon bēgen on burh rīdan,
 hāle tō hāme, oððe on here crincgan,
 on wælstōwe wundum sweltan:
 hē læg ðegenlice ðēodne gehende.
 295 Ðā wearð borda gebræc. Brimmen wōdon,
 gūðe gegremode; gār oft þurhwōd

265 sq.

Cf. 3/17 and n.

277

Eadweard "broke the Danish line and fought hand to hand with individual Danes" (Gordon).

279b

on wæle "Among the slain."

283

Pope² suggests that after this line there has dropped out a passage in which a Viking initiates an attack upon Offa.

287a

Gaddes mæg Offa.

- fāges feorhhūs. Forð ðā ēode Wīstān,
 þurstānes suna, wið þās secgas feaht;
 hē wæs on geþrange hyra þrēora bana,
 300 ær him Wīgelines bearn on þām wæle lāge.
 Þær wæs stið gemōt. Stōdon fæste
 wigan on gewinne; wīgend cruncon
 wundum wērige, wæl fēol on eorþan.
 Ōswold and Eadwold ealle hwīle,
 305 bēgen þā gebrōþru, beornas trymedon,
 hyra winemāgas wordon bāedon
 þæt hī þær æt ðearfe þolian sceoldon,
 unwāclīce wæpna nēotan.
 Byrhtwold mæþelode, bord hafenode—
 310 sē wæs eald genēat—, æsc acwehte;
 hē ful baldfīce beornas lārde:
 “Hige sceal þē heardra, heorte þē cēnre,
 mōd sceal þē mære þē ure mægen lýtlað.
 Hēr līð ure ealdor eall forhēawen,
 315 gōd on grēote. Ā mæg gnornian
 sē ðe nū fram þīs wīgplegan wendan þenceð.
 Ic eom frōd fēores; fram ic ne wille,
 ac ic mē be healfe mīnum hlāforde,
 be swā lēofan men licgan þence.”
 320 Swā hī Æþelgāres bearn ealle bylde,
 Godrīc tō gūþe. Oft hē gār forlēt,
 wælspere windan on þā wīcingas;
 swā hē on þām folce fyrmest ēode,
 hēow and hýnde, od þæt hē on hilde gecranc.
 325 Næs þæt nā sē Godrīc þe ðā gūde forbēah

-
- 297b–300b Forð . . . lāge Since Wistan cannot have two fathers, most scholars take *Þurstān* and *Wīgelin* to be two names for the same man. Gordon suggests that *Wīgelines bearn* is Offa.
- 300a him Reflexive; cf. the same usage in 318 f.
Wīgelines Usually emended to *Wīgelmes* (< *Wīghelmes*), but it probably ought to be retained as a legitimate late byform of that name: see William George Searle, *Onomasticon Anglo-Saxonicum* (Cambridge 1897), p. xxx.
- 313b mægen Either the (diminishing) English troop or their (waning) bodily strength.
- 324b, 325b od, gūde See 113a n.

CYNI SCUAL RICE HE ALOAN
 ceafra beod fceoppa ge fenne. oþðanc enta ge peoƿe. þa þe on
 þeƿe coþðan fndon. ꝥæclie peall fcaana ge peoƿe. ꝥind byð on
 beƿe fƿiƿe. þunaf byð þraꝥū hludaf. þƿimmar fndan
 cuftef mƿeale. ꝥƿið byð fƿiðof. ꝥiucef byð cealdof. lenic
 cen hƿunagof. he byð lengefe ceald. fumof fūn plægeof. fƿe
 gel byð beaf. heafefc hƿed caeðof. hælðum hƿunꝥ. geƿef
 fefmar. þa þe hiin god fendeð. foð bið fƿicolof. fūc byð ðeo
 foƿ. gold gumena ge hƿam. 7gomol fmoceof. fƿun goafū
 fƿið fe þe. æi foala gebiðeð. þea bið fūnðfūm clibbof. pole
 nu foðað. geongre æfeling fceolan gode ge fidaþ byððan to bea
 ðeƿe. 7to beah gƿe. ellen fceal on ceofe. eꝥ fceal. fūð hell
 me. hilde gefeaten. hufue fceal on ðofe. þilwe ge fūman. þulc
 fceal on beafofe. eafn an hagi. eofof fceal on holce. toð me
 genef quinn. al fceal on eðle. ðomef fƿe ceam. ðafuð fceal on
 hande. gaf golde þul. gūm fceal on hƿunge. fcaðan fceap. 7
 gof. fceam fceal on yðum. me gūm meƿe fceofe. me fe fceal
 on ceofe. fe gel gƿið foimmar. fceofa fceal on beafune. ðulic
 lie fceƿin. ðiua fceal on hlepe. fƿið fceafum plane. fƿe
 fceal on pecefe. cymen ceimmar. cyming fceal on healle.
 bargaf ðelun. befa fceal on hæde. eald 7egef full. e of ðime
 fceal fceof gƿe fceƿan. fƿið fceal æt foimne. æi þulfa ge
 quinn. cƿeof fceal on ceofe. þifðom on pepe. þuð fceal on
 foðan. bledum blon. beofh fceal on ceofan gƿe fcaðan.
 go fceal on heofenū. ðeða ðeime. ðeƿi fceal on healle.
 þum feceðe. muð þan fceal on feofe. fe fe fmgia ge beofh.

25 / MAXIMS II

In addition to many gnomic and aphoristic passages scattered throughout OE poetry, there survive from the Anglo-Saxon period two lengthy compilations of sententious wisdom. The longer of these, *Maxims I* (also known as *The Exeter Gnomes*), is found in the Exeter Book (see p. 318). The other, *Maxims II* (or *The Cotton Gnomes*), occurs in the British Museum MS Cotton Tiberius B. i (Ker 191), where it is part of the introductory material to a version of the Anglo-Saxon Chronicle (see p. 136).

Maxims II probably reached its present form in the tenth century or slightly earlier, though some of the material in it may be much older. Some scholars have regarded it as little more than a metrical exercise: there is no discernible organic structure, and frequently the only connection between two maxims is alliteration. On the other hand, there is a (perhaps merely fortuitous) progression from *byð* maxims (1b–13a) through *sceal* maxims (14a–57a) to a solemn and impressive concluding passage (57b–66b) about “that undiscovered country from whose bourn / No traveller returns.” Furthermore, the insertion of the collection into a Chronicle MS, apparently as part of the prefatory material, strongly suggests that it struck Anglo-Saxons as a solemn, profound and fittingly sententious prologue to a serious historical work.

Blanche Coulton Williams' *Gnomic Poetry in Anglo-Saxon* (New York 1914) contains a full introduction to the study of the poem, now somewhat dated, and provides text, notes and glossary for both *Maxims I* and *II*.

- Cyning sceal rīce healdan. Ceastra bēoð feorran gesýne,
 orðanc enta geweorc, þā þe on þysse eorðan syndon,
 wrætlic weallstāna geweorc. Wind byð on lyfte swiftust.
 Ðunar byð þrāgum hlūdast. Þrymmas syndan Crīstes myccle.
- 5 Wyrd byð swīðost. Winter byð cealdost,
 lencten hrīmigost (hē byð lengest ceald),
 sumor sunwlitegost (swegel byð hātost),
 hārfest hrēðeadegost (hæleðum bringeð
 gēres wæstmas, þā þe him God sendeð).
- 10 Sōð bið switolost. Sinc byð dēorost,
 gold gumena gehwām, and gomol snoterost,
 fyrngēarum frōd, sē þe ær feala gebīdeð.
 Wēa bið wundrum clibbor. Wolcnu scriðað.
 Geongne æþeling sceolan gōde gesiðas
- 15 byldan tō beaduwe and tō bēahgife.
 Ellen sceal on eorle. Ecg sceal wið hellme
 hilde gebīdan. Hafuc sceal on glōfe
 wilde gewunian. Wulf sceal on bearowe,
 earm ānhaga. Eofor sceal on holte,
- 20 tōðmāgenes trum. Til sceal on ēðle
 dōmes wyrcean. Daroð sceal on handa,
 gār golde fāh. Gim sceal on hringe
 standan stēap and gēap. Strēam sceal on yðum
 mecgan mereflōde. Mæst sceal on cēole,
- 25 segelgyrd seomian. Sweord sceal on bearme,
 drihtlic isern. Draca sceal on hlāwe,
 frōd, frætwwum wlanc. Fisc sceal on wætere
 cynren cennan. Cyning sceal on healle
 bēagas dælan. Bera sceal on hāðe,

- 1b-3a Ceastra . . . geweorc The loan-word *ceastra* (< Lat. *castra*) was often used in OE to refer to Roman cities. The earliest Anglo-Saxon invaders built exclusively of wood, hence were astonished by the Roman masonry which they found in England.
- 9 gēres, him In the MS these two words have been altered to *gēares* and *hiom* by the addition of letters in a later hand and different ink.
- 10a switolost The MS has *swicolost*, not a very appropriate epithet for *sōð*! The emendation is suggested by common sense and supported by the fact that scribal confusion of *c* and *t* is widespread: a comparison of the forms of these two letters on the accompanying facsimile will show why.
- 12a fyrngēarum Inst. dat.
- 12b ær . . . gebīdeð "Has experienced."
- 13a Wēa . . . clibbor "Misfortune is amazingly clinging."
- 16a sceal Sc. *wesan* (as often subsequently).
- 20b Til "(The) good (man)."
- 24a mecgan mereflōde "Mix with the sea-tide." MS *mecgan* is often emended to *mencgan*, but this is not necessary: see BT s.v. *mecgan*, where two other occurrences are cited.
- 25a segelgyrd seomian "(And the) sailyard hang (from it)."
- 27a frætwwum I.e. those in the burial mound which he inhabits.

- 30 eald and egesfull. Ēa ofdūne sceal
flōdgræg fēran. Fyrd sceal ætsomne,
tīrfæstra getrum. Trēow sceal on eorle,
wīsdōm on were. Wudu sceal on foldan
blædum blōwan. Beorh sceal on eorþan
35 grēne standan. God sceal on heofenum,
dæda Dēmend. Duru sceal on healle,
rūm recedes mūð. Rand sceal on scylde,
fæst fingra gebeorh. Fugel uppe sceal
lācan on lyfte. Leax sceal on wæle
40 mid scēote scriðan. Scūr sceal on heofenum,
winde geblanden, in þās woruld cuman.
Pēof sceal gangan þystrum wederum. Þyrs sceal on fenne gewunian,
āna innan lande. Ides sceal dyrne cræfte,
fæmne hire frēond gesēcean, gif hēo nelle on folce geþēon
45 þæt hī man bēagum gebicge. Brim sceal sealte weallan,
lyfthelm and lagufōd ymb ealra landa gehwylc
flōwan, firgenstrēamas. Feoh sceal on eorðan
týdran and týman. Tungol sceal on heofenum
beorhte scīnan, swā him bebēad Meotud.
50 Gōd sceal wið yfele; geogoð sceal wið ylde;
līf sceal wið dēape; lēoht sceal wið þystrum,
fyrd wið fyrde, fēond wið oðrum,
lāð wið lāpe ymb land sacan,
synne stælan. A sceal snotor hycgean
55 ymb þysse worulde gewinn, wearh hangian,
fægere ongildan þæt hē ær fācen dyde
manna cynne. Meotod āna wāt
hwyder sēo sāwul sceal syððan hweorfan,
and ealle þā gāstas þe for Gode hweorfað
60 æfter dēaðdæge, dōmes bīdað
on Fæder fæðme. Is sēo forðgesceaft
dīgol and dyrne; Drihten āna wāt,
nergende Fæder. Næni eft cymeð
hider under hrōfas þe þæt hēr for sōð
65 mannum secge, hwylc sý Meotodes gesceaft,
sigefolca gesetu, þær hē sylfa wunað.

40a scēote This could mean either "rapid motion" or "trout."

40b on Often emended to *of*, which gives better sense.

43b dyrne cræfte "Clandestinely."

44b–5a gif...gebicge Ironic: "If, (while) among (her) people, she doesn't want to bring it about that someone buys her (from her father) with rings." i.e. girls who have secret lovers never get married. But this is rather naive, and one would like to think that a moralizing scribe has juggled with folk wisdom, leaving us with *nelle* (44b) where pragmatism wrote *wille*.

50a sq. Gōd sceal wið yfele etc. Cf. Ecclesiasticus 33:15.

54a synne stælan "Institute sin," i.e. "enter into conflict."

59b for Gode hweorfað Probably "go into the presence of God."

65b hwylc...gesceaft "What (sort of thing) God's establishment is," i.e. what heaven looks like.

textual notes

As a general principle we emend only when the text of the MS we have chosen to print does not make sense. When a work survives in multiple MSS, this means that we will accept our chosen MS—as long as its reading is at all plausible—over the others, even if they are unanimous in supporting a different reading. (Usually we report this different reading in the explanatory notes.) We make no attempt, in other words, to reconstruct the text of the archetype, but put the modern student in the position of the Anglo-Saxon reader who has a single MS in his hands. Only when this text is so disturbed that our hypothetical Anglo-Saxon would have paused in confusion or bemusement do we feel justified in tampering with it.

Abbreviations are silently expanded and *ę* is represented by *æ*. MS corrections which can reasonably be attributed to the original scribe are silently accepted. Except in Selection 11, where the procedure is different (see the headnote to it), a letter which is added to the MS text, or which replaces a letter or group of letters in the MS text, is italicized; omission of a letter or group of letters is indicated by a subscript sign () at the point where the omission occurs.

1, 2.

For the sigla see p. 107 f. Texts and variants are from the MSS (except for variants in B, which are from Miller and Schipper).

The Latin text is based upon Plummer². Since, however, the OE translation was made from a Latin MS of the Cotton Tiberius C. ii type and not of the Moore type (see Plummer², I, cxxviii f.; *PBA*, XLVIII [1962], 86, n. 123; and *NM*, LXX [1969], 370 f.), we have introduced the readings of Tiberius C. ii from Plummer's variants into his text in the two places in Selection 2 where the OE translation manifestly reflects a Latin MS of this type (i.e. *mihi* is omitted in the Latin corresponding to *þū meahht singan* in l. 25 [see further the explanatory n. ad loc.], and we read *Deo* instead of *Domino* corresponding to *Godes* in l. 94).

1.

- 7 *þæt* Thus B O Ca (7ϥ N); T has þa.
10 f. *ge . . . won* Not in T; supplied from O.
14 *onwrignesse* Onwrignesse O Ca (ónwringe nesse N), onwrignesse B;
 T has wrignesse.
50 *ānlēpnesse* Anlypnesse B, anlipnesse (with i altered from e) O, anlepnesse
 Ca; T has onslæpnesse, N anlefnesse.
52 *nēahnesse* Neahnysse B, neahnesse N; cf. Lat. proximo. T has nihtnesse, O
 ehtnesse (altered from nehnesse?), Ca ehtnysse.

- 56 ætēcte Ætictē B, æt ecte N, ætycte O (ge ycte Ca); T has gyt ecte.
 66 elde Ylde B N O Ca; T has helde.
 86 deorwyrðre eallum mǣdmum. Lat. omnibus ornamentis pretiosior. B deorwyrðre 7 mǣre þonne ealle madmas; O dyrwyrþe 7 mare eallum mǣpmum; N deorwyrðre 7 mare eallum mǣdmum (similarly Ca).
 86 Hwæt From B N O Ca; T has hwæs.
 113 Ðā through 149 wig- Not in T; text from O.
 115 mid From B Ca; not in O (or N).
 137 hrinen See explanatory n.
 150 ðe Ðe B, þe N O Ca; T has ða.
 156 ic Thus N O Ca; T has eac.
 157 biseŋe Bysene N O (bysne Ca); T has bisencenne.
 168 forbærnan Thus B N O Ca; T has forbærndon.

2.

- 16 scalde See explanatory n.
 17 for, For for T.
 39 Gode, wyrðes Gode wyrðes B, gode wyrþes C O, góde wýrðes Ca; T has godes wordes.
 81 ne wære Thus B O Ca; N nære. T has simply wære.
 97 onhylde Thus B N O Ca; T has ohylde.

3, 4, 5.

Texts from the EETS facsimile of A (see p. 136); variants in B from Thorpe, in C from Rositzke, in D from Classen and Harmer, and in E from the EEMSF facsimile.

4.

- 3 wiþ Not in A. Emendation based upon B C; D E have the word order hi him wið frið namon (D).
 90 tuelftan MS tueltan.
 91 ond micel þæs folces, See explanatory n.
 100 cōmon See explanatory n.
 113 ān See explanatory n.
 126 sume See explanatory n.
 132 miclan See explanatory n.
 144 Ond See explanatory n.
 148 hī, mon MS hī mon.
 181 Bēamflēote MS bleam fleote.
 198 þære ē MS þær é.
 203 þegnas . . . geslegen See explanatory n.
 253 wīcgerēfa See explanatory n.

5.

- 13a secga, swāte See explanatory n.
 25a heardes MS he eardes; heardes B C D and Otho B. xi.
 26a þæra þe MS þæ; þara ðe B C, þæra þe D.
 49b cumbolgehnaŋes See explanatory n.
 56a ġira MS hira; ira B, yra C D. See explanatory n.
 66b æfre MS æfer; æfre B C D.
 72b Wēaŋes MS weealles; wealas B C D.

6.

Text from C and D (see p. 136); variants in E from the *EEMSF* facsimile.

- Millesimo lxvi* Not in C; supplied from E.
 1 On O not in C; supplied from D E.
 2 -wintre C wintran; emendation from D.
 wæron Not in C; supplied from D.
 6 steorran C steorra followed by a vellum repair which probably covers the n; restoration from D.
 10 þanon C þano.
 28 Lundene C lunde.
 32 ær C æ followed by a vellum repair.
 33 Ūsan C us followed by what looks like a followed by a vellum repair.
 35 hē C h followed by a vellum repair.
 44 him mon C himon (by haplogy).
 62 faran D fafan.

7.

Text from the *EEMSF* facsimile of H (see p. 179). Variants in C are as reported by Sweet; those in D U as reported by Magoun. In restoring the original scribe's readings we follow Ker in doubtful cases (p. 24 f. of the *EEMSF* volume). Note that the first *d* in *woruldcundre* (l. 3) and the *i* in *andgiete* (l. 57) were inserted above the line by the original scribe.

8.

Text and variants from the MSS (see p. 185). The several corrections by the original scribe of the Tollemache MS are silently incorporated into the text.

- 28 horšhwælum See explanatory n.
 66 þone MS þonne.
 80 on See explanatory n.
 94 Eſtlande MS eastlande.
 97 Eſtland MS eastland.
 125 Eſtum MS eastum.

9.

Text from the *EEMSF* facsimile (see p. 196 f.). Paragraph divisions correspond to capitals in the MS (except for the paragraph beginning in l. 11, which is editorial), and the MS punctuation has often guided ours. All substantive variants (i.e. everything except spelling differences) from MS Corpus Christi College, Cambridge, 198 are reported; this MS is referred to as C.

- 14 ungecyndelice MS ungecynelice.
 39 fulwiht and hādas MS fulwiht | hadas.
 56 dōmes MS domos.
 59 is mycel C is þonne mycel.
 60 ūs . . . geðencean C þencean us sylfe.
 61 gehýron C gehyrað.
 ūs . . . ræðan C ræðan 7 reccean.
 63 þon . . . beteran C þam þe betere.
 64 for Omitted C.
 66 þæt þæt C þ.
 ne . . . ne C oððe forhwon sculan we.

- 68 Gesēo . . . forgeorne C geseoð we fulgeorne.
tō ðæs C to ðam.
- 68 f. nafað . . . ðon C hafað ne to ðam.
- 69 worlde C middangearde.
- 70 ær hēr C her ær.
- 71 man næfre C man sylf næfre.
ðon C þam.
- 72 ff. ne heora . . . unfæger For C's reading see the explanatory n.
- 76 wyrma C wyrmes.
- 77 wista C wlenca.
wlencea C wista.
- 78 anmēdlan C idelnys.
his . . . gescyrplan C þa . . . gegyrplan.
- 79 hē . . . frætwode C hi . . . frætewedon.
- 80 hēr C ær.
- 81 āgyldan C awyrcean 7 agyldon.
- 83 Magon wē C we magon.
secggean be *sumum welegum men* C has secgan be *sumum welegan men*.
In the Blickling MS only the tops of the s and g of secg-, the l of welegum and the e of men are visible.
- 84 þysse C þissere.
mōdelico C modiglicum.
- 89 leng . . . mihte C ne mihte lengc on þam lande gewunian.
- 89 f. cýpþe . . . earde C earde 7 of his cýpþe gewat.
- 90 on For C's reading see the explanatory n.
- 91 gehyrde C hyrde.
ongan hine C hine ongan.
- 92 for þon C to þam.
hwylc C 7 hwilc.
- 93 oft C ful oft.
fægerne For C's reading see the explanatory n.
mid mannum Thus C. *In the Blickling MS the tops of the letters in mid are clearly visible, and what follow look like the tops of an m, a and n in this scribe's hand.*
- 94 For C to.
- 96 mid Omitted C.
þær þær C þær.
- 97 sēonne C geseonne.
- 98 þū . . . þis C for þam þu freond and mæg man [= mægman?] min gemune me.
- 99 nū eom C eom nu.
- 101 onwend C onwen.
tō C on.
- 102 gecyr C gecyrre.
Gode . . . andfenge C andfenge þam ælmihtigan gode.
- 103 gnorgende C gnornful.
þā Omitted C.
- 104 þisse C ðissere.
- 104 f. leornian . . . læran C læran . . . leornian.
- 105 him þā gife C godes miltse 7 god him forgeaf þa gife.
- 106 ēac C eac swilce.
generede C gefriþade.
- 110 þe Omitted C.
gedrorenlic C gehrorenlic.

- 111 þēos . . . gewiten *For C's reading see the explanatory n.*
 113 ealre fægernesse *C ealra fægernysa.*
 114-8 And . . . wynsumnesse *Omitted C.*
 117 wynsumlic *MS wymsumlic.*
 118 þon *C þam.*
 118-21 And þā . . . gedafen *ne is For C's reading see the explanatory n.*
 119 f. *nū hē is . . . is hē MS is nu; see explanatory n.*
 121 *ne Not in MS.*
 hrēam *C hearum.*
 æghwonon² *C æghwono.*
 tōlēsnes *C to lyt.*
 122 yfel *C fyll.*
 123 him . . . fylgeaþ *C hine fleondne fylgeat.*
 feallendne *C feallende.*
 125 þæs *C þ.*
 128 wip *Omitted C.*
 129 þæm . . . leofað *For C's reading see the explanatory n.*
 on . . . world *C in ealra woruld aworuld.*

10.

Text from the MS (see p. 205); variants in B from the *EEMSF* facsimile. Erased letters have been restored in parentheses (1) when it is not likely that the erasure is by the original scribe and (2) when usage elsewhere in the text makes it fairly certain what letter(s) should be restored. There is naturally a good deal of doubt in individual cases.

- 2 apostol(as) *MS apostoli, with the i written over an erasure of two letters.*
 5 hī(e) *MS hi followed by an erasure of one letter.*
 8 geblanden *The second n is written over an erasure and in another hand (originally geblanded?).*
 12 carcerne *B carcern.*
 13 tōlēsed *B to lysedu.*
 mōd *B adds næs.*
 13 f. tō Drihtne biddende *B hine todrihtne gebiddende.*
 15 cnēorisse *B cneorisne.*
 18 þe *Omitted B.*
 19 Hælend(e) *MS hælend followed by an erasure of one letter. B hælende.*
 ne¹ *B adds þu.*
 20 dēaþ *B adds 7.*
 22 beorht *B frea beorht (i.e. frēabeorht).*
 22 wæs *For B's addition, see the explanatory n.*
 23 mē *B adds Se eadiga.*
 hē *Omitted B.*
 24 Drihtnes stefn *B drihten.*
 25 ne² *Omitted B.*
 26 nalæs . . . simle *Omitted B.*
 27 on² *Omitted B.*
 oþ *B on.*
 xxvii *B seofon 7 twentig.*
 and *Omitted B.*
 29 syndon *B adds 7.*
 31 Māthēus *B adds he.*
 and *B wæs.*
 32 in² *B on.*

- 35 III B þry.
 37 sē B þa.
 Hælend(e) MS hælend followed by an erasure of one letter. B hælend.
 38 tō B adds ðæm halgan.
 39 Marmadonia B mermedonia here and subsequently.
 ālæd B alæde.
 40 Māthēus B matheum þinne broþor ofþæm car cerne.
 þon B adds þenu gīt.
 iii B þry.
 tō (h)lāfe MS to lafe, with an erasure of one letter between the two words;
see explanatory n.
 41 gedōn B dōn.
 42 Hælend(e) MS hælend followed by an erasure of one letter. B hælende.
 44 gefaran B geferan.
 45 hrædlīce gefaran B hrædlicor þider geferan.
 þon B adds þemin drihten.
 46 ic þone weg B þone weg ic.
 47 Drihten B adds crist.
 gehēr B gehyre.
 48 sīð B siþfæt.
 sæs MS sæ; B sæs.
 49 waroðe B adds 7.
 50 discipulum B adds the long passage in OE and Latin quoted in the ex-
planatory n.
 52 iii B þry.
 53 mid micle B myclum.
 54 willað gē faran B wille feran.
 55 Hælend B hælende crist.
 swā (se) MS swa followed by an erasure of two letters. B swase.
 56 him² B adds þa.
 58 hē Omitted B.
 60 willað B wille.
 61 fēran B faran.
 62 Nēdmycel B med my | cel. *See explanatory n.*
 63 hit B adds þeh.
 64 Hælend B hælende crist.
 65 færsceat B fersceat (so too in l. 66 f.).
 66 nabbað B nehabbað.
 70 mid Omitted B.
 gecyð B gecyþe.
 þoŋe MS þonā (abbreviation for þonne); B swa þeah þone.
 71 Hælend Omitted B.
 72 Andréas B adds þa.
 73 scip B adds mid his discipulum.
 beforan B be; cf. *Cas iusta*.
 stōrrēþran B adds þæs scipes.
 75 Hælend B adds crist.
 for þon þe B ƿ.
 76 lande B eorþan.
 77 þære B adds þe.
 eart sended B sended eart.
 78 þū B adds þonne.
 79 Mīne B mín.

- 79 wille *B* willaþ.
 tō lande faran *B* astigan | oneorðan.
- 81 discipulī (him) *MS* discipuli followed by an erasure of two letters. *B*
 discipuli hī.
 hīe *Omitted B.*
- 82 wē¹ *B* adds fremde; see explanatory *n.*
 gearwodeſt *B* ge gearwodeſt.
- 83 hwær *B* hwyder.
- 84 hālgan Andrēa *Omitted B.*
- 85 ſpec *B* ſpēc.
- 86 þæt *B* ꝥte.
 gebletsod *An attempt has been made to change e² to i by erasure. B has*
 gebliſſad *here; Cas letetur corda eorum.*
 ofergieton *B* ſyn ofer gytende.
- 88 Andrēas *B* adds þa.
- 89 ſcip *B* adds 7.
- 90 hrēoge þā sǣ *B* hreonesse | ðære sǣwe.
- 91 þā¹ *Added, probably by the original hand. It occurs here in B.*
 andrædon *The æ has been altered to e; B* ondrædon.
- 93 and *B* ða.
 hīe *B* 7hīhine.
- 94 mīne *B* mīn.
- 96 hē sette *B* aſette.
- 97 discipul *B* discipula.
 slēp *B* he onslēp.
 Hǣlend *B* hǣlende criſt.
- 99 hweorfað *MS* hrowað; *B* hweorfað.
- 100 And þā englas *B* þa englas þa.
- 102 þā² . . . wæs *Omitted B.*
- 104 Āriſað *B* adds ge.
- 105 wē witon *B* witon we; see explanatory *n.*
- 107 swā *B* swa swa.
- 108 tō heofonum *B* on | heofenas.
- 110 swā tō *B* swto.
- 111 onȳwe *B* æteowe.
- 112 þā² *Omitted B.*
- 113 geſeoh *B* geſeoh.
- 114 mīn *Omitted B.*
- 115 And *Omitted B.*
- 115 f. ic þē ne *B* þeic þe.
- 117 nǣnigwuh^t þū gefirnodeſt *B* negefyrenodeſt þu nán | wuh^t.
- 117 f. ic swā dyde, for þon *Omitted B.*
- 118 swā² *Omitted B.*
 meah^tes *B* mihte.
 iii *B* ðrim.
- 118 f. þider gefēran *B* hider gefaran.
- 119 æteowde *MS* æteowe; *B* æteow | de (*supported by Gr. "I have showed*
thee," Val hostendi, Cas ostendi.)
 mihtig *B* adds mid worde.
 dōnne *MS* done; *B* dōnne.
- 120 swā swā *B* swa hwæt | swa.
 gā *B* gang.
- 121 læt *B* alæde.

- 124 þæt B þte.
flōwð B flewþ.
swā B swa swa.
dēape, hīe *Emendation from B (see explanatory n.).*
- 125 gelædan MS geladan; B ge | lædan.
ac . . . magon *Not in MS; supplied from B (see explanatory n.).*
- 127 Gemune . . . earfoðnesse *Omitted B; cf. Cas Recordare mei.*
- 128 þā *Omitted B.*
spætton B spæt lædon.
mīne onsýne B minne ondwlēotan.
- 129 hwylce B hwylcum.
- 142 tō (h)lāfe MS to lafe, with an erasure of one letter between the two words;
see explanatory n. to l. 40.
- 155 andgiet MS andgeat.
- 166 Andrēas [. . .] and *See explanatory n. There is no gap here in the MS.*
- 171 anbīdende MS án bi dende, with an erasure of one letter (d?) between i
and d¹ (*Cas expectantem autem quid accideret de eo.*)
- 172 gelædan . . . him MS gelæddon 7 hie (*see explanatory n.*).
- 175 nænige MS mænige (*Gr. "we found nobody," Cas non invenimus quem-*
quam.)
- 179 ālýsde þā þe MS þy.
- 187 unrihtnesse MS unrihtesse.
Hælend(e) MS hælend followed by an erasure of one letter.
- 232 ondrædon *Original æ has been altered to e.*
hine *Not in MS; see the explanatory n.*
- 233 þe, ær hē MS þe he ær.
- 240 Hælend(e) MS hælend followed by an erasure of one letter.
- 241 genihtsumiað *With i² added above, apparently by the original scribe.*
- Hælend(e) MS hælend followed by an erasure of one letter.
- 246 locc *With c² partially erased.*
- 247 þī mīn līchama, MS þinum lichaman.
- 251 Driht(e)nes MS Driht nes, with an erasure of one letter between t and n.
Cf. ll. 72, 284, and esp. 285 (and the textual note to the latter).
- 253 ne *Added above, probably by the original hand.*
- 267 swā MS swa swa, with swa¹ erased (*see explanatory n.*).
- 269 stānene MS stefne.
- 270 hit MS hie.
manna MS mana.
- 274 geneþan MS geneosian.
- 284 gehwyrfede MS gehwerfede, with y written above e², probably by the ori-
ginal scribe.
- 285 Drihtenes *With e¹ added above by the original scribe.*
- 289 tō hlāfe *An attempt has been made to erase h; see explanatory n. to l. 40.*
- 294 ondrædon *An attempt has been made to alter æ to e by erasure.*
- 298 þus geworden *Erasure between these two words.*
- 301 Hælend(e) MS hælend followed by an erasure of one letter.
- 305 Hælendes, MS hælendest.
- 310 gedēfran MS gedefra.
- 316 Hælend(e) MS hælend followed by an erasure of one letter.
- 318 ofer *The er is added in the hand of the original scribe.*
- 319 hwyrf(e) MS hwyrf, followed by an erasure of one letter (*see explanatory*
n.).
- 322 Hælend(e) MS hælend followed by an erasure of one letter.

- 328 Hælendes *Erasure of one letter after this word, probably t (see textual n. to l. 305).*
- 330 (Mar)madonia *MS madonia preceded by an erasure of three letters.*
- 332 Hælend(e) *MS hælend followed by an erasure of one letter.*
- 333 (A)men *MS men, the a no longer visible as a consequence of the erasure of the rest of the MS page, which contained the beginning of a new text (see Ker p. 81).*

11.

The text is fully discussed in the headnote to this selection (p. 223 ff.) and in the explanatory notes.

12.

Text and variants from the MSS (see p. 239 f.). Additions and corrections which seem to be by the original scribe are silently incorporated; additions or corrections which are not his are ignored. When the original scribe's text has been erased and rewritten, or otherwise altered, it is silently restored if the original letters seem fairly certain; otherwise the alteration is printed (but in parentheses). Erasures which remain blank have not been noted. For more careful discriminations than are possible in this edition, see Needham's textual notes.

- 71a Norðhymbra land, *MS norhymbra lande; MS li. l. 33, University Library, Cambridge, has norð humbra land.*
- 243a ne *Added by the reviser.*

13.

Text and variants from the MSS (see p. 250 f.). Parentheses are used to indicate restorations which are necessary because of the damaged condition of the first leaf of the Laud MS. T = Talbot's transcript of the beginning of the now missing first leaf of the Cotton MS.

- 6 f. tō underbeginne *T to beginnen (with n³ crossed out).*
- 12 and hē cūðe *T 7 cūðe.*
- 19 oþpe under Moises æ *Omitted T.*
- 20 furþon *MS furþo.*
- 26 Pētre *T Petre; see explanatory n.*
- 29 cōm, began *MS com 7 began; T com began.*
- 31 hæfdon—forlēton *T hæfdon 7 forleton.*
- 56 Oft is . . . geswutelod, on *MS eft seo halige ðrynnys geswutelode. The Laud MS has oft ys . . . geswutelod; MS Cambridge, University Library li. l. 33 has oft is . . . geswutolod.*

14.

Text from the MS (see p. 255). The many corrections in this MS are accepted in the text but not reported here; this information is readily available in W and B (who are often in disagreement). MS punctuation and capitalization have generally guided ours.

- 10 spæcan *MS swæcan.*
- 20 manna *MS mana.*
- 48 getrywða *MS getryða.*
- 63 f. tōēacan . . . wīde *See explanatory n.*
- 79 gecnawe *MS gecnewe.*
- 98 woroldscame *MS wolodscame.*

- 112 þurh MS þur.
 117 on MS of.
 120 godfyrhte MS godfyhte.
 144 forðon MS fordom.
 159 miclan MS miclam.

15.

Text from Gollancz' facsimile (see p. 289). The Latin text is from *PL*, XXVIII, col. 188 f., with the punctuation slightly modified.

- 2900a stōwe Not in MS; see explanatory n.
 2907b scencan MS sencan.

The text of Ælfric's paraphrase is from MS British Museum Cotton Claudius B. iv (see p. 250).

- [7 f.] tō þām cnapum MS to þā mcnapum. MS Bodleian Library Laud Misc. 509 (see p. 250) shows its pedigree clearly here by reproducing exactly this reading. (A later reader of the Laud MS erased the third limb of m¹, thus producing the admirable reading to þā ii cnapum!)
- [18] sōn(a) The a is over an erasure and in a different hand.
- [24, 25] God, gesyhð MS godes gesyhð, with s¹ erased, in both places.

16.

Text from Gollancz' facsimile (see p. 289). The MS contains a large number of corrections, some made by the original scribe himself, some made by (an)other person(s)—“the corrector(s)”—who had a strong normalizing bent. In general we have incorporated the corrections of the original scribe into our text and ignored the normalizations of the “corrector(s).” There is bound to be a certain arbitrariness about this procedure, since the handwriting of all the scribes involved is so similar that scholars are not agreed what changes to attribute to whom. Examination of the MS reproduction facing p. 297, and the accompanying commentary, will make the nature of the problem clear. The following notes report neither corrections nor normalizations, only modern emendations (and corrections made in the MS by someone other than the original scribe which we have accepted as emendations). The other corrections and normalizations can be studied with profit only in Gollancz' facsimile, or in Krapp, Timmer and Vickry (where they are reported in detail and discussed with considerable disagreement).

- 255a wæstm MS wæwtm.
 267a hē Added by a corrector.
 277b weorðan MS weorð (with an added by a corrector).
 317a geþwing MS gewrinc.
 319a siðe MS sið (with e added by a corrector).
 358a on Added in the margin by “a later hand” (Timmer).

17.

Text from Förster's facsimile (see p. 310, n. 2).

- 2a hwæt MS hætt.
 9a eax|gespanne MS eaxle ge spanne.
 15a geweorðod, MS geweorðode.
 17a bewrigen, MS bewrigene.
 17b Wealdendes MS wealdes.

- 20b *sorgum* *MS surgum.*
 47b *,ænigum* *MS nænigum.*
 59a *sorgum* *Not in MS.*
 70a *grēotende* *MS reotende.*
 71b *stefn* *Not in MS.*
 91a *holtwudu* *MS holmwudu.*
 117b *anforht* *MS unforht.*
 142a *mē* *MS he.*

18.

Text from the facsimile (see p. 318).

- 15a *fnæst* *MS fnæft.*
 72b *waniað* *MS wuniað.*

19.

Text from the facsimile (see p. 318).

- 22b *mīnne* *MS mine.*
 24b *waþema* *MS waþena.*
 27b *mīnne* *MS mine.*
 28a *frēondlēasne* *MS freond lease.*
 59a *mōdsefa,* *MS mod sefan.*
 74a *ealre* *MS ealle.*
 89a *deorþe* *MS deornce.*
 102b *hrūsan* *MS hruse.*

20.

Text from the facsimile (see p. 318).

- 25b *ne ænig* *MS nænig.*
 26b *frēfran* *MS feran.*
 56a *ēstēadig* *MS eft eadig.*
 75a *fremum* *MS fremman.*
 82a *nearon* *MS næron.*
 109a *mon* *MS mod.*
 115b *swīþre* *MS swire.*
 117b *wē* *MS se.*

21.

Text from the facsimile (see p. 318).

- 8/8a *sitre ðingende* *MS siteð nigende.*
 26/6a *ecg,* *MS ecge.*
 29/2a *hornum bitwēonum* *MS horna abit-weonū.*
 29/5b *ātimbran* *MS atimbram.*
 44/7a *efenlang* *MS efe lang.*

22.

Text from the facsimile (see p. 318).

- 20b *hycgendne* *MS hycgende.*
 25b *Sceal* *MS seal.*
 37a *sittan* *MS sittam.*

23.

Text from the *EEMSF* facsimile (see p. 347). Readings derived from MS Junius 105 are not distinguished in the present edition: this information is available in Dobbie, Timmer and (most accurately) Malone.

- 85b þearfendre *MS* þearf | fendre.
 87a heorte₁ on- *MS* heorte ys on-.
 134a hie₁ be- *MS* hie hie be-.
 144b Iūðith₁ be- *MS* iudithe be-.
 179b starian *MS* stariað.
 201b sige- *Not in MS.*
 207b wistan *MS* westan.
 234b ricne *MS* rice.
 249a wērig- *Not in MS.*
 251b hilde *MS* hylde.
 287b nýde *Not in MS.*
 345a ā *Not in MS.*
 347b gesceōp *MS* ge sceow.

24.

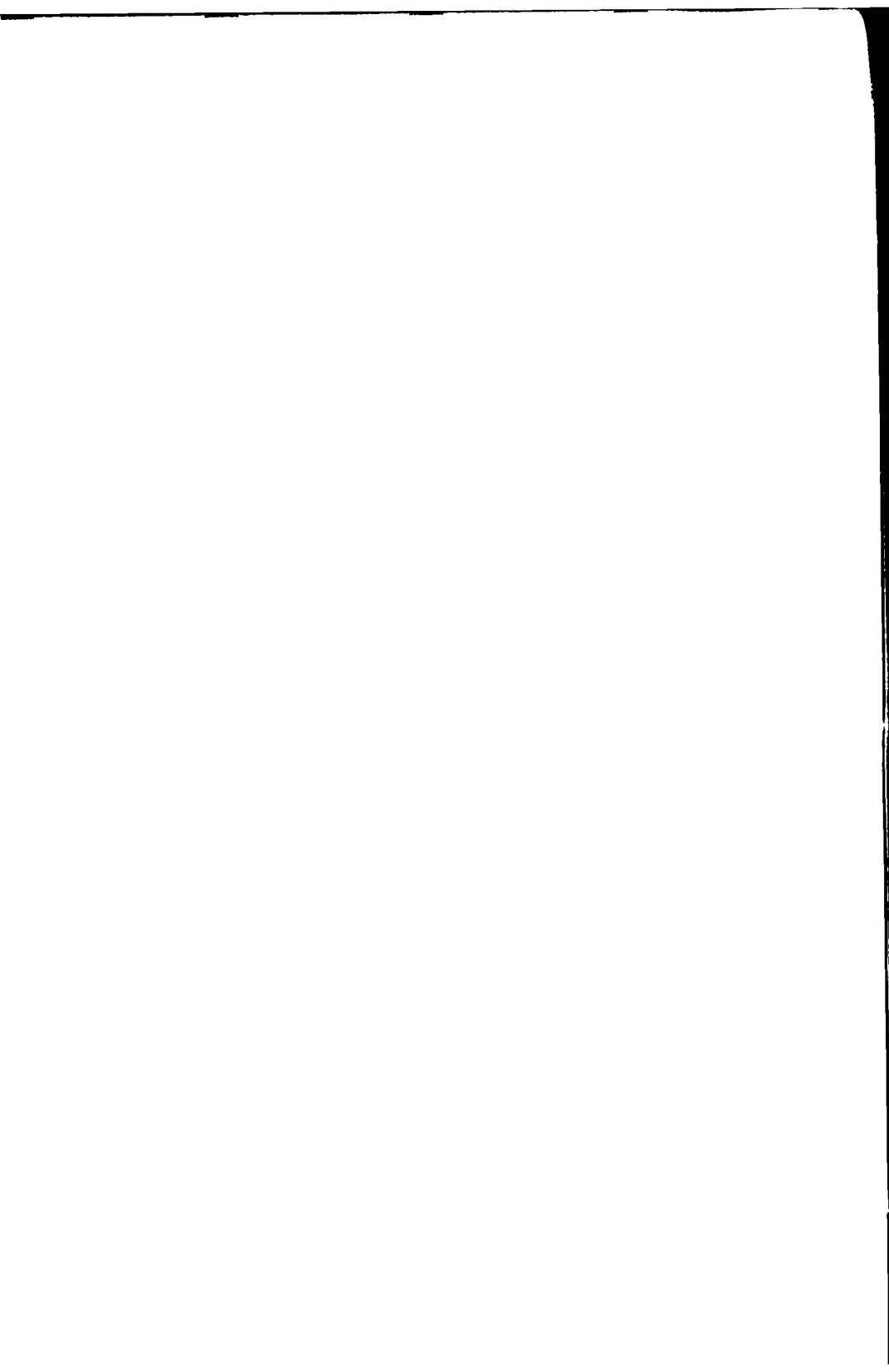
Text from Elphinston's transcript (see p. 360). The paragraphing (except before *Byrhtnōð* 101a) follows the capitalization there (see Gordon pp. 35, 40).

- 4b tō *MS* t.
 5a þā *MS* þ.
 10a wigge *MS* w...ge, indicating the omission of two or three letters between w and g.
 20a randas *MS* randan.
 33b hilde *MS* . . ulde.
 61b wē *MS* þe.
 86b lāðe *MS* luðe.
 103b feohte *MS* fohte.
 171b gestandan *MS* ge stundan.
 173a Geþancie *MS* ge | þance.
 191b ærndon *MS* ærdon.
 192a Godwine *MS* godrine.
 201a þearfe *MS* þære.
 208a forlætān *MS* for lætun.
 212a Gemunap þāra *MS* ge | munu þa.
 274a gearo *MS* gearc.
 292b crincgan *MS* crintgan.
 297b Forððā *MS* forða.
 299a geþrange *MS* geþrang.

25.

Text from the MS (see p. 373).

- 10a switolost *MS* swicolost.
 19a earm ānhaga *MS* earn ān haga.



GLOSSARY

Citation is by text number and line, e.g. 7/48 means Selection 7, line 48. Cross-reference is frequently made to the paradigms in the Grammar, the reference being to chapter and paragraph (e.g. §13.4). In view of the amplitude of this cross-referencing, extensive exemplification of inflectional variants was not considered necessary. Nor, in the light of the heterogeneous nature of the reading material, would a full concordance have served any useful purpose. The vocabulary of the brief reading selections in the Grammar is omitted by design.

The following abbreviations are used:

a	a-halfline	inst	instrumental
acc	accusative	interj	interjection
adj	adjective	interr	interrogative
adv	adverb	Lat	Latin
Æ	Selection 15, Ælfric's prose	lit	literally
anom	anomalous	m	masculine
art	article	n	neuter <i>or</i> note
b	b-halfline	nom	nominative
cf	compare	obj	object
comp	comparative	pers	person
conj	conjunction	pl	plural
dat	dative	ppl	participle
def	definite	prep	preposition
dem	demonstrative	pres	present
f	feminine	pret	preterit
gen	genitive	pron	pronoun
h	headnote	refl	reflexive
imper	imperative	rel	relative
impers	impersonal	sb	substantive
indecl	indeclinable	sg	singular
indef	indefinite	st	strong
indic	indicative	subunc	subjunctive
indir	indirect	sup	superlative
inf	infinitive	vb	verb
		wk	weak

The class of all verbs is indicated, Arabic numerals being used for strong verbs and Roman numerals for weak.

Parts of both weak and strong verbs which have a base that is spelled differently from that of the infinitive are cross-referenced (e.g. *worhte* is cross-referenced to its infinitive *wyrcan*, *bād* to *bīdan*). Noun forms which have a base that is spelled differently from that of the nominative singular are treated in the same way (e.g. *friend* is cross-referenced to its nominative singular *frēond*).

Headwords are printed in boldface type. They are arranged in alphabetical order and their spelling reflects the spelling of the texts (except that *þ* and *ð* are normalized to *p* initially and *ð* medially and finally). In the case of words which occur in the texts in more than one spelling, the headword spelling conforms to that in Clark Hall's *Dictionary*,¹ and all variants which are likely to give the student difficulty (e.g. those in which the spelling of the root syllable differs) are cross-referenced to it. On the other hand words which show variation between a double and single final consonant are given a headword form which reflects this variability (e.g. *man(n)*, *hāliges(s)*).

The letters *þ* and *ð* are alphabetized following *t*; *æ* and *œ* are alphabetized as if they were spelled *ae* and *oe*. When it occurs initially, the prefix *ge-* is ignored for purposes of alphabetization and is printed in italic type to distinguish it from the alphabetized portion of the headword (e.g. the verb *gewītan* is to be found under *w*, and the headword has the form *gewītan*). For words which occur both with and without the prefix, and in which its presence or absence does not substantially affect the meaning, the symbol (*ge*) is used (i.e. both *fyllan* and *gefyllan* are found under *f* with the headword form (*ge*)*fyllan*). If, however, the prefixed and non-prefixed form are sometimes substantially different in meaning, then they are entered separately. All words in which *ge-* is not a prefix are alphabetized regularly (e.g. *geond*).

We have not supplied etymologies. Students interested in information of this sort should consult BT/BTS and F. Holthausen, *Altenglisches etymologisches Wörterbuch*, 2nd ed. (Heidelberg 1963). It was particularly hard to restrain ourselves from supplying etymologies for place-names—but we did. The interested student will find this fascinating information in Eilert Ekwall's *Concise Oxford Dictionary of English Place Names*, 4th ed. (Oxford 1960). (Incidentally we base our indications of vowel-length in place names on Ekwall's etymologies.) The student interested in OE personal names should consult William George Searle, *Onomasticon Anglo-Saxonicum* (Cambridge 1897).

¹John R. Clark Hall, *A Concise Anglo-Saxon Dictionary*, 4th ed. (with a Supplement by Herbert D. Meritt) (Cambridge 1962).

A

- ā adv *ever, always* 6/95; 8/21; 9/129; 10/333; 11/223 etc; 12/44 etc; 13/101; 14/6 etc; 16/375; 18/25, 35, 72; 20/42, 47; 22/5 etc; 23/7 etc; 24/315; 25/54: see also *woruld*
 aa = ā
 ā-bād pret 1 and 3 sg of ā-bīdan
 abbod, -ud m (§13.3) *abbot* 6/92
 abbdisse f (§14.7) *abbess* 2/1, 42
 ā-bēad pret 1 and 3 sg of ā-bēodan
 Abel personal name *Abel* 13/62
 ā-belgan 3 *anger, enrage* 16/430
 ā-bēodan 2 *announce* 24/27, 49
 ā-bīdan 1 with gen obj *wait for, await* 6/22; 22/53: *continue living* 12/251
 ā-bisgian II *occupy, engage* 4/188
 ā-blinnan 3 *cease, abate* 11/177
 ā-bolgen past pple of ā-belgan
 ā-brāc pret 1 and 3 sg of ā-brecan
 ā-brācon pret pl of ā-brecan
 ā-brād = ā-brægd (pret 1 and 3 sg of ā-bregdan)
 ā-brægd pret 1 and 3 sg of ā-bregdan
 Abraham personal name *Abraham* 13/4 etc; 15/2850 etc
 ā-brēað pret 1 and 3 sg of ā-brēoðan
 ā-brecan 4 *take by storm, capture* 4/136, 174 etc: *break* 20/h
 ā-bregdan 3 *draw* 23/79: *snatch* 15/2915: *strike, slash* 15/2932
 ā-brēoðan 2 *fallaway, degenerate* 14/114; 16/246n: *fail, come to naught* 24/242
 ā-broðen past pple of ā-brēoðan
 ac conj *but* 1/13 etc; 2/10 etc; 3/17; etc
 āccennan = ā-cennan
 ā-cēgan I *call* 1/31
 ā-cennan I *bear (a child)* 11/129, 208: *beget* 9/53; 11/222; 13/48
 Achāia see 10/38n
 ācsian = āscian
 āc-trēo n (§13.6) *oak tree* 22/28 etc
 ā-cwælde = ā-cwealde (pret 1 and 3 sg of ā-cwellan)
 ā-cwælon pret pl of ā-cwelan
 ā-cwæð pret 1 and 3 sg of ā-cweðan
 ā-cweald past pple of ā-cwellan
 ā-cwealde pret 1 and 3 sg of ā-cwellan
 ā-cwealdon pret pl of ā-cwellan
 ā-cweccan I *shake, brandish* 24/255 etc
 ā-cwehte pret 1 and 3 sg of ā-cweccan
 ā-cwelan 4 *die* 11/30: past pple ā-cwolen *dead* 4/200
 ā-cwellan I *kill, destroy* 1/h; 10/35, 40, 142 etc; 11/34; 15/Æ; 14/61
 ā-cwencan I *extinguish, quench* 14/19
 ā-cweðan 5 *speak, utter* 19/91; 23/82 etc: *renounce, banish* 16/304
 ā-cwið pres 3 sg of ā-cweðan
 ā-cwolen past pple of ā-cwellan
 ā-cyðan I *make known, disclose* 19/113
 ād m (§13.2) *funeral pile, pyre* 8/108; 15/2856 etc
 Adam personal name *Adam* 16/365 etc; 17/100
 ā-dīlegian II *destroy, devastate* 4/h: *blot out, erase, expunge* 11/182
 ā-dīligian = ā-dīlegian
 ādl f (§14.1) *disease, sickness* 20/70: *plague* 9/18
 ādlig adj *sick* 12/38 etc
 Adom = Adam
 ā-drāfan I *drive, drive away* 4/63, 91: *drive out, banish* 3/3, 7; 11/200
 ā-drāf pret 1 and 3 sg of ā-drīfan
 ā-drēah pret 1 and 3 sg of ā-drēogan
 ā-drencan I *drown* 6/41
 ā-drēogan 2 *spend, pass* 12/245: *practice* 14/70
 ā-drīfan I *drive* 6/20
 ā-drifon pret pl of ā-drīfan
 ā-drincan 3 *be drowned* 6/57
 ā-druncen past pple of ā-drincan
 ā-dwæscan I *extinguish* 1/57; 11/211; 12/13
 ā-dylegian = ā-dīlegian
 ā f (§14.6) *law* 7/40; 13/9 etc
 Æbbe personal name *Æbbe* 4/275
 ā-ebbian II *ebb, ebb away* 4/272
 āce = ēce
 ādre adv *quickly, instantly* 15/2905; 23/64 etc
 ā-fæst adj *religious, pious* 2/8, 13 etc
 ā-fæstnes(s), -nis(s) f (§14.2) *religion, piety* 1/h, 123; 2/3, 12
 āfen(n) m n (§13.3, 5) *eve, evening* 2/78; 6/6; 10/211, 257; 16/313
 āfen-sceop m (§13.2) *evening-singer, evening poet* 21/8/5
 āfen-tīd f (§14.6) *evening time* 17/68

- ǣfre** adv *always* 6/61, 75; 9/129; 12/108 etc; 13/78 etc; 23/h: *ever* 1/64; 5/66; 7/36; 9/h; 10/25; 16/398; 13/48, 55, 78; 22/39; 23/114: *ǣfre embe stunde ever and anon, repeatedly* 24/271: see also *ealdor* II.
- ǣftan** adv *from behind* 5/63: *from behind, in the back* 14/55
- after** prep with acc, dat and inst I. (local) *along, through* 4/93, 147; 23/18: *behind* 7/30; 10/253: II. (temporal) *after* 1/97; 2/4; 4/46; 6/2 etc; 8/86 etc; 9/99; 10/153, 181, 304; 11/212 etc; 12/12 etc; 13/99; 14/12; 17/65; 24/65: *after þām* (þǣm, þan, þon) adv *after that, afterwards* 1/21; 4/h, 138, 215; 10/28, 148; 14/62 etc: *after þām þe* (þan þe, þon þe, þon þæt) conj *after* 1/81, 182n; 10/1; 12/1: III. (causal) *according to, in accordance with* 1/95; 9/97; 40/126, 216; 13/28, 45: *in* 16/396: IV. (object) *in pursuit of* 4/85, 104 etc; 16/282 etc; 23/65: *for, on account of* 19/50
- after** adv *afterwards, subsequently* 2/36; 16/436; 20/77: *behind* 6/94
- ǣftera** comp adj *second* 1/24: *next, following* 1/h
- ǣfter-cweðend** m (§15.5) "*after speaker*": pl *those speaking afterwards* (i.e. speaking of a man after his death) 20/72
- ǣfter-fylgan** I with dat obj *succeed* 1/97
- ǣfter-fylgend** m (§15.5) *successor* 1/182
- ǣfter-genga** m (§14.7) *successor* 12/10
- ǣf-þonca** m (§14.7) *grudge* 23/265
- ǣfyn(n) = ǣfen(n)**
- ǣgder = ǣgðer = ǣg-hwæðer**
- Ægel-nāð** personal name *Ægelnað* 6/92
- ǣg-hwær** adv *everywhere* 6/10 etc; 14/23, 48f etc
- ǣg-hwæs** adv (gen sg of *ǣg-hwā* pron *each*) *in every respect, entirely* 18/44
- ǣg-hwæðer** I. pron *either* 4/146: *each* 8/46; 24/133: *both* 13/91; 14/60: II. adj *each* 6/69: III. conj *ǣghwæðer* (. . .) *ge . . . ge both . . . and* 1/27f, 114; 4/190, 216f, 259 etc; 6/9, 55; 7/3, 5f etc; 8/24f; 13/31: *ǣghwæðer . . . and both . . . and* 24/224
- ǣg-hwār = ǣg-hwær**
- ǣg-hwīlc** I. pron (often with partitive gen) *each, everyone* 8/43; 17/86; 23/50; 24/234: II. adj *each, every* 9/58; 10/6, 186f; 14/31; 17/120; 23/166
- ǣg-hwonan**, -on adv *on all sides* 1/h; 9/121 etc
- ǣg-hwylc = ǣg-hwīlc**
- ǣgðer = ǣg-hwæðer**
- ǣgwār = ǣg-hwær**
- ǣ-gylde** adj *unpaid for, without wergild* 14/84
- Ēgypte = Ēgypte**
- ǣht** f (§14.6) *possessions* 8/35; 11/56 etc; 13/31: *riches* 11/128
- ǣigðer = ǣg-hwæðer**
- ǣlc** I. pron *each* 4/149; 7/63; 8/116 etc; 12/97; 14/70 etc: see also *mǣst* II.: II. adj *every* 4/127, 193 etc; 7/61; 8/67 etc; 11/139, 269 etc; 13/41 etc; 20/49n: *any* 4/118, 157; 8/123; 12/171: *all* 14/33
- aelde = ælde**
- ælde** m pl (§14.5) *men* 19/85; 20/77
- ǣled** m (§13.3) *fire* 15/2902
- Ælf-red** personal name *Ælfred* 4/16 etc; 7/1; 8/1
- ǣl-fremed** adj *exempt, free* 11/320
- Ælf-ric** personal name *Ælfric* 13/1
- ǣlf-scīne** adj *beautiful as an elf* 23/14
- ǣll-mihtig = ǣl-mihtig**
- Ælle** personal name *Ælle* 4/7
- ǣlmas-riht** n pl (§13.4) *rights of receiving alms* 14/38
- ǣlmes-georn** adj *charitable* 9/30; 11/44; 12/83
- ǣl-mihteg**, -ig adj *almighty* 2/37; 7/16; 9/45, 81; 11/30 etc; 12/20 etc; 13/44; 15/Æ; 16/311; 17/39 etc; 23/7 etc
- ǣlmysse** f (§14.7) *alms, alms-giving* 12/91 etc
- ǣl-þeodig = el-þeodig**
- ǣl-þeodisc** adj *foreign, strange* 10/6
- geǣmetigan** II with refl pron and gen obj *disengage (oneself) from* 7/18
- ǣnde = ende**
- ǣnge = enge**
- ǣngel = engel**
- ǣnges = ǣniges**
- ǣnig** I. pron *any, any one* 14/53; 17/110

- etc; 18/59: with partitive gen 1/64; 14/24 etc; 16/427; 17/47; 18/31; 20/25; 24/70: with partitive phrase 10/192: **II.** adj *any* 1/127, 150; 2/84; 4/146; 6/90; 7/16; 8/7 etc; 9/33; 12/258; 13/6 etc; 14/14 etc; 16/291 etc; 20/116; 23/329; 24/195
- ænlic** adj *peerless, noble* 12/109; 18/9
- ænne** m acc sg of **ān**
- ā-eode** pret I and 3 sg of **ā-gān**
- ær** I. adj *early* 12/25n: see also **ærra** (comp), **ærest** (sup): **II.** adv (§24.5) *before, formerly, previously, earlier* 1/25 etc; 2/74 etc; 3/21; etc: *first* 4/277; 19/113; 24/60: see also **æror** (comp), **ærest** (sup): see also **gefyrn**, **gēo**, **sǿð**: **III.** conj *before* 3/10; 4/86, 153, 179, 210, 242, 277, 284, 286; 6/23, 28; 8/78 etc; 10/233; 11/208; 14/93 etc; 19/64, 69; 20/74; 23/76; 24/61, 279: **IV.** prep with dat and inst *before* 1/17; 7/53; 13/19; 14/7, 15 etc; 20/69: **ær þām þe** (þām þe, þan þe, þon, þon þe) conj *before* 1/180; 6/37f, 88; 7/23; 12/18; 13/9; 17/88; 18/40, 83; 23/252: **V.** sb = **ear**
- ærānde** = **ārende**
- arce-bisce(o)p** = **arce-biscop**
- arce-biscepe** = **arce-biscope** (dat sg of **arce-biscop**)
- āren** adj *brazen* 10/170
- ārend** n *message* 1/h
- ārende** n (§13.6) *message* 1/h; 15/2883; 24/28: *errand, mission* 10/62
- ārend-fāst** adj *bound on an errand* 12/221
- ārend-gewrit** n (§13.4) *letter* 7/13
- ārendian** II *negotiate for* 1/89
- ārend-wreca** m (§14.7) *messenger, minister, representative* 1/22, 24, 89; 7/5
- ārest** I. sup adj (see **ær** I.) *first* 1/h; 8/117; 2/61; 20/h: **II.** sup adv (see **ær** II.) *first* 1/35, 155; 2/33, 59; 4/h, 152; 6/6; 7/40; 8/68 etc; 9/113; 11/251; 13/30 etc; 17/19; 22/6; 23/14; 24/5, 124 etc
- ār-gewin(n)** n (§13.4) *ancient struggle, former agony* 17/19
- ārist** m n f *resurrection* 9/56; 11/288f
- ārist** = **ārest**
- armōu** = **iermōu**
- arnan** I *gallop* 8/115 etc; 24/191
- geærnan** I *reach by galloping* 8/117
- æror** comp adv (see **ær** II.) *sooner* 6/84: *earlier* 11/206; 17/108
- ærost** = **ārest**
- ærra** comp adj (see **ær** I. and §12.8) *earlier, former, previous* 11/82, 189
- ær-wacel** adj *awake early, rising early* 11/291
- ās** n (§13.4) *food* (usually of creatures of prey), *carrion* 5/63; 24/107
- æsc** m (§13.2) *spear* (of ashwood) 19/99; 24/43 etc: *warship* (ON *askr*) 4/256 etc
- Æsces-dūnf** (§14.1) *Ashdown* (Berkshire) 4/33
- æsc-here** m (§13.6) *Viking army* (lit. a *here* which comes from *æscas*, q.v.) 24/69
- æsc-holt** n (§13.4) *spear* (of ashwood) 24/230
- æsc-plega** m (§14.7) *spear-play, battle* 23/217
- æsc-rōf** adj *brave, warlike* 23/336
- æstel** m (§13.3) *book marker, pointer* 7/62 etc
- æ-swic** m (§13.2) *deception, offense* 14/110
- æt** prep with acc and dat I. (local) *at, near, next to, by, in, on, to* 1/93; 2/21, 59; 3/4, 34; 4/13, 109; 5/4, 8; 11/60; 12/225; 16/266, 284; 19/111: **II.** (temporal) *at, on, in* 6/25, 76; 11/90: **æt niehstan**, **æt nȳhstan** adv *at last, at length, finally* 1/11, 18; 11/159; 14/144: **III.** (source) *from* 1/126; 7/58; 14/17; 16/301; 23/3; 24/39
- æt** I. sb n (§13.4) *food, prey* 11/143; 23/210: **II.** pret I and 3 sg of **etan**
- æt-bræd** pret I and 3 sg of **æt-bregdan**
- æt-bregdan** 3 *take away, withdraw* 11/124: with refl acc *refrain from* 11/16
- æt-brōden** past pple of **æt-bregdan**
- æt-ēawan** = **æt-iewan**
- æt-ēcan** I *add to, augment* 1/56
- æt-ēowan** = **æt-iwan**
- æt-foran** prep with dat I. (local) *before, in the presence of* 11/239, 257: *in front of* 24/16: **II.** (temporal) *before* 6/90
- æt-gæd(e)re** adv *together* 2/82; 4/190;

- 12/87; 14/141; 17/48: see also *samod*
æt-hlēapan 7 with dat obj *escape from, run away from* 14/81
æt-īewan I *appear* 1/139; 4/125; 6/6; 11/314: with indir obj 1/12, 73; 10/89, 119, 120, 181 etc; 11/284: *show, manifest* 1/14, 37; 10/107, 112, 129, 147 etc; 11/326; 23/174: *point out* 1/64, 169; *disclose* 9/12
æt-īwan = **æt-īewan**
ætōn pret pl of *etan*
æt-samne, -*somne* adv *together* 1/116; 2/77; 5/57; 10/2; 23/255; 25/31
æt-standan 6 *remain standing* 12/234
æt-stōd pret I and 3 sg of **æt-standan**
ætterne, **ætryn**(n) adj *poisonous, deadly* 24/47, 146
ættrian I *poison* 1/h
æt-witan with dat obj *reproach* 24/220 etc
æt-ȳwan = **æt-īewan**
Æðel-bryht personal name *Æðelbryht* 4/1
æðele adj *noble, fine, excellent, glorious* 1/83; 5/16; 8/29; 11/11; 12/2 etc; 18/2 etc; 23/176 etc; 24/151 etc
geaðele adj *inborn in, natural for* 5/7
Æðel-ferð personal name *Æðelferð* 4/275
Æðel-frīð personal name *Æðelfrið* 1/17 etc
Æðel-here personal name *Æðelhere* 4/275
æðeling m (§13.3) *prince* 1/74; 3/7 etc; 5/3 etc; 15/2848 etc; 17/58; 20/93: *noble* 1/173; 25/14
Æðeling(g) **æīg**(g) f (§14.2) *Athelney* (Somerset) 4/97 etc
æðelnes(s) f (§14.2) *nobility, excellence* 9/116
Æð-elm personal name *Æðelm* 4/192, 284
Æðel-noð personal name *Æðelnoð* 4/192
Æðel-rēd personal name *Æðelred* (the Unready) 14/62n
Æðel-stān personal name *Æðelstan* (King of Wessex 924–939) 5/1
æðelu n pl (§13.6) *noble origin, descent* 24/216
Æðel-wærd personal name *Æðelwærd* 13/1
Æðel-wulf personal name *Æðelwulf* 4/27
Æðel-wulfing patronymic *the son of Æðelwulf* 4/50, 286
Æðe-red personal name *Æðered* 4/1 etc
æw-bryce m (§14.5) *adultery* 14/111
æwisc-mōd adj *ashamed in spirit* 5/56
afara = **eafora**
ā-faran 6 *go, go away, depart* 4/172; 6/49
ā-faren past pple of **ā-faran**
ā-feallan 7 *fall* 24/202: *fall down, collapse* 11/230: *fall off, decay* 7/53
ā-feallen past pple of **ā-feallan**
ā-fēdan I *sustain, support* 11/45, 323
ā-ffieman I *put to flight* 10/221; 24/243
ā-ffigan I *drive out, put to flight* 11/122; 12/198
ā-flyman = **ā-ffieman**
āfor adj *bitter, fierce* 23/257
ā-fyllan I I. *fill* 11/10, 24, 173 etc; 20/113n: II. *strike down, kill* 12/21; 14/83
ā-fyrhtan I *frighten, terrify* 12/187 etc
ā-fyrran I *deprive* (someone, acc) of (something, dat) 16/379: *make remote, remove* 18/5
ā-fyrсан II *remove, withdraw* 10/283
ā-fýsan I *urge forward, impel* 17/125: *drive away* 24/3
(ge)āgan pret-pres vb (§23.3) *have, possess, own* 4/44; 9/71, 83; 13/104; 14/84; 15/Æ; 16/359, 368 etc; 17/107, 131; 19/64; 20/117; 22/16; 23/3 etc; 24/h, 175 etc: *obtain* 4/31, 45 etc; 6/41 etc; 23/196; 24/87: *acquire* 11/120: as auxiliary used to indicate perfect tense *have* 20/27
ā-gān anom vb (§7.7) *go* 4/266: *go by, pass* 9/h; *occur, befall* 6/15: *exhaust* 6/26
ā-geaf pret I and 3 sg of **ā-giefan**
ā-gēafon pret pl of **ā-giefan**
ā-gēat pret I and 3 sg of **ā-gēotan**
ā-gef = **ā-geaf** (pret I and 3 sg of **ā-giefan**)
ā-gēfon = **ā-gēafon** (pret pl of **ā-giefan**)
āgen adj *own* 3/23; 7/27 etc; 8/19 etc; 9/28; 12/65; 13/16 etc; 14/50 etc; 15/2852 etc; 21/44/4
ā-gēotan 2 *pour out* 12/195: *shed* 11/165: past pple with gen *drained* 23/32
ā-gētan I *destroy* (by shedding blood) 5/18

- ā-giefan 5 *give, deliver* 1/23, 54; 7/h; 15/2884; 23/130 etc; 24/44 etc: *give back, restore* 2/50; 4/178: *give up* 11/318.
 ā-gifan = ā-giefan
 ā-gifen past pple of ā-giefan
 ā-ginnan = on-ginnan
 ā-goʹen past pple of ā-gēotan
 ā-gyfen = ā-gifen (past pple of ā-giefan)
 ā-gyldan 3 *pay, render* 9/81
 ā-gyltan I *commit as a sin* 11/196
 ah = ac
 āh pres 1 and 3 sg of āgan
 ā-hafen past pple of ā-hebban
 ā-hangen past pple of ā-hōn
 ā-hēawan 7 *cut down* 17/29
 ā-hēawen past pple of ā-hēawan
 ā-hebban 6 *lift up, raise* 15/2904 etc; 15/Æ; 16/294; 17/44 etc; 21/7/3; 24/106 etc: *elevate, exalt* 1/109; *rear* 16/263: *stir up* 10/91
 ā-hebbian = ā-ebbian
 ā-hefde pret 1 and 3 sg (wk) of ā-hebban
 ā-hēng pret 1 and 3 sg of ā-hōn
 ā-hof pret 1 and 3 sg of ā-hebban
 ā-hōfon pret pl of ā-hebban
 ā-hōn 7 *hang* 4/280; 12/226 etc; 23/48
 ā-hongen = ā-hangen (past pple of ā-hōn)
 ā-hrāran = ā-rāran
 ā-hrēas pret 1 and 3 sg of ā-hrēosan
 ā-hreddan I *rescue* 4/156; 21/29/9: *save, deliver* 12/20 etc; 13/65 etc
 ā-hrēosan 2 *fall down, collapse* 11/240 etc
 āhsian = āscian
 geāhsian = geāscian
 āhtan = āhton (pret pl of āgan)
 āhte I. dat sg of ā-wiht: II. pret 1 and 3 sg of āgan
 āhton = pret pl of āgan
 ā-hwātan 7 (see EGS, IV [1951-2], 80-4) *expel, banish* 16/406
 ā-hwār = æg-hwār
 ā-hwēt = ā-hwæt (pret 1 and 3 sg of ā-hwātan)
 Aidan(us) personal name *Aidan* 12/53 etc
 ā-idli(g)an II *profane* 1/155: *invalidate, abrogate* 11/36
 ā-lādan I *lead, conduct* 1/33; 10/28, 39 etc: *bring away* 4/240
 ā-lātan 7 *let* 10/149
 ald = eald
 aldor = ealdor
 aldor-bold n (§13.4) *chief residence, court* 1/h
 aldor-man(n), -mon(n) = ealdor-man(n)
 aldor-men(n) dat sg and nom and acc pl of ealdor-man(n)
 Ald-red = Eald-red
 ā-lecgan I *lay, place* 11/274: *lay down* 8/110 etc; 17/63; 23/101: *lay low* 12/27; 23/h: *suppress, put an end to* 11/28
 ā-lēd past pple of ā-lecgan
 a-lēde pret 1 and 3 sg of ā-lecgan
 a-lēdon pret pl of ā-lecgan
 ā-lēogan 2 *deny* (something, acc) to (someone, dat) 12/271
 ā-lēsan = ā-līsan
 ā-līsan I *free, release, deliver* 1/53; 9/107; 10/179; 11/327: *redeem* 11/18
 ā-līhð pres 3 sg of ā-lēogan
 al(l) = eal(1)
 alle = ealle
 all-mectig = æl-mihtig
 all-walda m (§14.7) *ruler of all, God* 16/246 etc; 23/84
 Alor m *Aller* (Somerset) 4/108
 al-walda = all-walda
 a-lȳfan I *allow, permit, grant, give* 1/91, 161; 24/90
 ā-lȳsan = ā-līsan
 ā-mang prep with dat *among, during*: āmang þissan adv *meanwhile* 6/47
 amber f (§14.1) *measure* 8/45
 am-byre adj *suitable, favorable, opportune* (see Pope³, I, 257 f) 8/67
 ā-myrran I *wound, maim, cripple* 24/165: with gen *hinder from, obstruct from* 16/378
 an pres 1 and 3 sg of unnan
 ān (m acc sg st generally ænne) I. numeral and pron *one* 3/31; 4/76, 268; 7/62¹; 10/306, 331; 12/91; 13/61; 14/702^{2,3} etc; 16/252; 24/117: gen pl ānra (cf Lat. *singulorum*) *individuals* 9/3; 10/120; 17/86, 108: see also nealles:

- II.** adj and indef article *a, a certain* 1/136; 3/4, 7; 4/66, 113 etc; 7/62²; 8/16, 65; 11/24, 28 etc; 14/69; 15/Æ; 16/395; 24/226: *one* 4/51, 74, 102 etc; 7/15; 8/44, 67 etc; 10/96; 11/265, 316; 12/232; 13/85; 23/324: *a single* 1/138; 3/17; 4/131; 7/13; 8/124; 10/242, 246; 11/95, 135, 136; 13/85; 16/369, 370; 23/64: *one and only, unique* 23/h: *one and the same* 8/27; 14/70¹: *alone* 1/h, 40, 47, 74 etc; 2/12; 9/36, 81; 10/139; 11/236; 12/234; 13/85; 15/2928; 16/272; 17/123, 128; 19/8; 22/22 etc; 24/94; 25/43 etc: *only* 7/21; 11/148: gen pl *ānra* (cf Lat. *singulorum*) *individual* 9/1; 23/95
- ana** = heonu
- an-bīdan** = on-bīdan
- (ge)**an-bīdan** II *wait* 11/299; 15/Æ (with refl pron): *wait to see* 6/78
- anbyht-scealc** m (§13.2) *attendant, retainer* 23/38
- ān-cenned** adj (past pple) *only begotten* 15/Æ
- and** conj *and* 1/8; etc
- anda** m (§14.7) *injury, spite, malice* 16/399; 19/105
- and-bīdan** = an-bīdan
- and-efn** f (§14.1) *amount* 8/110
- andettan** I *confess, acknowledge* 1/122, 147; 9/52
- and-fenge** adj *acceptable* 9/102
- and-get, -giet, -git, -gyt** n (§13.4) *mind* 1/5: *understanding* 10/155: *knowledge* 9/7: *meaning* 7/57; 13/23, 39 etc
- and-git-fullice** adv *intelligibly* 7/60
- and-lang** prep with gen *along* 6/33
- an-drædan** = on-drædan
- Andred** see 3/3n
- Andredes-weald** m (§15.2) see 3/3n
- and-saca** m (14.7) *apostate, enemy* 16/320
- and-sund** = an-sund
- and-swarian** II *answer, reply* 1/49; 2/23; 10/42 etc
- and-swaru** f (§14.1) *answer, reply* 1/69; 2/26; 24/44
- and-weard, -werd** adj *present* 1/132; 2/44; 11/320 etc
- and-wlita** m (§14.7) *face, countenance, visage* 1/45, 77; 11/98 etc
- and-wyrdan** I (often with indir obj) *answer* 7/36; 11/71, 197 etc; 15/Æ
- ane** = heonu
- ān-feald** adj *simple* 13/39
- ān-fealdlice** adv *singly, in the singular* 13/60
- ān-floga** m (§14.7) *lone flyer, solitary flyer* 20/62
- an-forht** adj *very frightened* 17/117
- ān-for-lætan** 7 *leave behind, give up* 2/53: *abandon* 9/22
- ān-for-lēt** pret I and 3 sg of *ān-for-lætan*
- Angel** *Angeln* 8/75
- Angel-cyn(n)** n (§13.6) *the English people or nation, the English* 4/h, 2, 65 etc; 7/3 etc
- Angel-pēod** f (§14.1) *the people of the English, England* 1/182n; 2/8
- an-gin(n), -gyn(n)** n (§13.4) *beginning* 11/222; 13/15 etc: *undertaking, action* 24/242
- Angle** m pl (§14.5) *the English* 12/106
- ān-haga, -hoga** m (§14.7) "*lone-dweller,*" *solitary, recluse* 19/1, 40; 25/19
- āninga** adv *at once* 23/250
- geān-læcan** I *unite* 12/107
- geān-læhte** pret I and 3 sg of *geān-læcan*
- An-lāf** personal name *Óláfr Guðfriðarson* (King of Dublin 934-941) 5/26 etc
- ān-lēpe** adj *solitary, single* 7/15
- ān-lēpnes(s)** f (§14.2) *solitude, loneliness* 1/50
- an-licnes(s), -nis(s), -nys(s)** = on-licnes(s)
- ān-līpig** adj *solitary, single, individual* 4/55
- an-mēdla** m (§14.7) *splendor, glory, pomp* 9/78; 20/81
- ān-mōdlice** adv *unanimously* 11/35: *steadfastly, resolutely* 11/185
- ann-gin(n)** = an-gin(n)
- ānnys(s)** f (§14.2) *oneness, unity* 11/222; 13/59
- ān-ræd** adj *resolute* 24/44 etc
- an-sī(e)n** f (§14.6) *form* 10/56, 316: *face* 10/128, 229 etc: *presence* 10/112: *appearance* 20/91

- ān-streces** adv *at one stretch, continuously, directly* 4/208
an-sund adj *whole* 11/82; 12/175: *perfect* 11/5: *unharméd, safe and sound* 11/275; 12/234; 18/20 etc: *cured* 12/218
an-sundnys(s) f (§14.2) *wholeness* 11/72
Antecrist m (§13.2) *Antichrist* 14/7
an-præce adj *horrible* 11/177
an-wealda m (§14.7) *ruler, the Lord* 17/153
An-wynd personal name *Anwynd* 4/73
apostata m (§14.7) *apostate* 14/114
apostol m (§13.3) *apostle* 1/176; 2/64; 10/2, 38, 167; 11/27, 31 etc; 13/27, 31 etc
apostolæ = *apostole* (dat sg of *apostol*)
apostolic adj *apostolic* 1/1
Apuldor *Appledore* (Kent) 4/139 etc
apuldre f (§14.7) *apple-tree* 6/67
ār I. m (§13.2) *messenger* 15/2911; 24/26: II. f (§14.1) *oar* 4/258: III. f (§14.1) *honor, glory* 1/109: *mercy, favor, grace* 9/10; 19/1, 114; 20/107: *wealth, income* 8/41; 11/58
ā-rædan I *read* 7/51 etc: *determine, fix* 19/5
ā-ræfnan I *endure* 10/126, 128 etc
ā-ræman I *rise* 15/2877
ā-ræran I *raise up* 11/47, 155 etc; 12/137: *erect* 11/282; 12/17 etc; 15/Æ; 17/44: *establish* 13/32
ā-rās pret I and 3 sg of **ā-rīsan**
arce-biscep, -biscop m (§13.3) *archbishop* 4/24, 25, 32; 6/73 etc; 7/58
ardlice adv *quickly* 15/Æ
ā-recean I *translate* 7/13: *interpret* 7/61
ā-refnan = **ā-ræfnan**
ā-rētan I *cheer, gladden* 23/167
ār-fæst adj *honorable, virtuous* 11/37: *merciful* 23/190
ār-fæstnes(s), -nis(s) f (§14.2) *goodness, grace* 1/4, 10: *virtue* 2/3
ār-hwæt adj *glorious* 5/73
ār-hwate m nom pl of **ār-hwæt**
arian II with dat obj *pardon* 11/95: *spare* 15/Æ: used absolutely *show mercy, spare* 10/285
ā-riht adv *aright, properly* 14/98
ā-rīsan I *rise, arise* 1/78; 2/17, 94; 9/15; 10/51, 92 etc; 11/48 etc; 12/210; 15/Æ; 17/101; etc
ā-rison pret pl of **ā-rīsan**
Aristodēmus personal name *Aristodemus* 11/250f etc
ār-lēas adj *impious, wicked, foul* 1/181
arn pret I and 3 sg of **iernan**
arod adj *daring, bold* 23/275
Āron personal name *Haran* 15/2929
ār-stæf m (§13.2) *kindness, honor* 21/26/24
ār-stafas nom and acc pl of **ār-stæf**
ār-wurð, -wyrð adj *venerable, reverend* 12/53
ār-wurðian II *honor* 12/146
ār-wurðlice adv *honorably, with honor* 12/61 etc
ār-wurðnys(s) f (§14.2) *honor, reverence* 12/168 etc
ā-sæde = **ā-sægde** (pret I and 3 sg of **ā-secgan**)
ā-sæton pret pl of **ā-sittan**
ā-scān pret I and 3 sg of **ā-scīnan**
Ascan-mynster n (§13.5) *Axminster* (Devonshire) 3/34
ascas nom and acc pl of **æsc**
asce f (§14.7) *ash* 10/313f n
ā-sceacan 6 *shake, brandish* 24/230
ā-sceōc pret I and 3 sg of **ā-sceacan**
āscian II *ask* 1/102, 154; 10/76; 15/Æ
geāscian II *learn of, find out about* 9/14, 18, 19; 12/177: *discover* 1/21; 3/8; 6/16
ā-scīnan I *shine* 10/313
ā-scūfan II *shove, push, launch* 4/277
ā-scyran I *make clear, make transparent* 9/48
ā-secgan III *tell, express* 19/11; 23/330; 24/198
ā-sendan I *send* 11/28, 39 etc
ā-seten past pple of **ā-sittan**
ā-settan I *set, place* 8/127
Asia *Asia* 11/203
ā-singan 3 *sing, recite* 2/50
ā-sittan 5 *run aground* 4/269 etc
ā-smēagan II *devise, treat of* 14/137
ā-smiðian II *make* : past pple *wrought* 12/173
ā-solcennes(s) f (§14.2) *laziness, sloth, indolence, inactivity* 14/146

- ā-song pret 1 and 3 sg of ā-singan
 ā-spendan I *spend* 8/120
 ā-sprang pret 1 and 3 sg of ā-springan
 ā-springan 3 *spring up* 11/207: *spread*
 12/239
 ā-sprungon pret pl of ā-springan
 assa m (§14.7) *ass* 15/Æ
 Asser personal name *Asser* 7/58
 Assīrias = Assyrias
 Assyrias m pl *Assyrians* 23/218 etc
 ā-stāh = ā-stāg (pret 1 and 3 sg of
 ā-stīgan)
 ā-stāg pret 1 and 3 sg of ā-stīgan
 ā-standan 6 *stand up, rise* 1/h; 9/47
 ā-stealde pret 1 and 3 sg of ā-stellan
 ā-stellan I *establish, create* 2/29 sq n;
 13/69
 ā-stīgan I *ascend* 10/1, 100 etc; 17/103:
descend 10/275: *come up* 10/64, 72¹:
go up 10/49, 72², 76 etc
 ā-stīgon pret pl of ā-stīgan
 ā-stingan 3 *stab, thrust: āstingan ūt put*
out 10/7, 11
 ā-stōd pret 1 and 3 sg of ā-standan
 ā-strāht = ā-streht (past pple of ā-
 streccan)
 ā-streccan I *prostrate* 11/153, 157 etc:
stretch out, extend 11/296; 12/183;
 15/Æ
 ā-streht past pple of ā-streccan
 ā-strehte pret 1 and 3 sg of ā-streccan
 ā-stungon pret pl of ā-stingan
 ā-styrian I *move, remove* 17/30
 ā-swāmian II *abate, cease* 16/376
 ā-swebban I *put to sleep, kill* 5/30;
 23/321
 ā-swefed past pple of ā-swebban
 ā-tēah pret 1 and 3 sg of ā-tēon
 ā-tēon 3 *draw* 2/68; 15/Æ
 ā-tēorian II *be used up, run out* 11/9
 ā-timbran I *build* 21/29/5
 atol adj *terrible* 20/6; 23/75 etc
 Atticus personal name *Atticus* 11/87 etc
 āttor n (§13.4) *poison* 1/h; 10/7, 12;
 11/246 etc; 16/328n
 āttor-bāre adj *poisonous* 11/259
 ā-tugon pret pl of ā-tēon
 āð m (§13.2) *oath* 4/67, 78 etc; 6/61 etc;
 14/157
 āð-bricem (§14.5) *oath-breaking, perjury*
 14/112
 ā-þencan I *contrive, devise* 16/400
 ā-þenian II *stretch out* 10/259, 264
 āðer conj: āðer oððe . . . oððe *either . . .*
or 8/49
 ā-þiestrian II *become dark, be eclipsed*
 4/114
 Aðulfing = Æðel-wulfing
 ā-þwēan 6 *wash* 12/194
 ā-þwōh pret 1 and 3 sg of ā-þwēan
 Augustinus personal name *Augustine*
 12/1
 āwa = ā
 ā-wæcnan 6 *wake up* 12/217
 ā-wāgan I *repudiate, go back on* 12/269
 ā-weahte pret 1 and 3 sg of ā-weccan
 ā-wearp pret 1 and 3 sg of ā-weorpan
 ā-weccan I *wake, rouse* 10/104, 301;
 23/258 etc: *excite, incite* 2/69
 ā-weg = on-weg
 ā-wegan 5 *carry* 11/295
 ā-wehte pret 1 and 3 sg of ā-weccan
 ā-wendan I *turn* 11/12, 103 etc; 12/62;
 16/246n: *change* 11/98, 189; 13/84; *re-*
store 11/192: *translate* 7/61; 13/2, 86
 etc: *direct* 12/253: *subdue, bend* 13/
 97
 ā-went pres 3 sg of ā-wendan
 ā-weorpan 3 *throw, cast* 1/159; 11/60;
 12/55; 16/420: *depose* 4/6: *reject, dis-*
card, throw away 13/89 etc
 ā-wiht indef pron (with partitive gen)
anything, aught 9/48: acc sg used as
 adv at all 16/290: tō āhte adv at all
 14/19
 ā-wōc pret 1 and 3 sg of ā-wæcnan
 ā-worpen past pple of ā-weorpan
 ā-wrāt pret 1 and 3 sg of ā-writan
 ā-wreccan I *awaken* 11/49
 ā-wreht past pple of ā-wreccan
 ā-writan I *write* 7/27; 11/33, 204 etc;
 13/64 etc; 14/142: *write down* 11/303:
copy 13/103
 ā-writon pret pl of ā-writan
 ā-writen past pple of ā-writan
 ā-wunian I *last, abide* 9/20
 ā-wurpan = ā-weorpan
 ā-wurpon pret pl of ā-weorpan
 ā-wyrgan I *curse, damn* 11/171f
 āxian = āscian
 geāxian = geāscian
 ā-ȳdlian = ā-īdli(g)an

B

bā f nom and acc dual *both* 23/128, 133
Bāch-secg personal name *Bachsecg* 4/34 etc
bād pret 1 and 3 sg of *bīdan*
gebād pret 1 and 3 sg of *gebīdan*
Bæbban-burg f (§15.7) *Bamborough* (Northumbria) see 12/168b n
bæc n (§13.4) *back*: ofer bæc adv *backwards, to the rear* 24/276: under bæc adv *backwards, behind* 15/Æ
bæc-bord n (§13.4) *larboard, port* 8/9 etc
bæd pret 1 and 3 sg of *biddan*
gebæd pret 1 and 3 sg of *gebiddan*
bædon pret pl of *biddan*
gebædon pret pl of *gebiddan*
bæl n (§13.4) *fire, pyre* 15/2904; 18/47; 20/114
bælc m (§14.5) *pride* 23/267
bæl-fȳr n (§13.4) *funeral fire* 15/2857
bær pret 1 and 3 sg of *beran*
bær f (§14.1) *bier* 11/46
gebæran I *behave, conduct oneself* 23/27
gebære n (§13.6) *outcry, behavior* 3/14: *demeanor, bearing* 22/21 etc
bærnan I *burn* 14/101
bærnet(t) n (§13.6) *burning* 15/Æ
gebæro = *gebære*
bæron pret pl of *beran*
bærst pret 1 and 3 sg of *berstan*
bætan I *bridle* 15/2867
bæð n (§13.4) *bath, immersion* 1/174; 11/26
Bæg-secg = **Bāch**-secg
bald = *beald*
baldlice adv *boldly* 24/78 etc
baldor = *bealdor*
bān n (§13.4) *bone* 8/124; 9/94, 96; 12/141 etc: *ivory* 8/29, 42
bana m (§14.7) *slayer* 3/26; 17/66; 24/299
(ge)band pret 1 and 3 sg of *(ge)bindan*
gebannan 7 *call up, summon* 1/89
Bardan-īg f (§14.2) *Bardney* (Lincolnshire) 12/178
barn = *bearn*
Basengas m pl (§13.3) *Basing* (Hampshire), lit "the people of *Basa*" (see 4/2n, 12/128a n) 4/41
bastard m *bastard* 6/14f n
bāt m (§13.2) *boat* 4/118 etc

baðian II *bathe* 19/47

be prep with dat I. (local) *along, by* 4/71, 113, 147, 157 etc; 6/10, 25; 8/5, 8 etc; 11/51; 12/174; 19/80; 20/8; 24/152, 318: *near, next to* 1/h; 10/170; 12/222; 20/98; 21/44/1; 24/182: *past* 8/18: II. (means) *by, by means of, with* 2/22; 7/57; 11/37; 13/16; 14/150; 15/2906; 23/81 etc; 24/9: *to the accompaniment of* 2/16: III. (reference) *about, concerning* 1/75, 144; 2/59; 9/23, 83; 11/32, 50, etc; 12/150 etc; 13/12, 26 etc; 14/142; 18/h; 20/1; 22/1: IV. (casual) *according to, in accordance with, by* 8/42; 11/101, 126 etc; 12/124; 13/63, 104: **bī þæm þe** conj *according to what* 1/81: see also **dæl**, **ēastan**, **ful(l)**, **sūð(an)**, **norðan**, **westan**

be adv *therefrom* 7/67

bēacen n (§13.5) *sign* 17/6 etc

(ge)bēad pret 1 and 3 sg of *(ge)bēodan*

beado-rinc m (§13.2) *warrior* 23/276

beadowe = *beaduwe* (dat sg of *beadu*)

beadu f (§14.3) *battle* 23/175 etc; 25/15

beadu-ræs m (§13.2) *rush of battle, onslaught* 24/111

beaduwe dat sg of *beadu*

beadu-weorc n (§13.4) *warlike deed, fighting* 5/48

be-æftan I. adv *behind* 23/112: II. prep with dat *behind* 3/19, 21

bēag I. sb m (§13.2) *ring, armllet* 4/78; 23/36 etc; 24/31 etc; 25/29 etc: II. pret 1 and 3 sg of *būgan* I.

bēah = *bēag* II. (pret 1 and 3 sg of *būgan* I.)

bēah-gifa m (§14.7) *ring-giver, lord* 5/2; 24/290

bēah-gifu f (§14.1) *ring-giving, generosity* 25/15

bēah-hroden adj (past pple) *ring-adorned* 23/138

beald adj *bold, confident, assured* 1/59; 9/41; 23/17

bealdor m (§13.2) *lord, master* 23/9 etc

bealo-ful(l) adj *baleful, wicked* 23/48 etc

bealo-sið m (§13.2) "*harm journey, bitter experience, adversity* 20/28

bealu n (§13.6) *wickedness* 9/41: *malice* 20/112

bealu-ware m pl (§14.5) *dwellers in iniquity*

- uity, evil men* 17/79
bealwes gen sg of **bealu**
bēam m (§13.2) *tree* 17/6 etc; 18/35
Bēam-flēot m (§13.2) *Benfleet* (Essex) 4/170 etc
bēam-telg m (§13.2) “*tree-dye*,” *ink* (made from oak-gall) 21/26/9
bearh = **bearg** (pret 1 and 3 sg of **beorgan**)
bearhtm m (§13.2) *din, clamor* 23/39
bearm m (§13.2) *bosom, lap* 25/25
bearn n (§13.4) *child, son* 2/33; 4/175; 9/32; 10/79, 184 etc; 11/305; 14/50 etc; 15/2852 etc; 16/403 etc; 17/83; 20/77 etc; 21/26/18; 21/57/6; 23/24 etc; 24/155 etc
bearn-myrdra, -e m, f (§14.7) *child-killer, infanticide* 14/132
bearo m (§13.6) *grove, wood, forest* 18/67, 71, 80; 20/48; 22/27; 25/18
bearo-nās(s) m (§13.2) *wooded headland* 21/57/5
bear(o)we dat sg of **bearo**
bēatan 7 *beat* 20/23
be-bēad pret 1 and 3 sg of **be-bēodan**
be-bēodan 2 often with indir obj *bid, enjoin, command* 2/48, 81; 7/17, 63; 9/31, 36, 38; 10/92, 100, 163, 330; 11/186; 13/72 etc; 15/2872 etc; 16/405; 18/36; 23/38 etc; 25/49: *offer* 15/2859: *entrust* 2/20: *commend* 2/102
be-bīodan = **be-bēodan**
be-bod n (§13.4) *commandment* 1/108; 10/305; 12/244; 20/h: *command* 10/68
be-boden past pple of **be-bēodan**
be-budon pret pl of **be-bēodan**
be-byrgan I *sell* 1/85
be-byrgan I *bury* 11/151; 12/140
bēc dat sg and nom and acc pl of **bōc**
be-cēapian II *sell* 11/68
be-cōm pret 1 and 3 sg of **be-cuman**
be-cōman = **be-cōmon**
be-cōmon pret pl of **be-cuman**
be-cuman 4 *come* 2/100; 5/70; 6/11; 9/86; 11/90; 12/1 etc; 23/134 etc; 24/58: *attain* 1/15, 88: *come upon, be-fall* 7/20
be-cwōm pret 1 and 3 sg of **be-cuman**
Bēda personal name *Bede* 12/33 etc
be-dālan I *deprive* 14/26
bēdan I *compel* 5/33
bed(d) n (§13.6) *bed* 12/35; 23/48 etc
gebed(d) n (§13.4) *prayer* 1/10; 10/21, 31, 153; 11/158 etc; 12/24 etc
be-dealf pret 1 and 3 sg of **be-delfan**
be-delfan 3 *bury* 17/75
be-diglian II *conceal* 9/48
be-dræf = **be-drāf** (pret 1 and 3 sg of **be-drīfan**)
bed-rest f (§14.2) *bed* 23/36
be-drīfan I *drive, compel, force* 6/41; 21/29/9: *sprinkle* 17/62: see also **flēam**
be-drīfen past pple of **be-drīfan**
be-dyrnan I *conceal* 16/261
be-ebbian II *strand* (by the ebb tide) 4/273
be-ēode pret 1 and 3 sg of **be-gān**
be-ēodon pret pl of **be-gān**
be-fāllan I *throw down* 16/361
be-fæstan I *secure, make secure* 4/207, 241: *apply, use* 7/19: *entrust* 11/17
be-fangen past pple of **be-fōn**
be-feallan 7 *fall* 16/330
be-feallen past pple of **be-feallan**
be-feolan 3 with dat obj *apply oneself to* 7/49
be-flōwan 7 *flow around, surround, encompass* 22/49
be-flōwen past pple of **be-flōwan**
be-fōn 7 *seize, grasp* 16/374: *encircle, cover* 21/26/14
be-foran prep with dat I. (local) *before, in front of* 1/h. 41; 9/61; 10/73, 99 etc; 19/46: II. (temporal) *before, prior to* 5/67
be-gān anom vb (§7.7) *surround* 3/10: *practise* 1/124, 154, 159; 9/22, 80: *worship* 1/146, 157
be-gang m (§13.6) *worship* 1/120, 125, 147 etc: *concern, affair* 9/104
be-gan(n) pret 1 and 3 sg of **be-ginnan**
bēgea gen pl of **hā**
be-geat pret 1 and 3 sg of **be-gietan**
be-gēatan = **be-gēaton**
be-gēaton pret pl of **be-gietan**
bēgen m nom and acc dual *both* 4/11, 38 etc; 5/57; 6/35; 11/278; 12/155; 23/207; 24/182 etc

- be-geondan** prep with dat *beyond* 1/170; 6/8 etc; 7/14
be-gēotan 2 *cover* (with a liquid, or metaphorically with a solid) 17/7 etc
be-gēton = **be-gēaton** (pret pl of **be-gietan**)
be-gietan 5 *get, find, obtain* 4/245 (with refl dat); 5/73; 6/9 etc; 7/10: *acquire* 7/29; 11/174f: *occupy, hold* 20/6: *oppress* 22/32 etc
be-ginnan 3 *begin* 11/169; 12/110 etc; 13/29; 15/Æ
be-giondan = **be-geondan**
be-gitan = **be-gietan**
be-giten past pple of **be-gietan**
be-goten past pple of **be-gēotan**
be-grindan 3 *remove by grinding, grind free, polish clean* 21/26/6
be-grunden past pple of **be-grindan**
be-gunnen past pple of **be-ginnan**
be-gynnan = **be-ginnan**
be-gytan = **be-gietan**
be-hæt pres 3 sg of **be-hātan**
be-hāt n (§13.4) *promise* 11/290
be-hātan 7 *promise* 6/50 etc; 12/125; 14/155
be-hāten past pple of **be-hātan**
be-hēafdian II *behead* 23/289
be-healdan 7 *behold, see* 10/16, 109 etc; 16/366; 17/25 etc: *look* 10/23, 253: *watch, observe, gaze at* 11/263; 12/185; 17/9 etc: *look around* 10/193
be-hēold pret 1 and 3 sg of **be-healdan**
be-hēoldon pret pl of **be-healdan**
be-heonan prep with dat *on this side of* 4/101; 7/12
be-hēt pret 1 and 3 sg of **be-hātan**
be-hētan = **be-hēton**
be-hēton pret pl of **be-hātan**
be-hindan I. adv *behind* 4/162: *behind his back* 10/212: II. prep with dat *behind* 5/60
be-hinon = **be-heonan**
be-hionan = **be-heonan**
be-hrēowsian II *repent* 11/197; 13/76
be-hrēowsung f (§14.1) *penitence* 11/187
be-hrīman I *cover with rime* (i.e. hoarfrost) 22/48
bēhð f (§14.1) *sign, proof* 23/174
be-hwyrfan I *convert* 11/53, 58
be-iernan 3 *run* 11/164f
be-lēas pret 1 and 3 sg of **be-lēosan**
be-lēosan 2 with dat obj *lose* 21/26/4
belgan 3 *be angry*: past pple *angry* 16/299
be-liden past pple of **be-ſiðan**
be-lifan I *remain, be left* 6/94
be-lifen past pple of **be-lifan**
be-lifon pret pl of **be-lifan**
be-limpan 3 *belong* 8/91: *be proper, be adapted* 2/3, 12
be-ſiðan 1 with gen obj *deprive of* 23/280
be-locen past pple of **be-lūcan**
be-lūcan 2 *lock, shut up* 3/22: *contain, comprise* 13/39
be-lumpon pret pl of **be-limpan**
bēn f (§14.6) *request* 1/28; 12/49: *prayer* 9/9, 102; 11/191
be-nāman I *deprive* (someone, acc) of (something, dat) 23/76
be-nam pret 1 and 3 sg of **be-nīman**
benc f (§14.6) *bench* 23/18; 24/213
benc-sittend m (§15.5) "*bench-sitter,*" *guest* 23/27
Benedict personal name *Benedict*
be-neoman = **be-nīman**
be-nīman 4 *deprive* (someone, acc) of (something, gen or dat) 1/h; 3/1; 4/216; 8/94; 16/362; 21/26/2
ben(n) f (§14.2) *wound* 19/49
be-numen past pple of **be-nīman**
bēo see **wesan** (§7.2)
(ge)bēodan 2 *offer* 3/16, 23, 26, 27: *command* 14/117: *enjoin upon* 11/279: *proclaim* 11/211: *announce, forbode* 20/54
bēom = **bēo** (see **wesan** §7.2)
bēon anom vb (§7.2) *be* 1/42, 110; etc: *stay* 10/320: **bēon on** *consist in* 8/35 etc
gebēon pret 1 and 3 sg of **gebannan**
gebēor m (§13.2) *drinker, drinking companion* 12/225 etc
beorg m (§13.2) *hill, mountain* 17/32 etc; 18/21 etc; 25/34
gebeorg n (§13.4) *protection, defense* 24/31 etc; 25/38
beorgan 3 *protect* (something, dat) *against* (something, acc) 1/39; with

- dat obj only *protect, save* 14/140, 160; 24/194: *spare* 14/41, 49 etc: *seek a cure for* 14/128
- beorg**–**hleod** n (§13.4) *hill–slope* 21/57/2
- beorh** = **beorg**
- gebeorh** = **gebeorg**
- Beorh**–**hām**–**stede** m (§14.5) *Great Berkhamstead* (Hertfordshire) 6/81
- beorht** adj *bright, shining, lustrous* 5/15; 10/22; 17/6 etc; 18/31 etc; 19/94; 23/58 etc: *clear* 11/238
- beorhte** adv *brightly* 11/316; 25/49
- beorhtnys(s)** f (§14.2) *brightness, radiance* 11/129f
- Beorht**–**ulf** personal name *Beorhtulf* 4/251
- Beormas** m pl (§13.2) *Karelians* 8/22
- beorn** m (§13.2) *man, warrior* 5/2 etc; 17/32 etc; 19/70, 113; 20/55; 23/213 etc; 24/17 etc
- Beorn**–**ulf** personal name *Beornulf* 4/253
- gebēor**–**scipe** m (§14.5) *beer drinking party* 2/15, 19, 24: *banquet* 11/287
- bēot** n (§13.4) *vow, promise, boast* 19/70; 24/15 etc: on **bēot** adv *threateningly* 24/27
- bēotian** II *vow* 22/21; 24/290
- bēoton** pret pl of **bēatan**
- bēotung** f (§14.1) *threat* 1/27
- bēoð** see **bēon** (§7.2)
- ber** = **bær** (pret I and 3 sg of **beran**)
- bera** m (§14.7) *bear* 8/45; 25/29
- be**–**rād** pret I and 3 sg of **be**–**rīdan**
- beran** 4 *bear, carry* 8/61 etc; 10/255; 11/42, 150 etc; 15/2887; 15/Æ; 17/32, 118; 21/7/6; 21/57/1; 23/18 etc; 24/12 etc: *bring* 2/86; 12/89 etc: *take* 11/274: past pple as sb *one born in the same family, brother* 20/98
- beren** adj *bear–skin* 8/45
- be**–**rīdan** I *overtake* (by riding) 3/9
- bēron** = **bāron** (pret pl of **beran**)
- be**–**rōwan** 7 *row past* 4/279
- berstan** 3 *burst, break* 17/36; 24/284
- be**–**rýpan** I *rob, strip* 11/146; 14/25 etc
- be**–**sæt** pret I and 3 sg of **be**–**sittan**
- be**–**sæton** pret pl of **be**–**sittan**
- be**–**scēofon** = **be**–**scūfan**
- be**–**scūfan** 2 *thrust* 11/25
- be**–**scyrian** I *deprive* (someone, acc) of (something, gen) 16/392 etc
- be**–**seah** pret I and 3 sg of **be**–**sēon**
- be**–**sēon** 5 *look* 11/75; 15/Æ
- be**–**seten** past pple of **be**–**sittan**
- be**–**settan** I *surround, besiege* 4/18n
- be**–**sittan** 5 *surround, besiege* 4/157, 186 etc
- be**–**slagen** past pple of **be**–**slēan**
- be**–**slēan** 6 *strike, smite* 5/42
- be**–**smītan** I *defile, pollute* 23/59
- be**–**smitennys(s)** f (§14.2) *defilement* 11/301
- be**–**snyðian** I *rob* (someone, acc) of (something, dat) 21/26/1
- be**–**stæl** pret I and 3 sg of **be**–**stelan**
- be**–**stælon** pret pl of **be**–**stelan**
- be**–**standan** 6 *stand on both sides of, stand around* 24/68
- be**–**stelan** 4 with refl pron *move with stealth, steal, slip, sneak* 4/77, 80, 90, 119
- be**–**stēman** I *make wet, suffuse* 17/22 etc
- be**–**stōdon** pret pl of **be**–**standan**
- be**–**strýpan** I *strip, plunder* 14/33
- be**–**swāpan** 7 *sweep* 1/54
- be**–**swīcan** I *betray, deceive, seduce, delude* 14/35, 59; 16/327, 433; 24/238
- be**–**swīcen** past pple of **be**–**swīcan**
- be**–**swīcian** II *escape, escape from* 1/106: with dat obj *survive* 1/15
- be**–**swyllan** I *drench* 17/23
- be**–**syrgan** I *deceive, defraud* 14/35
- bet** comp adv *better* 14/15
- be**–**tācan** I *commend, commit* 11/305; 12/160: *offer* 14/25
- be**–**tāhte** pret I and 3 sg of **be**–**tācan**
- be**–**tāht** past pple of **be**–**tācan**
- (ge)**bētan** I *amend, make better* 6/84: *atone* 14/43: *atone for* 8/125; 9/44; 14/127, 154: *make amends* 12/251: *obtain compensation for, get satisfaction for* 16/399
- betera** = **betra**
- Bēthūlia** *Bethulia* 23/138 etc
- betra** comp adj (§12.10) *better* 1/63, 129; 5/48; 7/45; 9/63; 24/31: as sb *lord* 24/276
- betst** I. sup adj (§12.10) *best* 1/84; 2/50; 4/124; 8/32: *of highest rank, chief* 6/82f: as sb with gen *best* 20/73: II.

sup adv *best, in the best manner* 6/90
bēttan = **bēttan** (pret pl of **bētan**)
be-tuh = **be-twux**
be-tux = **be-twux**
be-tweoh adv *in between* 1/h
be-tweohx = **be-twux**
be-twēonan, **-on** = **be-twēonum**
be-twēonum prep with dat *among* 8/100;
 9/31; 10/2, 35 etc; 14/158: *between*
 21/29/2
be-tweox = **be-twux**
be-twih = **be-twux**
be-twuh = **be-twux**
be-twux prep with dat or acc *between*
 4/144; 8/69, 75; 13/14: *among* 4/5;
 12/81; 15/Æ: **betwux þām** adv *mean-*
while 12/7
be-twýnum = **be-twēonum**
be-týnan I *close, end, conclude* 2/72,
 103: *shut* 10/33, 195, 220 etc: *shut up,*
imprison 10/179, 279
be-þeahst past pple of **be-þeccan**
be-þeccan I *cover* 23/213
be-þencan I *call to mind* 14/137: with refl
 acc *bethink* 14/152
be-þenian I *stretch over, cover* 21/26/12
be-urnon pret pl of **be-iernan**
be-weaxan 7 *overgrow* 12/37; 22/31
be-weaxen past pple of **be-weaxan**
be-weorpan 3 *cast out, hurl* 16/393
be-werian II *defend* 23/h
be-windan 3 *surround* 16/420: *encircle,*
envelop 17/5; 23/115
be-wiste pret I and 3 sg of **be-witan**
be-witan pret-pres vb (§23.2) *be in*
charge of, administer 12/91
be-wlāt pret I and 3 sg of **be-wlitan**
be-wlitan I *look* 15/2926
be-worpen past pple of **be-weorpan**
be-wrāh pret I and 3 sg of **be-wrēon**
be-wrēon I *cover* 17/17 etc; 19/23
be-wrigen past pple of **be-wrēon**
be-wunden past pple of **be-windan**
bī = **be**
bi-bēad = **be-bēad**
(ge)biggan I *buy* 11/112 etc; 14/70, 73;
 25/45
gebicnian II *betoken, signify* 13/58
bi-dālan I with dat or inst obj *separate*
from, deprive of 19/20

bīdan I intrans *remain, continue* 18/47;
 20/30: trans with gen obj *wait for,*
await 2/96; 8/12 etc; 9/44; 25/60
gebīdan I intrans *wait* 19/70: trans with
 gen or acc obj *experience* 14/142;
 15/2910; 17/50 etc; 19/1 (see n); 20/4,
 28; 22/3; 24/174; 25/12, 17: *endure*
 14/14¹: *reach, attain* 23/64
biddan 5 with acc of person (or refl dat)
 and gen or acc of thing (or clause) *ask,*
entreat, implore 1/19, 21, 159; 2/78,
 80 etc; 4/15; 9/10; 10/17, 111 etc;
 11/154, 166, 178, 185, 209 etc; 12/49
 etc; 13/1, 100 etc; 23/84 etc; 24/20
 etc: *pray* 10/14; 11/160, 188; 12/20,
 102
gebiddan 5 usually with refl acc or dat
pray 2/96; 10/114, 135 etc; 12/114
 etc; 15/Æ; 17/83, 122
gebiden past pple of **gebīdan**
bi-drēosan 2 with dat *deprive of, bereave*
of 19/79; 20/16
bi-dronen past pple of **bi-drēosan**
bi-ēodon = **be-ēodon** (pret pl of **be-gān**)
bi-fangen = **be-fangen** (past pple of
be-fōn)
bifian II *tremble* 9/8; 17/36 etc
bi-foran = **be-foran**
(ge)big(e)an I *convert* 11/202 etc; 12/46,
 72 etc: *bend, force, adjust* 12/68;
 13/97
big = **be**
bī-gang = **be-gang**
bi-geal(l) pret I and 3 sg of **bi-giellan**
big-gencg m (§13.6) *worship, cult*
 11/241
bi-giellan 3 see 20/24b n
big-leofa = **bī-leofa**
bī-gong = **be-gang**
big-standan 6 with dat obj *stand by, sup-*
port 16/284
big-wist f (§14.6) *sustenance, food*
 12/276
bi-hōn 7 with dat *hang around with*
 20/17
bi-hongen past pple of **bi-hōn**
bi-hrēosan 2 *cover* 19/77
bi-hroren past pple of **bi-hrēosan**
bii = **bī** = **be**
bi-leccan I *surround* 21/26/25

- bī-leofa** m (§14.7) *sustenance, food* 11/137, 324
- bil-gesleht** n (§13.4) *sword clash, battle* 5/45
- bil(l)** n (§13.4) *sword* 15/2932; 24/114 etc
- bil-wit** adj *honest, sincere* 2/98
- gebind** n (§13.4) *binding, fastening; band; that which is bound together to form an aggregate whole* 19/24, 57
- (ge)bindan** 3 *bind* 10/183; 12/219; 16/379; 19/13, 18, 40, 102; 20/9, 32; 31/28/5; 23/115: *tie* 10/211; 12/222; 15/Æ
- binnan**, -on I. adv *inside, within* 4/10, 174; 11/315: II. prep with dat *within, inside, in* 4/241; 6/63; 12/10 etc; 13/77; 23/64
- bī-nōm** pret 1 and 3 sg of **bī-niman** (= **be-niman**)
- bīon** = **bēon**
- Birinus** personal name *Birinus* 12/120 etc
- bisce(o)p** = **biscop**
- bisceop-rīce** n (§13.6) *bishopric* 4/12
- biscep-stōl** m (§13.2) *episcopal see* 7/61; 12/135
- biscop** m (§13.3) *bishop* 1/6, 98 etc; 4/12, 24 etc; 6/59; 7/1 etc; 9/37; 10/307; 12/53 etc; 14/147: *high priest* 1/153, 161, 171
- biscop-seoðl** n (§13.4) *episcopal seat* 1/178
- bisen** f (§14.1) *example* 1/157; 9/108; 23/h: *exemplar, model* 13/104
- bisgu** f (§14.1) *occupation, care* 7/55; *toil, affliction* 20/88
- bismer** m n f (§13.3, 5; 14.1) *mockery, scorn* 10/223: *disgrace, insult, shame* 14/14, 40, 99: **tō bysmore** adv *disgracefully* 14/91
- bism(e)rian** II *mock* 10/223; 17/48
- (ge)bisnian** II *set (someone, dat) an example* 12/73; 13/36
- bist** see **bēon** (§7.2)
- bī-swician** = **be-swician**
- biter** adj *bitter, fierce, sharp, painful* 10/19; 16/325; 17/114; 20/4, 55; 22/31; 24/85 etc
- biternes(s)** f (§14.2) *grief, anguish* 9/123
- bitter** = **biter**
- bī-twēonum** = **be-twēonum**
- bið** see **bēon** (§7.2)
- bī-wāun** past pple of **bī-wāwan**
- bī-wāwan** 7 *blow upon or against* 18/76
- bī-wrāh** = **be-wrāh**
- blāc** adj *pale* 23/278
- blace** nom pl fem st of **blāc**
- blāc-hlēor** adj *bright cheeked* 23/128
- blācian** II *grow pale* 20/91
- blācung** f (§14.1) *pallor* 11/265
- blāc** adj *black* 21/57/2
- blācan** I *bleach* 21/28/5
- blāð** I. sb m (§14.5) *glory* 19/33; 20/79, 88; 23/122: *blessing* 17/149: *prosperity, fame* 23/63: II. = **blēd** I.
- blāst** m (§14.5) *blast, blaze* 18/15
- blāstan** I with refl acc *hurl* 10/228
- blāð** = **blāð** I.
- gebland** n (§13.4) *blending, confusion, commotion, tumult* 5/26
- blandan** 7 *mix* 10/8; 25/41: *infect, corrupt* 23/34
- geblanden** past pple of **blandan**
- blanden-feax** adj *grizzle-haired, grey-haired* 5/45
- Blēcinga ēg** see 8/87n
- blēd** I. sb f (§14.1) *fruit, flower* 18/35 etc; 25/34: II. = **blāð** I.
- blēo** n (§13.6) *color* 17/22
- (ge)bletsian** II *bless* 10/276, 325; 11/40, 102, 105; 12/101; 15/Æ: *cheer* 10/86
- bletsung** f (§14.1) *blessing* 11/11; 15/Æ
- blīcan** I *shine, gleam* 23/137
- blind** adj *blind* 10/191; 11/123, 200: *dark, secret* 1/43
- blis(s)** f (§14.2) *bliss, merriment* 2/16: *joy* 12/99; 17/139 etc; 21/8/6
- blissian** II *rejoice* 11/172, 290; 12/227: *gladden, make happy* 15/2925; 18/7
- blīðe** adj *blithe, cheerful, joyful, glad* 1/77; 12/66 etc; 17/122; 22/21 etc; 23/58 etc; 24/146: *making merry* 12/225: *kindly disposed, gracious* 2/88, 90; 23/154
- blīðe-mōd** adj *kindly disposed, friendly* 2/84, 91
- blōd** n (§13.4) *blood* 10/6, 124 etc; 13/62; 15/2933; 17/48
- blōd-gyte** m (§14.5) *bloodshed* 14/44
- blōdig** adj *bloody* 23/126 etc; 24/154
- geblonden** = **geblanden** (past pple of

- blandan**
blōstma m (§14.7) *blossom, flower* 18/21 etc; 20/48
blōtan 7 *sacrifice* 15/2857
blōwan 7 *flower* 9/52, 114, 120; *flourish* 11/116; 25/34; past pple *flowering, blooming* 10/255; 18/21, 27, 47
geblōwen past pple of **blōwan**
bōc f (§15.7) *book* 2/61 etc; 5/68; 6/88; 7/title, 25 etc; 9/61; 11/33, 182 etc; 12/272; 13/2 etc; 14/127 etc; 18/h
bōcere m (§13.6) *scholar, scribe* 2/4
bōc-lāden n (§13.5) *Latin* 4/126
gebod n (§13.4) *command* 10/71, 215; 18/68
boda m (§14.7) *messenger* 14/117; 24/49
geboden past pple of (*ge*)**bēodan**
bodian II *announce, proclaim* 1/98, 110 etc; 21/8/10; 23/244 etc: *preach* 11/86; 12/70 etc; 13/29
gebodscipe m (§14.5) *command, commandment* 16/430
bodung f (§14.1) *preaching* 11/27; 12/66
boga m (§14.7) *bow* 24/110
gebohte pret 1 and 3 sg of **gebicgan**
gebolgen past pple of **belgan**
bolla m (§14.7) *bowl, flagon* 23/17
bolster m n (§13.2, 4) *bolster, pillow* 2/97
bond = **band** (pret 1 and 3 sg of **bindan**)
Bonefātius personal name *Boniface* 1/1
booc = **bōc**
bord n (§14.4) *shield* 23/192 etc; 24/15 etc
bord-weal(l) m (§13.2) *shield-wall, wall of shields* 5/5; 24/277
(*ge*)**boren** past pple of **beran**
bōsm m (§13.2) *bosom, womb* 5/27
bōt f (§14.1) *remedy* 12/197; 14/11, 14, 30; 19/113; *atonement* 14/18, 135
botm m (§13.2) *bottom* 16/330 etc
brād adj *broad, wide* 4/134; 5/71; 8/52 etc; 16/325; 23/317; 24/15 etc
bræc pret 1 and 3 sg of **brecan**
gebræc n (§13.4) *clash* 24/295
bræcan = **bræcon** (pret pl of **brecan**)
bræcon pret pl of **brecan**
bræd = **brægd** (pret 1 and 3 sg of **bregdan**)
brædan I *spread* 19/47
brædra comp adj *broader, wider* 8/53
brand m (§13.2) *fire* 16/325
brastlian II *roar, crackle* 11/176
brēac pret 1 and 3 sg of **brūcan**
breahm m (§13.2) *noise, clamor* 19/86
brecan 4 *break* 4/9; 14/154; 16/430; 24/1, 277; *burst forth* 18/67; *fade* 18/80; *transgress* 14/42
brēgan I *alarm, frighten, terrify* 1/27; 4/h
bregd n (§13.4) *deceit, fraud* 9/41
gebregd n *change, vicissitude* 18/57
bregdan 3 *draw* 23/229; 24/162; *pull, pluck out* 24/154
brego, -u m (§15.2) *ruler, prince, chief* 5/33; 23/39 etc
brember = **brēmel**
brēme adj *famous* 23/57
brēmel m (§13.3) *briar, bramble* 15/2929; 15/Æ
brengan I *bring* 1/141; 4/234 etc
brēost m n f (§13.2, 4; 14.1) pl often with sg meaning *breast* 15/2867 etc; 17/118; 19/113; 23/192; 24/144
brēost-cearu f (§14.1) "*breast-care,*" *grief of heart* 20/4; 22/44
brēost-cofa m (§14.7) "*breast-chamber,*" *heart* 19/18
brēost-hord n (§13.4) "*breast-treasure,*" *breast, thought, inmost feelings* 20/55
Breton = **Bryten**
brēowan 2 *brew* 8/101
brēr m *briar* 22/31
brerd m *rim, brim* 21/26/9
Brettas = **Bryttas**
Bret-wālas m pl (§13.2) *Britons* 3/6
brēðer dat sg of **brōðor**
brice m (§14.5) *fragment* 11/73, 75
bricg = **brycg**
bricg-weard m (§13.2) *bridge guard* 24/85
brīdel m (§13.3) *bridle, rein* 21/h
brīhð pres 3 sg of **brūcan**
brim n (§13.4) *sea* 5/71; 25/45
brim-cald adj "*sea-cold,*" *cold as the sea* 18/67
brim-fugol m (§13.2) *sea-bird* 19/47
brim-lād f (§14.1) *sea-way, ocean path* 20/30
brim-flōend m (§15.5) *seafarer, Viking* 24/27
brim-man(n) m (§15.7) *seaman, Viking* 24/49 etc

- brim-men(n)** dat sg and nom and acc pl of **brim-man(n)**
(ge)bringan 3 *bring* 4/175 etc; 6/51; 8/29; 11/101; 13/70 etc; 14/24 etc; 12/177 etc; 15/2892; 17/139; 19/54; 21/8/5; 23/335; 25/8: *inflict* 10/123, 125, 160: *put, place* 23/54, 57 etc
- broc** n (§13.4) *affliction, sickness* 12/218
(ge)brocen past pple of **brecan**
brocian II *afflict* 4/247 etc; 12/35 etc
- brōga** m (§14.7) *terror* 23/4
(ge)brōht past pple of **(ge)bringan**
(ge)brōhte pret 1 and 3 sg of **(ge)bringan**
(ge)brōhton pret pl of **(ge)bringan**
- brosnian** II *moulder* 9/101: *wither* 18/38
gebrosnodlic adj *as if mouldered away* 9/111
- brosung** f (§14.1) *corruption, decay* 12/101
- brōðer, -or, -ur** m (§15.4) *brother* 2/1, 91 etc; 3/8; 4/1, 16 etc; 5/2; 6/12 etc; 10/28, 53 etc; 12/164 etc; 13/15; 14/50 etc; 15/2929; 20/97; 24/191 etc
- gebrōðer, -or, -ra, -ru** m pl (§15.4) *brothers, brethren* 5/57; 11/52, 87 etc; 24/305
- gebrowen** past pple of **brēowan**
- brūcan** 2 with gen *enjoy* 5/63; 11/135, 144; 17/144; 19/44; 21/28/10: *use, make use of, avail oneself of* 21/26/18: *possess* 20/88
- brugdon** pret pl of **bregdan**
- brūn** adj *shining, bright* 23/317: *brown, dark* 21/26/9
- Brūnan-burh** f (§15.7) "*the fort of Bruna*" (unidentified) 5/5
- brūn-eccg** adj *bright-bladed* 24/163
- bryce** m (§14.5) *offense, violation, breach* 14/18
- brycg** f (§14.2) *bridge* 6/52; 24/74 etc
- brȳd** f (§13.6) *bride* 11/14; 23/h
- bryhtm** m (§13.2) *blink, wink, twinkling* 1/138
- bryne** m (§14.5) *burning, fire, conflagration* 14/19, 44 etc; 17/149
- bryne-gield** n (§13.4) *burnt offering* 15/2892 etc
- Bryten** f *Britain* 1/39; 5/71
- brytta** m (§14.7) *dispenser, giver* 15/2868; 19/25; 23/30 etc
- Bryttas** m pl (§13.6) *the Britons; the Welsh* 1/182n; 12/9 etc; 14/142 etc
- bryttian** II *dispose of, enjoy* 5/60
- Bryttise** adj *British* 3/17
- būan** irregular vb *dwell, live* 4/163; 8/2, 64, 65: *cultivate, settle* 8/18, 19, 22: *live in, inhabit* 21/7/2
- budon** pret pl of **bēodan**
- bufan, -on** prep with dat and acc *above* 4/228; 8/105; 11/315: *upon, over* 11/270
- (ge)būgan** I. st vb 2 *bend down* 17/36 etc: *bow down, submit* 6/78, 83; 11/231; 14/153; 16/283: *curve, bend* 8/11 etc: *turn, retreat* 24/185, 276: *warble* 21/8/6: II. = **būan**
- bugon** pret pl of **būgan** I.
- (ge)bunden** past pple of **(ge)bindan**
- (ge)bundon** pret pl of **(ge)bindan**
- būne** f (§14.7) *cup, beaker* 19/94; 23/18
- Bunne** f (§14.7) *Boulogne-sur-Mer* 4/130
- būr** n (§13.4) *private apartment, "bow-er," chamber* 3/9; 21/29/5
- burg** f (§15.7) *fortress, stronghold, enclosure* 3/22; 4/149 etc; 21/29/5: *town, city* 4/186, 232; 6/45; 8/97 etc; 11/42, 91; 12/136 etc; 20/28, 48; 21/8/6; 23/58 etc; 24/291
- Burgenda** land see 8/86n
- būr-geteld** n (§13.4) *pavilion, tent* 23/57 etc
- burg-lēod** m (§14.5) *citizen* 10/195, 206; 23/175 etc
- burgon** pret pl of **beorgan**
- Burg-ræd** personal name *Burgræd* 4/15 etc
- burg-sæl** n (§13.4) *city dwelling, hall* 21/57/5
- burg-salo** nom and acc pl of **burg-sæl**
- burg-tūn** m (§13.2) "*fortress-enclosure,*" *habitation, mansion* 22/31
- burg-ware** m pl (§14.5) *citizens, inhabitants* 4/169, 223 etc; 19/86
- burh = burg**
- burh-lēod = burg-lēod**
- burh-sittend** m (§15.5) *city-dweller* 23/159

burh—waru f (§14.1) *citizenry* 6/73

būr—pēn m (§13.2) “*bower—thane*,”
chamberlain 24/121

būtan I. adv *outside, without* 4/10, 211:

II. conj *except* 13/17, 62: *except that* 8/4, 12: *but* 4/260; 20/18: *than* 13/4, 38: *unless* 7/66; 11/247; 12/255; 14/41; 24/71: III. prep with dat (and occasionally acc) *except* 1/162; 3/31; 8/23; 9/75 etc; 12/56: *except for* 3/2, 17; 4/92, 151, 167, 268, 287; 8/20; 12/232; 13/84; 14/102: *without* 1/78, 150; 2/87; 4/118, 157; 9/59, 130; 10/317, 333; 11/219, 222 etc; 12/171; 13/63; 14/158; 23/120: *outside, outside of* 4/212: *not subject to* 4/mid-note: būtan þām þe conj *aside from the fact that* 4/54

būte = būtan

būton = būtan

būtsa—carl = bütse—karl

bütse—karl m (§13.2) *shipman* (see 6/17n)

Butting—tūn (§13.2) *Buttington* (Montgomery [Wales]) 4/196

būtū m n f nom and acc dual *both* 4/43; 17/48

bydel m (§13.2) *officer, messenger* 14/147

byht m (§14.5) *habitation, dwelling* 21/73

byldan I *encourage, exhort* 24/169, 209 etc; 25/15: *excite, agitate* 23/268: past pple *confident* 11/262

býne adj *cultivated* 8/51 etc

gebyrd f (§14.6) *birth, rank* 8/44

byrde adj *of high birth, of high rank*: sup *highest ranking* 8/44

byre m (§14.5) *opportunity* 24/121

byreð pres 3 sg of beran

byrgan I *bury* 11/43; 20/98

byrgen(n) f (§14.2) *grave* 9/92; 11/294 etc

byrig dat sg and nom and acc pl of burg
gebyrian I *belong, pertain* 14/118: impers with dat *be fitting, behoove* 9/53; 14/118

byrigan I *taste* 17/101

byrne f (§14.7) *coat of mail* 23/325 etc; 24/144 etc

byrn—hom(m) m (§13.2) *coat of mail* 23/192

byrn—sweord n (§13.4) *flaming sword* 9/46

byrn—wiga m (§14.7) *mailed warrior* 19/94; 23/39

byrn—wiggend m (§15.5) *mailed warrior* 23/17

byrst m (§14.5) *loss, calamity, disaster* 14/13 etc

byrð pres 3 sg of beran

byrðen(n) f (§14.2) *load* 11/100

bysen = bisen

gebysgian II *trouble, agitate* 18/62

bysig adj *busy* 24/110

bysmar, —or = bismer

bysmerian = bism(e)rian

bysmerlice adj *shamefully* 23/100

(ge)bysnian = (ge)bisnian

byst = bist

gebytlū n pl *buildings* 11/146: *mansions, palaces* 11/173

byð = bið

C

Cāfi = Cēfi

cāf adj *valiant* 24/76

cāffice adv *valiantly* 24/153

cald = ceald

(ge)camp m (§13.2) *battle, conflict, warfare* 5/8; 11/119; 23/200; 24/153

campian II with dat obj *fight for, campaign for* 1/182n

camp—stede m (§14.5) *battlefield* 5/29 etc

can(n) pres 1 and 3 sg of cunnan

Cant—uare—burg f (§15.7) *Canterbury* (Kent): dat sg *Cantuareberi* 4/25

carcern n (§13.5) *prison* 10/12, 22, 29 etc

car—ful(I) adj *solicitous* 11/49f

carian II *be concerned, be anxious* 11/144

cāsere m (§13.6) *emperor* 11/22, 37; 20/82

castel m (§13.3) *fort, castle* 6/65 etc

Ceadwealla = Cedwalla

ceafl m (§13.2) *jaw, chop* 14/148

ceald I. sb n (§13.2) *cold* 20/8, 33: II. adi *cold* 16/316; 18/59; 20/10; 24/91;

- 25/5, 6
ceallian II *call, shout* 24/91
cēap m (§13.2) *cattle* 4/211 etc; *purchase* 14/70, 72
cearo f (§14.1) *care, sorrow, anxiety* 19/9, 55; 20/10
cear-seld n (§13.4) "*care-seat*" or "*care-hall,*" *abode of care, sorrow-ful* place 20/5
gecēas pret I and 3 sg of *gecēosan*
ceaster f (§14.1) *city, walled town* 4/208; 10/4 etc; 25/1
Cedmon personal name *Cedmon* 2/22
Cedwalla personal name *Cedwalla* 1/182n; 12/9 etc
Cēfi personal name *Ceft* 1/121 etc
cellod adj, meaning not known 24/283
cempa m (§14.7) *warrior* 24/119
cēne adj *keen, strong, brave* 23/h, 200 etc; 24/215, 283 etc
cēnlice adv *bravely, valiantly* 12/14
cennan I *bring forth, propagate* 25/28
Cent indecl f *Kent* 4/132 etc
cēol m (§13.2) *ship* 20/5; 25/24
Cēol-ferð personal name *Ceolferð* p. 105
Cēol-mund personal name *Ceolmund* 4/251
Cēol-nōð personal name *Ceolnoð* 4/24
Cēol-wulf personal name *Ceolwulf* 4/89
ceorfan 3 *cut* 21/28/4: *carve* 17/66
ceorl m (§13.2) *freeman of lowest rank, man* 24/132 etc; *man, husband* 14/34
(ge)cēosan 2 *choose* 10/67; 11/6, 37; 13/29; 16/285; 24/113: *elect* 4/25: *decide* 2/45
Cerdic personal name *Cerdic* 3/34
cerdon = *cierdon*
gecerran = *gecierran*
ciēgan I *cry out* 10/92, 240 etc; 15/2909: *call, name* 11/29; 12/9
(ge)cierran I *turn* 4/7; 8/17; 9/5, 7; 12/252; 21/28/4: *return* 1/89; 11/37f, 48; 15/Æ; 23/311: *make subject, subjugate* 4/92: *submit* 4/midnote: *convert* 1/7: *incline* 9/102: *restore* 11/198
cīgan = *ciēgan*
cild n (§15.6) *child* 10/112, 316, 318: as title *princeling, young nobleman* 6/74 etc
gecind = *gecynd*
cining(c) = *cyning(c)*
cing(c) = *cyning(c)*
Cippan-ham(m) m (§13.2) *Chippenham* (Wiltshire) 4/90 etc
Ciren-ceaster f (§14.1) *Cirencester* (Gloucestershire) 4/112 etc
cirice f (§14.7) *church* 1/176, 177, 179 etc; 4/h, 65; 7/24; 9/54; 10/304; 11/131, 229 etc; 12/43 etc; 23/h
cirlisc adj *peasant* 4/136
cirm m (§13.2) *outcry* 10/319: *uproar, cry* 24/107
cirman I *cry out, shout, scream* 21/8/3; 21/57/4; 23/270
cirr m (§14.5) *time, occasion* 8/6; 4/262
(ge)cirran = *(ge)cierran*
Cisse-ceaster f (§14.1) *Chichester* (Sussex) 4/223
clāne I. adj *clean* 2/57: *pure* 11/19 etc; 20/110; 23/h: II. adv *completely, entirely* 7/11; 14/25
clānnis(s), -nys(s) f (§14.2) *purity* 11/5; 13/32; 23/h
clānsian II *cleanse, purge* 11/268; 14/157
clāð m (§13.2) *cloth* 12/222
clengan I *adhere, remain* 21/28/8
clēofan 2 *cleave, split* 5/5; 24/283
cleopian = *clipian*
clibbor adj *clinging, sticky* 25/13
clif n (§13.4) *cliff* 8/75n; 20/8
clipian II *call* 11/61; 12/247; 15/Æ: *call out* 11/229; 12/19; 24/25, 256: *cry out, exclaim* 1/145; 9/10, 94; 11/239, 265 etc; 12/100 etc; 13/61; 14/148
clom(m) m (§13.2) *bond, chain, fetter* 16/373; 20/10: *enchainment, durance* 16/408
clūdig adj *rocky* 8/50
clufan = *clufon*
clufon pret pl of *clēofan*
clumian II *mumble* 14/148
clūstor n (§13.4) *barrier* 16/416
clypian = *clipian*
clyppan I *embrace, clasp* 2/52; 19/42; 21/26/26
cnapa m (§14.7) *boy, youth* 12/279; 15/Æ
gecnāwan 7 *know* 14/5: *understand* 7/46; 9/124: *acknowledge, recognize* 14/40, 79 etc

- cnear** m (§13.2) *ship* 5/35
cneō n (§13.6) *knee* 12/118a n; 19/42; 21/44/5
cneō-mæg m (§13.2 footnote 1) *kinsman, ancestor* 5/8
gecneordlice adv *earnestly, assiduously* 11/57
cneōris(s) f (§14.2) *family, kin* 10/15; *tribe, nation* 23/323
cniht m (§13.2) *boy* 4/181; 15/2915; *young man, youth* 10/181; 11/67, 84 etc; 24/9 etc
cnoasian II *dash, beat, drive, pitch* 20/8
cnyssan I *beat against, batter* 19/101; *afflict, trouble* 18/59; *urge, impel* 20/33
cnyttan I *bind* 14/94
cohhetan I *bluster, shout, cough* 23/270
cōlian II *cool, grow cold* 9/21; 17/72
collen-ferð adj *bold-spirited* 19/71; 23/134
Colun the *R. Colne* (Hertfordshire, Middlesex, Buckinghamshire) 4/157
cōm pret I and 3 sg of **cuman**
cōman = **cōmon**
cometa m (§14.7) *comet* 4/126; 6/5
cōmon pret pl of **cuman**
compian = **campian**
comp-wīg n (§13.4) *battle* 23/332
condel f (§14.1) *candle* 5/15
con(n) = **can(n)** (pres I and 3 sg of **cunnan**)
gecoren past pple of (**ge**)**cēosan**
corfen past pple of **ceorfan**
corn n (§13.4) *grain* 4/212 etc; *kernel* 20/33
Corn-wālas m pl (§13.2) *the Britons in Cornwall*, also the region they inhabited: *Cornwall* (see 4/2n, 12/128a n) 4/122
corōna f *crown* 6/89
gecost adj *tried, proven* 23/231
costi(g)an II with gen or acc obj *try, make trial of, prove* 10/90, 107; 15/2847
Costontinus personal name *Constantine III, King of Scots* 5/38
coðu f (§14.1) *disease* 12/193
cradol-cild n (§15.6) *child in the cradle, infant* 14/36
cræft m (§13.2) *physical strength, might, power* 11/282; 16/269 etc; *skill* 13/68; *cunning, artifice* 25/43; *host* 16/402
gecranc = **gecrang** (pret I and 3 sg of **gecringan**)
Crēacas m pl (§13.2) *the Greeks* 7/41
crēad pret I and 3 sg of **crūdan**
(ge)cringan 3 *fall dead, fall in battle, perish* 5/10; 19/79; 24/250, 292 etc
crism-līsing f (§14.1) "*chrisom-loosing*" (see 4/109n)
Crist m (§13.2) *Christ* 1/2, 8 etc; 2/63; etc
Cristen adj *Christian* 4/202, 277; 7/21 etc; 11/23; 12/156; 13/19 etc; 14/66 etc; as sb 14/28
Crīsten-dōm m (§13.2) *Christendom, Christianity* 14/82
gecrīstnian II *anoint with chrism* (as a catechumen) 1/177
gecrong pret I and 3 sg of **gecringan**
crūdan 2 *crowd, press* 5/35
cruncon = **crungon** (pret pl of **cringan**)
crungon pret pl of **cringan**
crungon = **crungon** (pret pl of **cringan**)
cuædon = **cwædon** (pret pl of **cwēðan**)
cucu archaic form of **cwic**
cuman 4 *come* 1/h, 18, 46 etc; 2/45; 4/h, 2, 26 etc; 6/10 etc; 7/2; 8/70 etc; 9/15, 70; etc; *make one's way* 1/h; 4/280; 5/38; *go* 1/72; 2/41; 6/19; 8/23; 9/80; 11/291; 12/18; 19/92; *mount* 1/160; *cuman onweg* *get away* 4/204, 269; *cuman ūp* *come about, happen* 10/278
cumb(o)l m (§13.4) *standard, banner* 23/332
cumbol-gehnāst n (§13.4) *clash of battle-standards* 5/49
cumbol-wiga m (§13.2) *warrior* 23/243 etc
Cumbra personal name *Cumbra* 3/5 etc
cumen past pple of **cuman**
cum-pæder m (§13.3) *co-sponsor* (at baptism) 4/183
cunnan pret-pres vb (§23.3) *know* 1/49, 140; 7/39; 10/46; 11/163 etc; 12/67 etc; 13/23, 34, 88; 16/357 etc; 19/69 etc; *be able, know how to* 2/23; 7/12 etc; 13/12, 34; 14/40 etc; 19/113
cunnian II *try, experience, have experience (of)* 19/29; 20/5, 35; *seek to know, investigate* 15/2847; *find out*

- 23/259; 24/215
cunnon pres pl of **cunnan**
cunnun = **cunnon**
cuōm = **cwōm**
cuōmon = **cwōmon**
curfon pret pl of **ceorfan**
cūð adj *well-known, familiar* 19/55;
 21/29/8; 21/44/5
Cūð-berht personal name *Cuthbert*
 12/279
cūðe pret 1 and 3 sg of **cunnan**
cūðlic adj *certain* 1/141
cūðlice adv *certainly, for certain, clearly*
 1/51, 122: *in a familiar or friendly*
fashion 1/104
cūðon pret pl of **cunnan**
cwacian II *quake* 9/8
cwædan = **cwædon**
(ge)cwædon pret pl of **(ge)cweðan**
(ge)cwæð pret 1 and 3 sg of **(ge)cweðan**
cwæðan = **cweðan**
cwalu f (§14.1) *slaying, killing, destruc-*
tion, death 1/23, 25 etc; 13/67; 14/45
Cwat-brycg f (§14.2) *Bridgnorth* (Shrop-
 shire) 4/238 etc
cweartern n (§13.5) *prison* 11/256
(ge)cweden past pple of **(ge)cweðan**
cwelan 4 *die* 11/252
cwellan I *kill* 15/2906
cwellere m (§13.6) *executioner* 10/34
cwelmbære adj *deadly* 11/248
cwēn f (§14.6) *queen* 1/82; 12/176
Cwēnas m pl (§13.2) see 8/57ff n
cwene f (§14.7) *woman* 14/69, 92
(ge)cweðan 5 *say* 1/32 etc; 2/23 etc; 3/25
 etc; etc: *call* 10/85
cwic adj *living, alive* 11/295; 15/2915
 etc: 19/9; 21/28/8; 23/235 etc
Cwic-helm personal name *Cwichelm* 1/h
cwīde m (§14.5) *saying, utterance, lan-*
guage 21/47/4: *proposal* 11/236
cwīde-gied(d) n (§13.6) *spoken utter-*
ance 19/55
cwīld f (§14.6) *death* 4/248
cwīst pres 2 sg of **cweðan**
cwīðan I *lament, bewail* 17/56; 19/9
cwōm pret 1 and 3 sg of **cuman**
cwōman = **cwōmon**
cwōmon pret pl of **cuman**
cwyde = **cwīde**
cwyð pres 3 sg of **cweðan**
gecýdd past pple of **cýðan**
cýdde pret 1 and 3 sg of **cýðan**
cýf f (§14.6) *tub, vat* 11/24
cýgan = **ciegan**
cyle m (§14.5) *cold* 8/125 etc
cyle-gicel m (§13.2) *icicle* 18/59
cyme I. sb m (§14.5) *coming, arrival, ad-*
vent 2/64; 12/60; 18/47 etc: II. pres 1
 sg of **cuman**
cym(e)ð pres 3 sg of **cunian**
cymst pres 2 sg of **cuman**
gecynd n f *nature* 1/h; 9/97: *natural state*
 11/189, 192, 199: *origin* 13/40, 41
gecynd-bōc f (§15.7) *book of origin*
 (translating "Genesis") 13/40
gecynde adj *due by birth, proper* 6/74
cyne-dōm m (§13.2) *royal dignity, king-*
dom 1/182n: *kingdom* 12/144
cyneg = **cyning(c)**
Cyne-gyls personal name *Cynegyls*
 12/121 etc
Cyneheard personal name *Cyneheard*
 3/7 etc
cynelic adj *royal, kingly* 1/7; 12/89
cyne-rič n (§13.6) *kingdom* 1/15, 57;
 4/53; 7/55; 12/104: *dominion* 1/68
cyne-rōf adj *royally brave* 23/200 etc
Cyne-wulf personal name *Cynewulf* 3/1
 etc
cyng(c) = **cyning(c)**
cynincg = **cyning(c)**
cyning(c) m (§13.3) *king* 1/h, 4 etc; 3/9
 etc; 4/6; etc
cyning-cyn(n) n (§13.6) *royal race, royal*
line 1/182n
cyn(n) n (§13.6) *race* 20/h; 23/52 etc;
 25/57: *family, kindred* 24/76, 217,
 266: *manna cyn(n) mankind* 10/187;
 16/425: *wīfa cyn(n) womankind*
 17/94
cyning = **cyning(c)**
cynren n (§13.5) *kind, progeny* 25/28
cyr(i)ce = **cirice**
cyrīc-hata m (§14.7) *church-hater, per-*
secutor of the church 14/115
cyrn = **cirm**
(ge)cyrnan = **(ge)cierran**
gecyrrrednys(s) f (§14.2) *conversion* 12/
 133

cyrte m *tunic, coat* 8/45; 11/114
cyssan I *kiss* 10/140; 19/42
cyst f (§14.6) *best, choicest* 17/1
cystig adj *liberal, generous* 11/45; 12/84
(ge)cýðan I *make known, reveal, declare, inform* 1/32; 2/43; 3/24; 6/11, 35 etc; 7/2; 9/129; 10/22, 70; 11/167, 221 etc; 12/247; 18/30; 23/155; 24/216: *announce, proclaim* 9/62; 15/2866; 23/56 etc: *intrans with dat appear to* 10/197
gecyðnis(s) f (§14.2) *testament* 13/24, 25 etc
cýðf (§15.3) *native land, home* 5/38, 58; 9/89, 92; 23/311

D

dæd f (§14.6) *deed, action* 2/69; 3/2; 9/16; 12/146 etc; 14/54 etc; 16/295 etc; 20/41, 76; 23/181n; 25/36
dæd-bætan I *make atonement* 11/187
dæd-bōt f (§14.1) *penitence, atonement* 13/54, 76
gedæde = *gedyde*
dæg m (§13.2) *day* 1/101; 2/65; 4/68, 114 etc; 5/21; 6/3 etc; 8/9 etc; 10/35, 213 etc; 11/51; etc: *dæges* adv (*by*) *day* 4/208; 6/37; 11/144, 178: *on dæg* adv *that day* 24/198: *tō dæge* adv *today* 1/170: *lange on dæg* adv *far on into the day, until late in the day* 4/44, 52; 6/53
dæg(e)-weorc n (§13.4) *day's work* 23/265; 24/148
dæg-hwāmlic adj *daily* 14/12
dæg-hwāmlice adv *daily* 14/12, 100
dæg-red n (§13.4) *dawn* 23/204
dæig = *dæg*
dæl n (§13.4) *dale, valley* 16/305 etc; 18/24
dæl m (§14.5) *part, portion* 4/92, 99, 101 etc; 7/35, 44; 8/110, 112 etc; 9/75; 11/203; 12/37; 21/28/1; 23/292 etc: *share* 12/97: *large number* 19/65: *large quantity, abundance* 21/26/10: *bit* 9/95: *particular, respect* 9/33: *region* 10/156: *be dæle* adv *partially, to some extent* 13/12: *be ænigum dæle* adv *to any extent* 14/122: *be sumum dæle* adv *in some measure* 14/153f
dælan I *part, separate* 9/73: *distribute* 10/205; 11/69, 87 etc; 12/58; 24/33

(see n); 25/29: *share* 24/33 (see n)
gedælan I *part, separate* 22/22: *share out* 4/81, 89, 115: *obtain, receive as a share* 16/296: *with dat share with* 19/83
dæl-neoman 4 *take part, participate*: *pres pple participant, partaker* 1/111
dænede see 5/12b n
gedafen adj *fitting, appropriate* 9/120
gedafenian II *with dat or acc obj besit, beseem, suit* 1/83; 2/13; 13/33
dagan = *dagum* (dat pl of *dæg*)
dagas nom and acc pl of *dæg*
dala, -o, -u nom and acc pl of *dæl*
darað, -oð m (§13.3) *spear, javelin* 5/54; 24/149 etc; 25/21
dēad adj *dead* 8/102 etc; 9/47; 10/136, 174 etc; 11/267 etc; 20/65; 23/107: *as sb the dead* 20/98
dēad-bære adj *deadly* 11/253
dēagolnes(s) f (§14.2) *secrecy, privacy* 1/82
dēah pres 1 and 3 sg of *dugan*
dear(r) pres 1 and 3 sg of *durran*
dēað m (§13.2) *death* 1/h, 37; 2/99; 9/14; 10/20, 295; 11/166 etc; 12/249; 17/101 etc; 18/52; etc
dēað-dæg m (§13.2) *day of death* 25/60
dēað-ræced n (§13.5) "*death-house,*" *grave* 18/48
dēaw m n (§13.6) *dew* 21/29/12
gedēfe adj *confirmed* (in faith) 10/310
Def(e)na-scir f (§14.1) *Devonshire* 4/95, 165
Def(e)ne m pl (§14.7) *the men of Devon,* also the region they inhabited: *Devon* (see 4/2n, 12/128a n) 4/199 etc
dehter dat sg of *dohtor*
delfan 3 *dig* 11/294
dēma m (§14.7) *judge* 23/4 etc
dēman I *judge, condemn* 21/28/11; 23/196: *decide* 2/16: *with dat judge, pass judgment on* 17/107
dēmend m (§15.5) *judge* 25/36
Dena-mearc f (§14.1) *Denmark* 8/77 etc
Dene m pl (§14.5) *the Danes* 4/287; 8/76; 24/129
Dene-mearc = *Dena-mearc*
Denisc adj *Danish* 4/h, 260 etc: *pā Deniscan the Danes* 4/22, 31 etc

- denu** f (§14.1) *glen, valley* 18/24; 22/30
gedeofanian = *gedafenian*
dēoflic adj *devilish* 11/97
dēofol m n (§13.3, 5) *devil* 10/221, 226
 etc; 11/122, 126 etc; 12/198; 16/305
 etc: *Devil, the Devil* 10/181, 186 etc;
 11/94 etc; 14/9; 20/76; 23/h
dēofol-cund adj *devilish, fiendish, dia-*
bolical 23/61
dēofol-geld, -gild, -gyld n (§13.4) *idola-*
try 1/152: *idol* 1/155, 160, 164 etc;
 11/234, 240, 281
dēoful-gylda m (§14.7) *devil-wor-*
shipper, idolater 11/226
dēoful-sēoc adj *devil-possessed, insane*
 11/126f
dēop I. sb n (§13.4) *deep (water), channel*
 4/270: II. adj *deep* 5/55; 15/2876;
 16/305 etc; 17/75: *profound* 13/37 etc
dēoþe adv *deeply, profoundly* 19/89
dēoþlice adv *deeply, profoundly* 13/82
dēor I. sb n (§13.4) *animal* 5/64; 8/36 etc:
 II. adj *brave, valiant* 20/41, 76
deorc adj *dark* 17/46; 19/89
dēore I. adj *dear* 16/261 etc: *precious*
 8/38; 25/10: *costly, valuable* 8/119;
 23/318: II. adv *dearly, at great cost*
 14/73
Deorwente f (§14.7) *the R. Derwent*
 (Yorkshire) 1/h, 170
deor-wurð, -wyrð adj *precious, valuable*
 1/85; 11/53, 79 etc; 12/223; 13/71
derian I with dat obj *hurt, injure* 10/162;
 11/250; 14/46, 54 etc; 24/70
dēst pres 2 sg of *dōn*
dēð pres 3 sg of *dōn*
gedēð pres 3 sg of *gedōn*
Difelin *Dublin* 5/55
dīgol adj *hidden, obscure, unknown*
 25/62
(ge)dihtan I *compose, write* 12/272: *dic-*
tate 13/83: *direct* 13/69
dim(m) adj *dark, gloomy*
Dinges mere m (§14.5) *unidentified* (see
 5/h)
disc m (§13.2) *dish* 12/90 etc
discipul m (§13.3) *disciple* 10/39, 49, 50
 etc
dōgor m n (§15.6) *day* 19/63; 23/12
dohte pret 1 and 3 sg of *dugan*
dohtor f (§15.4) *daughter* 12/176; 13/16;
 14/92
dol I. sb n (§13.4) *folly, presumption*
 16/340 (see n): II. adj *foolish, pre-*
sumptuous 16/340 (see n); 20/106: as
 sb *a foolish person* 21/26/17
dolg n (§13.4) *wound* 17/46
dolh-wund adj *wounded* 23/107
dollic adj *audacious, daring* 23/181n
dollice adv *in a foolhardy fashion, auda-*
ciously, rashly 16/295
dōm m (§13.2) *judgment* 2/45, 65 etc;
 9/h, 56; 11/63; 14/159; 17/107; 18/48;
 25/60: *choice, assessment* 3/23; 24/38:
glory, renown 20/85; 23/196 etc;
 24/129; 25/21
dōm-dæg m (§13.2) *judgment day* 17/105
dōm-georn adj *eager for renown, anx-*
ious to achieve dōm (i.e. a favorable
 judgment by one's contemporaries
 and posterity) 19/17
Domiciānus personal name *Domitian*
 11/23, 34
dōmlice adv *gloriously* 23/319
dōn anom vb (§7.6) *do* 1/h, 20; 2/9;
 4/235; 6/90; 7/17; 10/100, 119 etc;
 11/101, 155, 160; 12/97 etc; 13/44
 etc; 14/15 etc; 23/95: *act* 1/32; 2/71;
 6/84; 10/118, 126, 216; 13/80: *per-*
form 10/86: *inflict* 6/10, 83; 10/18,
 296: *treat* 10/17, 202, 217, 290: *show,*
give 1/61; 10/70: *make* 10/90; 11/117:
bring 7/52: *take* 7/63; 20/20; 21/26/3:
fight 6/77: *convert* 10/311: *put* 12/
 202: *commit* 25/56: *dōn on treat* 10/
 291: *dōn tō mete make into food* 10/
 33: *dōn þancas with dat thank* 10/
 262: *dōn þoncunc give thanks to*
 (someone, dat) *for* (something, gen)
 1/61
gedōn anom vb (§7.6) *do* 1/54, 79 etc;
 4/263: *bring* 20/43: *make* 1/111;
 10/165, 310: *bring it to pass* 7/47;
 8/128; 16/404: *arrive* 4/191, 208, 230,
 238: *gedōn tō mete make into food*
 10/35f, 41, 143 etc
Dorcan-ceaster = *Dorce-ceaster*
Dorce-ceaster f (§14.1) *Dorchester-*
on-Thames (Oxfordshire) 4/252; 12/
 136
dorste pret 1 and 3 sg of *durran*
dorston pret pl of *durran*

dōð pres pl of dōn
 draca m (§14.7) *dragon* 4/h; 25/26: *serpent* 11/175
 drāfan I *drive* 14/62n
 drāf I. sb f (§14.1) *drove, band* 14/97: II. pret I and 3 sg of drāfan
 gedranc pret I and 3 sg of gedrincan
 gedreag n (§13.4) *multitude, host* 22/45
 drēam m (§13.2) *joy* 16/257; 17/133 etc; 19/79; 20/65, 80 etc; 21/28/7; 23/349
 gedrēas pret I and 3 sg of gedrēosan
 (ge)dreccan I *afflict, harass* 4/255; 12/199; 14/47
 drēfan I *trouble, disturb* 11/139; 17/20 etc; 23/88: *stir up, make turbid* 21/7/2
 gedreht past pple of (ge)dreccan
 gedrehtan = gedrehton (pret pl of gedreccan)
 drehton pret pl of dreccan
 drenc m (§14.5) *drink, potion* 10/8; 11/248 etc
 drenčan I *drench, soak* 23/29
 dreng m (§13.2) *Viking warrior* 24/149
 drēogan 2 *suffer, undergo* 14/69; 20/56; 22/26 etc; 23/158: *commit, perpetrate* 14/69
 drēor m (§13.2) *blood* 15/2908
 drēorig adj *sad, mournful, dejected* 5/54; 11/45, 94 etc; 19/17
 drēorig-hlēor adj *with tear-stained cheeks, sad faced* 19/83
 drēorignys(s) f (§14.2) *grief, sorrow* 11/157
 drēor-sele m (§14.5) *dreary hall* 22/50
 (ge)drēosan 2 *fall* 18/34: *perish, come to an end, vanish* 9/100; 19/36, 63; 20/86
 drīfan I *drive, force* 4/h; 14/60, 97: *sail* 6/28
 drihten = dryhten
 drihtlic = dryhtlic
 drincan 3 *drink* 8/99 etc; 10/5, 6, 8 etc; 11/247 etc: past pple *drunk* 23/67 etc
 gedrincan 3 *drink down* 11/262
 drinccan = drincan
 drohtnung f (§14.1) *way of life, state* 12/54
 gedroren past pple of (ge)drēosan
 gedrorenlic adj *as if perished* 9/110
 drugon pret pl of drēogan
 druncen past pple of drincan
 druncon pret pl of drincan

Drūsiāna personal name *Drusiana* 11/43 etc
 dryctin = dryhten
 dryge adj *dry* 9/96: on drȳgum *on dry land* (cf Lat *super aridam*) 4/266
 dryht f (§14.5) pl *men* 21/28/7
 dryhten m (§13.3) *lord* 5/1; 20/41; 23/21: *Lord, the Lord, God* 2/32, 36 etc; 5/16; 9/52; 10/1; etc
 dryht-fōlc n (§13.4) *noble people, nation* 21/26/17
 dryht-guma m (§14.7) *retainer* 23/29
 dryhtlic adj *lordly, magnificent* 20/85; 25/26
 gedrync n (§13.4) *drinking* 8/106 etc
 dryre m (§14.5) *fall, downpour* 18/16
 Dubslane personal name *Dubslane* 4/123
 dugan pret-pres vb *avail* 24/48; 14/43, 87
 dugeð = duguð
 duguð f (§14.1) *company of noble warriors, host, nobility* 14/144; 19/79, 97; 20/86; 23/31: *heavenly host* 20/80; 23/61: *benefit, advantage* 24/197
 dūn f (§14.1) *hill, mountain* 10/166; 15/2854 etc; 15/Æ; 22/30
 dunnian II *grow dark* see 5/12b n
 dūn-scrāf n (§13.4) *mountain cave* 18/24
 dūn-scrāfu nom and acc pl of dūn-scrāf
 durran pret-pres vb (§23.3) *dare* 8/17f etc; 10/229; 13/83, 99; 14/21 etc; 17/35 etc; 19/10; 23/258
 duru f (§15.2) *door* 1/136; 3/11; 10/134, 137 etc; 11/131; 18/12; 21/28/7; 25/36
 dūst n (§13.4) *dust* 9/96; 11/243; 12/198 etc; 21/29/12
 dūst-scēawung f (§14.1) *contemplation of dust* 9/103
 dwæs adj *foolish, stupid*: used as sb 14/127
 dwelian II *lead astray, deceive* 14/9
 gedwol-god m n (§13.2, 4) *false god* 14/22 etc
 gedwol-man(n) m (§15.7) *heretic* 11/207, 210; 13/89
 gedwol-men(n) dat sg and nom and acc pl of gedwol-man(n)
 gedwolsum adj *misleading* 13/88
 gedwyld n (§13.4) *error* 11/235; 12/179
 dydan = dydon
 dyde pret I and 3 sg of dōn

gedyde pret 1 and 3 sg of *gedōn*
 dydon pret pl of *dōn*
 gedydon pret pl of *gedōn*
 dȳfan I *dip, plunge* 21/26/3
 dynian II *clamor* 23/23: *clash, ring out*
 23/204
 dȳran I *glorify* 16/257
 dȳre = *dēore*
 dȳrling m (§13.3) *favorite* 11/1
 dyrne adj *secret, hidden* 22/12; 25/43 etc
 dȳrsian II *exalt* 23/299
 dyrstignys(s) f (§14.2) *presumption*
 11/210f
 dysig adj *foolish, ignorant* 13/7: used as
 sb 14/116
 dysignes(s) f (§14.2) *folly, foolishness*
 1/157, 159
 dyslic adj *foolish* 12/245: *absurd* 11/62

E

ē = *ēa*

ēa f (§15.7) *river* 1/h, 93, 170; 4/71, 134
 etc; 8/17 etc; 16/316n; 25/30: gen sg
ēas 4/235; 8/19: dat sg *ēæ* 4/233 (see
 Campbell §628.(4))
ēac I. prep with dat and inst *in addition*
to, besides 4/254; 24/11: *ēac þon* adv *in*
addition to that, moreover 22/44: II.
 adv *also, moreover* 1/h, 10; 4/105 etc;
 5/2; 6/13 etc; 7/6 etc; 11/65 etc;
 12/102 etc; 13/16 etc; 14/8 etc; 16/386
 etc; 17/92; 20/119; etc: *even* 7/20: *too*
 5/19: *ēac swā* adv *also* 4/180f, 229:
ēac swelce (swilce, swylce) adv *also*
 1/1; 2/7f, 99 etc; 12/32 etc
ēaca m (§14.7) *reinforcement* 4/190: *in-*
crease 13/17
ēad n (§13.4) *prosperity, success, happi-*
ness 16/402; 21/26/23; 23/273
Eād-gār personal name *Eadgar* 6/73 etc;
 14/32n
ēad-hreðig adj *triumphant* 23/135
ēadig adj *blessed, happy* 10/3, 10 etc;
 11/27; 12/13; 13/28; 15/2863 etc;
 18/11 etc; 20/107; 23/35: *wealthy* 11/
 133
ēadignes(s) f (§14.2) *blessedness, beati-*
tude, happiness 1/148; 20/120
geēad-mēdan I with refl acc *humble, de-*
base 10/106
ēad-mōd = *ēað-mōd*

ēad-mōdlice adv *humbly* 13/1
Ēad-mund personal name I. *Eadmund*
 4/22: II. *Eadmund* (King of Wessex
 939–946) 5/3
Ēad-ulf personal name *Eadulf* 4/253
Ēad-w(e)ard personal name I. *Eadward*
 (the Elder; King of Wessex 899–924;
 son and successor of Ælfred the
 Great) 4/288; 5/7, 52: II. *Eadward*
 (the Martyr) 14/61: III. *Eadward*
 (the Confessor) 6/14
Ēad-wine, -wini personal name *Ead-*
wine 1/h, 2 etc; 6/19, 38; 12/7, 110 etc
ēæ dat sg of *ēa*
eafora m (§14.7) *offspring, descendant,*
child 5/7, 52; 15/2898 etc; 16/399
ēage n (§14.7) *eye* 1/138; 10/7, 17, 33
 etc; 11/196; 13/92 etc
eahta numeral *eight* 8/32; 10/163; 12/149
eal = *eal(1)*
ēa-lā interj *oh! alas!* 9/65, 98; 11/161,
 162; 14/136; 19/94 etc
ealað gen sg of *ealo*
Ealch-stān personal name *Ealchstan*
 4/12
eald adj *old* 4/37; 5/46 etc; 9/2; 12/143;
 13/9 etc; 14/33; 19/87; 21/8/5; 22/29;
 23/h, 166 etc; 24/47 etc; 25/30: *an-*
cient 15/Æ: gen sg used as adv *long*
ago 22/4: *ealda fæder patriarch* 13/9:
grandfather 24/218
eald-fēond m (§15.5) *ancient enemy*
 23/315
eald-geñōla m (§14.7) *ancient enemy*
 23/228
eald-gewyrht n f (§13.4, 14.6) *deed of*
old, former action 17/100
eald-hettend m (§15.5) *ancient enemy*
 23/320
ealdian II *grow old* 20/89
ealdor I. sb m (§13.3) *lord, prince*
 11/309; 15/2879; 17/90; 19/h; 20/h,
 123; 23/38 etc; 24/11 etc: II. sb n
 (§13.4) *life* 23/76, 185: on *ealdre* adv
ever 16/402: (*ǣfre, āwa*) *tō ealdre* adv
forever 16/427, 436; 18/40, 83; 20/79;
 23/120: *tō widan aldre* adv *forever*
 23/347
ealdor-bisceop m (§13.3) *chief priest,*
high priest 1/121

- ealdor**—**duġoð** f (§14.1) *chief nobility* 23/309
- ealdor**—**lang** adj *age-long, eternal* 5/3
- ealdor**—**man(n), -mon(n)** m (§15.7) “*alderman*,” *nobleman* (of the highest rank), *noble* 1/131, 134 etc; 3/2, 4 etc; 4/37, 30 etc; 13/1, 100; 24/h, 219; *chief man* 10/306: *superior* 2/41; 10/174f, 177
- ealdor**—**begn** m (§13.2) *chief thane, retainer* 23/242
- Eald**—**red** personal name *Ealdred* 6/73 etc
- ealgian** II *defend* 5/9; 24/52
- Ealh**—**heard** personal name *Ealhheard* 4/252
- eal**(1) I. adj *all* 1/55 etc; 2/16 etc; 3/12 etc; 4/23; etc: *every* 9/113; 10/26: *the whole* 4/143, 152; 18/43, 67; 23/28, 237; 24/304: neut used as sb *all, everything* 4/174, 175, 211 etc; 6/86; 8/48; 10/119; 14/123; 24/256: *ealles adv all, entirely, quite, at all* 4/247; 14/13, 23 etc; 23/108: *of all* 4/248: *ealra adv of all* 14/58; 16/337: see also *geond, mid, weg*: II. adv *all, entirely, completely, thoroughly* 9/110, 111; 12/253; 14/88, 90 etc; 17/20, 48, 62; 22/29; 24/314: *eall swā conj just as, exactly as* 6/15, 32f, 71f etc
- eall**—**gylden** adj *all-golden* 23/46
- eallinga** = **eallunga**
- eallon** = **eallum**
- eallunga** adv *entirely, completely, absolutely* 1/123; 11/45, 142
- ealneg** = **ealne weg**
- ealo** n (dental stem, see Campbell §637) *ale* 8/101, 127
- ealunga** = **eallunga**
- eam** = **eom**
- eam** m (§13.2) *maternal uncle* 12/7
- ear** m *wave, sea* 5/26
- eard** m (§13.2) *country, homeland, home* 5/73; 9/90; 12/257; 14/36 etc; 20/38; 23/h; 24/53 etc: *region* 11/203: *residence* 20/15n
- eard**—**geard** m (§13.2) *habitation, city* 19/85
- eardian** II *live, dwell* 8/51 etc; 11/92, 240
- eard**—**stapa** m (§14.7) “*land-stepper*,” *wanderer* 19/6
- eardung** f (§14.1) *precincts*
- ēare** n (§14.7) *ear* 13/93
- earfeðe** n (§13.6) *hardship, trouble, adversity* 1/109; 19/6; 22/39
- earfoðe** adj *difficult, hard* 11/76
- earfoð**—**hwil** f (§14.1) *time of hardship* 20/3
- earfoðlic** adj *difficult, full of hardship* 19/106
- earfoðnes(s)** f (§14.2) *affliction, tribulation, torture* 9/23; 10/125, 127, 233 etc
- ear**—**gebland** n (§13.4) “*wave-mingling*,” *commotion of the sea* 5/26n
- earh** adj *cowardly* 24/238
- earhlic** adj *base* 14/85
- earn** I. sb m (§13.2) *arm* 12/34 etc; 24/165: II. adj *wretched, miserable, poor* 6/95; 9/30; 11/133; 14/35, 136; 17/19 etc; 19/40; 25/19
- earn**—**cearig** adj *wretched(ly) sorrowful, distraught with anxiety* 20/14
- earming** m (§13.3) *contemptible creature* 11/124
- earmlic** adj *wretched, miserable* 12/249
- earmlice** adv *miserably, wretchedly, sorely, badly* 4/h; 14/138
- earn** m (§13.2) *eagle* 5/63; 20/24; 23/210; 24/107
- (*ge*)**earnian** II *earn, deserve, merit* 9/50, 102, 105; 11/168; 12/282; 14/16, 160; 17/109; 20/h: with gen obj 14/15
- (*ge*)**earnung** f (§14.1) *merit* 12/39, 108 etc: *favor* 24/196: *deserts* 14/15, 16
- earon** pres pl of *wesan* (see SB §427) *are* 20/82
- eart** see *wesan* (§7.2)
- ēast** adv *east, eastward* 4/169; 8/13: *to the east* 1/169
- ēastan** adv *from the east* 5/69; 8/92 etc; 23/190: *be ēastan prep with dat east of* 4/100, 194 etc: *wið ēastan adv to the east* 8/50
- ēast**—**dæl** m (§14.5) *eastern quarter* (of a city) 10/166: *eastern region* (of the earth) 18/2: *æt ēastdæle to the east* 1/93
- ēast**—**ende** m (§13.6) *eastern end* 4/132
- Ēast**—**engle** m pl (§14.5) *East Anglians*, also the region they inhabited: *East Anglia* (see 4/2n, 12/128a n) 1/4, 18;

- 4/2, 4 etc
Ēaster-dæg = **Ēastor-dæg**
ēasterne adj *eastern* 16/315
ēa-steoð n (§13.4) *river-bank* 24/63
easte-we(a)rd I. adj *the eastern part of* 4/132, 168, 220: II. adv *in the east* 8/52
ēaste-weardes adv *eastwards* 4/168n
ēast-healf f (§14.1) *east side* 4/201
ēast-lang adv *to the east* 4/133
Ēastor-dæg m (§13.2) *a day in Easter week: se āresta (hālgesta, hāлга) Ēastordæg Easter Sunday* 1/h, 176; 12/88
Ēastran f pl (§14.7) *Easter* 4/48, 97 etc; 6/1 etc
ēast-riçe n (§13.6) *eastern kingdom (of the Franks), Austrasia* 4/130, 140
ēast-ryhte adv *due east* 8/11
Ēast-seaxan, -e m pl (§14.7, 5) *East Saxons, also the region they inhabited: Essex (see 4/2n, 12/128a n)* 4/155 etc; 24/69
ēast-weard = **ēaste-we(a)rd**
ēað comp adv (see **ēaðe**) *more easily, more appropriately* 1/156
ēaðe adv *easily* 7/47; 14/137; 23/75 etc
ēað-mēdu f (§14.1) *reverence, humility* 23/170
ēað-mōd adj *humble, meek* 9/7; 12/84; 17/60; 20/107; 23/h
ēað-mōdlice adv *humbly* 2/70
ēað-mōdnes(s) f (§14.2) *humility* 1/7: *act of humility* 9/128
eaxl f (§14.1) *shoulder* 15/2927; 17/32
eaxl-gespan(n) n (§13.4) see 17/9a n
ebba m (§14.7) *ebb-tide* 24/65
Ebrēas m pl *Hebrews* 15/2917; 23/218 etc
Ebr(ē)isc adj *Hebrew* 10/252; 23/241 etc
Ebrisc-geþiode n (§13.6) *the Hebrew language* 7/40
ēce I. adj *eternal, everlasting* 1/8; 2/32; 5/16; 9/56, 75; 11/67, 120 etc; 12/277 etc; 13/67; 15/2898; 20/79 etc: II. adv *eternally, forever* 20/67
ēcelice adv *forever, for eternity* 9/66; 11/116: *eternally* 11/221
ecg f (§14.2) *edge* 5/4 etc; 15/2858; 21/26/6; 23/231; 24/60; 25/16
Ecg-bryhtes-stān m (§13.2) *unidentified (see 4/100n)*
ecg-hete m (§14.5) *"edge-hate," violence of the sword* 20/70
ecg-plega m (§14.7) *"edge-play," battle* 23/246
Ecg-ulf personal name *Ecgulf* 4/254
ēci = **ēce**
ēcnes(s), -nys(s) f (§14.2) *eternity: on (oð) ēcnesse* adv (= Lat. *in aeternum*) *forever, perpetually* 9/130; 10/27; 11/6; 12/44; 13/55, 102
eder m (§13.3) *building, dwelling* 19/77
ednēowe, -niwe adj *renewed* 16/314; 18/77
geed-staðelian II *restore* 11/77, 79
ed-wenden f (§14.2) *change, end* 18/40
ed-wit n (§13.4) *insolence, abuse* 23/215
ee = **ieg**
efen-lang adj *just as long, of equal length* 21/44/7
efen-nēah adj *equally near* 4/213n
efen-niehðu f (§15.3) (place of) *equal nearness* 4/213
Efer-wīc = **Eofor-wīc**
efes f (§14.1) *side, edge* 4/148
Efesum *Ephesus* 11/42
efne adv *even, precisely, just, indeed* 1/156; 2/12; 9/h; 11/124, 149
efn-ēce adj with dat *co-eternal with* 9/53
efstan I *hasten* 9/26; 10/184, 330; 15/2873; 17/34; 20/49n; 24/206
eft adv *again, afterwards, back, in turn* 1/24 etc; 2/24 etc; 4/20 etc; 5/55; 7/36 etc; 9/91 etc; 10/24 etc; 11/20 etc; 12/62 etc; 13/49; 14/82; 15/Æ; 16/396; 17/68; etc: **eft ongēan** adv *back again* 6/77f; 24/156: **in reply** 24/19: **eftsiððan** adv *afterwards* 12/176
eft-fylgan I *follow upon, follow in turn, come after* 1/140
ege m (§14.5) *fear, terror* 10/87; 11/125; 14/122; 15/Æ
ēg = **ieg**
eg(e)sa m (§14.7) *fear, terror, awe* 9/32n; 15/2867; 17/86: *awful power* 20/101, 103: *menace* 23/252
egesful(l) adj *fearful, terrible* 23/21 etc; 25/30
egeslic adj *terrible, frightful* 12/218; 14/8, 68 etc; 17/74
eglan I with dat obj *plague, molest, grieve* 23/185

- Ēgypte** m pl (§14.5) *the Egyptians* 2/61; 13/65
ēhtan I *pursue, assail* 23/237: *persecute* 1/16
ēhtere m (§13.6) *persecutor* 1/19; 11/23
ēi = ēa
ēig-land = īg-land
elcor adv *otherwise, in any other fashion* 1/162
eldan = ieldan
ele m (§14.5) *oil* 11/24
ellen n (§13.5) *courage, zeal* 15/2848; 23/95; 25/16: inst sg *elne micle* adv *with great zeal* 17/34 etc: on *ellen* adv *courageously* 24/211: mid *elne* adv *valiantly, vigorously* 19/114
ellen-dǣd f (§14.6) *deed of courage* 23/273
ellen-rōf adj *daring, brave* 23/109 etc
ellen-þrīste adj *courageous* 23/133
ellen-wōdnis(s) f (§14.2) *zeal* 2/71f
elles adv *else* 9/75; 20/46; 22/23: *besides* 11/325: *otherwise* 13/87
ellor adv *elsewhere* 23/112
eln f (§14.1) *ell* (a unit of length, roughly 1½ to 2 feet, originally the distance between the elbow and the tip of the middle finger) 8/31 etc
el-þēod f (§14.1) *foreign people* 23/237
el-þēodig adj *foreign* 10/182, 282: used as sb *foreigner, stranger, alien* 10/279, 291; 20/h, 38; 23/215
el-þēodignes(s) f (§14.2) *pilgrimage* 4/120
emb = ymb
embe = ymbe
emb-gangan 7 *surround* 10/274
emn-lang adj with dat *co-extensive with, parallel to* 8/51
en = on
end = ond
enda m (§14.7) *end* 1/183
ende m (§13.6) *end* 2/72; 6/25 etc; 9/h, 12; 10/333; 11/223 etc; 12/246; 13/5 etc; 14/6; 20/49n; 23/64 etc: *district, region* 4/182; 6/80; 14/31 etc: *edge* 17/29
ende-byrdan I *arrange, organize* 13/82
ende-byrdnes(s) f (§14.2) *order, succession* 2/16, 28: (word) *order* 13/84
endemes adv *together* 11/229
(ge)endian II *end, finish, complete* 1/181, 182; 2/98; 9/86: *put an end to* 18/83: *die* 12/249; 14/32n
end-lyfta adj *eleventh* 1/174
geendung f (§14.1) *ending* 12/158
enge adj *narrow, confined* 16/356 and n: *painful, cruel* 18/52
engel m (§13.3) *angel* 10/44 etc; 11/80, 171 etc; 12/280; 13/42 etc; 15/2861; etc
engel-cyn(n) n (§13.6) *order of angels* 16/246
engel-dryht f (§14.6) *host of angels* 17/9n
engellic adj *angelic* 16/328n
Engla-feld m (§15.2) *Englefield* (Berkshire) 4/27
Engle m pl (§14.5) *the Angles* 5/70; 8/79: *the English* 6/4, 47 etc; 12/1; 14/88 etc
Englisc adj *English* 4/126, 276; 6/40 etc; 7/51 etc; 11/217; 12/40: as neuter sb (the) *English* (language) 7/13 etc; 11/217; 12/40; 13/2 etc; 18/h
Englisc-gereord n (§13.4) *the English language* 2/5
engyl = engel
ent m (§14.5) *giant* 19/87; 25/2
ēodan = ēodon
ēode pret 1 and 3 sg of *gān*
geēode pret 1 and 3 sg of *gegān*
ēodon pret pl of *gān*
geeōdon pret pl of *gegān*
eodorcan I *chew the cud, ruminare* 2/57
Eofer-wīc = Eofor-wīc
eofor m (§13.3) *boar* 25/19
Eofor-wīc n (§13.4) *York* 6/1, 34 etc; 12/109
Eofor-wīc-ceaster f (§14.1) *York* 1/169, 175; 4/4, 8f etc
eoh m (§13.2) *war-horse, charger* 24/189
eolet n *voyage*
eom see *wesan* (§7.2)
Ēomær personal name *Eomær* 1/h
eorl(l) m (§13.2) *earl* (Danish *jarl* or English *ealdormann*) 4/27, 34 etc; 5/31; 6/8 etc; 24/6 etc: in poetry *warrior, nobleman, man* 5/1, 73; 19/12, 60 etc; 21/8/5; 23/21 etc; 25/16 etc
eorl-dōm m (§13.2) *earldom* 6/39
eornost f (§14.1) *earnestness, seriousness*: on *eornost* adv *in earnest, seriously*

- 14/98
eornoste adv *resolutely, fiercely* 23/108 etc; 24/281
eorod-cist m f (§14.5, 6) *troop* 5/21
eorð-büend m (§15.5) *earth-dweller, man* 21/29/8
eorðe f (§14.7) *earth* 1/132; 2/33; 8/105; 9/115; 10/124, 209 etc; 11/158; 13/44 etc; 16/311 etc; 17/37 etc; 18/43; 19/106 etc; 20/32, 39 etc; 21/29/12; 22/33; 23/65; 24/107 etc; 25/2 etc: *ground* 8/106; 12/206: *soil* 12/196 etc
eorð-rice n (§13.6) "*earth-kingdom,*" *earth* 16/419
eorð-scráf, -scraf n (§13.4) "*earth-cave,*" *grave* 9/44; 19/84: *underground room, cave* 22/28
eorð-sele m (§14.5) "*earth-hall,*" *cave, barrow* 22/29
eorð-weg m (§13.2) *earthly way, earth* 17/120
eorð-wela m (§14.7) *earthly riches, worldly goods* 20/67
ēow see **pū** (§6.2) *you, yourselves*
ēowan I *show* 23/240
ēower I. see **pū** (§6.2) *you, of you:* II. possessive adj *your* 3/29; 10/65, 236; 11/98, 172 etc; 23/195
Eow-land m (§13.4) *Öland* 8/88
eredede pret 1 and 3 sg of **erian**
ergende pres pple of **erian**
erian I *plow* 4/81; 8/40 etc
ermðu = **iermðu**
ernian = **earnian**
Escan-ceaster f (§14.1) *Exeter* (Devonshire) 4/80 etc
esne m (§13.6) *man, youth* 1/182n; 21/44/4
esol m (§13.3) *ass* 15/2867
ēst f (§14.6) *grace, favor* 18/46; 21/26/24
Este m pl (§14.5) see 8/91n
ēst-ēadig adj "*favor-blessed,*" *fortunate* 20/56
Est-land n (§13.4) *the land of the Este* 8/94 etc
Est-mere m (§14.5) "*the sea of the Este,*" see 8/91n
etan 5 *eat* 10/5, 12 etc; 13/20
ettan I *graze* 8/49
Ēðan-dūn f (§14.1) *Edington* (Wiltshire) 4/103
ēðel m (§13.3) *home, homeland, native land* 19/20; 20/h, 60; 23/169; 24/52; 25/20: *territory* 7/7
ēðel-rice n (§13.6) *realm* 16/356n
ēðel-weard m (§13.2) *protector of the country* 23/320
Ēue personal name *Eve* 16/419
Eugenius personal name *Eugenius* 11/87 etc
Exan-ce(a)ster = **Escan-ceaster**
exl = **eaxl**
- F**
- fāc(e)n** n (§13.4) *crime* 25/54: *wile* 11/97
(ge)fadian II *arrange, order* 13/87; 14/51, 157
fadung f (§14.1) *arrangement, order* 13/85n
fāc n (§13.4) *space of time, time, period* 1/138; 9/99; 11/188, 191: **medmicel**⁴
fāc a little *while* 1/139; 2/4, 97; 10/309
fāder m (§15.4) *father* 9/32n, 54; 10/242; 11/222 etc; 13/9 etc; 14/50 etc; 15/2888; 15/Æ; 19/115; 23/5; 25/61 etc: see also **eald**
fāge adj *fated to die, doomed* 5/12 etc; 20/71; 23/19 etc; 24/105 etc
(ge)fāgen adj *happy, elated* 19/68: with gen *glad of, happy about* 12/133: *glad to see* 4/102
fāger adj *fair, lovely, beautiful, attractive* 2/72; 9/17, 93, 97 etc; 10/112, 316; 13/70; 17/8 etc; 18/8 etc; 23/47
fāg(e)re adv *fairly, pleasantly* 9/93n; 20/13; 21/28/1: *splendidly, generously* 23/300: *properly* 24/22: *justly* 25/56
fāgernes(s) f (§14.2) *loveliness* 9/113, 118; 20/49n: *excellence, fine quality* 13/75
fāgrian II *adorn, deck* 20/48
fāgnian II *rejoice* 11/40: with gen obj *rejoice in* 12/60 etc
fāhð(u) f (§15.3) *feud, state of feud, hostility* 22/26; 24/225: dat pl used as adv *vengefully* 21/29/11
fāerne f (§14.7) *woman, girl* 25/44
fār n (§13.4) *journey, way* 4/160
fār m (§13.2) *sudden onset, peril* 16/334

- færest pres indic 2 sg of *faran*
- færlic adj *sudden* 9/86
- færlice adv *suddenly* 11/81, 147 etc; 12/230; 19/61
- fær-sceat(t) m (§13.2) *passage-money, fare* 10/65, 66f
- fær-sceaða m (§14.7) *sudden attacker* 24/142
- fær-spel(l) n (§13.4) *sudden and horrible news* 23/244
- færð = fareð (pres 3 sg of *faran*)
- fæst adj *fast, firm, secure* 16/408; 25/38: *caught fast* 15/2929
- fæste adv *fast, firmly* 1/166; 2/38; 9/50; 14/94; 16/374; 17/38 etc; 19/13, 18; 21/26/26; 23/99; 24/21 etc
- fæsten-bryce m (§14.5) *non-observance of fasts* 14/113
- fæsten-geat n (§13.4) *stronghold gate* 23/162
- fæsten(n) m (§13.6) I. *stronghold, fortress* 4/86, 136n; 23/143: "*fastness*," a place naturally strong against attack, safe place 4/197; 24/194: II. *fast* 11/211 etc
- fæstlice adv *firmly* 1/152: *stoutly, resolutely* 24/82, 254
- (ge)fæstnian II *fasten, make fast* 12/166; 17/33: *confirm* 24/35
- fæstnung f (§14.1) *stability, permanence, fixity, security* 19/115
- fæt n (§13.4) *vessel* 11/10
- fætels m n (§13.3, 5) *vessel* 8/127: *bag, pouch* 23/127
- fæðm m (§13.2) *embrace* 21/26/25; 25/61
- fæðm-rīm n (§13.4) *number of fathoms* (i.e. cubits), "*fathom-measure*" 18/29
- fāg adj *stained* 17/113 (with a pun on *fāh* I.?): *decorated* 19/98; 23/104 etc; 25/22
- gefāgian II *variegate, embroider* 9/96
- fāh adj I. a person who is *fāh* is in a state of liability to punishment for a crime or fault that he has committed; hence he is *guilty*, perhaps *outlawed*, very probably *hostile* 22/46: II. = *fāg*
- Falster *Falster* 8/85
- fandian II with gen obj *test, assay* 11/107; 15/Æ: *find out* 8/6
- fandung f (§14.1) *test, examination, as-*
- say* 13/85
- gefangen past pple of *fōn*
- faran 6 *go, travel, march* 1/90; 4/4, 14 etc; 6/10, 36 etc; 8/7 etc; 10/161, 315; 15/Æ; 12/250; 23/202 etc; 24/h, 88 etc: *pass* 13/53: *faran on with dat overtake* 20/91
- gefaran 6 *go, travel* 4/89, 138; 10/43, 44: *set out* 8/82: *pass away, die* 4/12, 24 etc: *gefaran tōsomne engage in battle* 1/92: *bēon gefaren have come about, have happened* 14/138
- gefaren past pple of (ge)faran
- fatu nom and acc pl of *fæt*
- fēa adj *few* 7/12, 14, 22; 17/115: *a few* 4/136; 8/4: *few things* 11/223
- gefēa m (§14.7) *joy* 10/53, 72, 327 etc
- fēa-gītsung f (§14.1) *avarice, greed* 1/85
- gefēah pret 1 and 3 sg of *gefēon*
- feah pret 1 and 3 sg of *feohtan*
- gefēah pret 1 and 3 sg of *gefēohtan*
- feala = *fela*
- fealdan 7 *fold* 21/26/7
- (ge)feallan 7 *fall* 1/104; 5/12; 11/84, 169; 12/205 etc; 16/306; 17/43; 18/61 etc; 20/32; 21/29/12; 23/67 etc; 24/54 etc: *fall in battle* 12/156 etc: *fall in ruin* 9/123; 19/63: *kneel* 12/19, 24: *flow, run* 8/71
- feallendlic adj *as if falling in ruin* 9/111
- fealo adj *fallow* (i.e. the light color of the sea in sandy shallows), *brown, yellowish-green, dusky* 5/36; 19/46: *withered* 18/74
- fealo-hilte adj "*fallow-hilted*," *gold-hilted* 24/166
- fēa-lufu f (§14.7) *love of money* 1/15
- Fearn-ham(m) m (§13.2) *Farnham* (Surrey) 4/156
- fēa-sceaftig adj *poor, destitute* 20/26
- fēawa (see Campbell §653.(2)) = *fēawe*
- fēawe m n f nom and acc pl of *fēa*
- fēawum dat pl of *fēa*
- feax n (§13.4) *hair* 23/99 etc
- feaxed adj (past pple) *long-haired* 4/126; 6/6
- (ge)feccan II *fetch, take, carry off, bring* 4/239; 11/104; 12/36; 17/138; 23/35; 24/160: *obtain* 12/238
- gefecgan = *gefeccan*

- fēdan** I *raise, bring up*
gefēgan I *join together* 11/73
- fela** I. indecl sb, usually with gen *many* 4/38, 46 etc; 6/71; 8/24 etc; 11/201 etc; 12/31 etc; 14/9, 10 etc; 16/271 etc; 17/50, 125, 131; 19/54; 20/5; 21/8/11; 22/39; 24/73: *much* 14/43; 16/322; 24/90: *much, many things* 11/221; 25/12: II. indecl adj *many* 13/77; 14/62
- fela-lēof** adj *much beloved, dearly beloved* 22/26
- gefēlan** I *feel* 20/95
- feld** m (§15.2) *flat open country, plain, field, battlefield* 4/146; 5/12; 12/204 etc; 18/26; 24/241
- fel(l)** n (§13.4) *skin, pelt* 8/42 etc
gefellan = **gefyllan**
(ge)fēng pret 1 and 3 sg of **(ge)fōn**
(ge)fēngon pret pl of **(ge)fōn**
fen(n) n (§13.6) *fen, marsh* 4/136; 25/42
feo dat sg of **feoh**
feoh n (§13.4) *money, property, treasure* 1/23, 25; 3/16, 23; 4/111, 174 etc; 6/9; 8/108, 110 etc; 10/69; 11/144; 19/108; 24/39: *cattle* 25/47
gefeoh imper sg of **gefeōn**
feoh-gifre adj "*wealth-greedy,*" *avaricious* 19/68
feoh-lēas adj *without property, moneyless* 4/245
gefeoht n (§13.4) *fight, battle* 1/26, 94, 182n; 3/6; 4/46 etc; 5/28; 6/42 etc; 12/25 etc; 14/90; 23/189 etc; 24/12: *fighting* 4/18: *war* 9/15
feohtan 3 *fight* 3/13, 17 etc; 4/22, 39 etc; 6/53 etc; 10/187; 23/262 etc; 24/16 etc
gefeohtan 3 *fight* 1/92; 4/16, 28 etc; 6/40; 24/h: *gain by fighting, win, achieve* 23/122; 24/129
(ge)feohte f (§14.7) *battle* 24/103; 14/90
feolan 3 *penetrate* 3/30
feoldan = **feoldon**
feoldon pret pl of **fealdan**
feol-heard adj *hard as a file* 24/108
(ge)feol(l) pret 1 and 3 sg of **(ge)feallan**
feollan = **feollon**
feollon pret pl of **feallan**
gefeōn 5 *rejoice* 1/74; 2/82; 10/53, 113n, 327: with gen obj *rejoice in* 1/167; 23/205
- fēond** m (§15.5) *enemy* 1/29, 54, 57 etc; 11/165; 12/16 etc; 14/72; 15/Æ; 17/30 etc; 20/75; 21/26/1; 23/195 etc; 24/82 etc; 25/52: *fiend* 16/306 etc
- fēond-sceaða** m (§14.7) *injurious foe* 23/104
- feor** = **feor(r)**
fēore, fēores dat and gen sg of **feorh**
feorg = **feorh**
feorg-bold n (§13.4) "*life-dwelling,*" *body* 17/73
- feorh** m n (§13.2, 4) *life, soul, spirit* 3/16, 32; 5/36; 15/2932n; 20/71, 94; 21/26/1; 24/125 etc
- feorh-hūs** n (§13.4) "*soul-house,*" *body* 24/297
- feor(h)-hyrde** m (§13.6) "*life-guardian,*" *protector* 1/20, 80
- feor(r)** I. adj *far, distant* 22/47: II. adv *far, far away* 1/59, 169; 2/95; 8/9 etc; 10/109; 18/1; 19/26; 20/37, 52; 22/25; 24/3, 57: *from long ago* 19/90: with dat *far from* 13/40; 19/21
- feorran** adv *from afar* 17/57; 21/28/6; 23/24; 25/1
- feorða** adj *fourth* 1/182n; 11/204, 210; 15/2870; 23/12
- fēorum** dat pl of **feorh**
fēos gen sg of **feoh**
fēower numeral *four* 4/231; 8/13; 12/105; 13/13
fēowertig numeral *forty* 1/182n; 4/164; 8/32; 10/164; 11/323
fēowertyne numeral *fourteen* 2/73f
gefēra m (§14.7) *companion* 1/168; 3/27, 29; 4/110; 12/6 etc; 16/306; 19/30; 24/170 etc: *associate, follower* 13/30
- fēran** I *go* 1/164; 4/17; 10/61, 162, 330; 11/96, 276; 12/4 etc; 24/41, 221: *journey, travel* 15/2850; 15/Æ; 20/37; 21/7/9; 21/29/11; 21/57/4; 22/9; 23/12: *flow* 25/31
- gefēran** I *journey* 10/119: *come to pass, happen* 6/76
- fēre** adj *able to move on, fit for service* 6/65
gefēre adj *accessible* 18/4

- fer-grunden past pple of for-grindan
ferhð-glēaw adj *wise, prudent* 23/41
ferian I *carry, transport* 4/154, 163; 12/168, 216 etc; 13/51; 19/81: *take* 11/149: *translate* 12/141: *go, depart* 24/179
fer-loren = for-loren
geferod past pple of ferian
fers n (§13.4) *verse* 2/27; 13/49
fersc adj *fresh-water* 8/61
ferð m n (§13.2, 4) *mind, soul, spirit* 19/54, 90; 20/26, 37; 21/26/21
ferð-loca m (§14.7) "*soul-enclosure,*" *breast* 19/13, 33
fēsan I *drive away* 14/90
fēt dat sg and nom and acc pl of fōt
feter f (§14.1) *fetter* 19/21
gefeterian II *bind* 15/2903
(ge)feti(g)an = (ge)feccan
fette pret 1 and 3 sg of feccan
fēða m (§14.7) *foot-troop* 24/88
fēðe n (§13.6) *power of walking, ability to move* 16/379
fēðe-lāst m (§13.2) "*walking-track,*" *foot-path* 23/139
feðer f (§14.1) *feather* 8/42 etc (*eider-down*); 19/47
feðer-homa m (§14.7) *feather-coat* or *-covering: wings* 16/417
fexed = feaxed
fic-trēow n (§13.6) *fig-tree* 10/156
(ge)fiellan I *fell, strike down, slay* 5/41 etc; 17/38; 23/194: *cut down* 17/73
fierd f (§14.6) *army* 1/26, 90; 4/8, 17 etc; 6/37 etc; 24/h, 221; 25/31 etc: *expedition, campaign* 16/408
fierdian II *campaign* 4/160
fierd-lēas adj *undefended by the fierd* 4/148
fif numeral *five* 4/268; 5/28; 6/63; 8/16 etc; 17/8
fifteg, -ig numeral *fifty* 7/62; 8/33
fif-tēn, -tȳn numeral *fifteen* 8/44 etc
fihtest pres 2 sg of feohtan
filigan = fylgan
gefillednys(s) f (§14.2) *fulfillment* 13/25
findan 3 *find* 8/124; 15/2895 (with refl dat); 16/266; 19/26; 22/18; 23/2, 41 etc; 24/85: *devise* 7/40: pret 1 and 3 sg funde 22/18; 23/2
finger m (§13.2) *finger* 21/26/7; 25/38
Finnas m pl (§13.2) *Lapps* see 4/4n
fiorm f (§14.1) *sustenance, benefit, profit* 7/26
firas m pl (§13.6) *men* 2/37; 16/408; 18/3; 23/24 etc
fird = fierd
firgen-strēam m (§13.2) "*mountainous stream,*" *mighty stream* 25/47
firmest = fyrmest
gefirnian II *sin* 10/115, 117
firrest sup adv *farthest* 8/10
first m n (§14.5) *time, space of time* 7/50; 9/69, 91; 12/138; 23/324: *interval, despite* 12/254: on firste adv *in the course of time* 11/20f
fiisc m (§13.2) *fish* 25/27
fiscað m (§13.3) *fishing* 8/5 etc
fiscere m (§13.6) *fisher* 8/20 etc
flāsc n (§14.5) *flesh* 9/75; 11/162; 12/170
flāsc-homa m (§14.7) "*fleshly covering,*" *body* 20/94
flāsclic adj *fleshly* 9/97; 10/45: *carnal* 11/16
flān m (§13.2) *arrow* 11/94; 23/221; 24/71 etc
flēag pret 1 and 3 sg of flēogan
flēah = flēag
flēam m (§13.2) *flight* 4/204; 5/37; 23/291; 24/186 etc: *bedrifan on flēam put to flight: weorðan on flēame flee, take to flight* 6/56: *gewyrcean flēam flee, take to flight* 24/81
flēman = ffieman
flēogan 2 *fly* 4/h; 16/417; 20/17; 23/209 etc; 24/7 etc: *flee* 24/275
flēoh-net(t) n (§13.6) *fly-net, curtain* 23/47
flēon 2 *flee* 1/38; 4/157; 9/122, 123; 10/60, 230 etc; 12/231; 23/296; 24/194 etc
fleosewian II *dissemble* 1/h
flēotend m (§15.5) *floating one, swimming one* 19/54
flēow pret 1 and 3 sg of flōwan
flet-sittend m (§15.5) "*hall-sitter,*" *guest* 23/19 etc
flet(t) n (§13.6) *hall* 19/61

- (ge)ffiemān I *put to flight, rout* 1/182n; 4/38, 43f, 52, 76 etc; 5/32
- floc(c) m (§13.2) *band, detachment* 4/148
- floc-rād f (§14.1) *mounted detachment* 4/147
- flood m (§13.2) *flood, sea* 5/36; 21/7/9: *flood-tide* 4/277; 24/65 etc
- flood f (§14.7) *channel* 3/4
- flood-græg adj *sea-grey* 25/31
- flood-weg m (§13.2) "sea-way," *ocean path* 20/52
- flood-wylm m (§14.5) *flowing stream* 18/64n
- flood f (§14.1, 15.2) *floor* 23/111
- flot n (§13.4) *water, sea* 5/35; 24/41
- flota m (§14.7) *sailor* 5/32; 24/72, 227: *fleet* 5/32n
- flot-man(n) m (§15.7) *sailor, pirate* 14/89
- flot-men(n) dat sg and nom and acc pl of flot-man(n)
- flowan 7 *flow* 10/124, 210; 24/65; 25/47
- flugon pret pl of flēon
- flyht m (§14.5) *flight* 24/71
- flyhð pres 3 sg of flēon
- flyma m (§14.7) *fugitive, exile* 1/18, 39
- flyman = ffieinan
- fnæst m (§14.5) *breath, blast* 18/15
- gefohten past pple of (ge)feohtan
- folc n (§13.4) *people* 1/164; 2/61; 4/h, 91, 230; 5/67; 6/54, 72, 95; 7/5; 9/35; 10/193, 199 etc; 11/54, 185 etc; 12/61 etc; 13/17 etc; 14/7 etc; 17/140; 21/7/6; 23/h, 12 etc; 24/45, 54, 202; 25/44: *army* 4/168; 6/40, 44, 67; 24/22, 227, 241, 259, 323: *commoners* 1/174
- folc-āgend m (§15.5) *ruler of a people, chieftain; man* 18/5
- folc-gefoht n (§13.4) *pitched battle, general engagement* 4/53; 6/63
- folc-gestalla, -gestealla m (§14.7) *war-companion, comrade* 16/270 etc
- folc-lagu f (§14.1) *people's law, public law* 14/31
- folc-lond n (§13.4) "folk-land," *country* 22/47
- folc-stede m (§14.5) *battlefield* 5/41; 23/319
- folc-toga m (§14.7) *leader of a people, general* 23/47 etc
- folde f (§14.7) *earth* 2/37; 17/8 etc; 18/3 etc; 19/33; 20/13, 75; 21/7/9; 21/28/1; 23/281; 24/166 etc; 25/33: *country* 18/29; 24/54
- fold-græf n (§13.4) *earth-grave* 17/76n
- fold-weg m (§13.2) "earth-way," *path* 15/2874
- fold-wylm m (§14.5) "earth-welling" (a surge of water emanating from the earth) 18/64
- folgað m (§13.3) *service* (i.e. either the state of being in service with a lord, or the service owed to a lord by a retainer) 22/9
- folgian II with dat obj *follow* 3/26; 11/15, 46; 13/31
- folm(e) f (§14.1, 7) *hand* 15/2907; 23/80 etc; 24/31 etc
- (ge)fōn *seize, capture* 4/76, 154 etc; 23/299: *catch* 8/38: *execute* 16/287:
- fōn tō rice *succeed to the kingdom* 4/1, 50, 288; 7/15f; 12/164f: fōn tō þære spræce *take up the discussion* 1/131f: fōn tō wæpnum *take up arms* 24/10: fōn tōgædere *join battle* 6/53; 12/156
- for prep with dat and inst I. (local) *before, in front of, in the sight of, in the presence of* 7/20; 9/29, 59; 11/118; 12/145; 14/57; 17/112; 23/192; 25/59: II. (causal) *for, because of, on account of, for the sake of* 1/85 etc; 2/6 etc; 3/1 etc; 4/119 etc; 6/72 etc; 7/37; 8/18 etc; 9/64, 215 etc; 11/63, 121, 137 etc; 12/27 etc; 14/7, 37 etc; 16/341, 359; 17/21, 93; 20/h, 103; 22/10; 24/64: for þām, for þām, for þan, for þon, for þy adv *therefore* 1/128f, 140, 149; 2/11, 15, 23 etc; 4/278; 7/17, 30, etc; 8/95 etc; 9/27, 48; 11/100, 164 etc; 12/269; 14/42; 16/250, 302 etc; 17/84; 19/17, 58; 22/17; 24/241: *for that reason* 14/13: *indeed, assuredly* 19/37, 64; 20/27, 33, 39, 58, 64, 72; 21/26/13; 22/39: for þām (þe), for þām (þe), for þon (þe), for þon (þæt), for þy (þe), for þy . . . þe conj *because, since* 1/91, 128, 146 etc; 2/2, 9, 24 etc; 4/119,

- 127, 162, 178, 216; 6/13f etc; 1/26 etc; 8/14, 17 etc; 9/6, 53, 92 etc; 10/12f, 14f, 25 etc; 11/16, 98 etc; 12/67, 275; 13/4, 7, 47 etc; 14/47, 104 etc; 15/Æ; 16/309, 326; 20/108; 23/h: *for* 1/88, 124; 2/9, 69, 73; 14/15, 30, 56: *that* 10/75, 97, 122, 145, 256, 258, 282: *for þon . . . þæt so that* 10/298f: *for þon . . . for þon for that reason . . . that* 10/117f, 119: *for hwon* interr adv *why* 9/94; 10/230, 242, 317: conj *why* 1/46, 51; 2/80; 19/59: see also *sōð*: III. (other) *in place of, instead of* 15/2931; 15/Æ
- fōr* I. sb f (§14.1) *journey, trip, expedition* 15/2861: II. pret 1 and 3 sg of *faran*
- gefōr* pret 1 and 3 sg of *gefaran*
- foran* adv *from in front* 4/155, 212, 264: *in front* 21/44/2: *foran tō* adv *beforehand* 13/37
- fōran* = *fōron* (pret pl of *faran*)
- for-bærnan* I *burn* 4/176, 212; 7/24; 8/107, 120 etc: *burn down* 1/168: *burn up, consume* 12/236; 14/62; 15/2859; 20/114: *burn to death* 6/57
- for-bēah* = *for-bēag* (pret 1 and 3 sg of *for-būgan*)
- for-beornan* 3 *burn down* 12/232
- for-bīgan* I *abase, humiliate* 23/267
- for-būgan* 2 *flee from* 24/325
- for-burnen* past pple of *for-beornan*
- for-cearf* pret 1 and 3 sg of *for-ceorfan*
- for-ceorfan* 3 *cut through* 23/105
- ford* m (§15.2) *ford* 4/157; 24/81 etc
- for-dōn* anom vb (§7.6) *destroy, ruin* 1/171; 14/144
- for-drāf* pret 1 and 3 sg of *for-drīfan*
- for-drīfan* 1 *impel, compel* 23/277
- for-dwīnan* I *vanish, evanesce* 19/h
- for-dwinon* pret pl of *for-dwīnan*
- for-dyde* pret 1 and 3 sg of *for-dōn*
- fore* prep with dat and acc *for, for the sake of* 1/8: *at the head of, in charge of* 1/9, 182n: *in place of, instead of* 20/21, 22
- fore-bēcen* n (§13.4) *portent* 4/h
- fore-cweðan* 4 *predict* 1/63
- fore-cwið* pres 3 sg of *fore-cweðan*
- fore-gangan* 7 *go before, precede* 1/139f
- fore-genga* m (§14.7) "*one who goes be-*
- fore,*" *attendant* 23/127
- fore-gīsl* m (§13.2) see 4/87n
- fore-mære* adj *very illustrious* 23/122
- fore-sæd* adj (past pple) *aforsaid* 11/91; 12/36 etc; 13/81
- fore-sædon* pret pl of *fore-secgan*
- fore-secēawian* II *provide, see to* 15/Æ
- fore-secgan* III *mention before* 12/169 etc
- fore-speca* m (§14.7) *sponsor, advocate* 14/156
- fore-sprecen* adj (past pple) *aforsaid, previously mentioned* 1/77, 153; 4/228
- fore-þingian* II *intercede* 1/11
- fore-we(a)rd* adj *early, early in the* 1/31; 4/225n
- for-faran* 6 *destroy* 6/57; 14/63: *blockade* 4/264
- for-faren* past pple of *for-faran*
- for-geaf* pret 1 and 3 sg of *for-giefan*
- for-gēafon* pret pl of *for-giefan*
- for-gēfon* = *for-gēafon*
- for-georne* adv *very clearly* 9/68
- for-giefan* 5 *give, grant* 1/60, 178; 2/47; 10/17; 11/122f; 15/2936; 16/250 etc; 17/147; 20/93; 23/88; 24/139 etc: *give back* 15/2925: *forgive* 10/114
- for-gi(e)fen* past pple of *for-giefan*
- for-gieldan* 3 *repay, requite* 23/217
- for-gifan* = *for-giefan*
- for-golden* past pple of *for-gieldan*
- for-grindan* 3 *grind to pieces, destroy* 5/43
- for-gyfenes(s)* f (§14.2) *forgiveness, remission* 11/132; 13/53, 54
- for-gyfnys(s)* = *for-gyfenes(s)*
- for-gyldan* 3 *pay (someone, dat) back for (something, acc)* 10/202: *buy off* 24/32
- for-gýman* I *neglect* 16/327
- for-hæfednys(s)* f (§14.2) *temperance, continence* 12/75
- for-healdan* 7 *hold back, withhold* 14/21, 22
- for-heard* adj *very hard* 24/156
- for-heawan* 7 *hew down, cut down* 24/115 etc
- for-hēawen* past pple of *for-hēawan*
- for-hergian* II *ravage* 7/24; 24/h

- for-hogdnis(s) f (§14.2) *contempt* 2/7
 forhtlice adv *in terror, in alarm* 23/243
 for-hogian II *scorn, disdain* 9/9; 24/254:
despise 11/62f, 121
 forht adj *afraid, frightened, terrified* 1/46,
 103; 7/21: *fearful, apprehensive* 19/68
 forhtian II *fear, apprehend* 1/52; 8/8: *be*
afraid 11/252; 17/115; 24/21: *tremble*
 10/265
 forhtung f (§14.1) *apprehension* 11/265
 for-hwaga adv *approximately* 8/110 etc
 for-lātan 7 *let* 10/281, 326; 17/61; 23/150
 etc; 24/149 etc: *leave* 1/182; 2/18,
 100; 5/42; 10/312; 11/14, 127: *aban-*
don 4/237; 24/2, 187: *forsake* 10/15,
 19 etc; 11/30, 302; 13/30 etc; 14/154;
 16/429: *violate* 1/36: *lose* 7/30; 9/66,
 70; 16/404; 24/208: *leave undone,*
neglect 7/38
 for-lāten past pple of for-lātan
 for-lātnes(s) f (§14.2) *remission* 9/55
 for-legen adj (past pple) *adulterous*
 14/132
 for-lēogan 2 *commit perjury: past pple*
perjured 14/78, 113
 for-lēosan 2 *lose, throw away* 1/85;
 11/113, 162 etc; 16/301; 23/63: *de-*
stroy 1/150: *lose, ruin* 14/113
 for-lēt pret 1 and 3 sg of for-lātan
 for-lētan = for-lātan
 for-lēton pret pl of for-lātan
 for-liger n (§13.4) *fornication* 14/111
 for-logen past pple of for-lēogan
 for-loren past pple of for-lēosan
 for-luron pret pl of for-lēosan
 forma sup adj (§12.9) *first* 11/12; 13/49;
 16/319; 24/77
 for-moni adj *very many a, too many a*
 24/239
 for-niman 4 *carry off, destroy* 19/80, 99;
 22/24n: *take away* 14/38
 for-nōm pret 1 and 3 sg of for-niman
 for-nōman = for-nōmon
 for-nōmon pret pl of for-niman
 for-numen past pple of for-niman
 for-nýdan I *compel, force* 14/34
 for-oft adv *very often* 14/47, 49 etc
 fōron pret pl of faran
 gefōron pret pl of gefaran
 for-rād pret 1 and 3 sg of for-rīdan
 for-rādan I *betray* 14/61: *forrādan* of life
kill treacherously 14/60
 for-rīdan I *cut off* (by riding), *intercept*
 (on horseback) 4/155, 212
 for-rotian II *rot away, decay* 12/101
 for-sacan 6 *abandon, forsake* 6/16-21n:
reject 12/189
 for-sæt pret 1 and 3 sg of for-sittan
 for-sawen past pple of for-sēon
 for-scēop pret 1 and 3 sg of for-scieppan
 for-scieppan 6 *transform* 16/308
 for-scyldgod adj (past pple) *guilty* 11/148
 for-sēon 5 *reject, disdain, scorn* 9/9;
 13/54: *despise* 14/39
 for-sewennys(s) f (§14.2) *contempt*
 11/55
 for-sittan 5 with inst obj *defer, delay*
 15/2860
 for-sōcan = for-sōcon
 for-sōcon pret pl of for-sacan
 for-spanan 6 *seduce, mislead* 16/350
 for-spendan I *squander, consume* 8/121
 for-speon pret 1 and 3 sg of for-spanan
 for-spillan I *destroy, kill* 14/62
 forst m (§13.2) *frost* 16/316; 18/15 etc;
 20/9
 for-standan 6 *avail, be of use* 6/25: *un-*
derstand 7/60
 for-stōd pret 1 and 3 sg of for-standan
 for-stōdon pret pl of for-standan
 for-swāpan 7 *sweep off, drive away* 16/
 391
 for-swāpen past pple of for-swāpan
 for-swealg, -swealh pret 1 and 3 sg of
 for-swelgan
 for-swelgan 3 *swallow up* 10/293: *de-*
vour, eat 20/95; 21/47/3
 for-swerian II *forswear, swear falsely*
 14/77
 for-swīde adv *very seriously* 4/247
 for-sworen past pple of for-swerian
 for-syhð pres 3 sg of for-sēon
 for-syngod adj (past pple) *corrupt,*
ruined by sin 14/106, 136
 for-tēon II *fore-ordain, predestine* 1/
 185
 forð adv *forth, forward, onward, away*
 4/168; 5/20; 8/18; 12/212, 224;
 15/2847; 17/132; 21/29/11, 13; 23/
 111 etc; 24/3 etc: *from now on* 1/109;
 16/437: *from then on* 16/320, 348;
 23/120: *from there on* 11/220: forð

mid adv *along with, besides* 11/185:
 tō forð *too much* 14/123: *too (far)*
forward, too deeply 24/150
 forð-brengan I *produce* 1/6
 forð-brōhte pret I and 3 sg of forð-
 brengan
 for-þearle adv *very badly, greatly* 12/35
 forð-ēode pret I and 3 sg of forð-gān
 forð-fēran I *depart, die* 4/250, 383 etc; 6/2
 forð-fōr f (§14.1) *going forth, departure,*
death 2/73 etc: æt forðfōre adv *at the*
point of death 2/77
 forð-gān anom vb (§7.7) *go forth* 17/54
 forð-gelædan I *bring* 1/68
 forð-georn adj *eager to advance* 24/281
 forð-gesceaft f (§14.6) *future* 25/61: *fu-*
ture; eternal decree 17/10
 Forð-here personal name *Forðhere* 1/h
 geforðian II *carry out, accomplish* 24/289
 forðlice adv *in a state of forwardness* 6/75
 for-þolian II with dat obj *do without, for-*
go 19/38
 for-þylman I *enwrap, envelop* 23/118
 for-wearð pret I and 3 sg of for-weorðan
 forð-weg m (§13.2) *the way forth, the*
journey ahead (into the hereafter)
 17/125; 19/81
 for-wegan 5 *carry off, destroy, kill*
 24/228
 for-wegen past pple of for-wegan
 for-weornian II *withier* 11/115
 for-weorðan 3 *perish* 10/246, 281; 14/141,
 150; 23/288: *be lost* 4/84, 282; 6/28;
 14/150: *deteriorate* 14/64
 for-wiernan I with dat (of person) and
 gen (of thing) *deny* 4/233
 for-wordenlic adj *as if undone* 9/110
 for-worht past pple of for-wyrcean
 for-worhtan = for-worhton (pret pl of
 for-wyrcean)
 for-wundian II *badly wound* 4/281;
 17/14 etc
 for-wurdan = for-wurdon
 for-wurdon pret pl of for-weorðan
 for-wyrcean I *obstruct, block, close up*
 4/234; 16/381: *forfeit* 14/149: with
 refl acc + wio (and acc) *commit*
wrongs against (someone); ruin or
undo oneself with (someone) 14/126
 for-wyrd f (§14.6) *destruction* 11/172,
 180; 23/285

for-wyrð pres 3 sg of for-weorðan
 for-yrman I *impoverish, bring low* 14/34
 fōt m (§15.7) *foot* 1/104; 10/289; 11/84
 etc; 12/80 etc; 13/93; 15/2856 etc;
 16/379; 19/9; 24/119 etc
 fōt-mæl n (§13.4) *foot's length* 24/275
 fōt-swað n (§13.4) *footprint* 11/184f
 fōt-swað nom and acc pl of fōt-swað
 fracod adj *bad, wicked* 12/250: used as sb
evil man, criminal 17/10
 fræcnes(s) = frēc(e)n(n)es(s)
 gefræge adj *well-known, famous* 18/3
 frægn pret I and 3 sg of frignan
 gefræg(e)n pret I and 3 sg of gefrignan
 Fræna personal name *Fræna* 4/38
 fræt pret I and 3 sg of fretan
 fræt(e)we f pl (§14.3) *trappings, orna-*
ments, adornments, treasures 13/70;
 18/73; 21/7/6; 25/27
 frætewian = frætwian
 frætwian II *adorn, deck* 9/79; 11/93;
 21/28/6; 23/171 etc
 fram I. adj *bold, valiant* 1/182n: II. adv
away 3/27; 24/317: III. prep with dat
 and inst A. (point of departure) *from*
 1/40 etc; 2/17 etc; 3/25; etc: B. (refer-
 ence) *of* 1/119; 11/268; 12/193, 218:
 C. (agent) *from, by* 1/175; 10/71, 90,
 296; 12/9
 franca m (§14.7) *spear, javelin* 24/77 etc
 Franc-land n (§13.4) *the Frankish em-*
pire 4/116; 12/240
 frēa m (§14.7) *lord, master* 15/2890;
 21/44/2; 22/33; 24/12 etc: *the Lord,*
God 2/37; 15/2861 etc; 17/33; 23/300
 frēcednys(s) f (§14.2) *harm* 11/327
 frēc(e)n(n)es(s) f (§14.2) *peril, danger*
 9/12, 23f; 10/26
 frēfran I *comfort, console* 19/28; 20/26
 fremde adj *unrelated* 8/122: *estranged*
 10/82n: as sb *stranger* 14/36, 49 etc
 fremian II with dat obj *benefit* 11/74
 (ge)fremman I *bring about, achieve*
 19/114: *commit, perpetrate* 9/4, 82;
 23/181: *make* 23/6: *provide, furnish*
 19/16: *perform* 11/201f: *do* 16/392;
 23/37: *carry out* 12/125: *wreak*
 16/393: *fight* 6/63
 frem-sumnes(s) f (§14.2) *benefit, kind-*
ness, favor 1/55f, 60, 126; 2/67; 9/128
 fremu f (§14.1) *benefit, profit, gain*

- 16/437: *beneficial action, good deed*
20/75
- Frencisc** adj *French: þā Frencyscan the French* 6/71
- frēod** f (§14.1) *peace* 24/39
- gefreoge** n *learning, knowledge, information* 18/29
- frēo(h)** adj *free* 7/48; 11/319
- frēols-brice** m (§14.5) *non-observance of church festivals* 14/113
- gefērēolsian** II *set free, deliver* 10/25, 224 etc
- frēo-māæg** m (§13.2) *noble kinsman* 19/21
- frēond** m (§15.5) *friend* 1/30, 77 etc; 5/41; 8/103; 9/98; 11/164; 12/4 etc; 16/287; 17/76 etc; 19/108; 21/26/21; 22/17; 24/229: *lover* 22/33, 47; 25/44
- frēondlēas** adj *friendless* 19/28
- frēondlice** adv *in a friendly fashion, amiably* 7/1f
- frēondscipe, -scype** m (§14.5) *friendship* 6/61f: *friendship, love* 22/25
- frēorig** adj *cold, chilled, frozen* 19/33: *chilled by fear* 23/281
- frēo-riht** n pl (§13.4) *rights of freemen* 14/38
- Frēsisc** adj *Frisian* 4/260 etc
- fretan** 5 *eat up, devour* 4/200; 21/47/1
- freten** past pple of *fretan*
- frettan** I *graze up, graze to ruin* 4/213
- fricg(e)an** 5 *find out* 21/26/26: with gen *ask about* 15/2888
- Frīesa** m (§14.7) *a Frisian* 4/274 etc
- frige** imper sg of *fricg(e)an*
- frignan** 3 *ask, inquire* 1/46, 47, 119; 2/83, 87 etc; 17/112: *frignan fram inquire of* 1/119
- gefriġnan** 3 *learn (by asking), hear of, hear about, discover* 17/76; 18/1; 21/47/2; 23/7 etc
- frignes(s)** f (§14.2) *questioning, interrogation* 1/60
- frīnan** = *frignan*
- frīo** = *frēo(h)*
- frīð** m (§13.2) *peace* 4/3, 11 etc; 6/46 etc; 24/39, 179: gen sg used as adv *peacefully* 24/41: see also *niman*
- gefriðian** II *protect, defend* 23/5
- frōd** adj *old, wise, experienced* 5/37; 18/84; 19/90; 21/26/21; 24/140, 317; 25/12, 27
- frōfor** f (§14.1) *consolation, comfort, help* 1/75; 19/115; 23/83 etc
- from** = *fram*
- fromian** II *accomplish* 1/24
- fromlice** adj *promptly, boldly* 23/41 etc
- from-sið** m (§13.2) *journey away, departure* 22/33
- from-weard** adj *about to depart away, on the way out* 20/71
- Fronc-lond** = *Franc-land*
- fruma** m (§14.7) *origin, beginning* 2/60; 9/113; 13/17
- frum-gār** m (§13.2) *leader, chief* 23/195
- frum-scaeft** f (§14.6) *original shaping (of the world), creation* 2/26
- gefriġnon** pret pl of *gefriġnan*
- gefriġnon** = *gefriġnon*
- frymði** adj *suppliant* 24/179
- frymð(u)** f (§14.1) *beginning, origin* 11/217, 218; 18/84; 23/5 etc
- frýnd** nom and acc pl of *frēond*
- fryð** = *frīð*
- fugel** m (§13.2) *bird* 8/42; 19/81; 21/26/7; 23/207 etc; 24/38
- fugelere** m (§13.6) *fowler* 8/21 etc
- fuh-ton** pret pl of *foehtan*
- gefuh-ton** pret pl of *gefoehtan*
- ful** see *ful(I)*
- fūl** adj *foul, vile* 14/132, 148; 23/111
- ful-gæð** pres 3 sg of *ful-gān*
- ful-gān** anom vb (§7.7) with dat obj *devote oneself to* 11/146
- ful-gangan** 7 *attend to, perform* 16/249n
- fulgon** pret pl of *fēolan*
- fūlian** II *rot* 8/126
- ful(I)** I. adj *full* 1/183: *full, brimming* 23/19: *complete* 6/45: with gen *full of* 8/127; 9/41, 113; 16/133; 20/100, 113: *be fullan* adv *completely, thoroughly* 7/34: see also *sōð* I. II. adv *fully, wholly, completely* 14/59; 19/5: *full, very* 14/18, 59, 85 etc; 20/24; 22/18 etc; 24/153 etc
- Fullan-ham(m), -hom(m)** m (§13.2) *Fulham (Middlesex)* 4/113 etc
- full-fremman** I *perfect* 11/69
- (ge)fullian = (ge)fulwian
- fullice** adv *fully, completely* 14/83 etc
- fulluht** = *ful-wiht*

ful-nēah adv "full near," very nearly, almost 4/258
fultom, -um m (§13.3) *help, support, aid* 1/182n, 184; 4/169; 7/47; 10/16; 11/281; 23/186 etc: *wesan on fultome* with dat *support* 1/182n
 (ge)fultumian II with dat or acc obj *help, assist* 1/h, 5; 2/10f; 4/16
 (ge)fulwian II *baptize* 1/175, 178, 185; 10/307; 11/85, 280; 12/5
ful-wiht m n f *baptism* 1/174; 4/106 etc; 9/39; 11/131 etc; 12/71 etc; 13/54; 14/156 etc: see also *niman, onfōn*
ful-worhte pret I and 3 sg of **ful-wyrcean**
ful-wyrcean I *complete* 12/109
funde pret I and 3 sg of **findan** (see Campbell §741)
funden past pple of **findan**
fundian II *direct one's course, set out, go, come* 12/224; 17/103; 20/47
fundon pret pl of **findan**
furlang n (§13.5) *furlong* 4/272
furðon = **furðum**
furðor, -ur adv *further* 7/51 etc; 24/247: *any more* 16/401
furðum adv *even* 7/13 etc; 9/h; 13/20: *indeed, in fact* 11/82, 134: *just* 4/236
fūs adj *ready, eager* 20/50; 24/281: *hastening* 15/2870; 17/57: *brilliant, shining* 17/21
gefylce n (§13.6) *army* 6/49: *troop, division* 4/33, 43
fylcian I, II *marshal, array, set in order* (for fighting) 6/48, 68
gefylcium dat pl of **gefylce**
fylg(e)an I with dat obj *follow* 4/h; 10/15, 246, 313 etc; 11/88, 100; 14/155; 16/249: *pursue* 9/49, 123: *adopt* 1/141: *serve* 23/33
fyljan = **fylgan**
fylgan = **fylgan**
fyl(l) m (§14.5) *fall, death* 12/12 etc; 17/56; 24/71, 264
 (ge)fyllan I. wk vb I *fill* 7/25; 16/319; 21/44/7: *fulfill* 1/14; 12/169: *perform* 1/71: *complete* 1/181; 10/37, 63, 77, 329: with gen *fill with* 7/35: II. = (ge)-**fiellan**
fyllu f (§15.3) *fill, feast* 23/209
 (ge)fylstan I with dat obj *aid, help, sup-*

port 6/21, 45; 12/16, 152; 24/265
fylð pres 3 sg of **feallan**
fýlð f (§14.1) *filth, foul sin* 14/70, 71
fýnd dat sg and nom and acc pl of **feond**
fýr n (§13.4) *fire* 1/44, 135, 151; 12/228 etc; 14/19; 15/2888 etc; 15/Æ; 16/314 etc; 18/15; 20/113
fyr = **fierd**
fyrð-rinc m (§13.2) *warrior* 24/140
fyrð-wíc n (§13.4) pl *camp* 23/220
fýren f (§14.1) *sin, crime*: dat pl used as adv "wickedly," very, intensely 16/316
fýren adj *fiery* 4/h; 10/273, 275; 16/316n
fýren-lust m (§13.2) *sinful desire* 9/80
fyrhtu f (§15.2) *horror, terror* 2/65
fýrlen adj *distant* 12/127; 15/Æ
fýrmest numeral (§25.2.7) *foremost, first* 13/41; 24/323
gefýrn adv *before, previously* 4/129: **gefýrn** ær adv *formerly* 12/220
fýrn-gēar n (§13.4) *former year, bygone year* 25/12
fýrn-geffit n (§13.4) *old strife, ancient quarrel* 23/264
fýrn-geweorc n (§13.4) *ancient work* 18/84
fýrst I. = **first**: II. sup adj (§12.8) *first, chief* 8/39
fýsan I *impel, send forth rapidly, shoot* 24/269: *get oneself ready* 15/2861; 23/189 (with refl acc)

G

gā imper sg of **gān**
 (ge)gad(e)rian II *gather, assemble, muster* 4/8, 113 etc; 6/12 etc: *gather, collect* 11/74f, 140
gegadorian = **gegad(e)rian**
gælsa m (§14.7) *pride, luxury, wantonness* 14/148
gegærwan = **gegierwan**
gæst I. = **gāst**: II. pres 2 sg of **gān**
gæstlic adj *ghastly, awesome, terrible* 19/73
gæð pres 3 sg of **gān**
gafol n (§13.4) *tribute* 8/41 etc; 24/32 etc: *tax* 11/145f
gāl n (§13.4) *lust, wantonness, foolish arrogance* 16/327

- galan 6 *sing* 17/67
 gāl-ferhð adj *lustful, lascivious* 23/62
 gāl-mōd adj *wanton, licentious* 23/256
 gālsceipe m (§14.5) *wantonness, folly, evil* 16/341
 gamol-feax adj "*hoary-haired,*" *grey headed* 20/92
 gamol-ferhð adj *aged* 15/2868
 gān anom vb (§7.7) *go* 1/13; 2/18; 3/11, 34; etc: *come* 12/90; 23/140, 149, 219; *advance* 24/247; *go away* 10/317; *flow* 10/287; *emerge* 11/26
 gegān anom vb (§7.7) *conquer, subdue* 4/23, 64 etc; 6/15, 46; *win* 23/331: *impers with dat* *befall* 12/102
 ganet = ganot
 gang m (§13.2) *path* 9/33; *flow* 17/23
 gangan 7 *go* 1/78; 2/19, 78; etc: *come* 1/44; *walk* 10/168; 12/220; 22/35: *move about* 2/75; 25/42
 gegangan 7 *go, advance* 23/54; *get hold of, obtain* 24/59
 gang-dæg m (§13.2) *Rogation Day, i.e. one of the three processional days before Ascension Day (see p. 196):*
 gangdagas pl *Rogation Days* 4/125; 9/h
 ganot m (§13.3) *gannet* 20/20
 gār m (§13.2) *spear* 5/18; 16/316 (see n); 23/224; 24/13 etc; 25/22
 gār-berend m (§15.5) *spear-bearer, warrior* 24/262
 gār-gewin(n) n (§14.5) *battle with spears* 23/307
 gār-mitting f (§14.1) *meeting of spears* 5/50
 gār-ræs m (§13.2) *spear-rush, battle* 24/32
 (ge)garwian = (ge)gear(e)wian
 gāst m (§13.2) *spirit* 1/11, 73; 11/213; 13/50 etc; 15/2866 etc; 17/11, 49, 152; 21/7/9; 23/83 etc; 25/59: *soul* 2/102; 9/73; 10/244; 11/318; 24/176: *Hālig Gāst, se Hālgā Gāst the Holy Ghost* 2/64; 9/53, 106; 10/301, 332; 11/223 etc; 13/51 etc
 gāst-cyning m (§13.3) *king of souls, God* 15/2884
 gāstlic adj *spiritual* 9/105; 13/23 etc
 gāstfice adv *spiritually* 13/34 etc
 gata = gatu
 gāte-hær n (§13.6) *goat's hair* 13/72, 75
 gatu nom and acc pl of *geat*
 ge conj *and* 1/h; 4/194; 8/104; 22/25; 23/166: *ge . . . ge both . . . and* 1/h, 9f, 51; 2/75; 4/149, 175; 13/31: see also æghwæðer
 gē see þū (§7.2) *you*
 gēac m (§13.2) *cuckoo* 20/53
 geaf pret 1 and 3 sg of *giefan*
 gēafon pret pl of *giefan*
 geald pret 1 and 3 sg of *gieldan*
 gealga m (§14.7) *gallows, cross* 17/10 etc
 gealgean = ealgian
 gealg-trēow n (§13.6) *gallows tree, cross* 17/146
 gēap adj *convex, curved* 25/23
 gēar m n (§13.2, 4) *year* 1/h, 17, 174, 183; 4/h, 1, 7 etc; 6/1; 8/105; 11/284 etc; 12/10; etc: *summer* 25/9
 gēara adv *formerly* 16/410: *gēara iū adv a long time ago* 17/28; 19/22
 gearcian II *prepare* 11/48
 gēar-dagas m pl (§13.2) *days of yore, old times* 19/44
 gearē = gearwe
 gēare = gēara
 gearfice adv *readily, clearly* 9/11
 gearo adj *ready* 3/15; 4/68; 10/307; 23/2; 24/72, 100 etc: *with dat* *ready for* 4/67; 11/173; 16/435
 gearo-þoncol adj *ready-witted* 23/341
 gear(o)we f acc sg, m nom pl st of *gearo*
 gearwe adv *well, clearly, thoroughly, entirely* 1/145; 12/22; 19/69 etc
 (ge)gear(e)wian II *prepare* 2/79, 93; 14/161; 16/431; 23/199: *provide* 10/82: *do, perform* 10/289
 geat n (§13.4) *gate* 3/22, 30; 10/195; 11/309; 15/Æ; 23/151
 geatwan I *prepare, equip* 21/28/5
 gēfon = gēafon (pret pl of *giefan*)
 gefu = giefu
 gegnum adv *straight, directly* 23/132
 gelpan 3 *with gen* *boast about* 5/44
 gēman = gieman
 gēn adv *yet, still* 1/170; 16/413: *þā gēn adv still, further, moreover* 1/143
 gēna adv *yet, still* 1/h
 Gend *Ghent* 4/117

- gēo** adv *once, formerly* 1/3, 12, 169; 7/2 etc; 9/99; 17/87; 18/41; 20/83: **gēo ār** adv *once, formerly* 11/91: see also **gēara**
- gēoc** f (§14.1) *help, succor, comfort* 20/101
- gēofu** = **giefu**
- geogoð, -uð** f (§14.1) *youth* 12/4; 19/35; 20/40; 25/50: *male children* 7/48
- gēomor** adj *sad, mournful, troubled* 9/103; 20/53; 22/1 etc; 23/87
- gēomor-mōd** adj *sad-hearted, sober-minded* 22/42; 23/144
- gēomrung** f (§14.1) *sorrow* 9/88
- geond** prep with acc *through* 10/123, 208; 13/53: *throughout* 6/4 etc; 7/3 etc; 8/61; 9/14; 11/313; 12/71 etc; 14/13 etc; 18/82; 19/3, 58 etc; 20/90; 21/26/8; 22/36; 23/156: **geond eall** adv *everywhere* 12/85
- geond-faran** 6 *pass through, traverse* 18/67
- geond-hweorfan** 3 *visit every part of, rove through, canvass* 19/51
- geond-lācan** 7 *flow through* 18/70
- geond-scēawian** II *examine every part of, scrutinize* 19/52
- geond-pencan** I *ponder every aspect of, meditate on* 19/60, 89
- geong** adj *young* 1/74; 4/37; 5/29 etc; 9/2; 12/76; 15/2868 etc; 17/39; 22/42; 23/166; 24/155 etc; 25/14
- geonger-dōm** = **geongor-dōm**
- geongor-dōm** m (§13.2) *discipleship, allegiance* 16/267, 283
- geongra** m (§14.7) *subordinate, follower, servant* 16/277 etc: *disciple* 9/24
- georn** adj (usually with gen) *eager* 9/41; 16/287; 19/69; 23/210; 24/73 etc: *enthusiastic* 7/8
- georne** adv *eagerly* 12/76; 19/52; 23/8; 24/123 etc: *earnestly* 9/28, 60, 63 etc; 14/11, 18, 139, 153 etc; 16/397: *fully, exactly* 14/20; 15/2847: *well, clearly* 14/8, 18, 74 etc; 24/84
- geornes(s)** (= **georn-nes(s)**) f (§14.2) *exertion, energy, zeal*
- georn-ful(l)** adj *eager* 24/274: with gen *eager for* 9/26
- georn-fulnes(s)** f (§14.2) *eagerness, zeal* 2/69; 12/86
- geornlice** adv *earnestly, intently* 1/75, 100, 128 etc; 2/68; 9/112; 11/166, 188: *eagerly, willingly* 24/265
- gēr** = **gēar**
- gēsne** adj *empty* 23/112: with gen *emptied of* 23/279
- gied(d)** n (§13.6) *word, utterance* 21/47/2: *song, poem, tale* 22/1
- giefan** 5 *give* 1/29; 6/59; 12/134; 23/342
- gief-stōl** m (§14.2) *"gift-seat," throne; the ceremony of gift-giving* 19/44
- giefu** f (§14.1) *gift* 1/25, 27, 28 etc; 2/42; 9/127; 11/124; 12/57; 15/2920 etc; 16/413; 20/40; 23/2: *grace* 1/105, 106; 2/1, 11, 47, 52; 9/105; 11/182, 200: *favor* 1/126
- gielđan** 3 *yield, give* 6/9: *pay* 8/41 etc; 14/85, 100: *reward, requite* 15/2921: *repay* 14/99; 16/413; 23/263
- giellan** 3 *cry out, scream* 20/62
- gielp** m n (§13.2, 4) *boasting, vaunting, boast, vaunt* 10/224; 19/69: *idol gielp vainglory, ostentation* 11/72
- gieman** I with gen or acc obj *heed, pay heed to, care for* 12/243; 21/h; 24/192: *observe, obey* 14/20: *take care of, supervise, look after* 11/19, 145, 171; 16/346 etc: *take care, see to it* 2/68
- gīen** = **gēn**
- (**ge**)**gierwan** I *adorn, array* 17/16 etc; 21/26/13; 21/28/1; 21/29/3: *prepare* 15/2856: *build* 16/281: **girwan ūp** *serve up* 23/9
- gīet** adv *yet, still* 1/169; 2/93; 7/29; 10/309; 11/267; 12/143; 14/77; 15/Æ; 17/28; 23/182: **þā gīet** adv *yet, still* 1/32, 56, 74 etc; 8/10 etc; 11/226, 245; 12/69, 122 etc; 13/14; 23/107; 24/168 etc
- gīeta** adv *yet* 5/66
- gif** conj *if* 1/h, 14, 109; 3/23; etc
- giferne(s)** f (§14.2) *greed* 14/108
- gifeðe** adj *granted* 23/157
- gifre** adj *useful, salutary, beneficial* 21/26/28
- gīfre** adj *ravenous, voracious, eager* 20/62
- gifu** = **giefu**
- Gildas** personal name *Gildas* see 14/142n

- gilp = gielp
 gīmen f (§14.2) *care, solicitude, concern*
 gim(m) m (§13.2) *gem* 11/106; 17/7 etc;
 25/22
 gim-stān m (§13.2) *gem, jewel* 11/54, 58
 etc; 13/71 etc
 gin-fast adj *ample, substantial* 15/2920
 gingre f (§14.7) *handmaiden* 23/132
 gin(n) adj *spacious, wide* 23/2, 149
 gioguð = geoguð
 gioncg = geong
 giond = geond
 giongorscipe m (§14.5) *service* 16/249
 giongra = geongra
 giorn = georn
 Gipes-wīc n (§13.4) *Ipswich (Suffolk)*
 24/h
 girwan = gierwan
 gisl m (§13.2) *hostage* 3/17; 4/67, 78n,
 180; 6/51; 24/265
 gīslīan II *give hostages* 6/44, 85
 gīt = giet
 gītser m (§13.6) *avaricious man, miser*
 11/133, 135
 gītsian II *desire, covet* 11/196
 gītsung f (§14.1) *avarice, greed, covetous-*
ness 11/138; 14/107, 145
 giu = gēo
 giung = geong
 glād pret 1 and 3 sg of glīdan
 glād adj *cheerful, joyous* 11/264
 glædfice adv *gladly, joyfully* 2/86
 glæd-mōd adj *glad-hearted* 23/140
 (ge)glængan = (ge)glengan
 glæs n (§13.4) *glass* 9/48
 Glastinga-burg f (§15.7) *Glastonbury*
 (Somerset): dat sg Glæstingabiri 6/92
 glēaw adj *wise, intelligent* 1/h; 18/29;
 19/73; 21/47/6; 23/13 etc
 Glēaw-ceaster f (§14.1) *Gloucester*
 (Gloucestershire) 12/285
 glēaw-hyðig adj *wise, prudent* 23/148
 gleng m *ornament, bauble* 9/79: *splendor*
 9/109
 (ge)glengan I *adorn, embellish* 2/5, 50
 glēowian II *joke, jest* 2/83
 glīdan 3 *glide* 5/15
 glisian II *glisten, glitter* 21/26/13n
 glīwian II *adorn* 21/26/13
- glīw-stæf m (§13.2) *joyful salutation:*
 dat pl used as adv *joyfully* 19/52
 glīw-stafas nom and acc pl of glīw-stæf
 glōf f (§14.1) *glove* 25/17
 gnorngan = gnornian
 gnornian II *grieve, mourn* 1/51; 9/103;
 20/92; 24/315
 god n (§13.4) *god* 1/125, 127; 11/230,
 231
 God m (§13.2) *God* 1/98 etc; 2/11 etc;
 4/119; etc
 gōd I, sb n (§13.4) *goods* 1/55; 2/54: *good*
 23/271n; 24/176; 25/50: *benefit, good*
thing 10/82; 11/313; 16/291; 23/32:
gift 12/118a n: II. adj *good* 2/69; 4/46
 etc; 6/19 etc; 7/33; 8/30; 9/20, 57;
 12/252; 13/36 etc; 16/302 etc; 17/70;
 21/26/22; 21/44/3; 24/4 etc; 25/14:
firm 4/111; 24/13: *happy, well-*
endowed 20/40: *generous* 20/40n:
great 14/93
 god-bearn n (§13.4) *godchild* 14/62
 god-cund adj *divine, sacred* 1/3f, 10; 2/1,
 3, 48 etc; 14/116: *religious, spiritual*
 7/3, 8
 god-cundlice adv *divinely* 2/10
 god-cundnes(s), -nys(s) f (§14.2) *divini-*
ty, Godhead 1/120; 11/205, 221
 gōd-dæd f (§14.6) *good deed* 14/119 etc
 gode-web(b) = god-web(b)
 god-fyrht adj *godfearing:* used as sb
 14/120
 god-gespræce, -sprēce n *divine message*
 1/3, 16, 95
 gōdian II *improve, get better* 14/17
 gōdlec adj *goodly, splendid, magnificent*
 16/281
 Gōd-mundīngā-hām m (§13.2) *Good-*
manham (Yorkshire) 1/170
 gōdnes(s) f (§14.2) *good thing; goodness*
 12/278
 God-rum personal name *Godrum* 4/72
 god-sib(b) m (§13.6) *sponsor* 14/62
 god-spel(l) n (§13.4) *gospel* 9/61; 10/68;
 13/29
 god-spellere m (§13.6) *evangelist* 11/1,
 25, 205f etc
 god-spellic adj *gospel* 11/215, 220
 god-sunu m (§15.2) *godson* 3/31; 4/178

god-web(b) n (§13.6) *fine cloth* 9/96; 11/92
 gofol = gafol
 gold n (§13.4) *gold* 1/85; 9/96; 11/103 etc; 13/71 etc; 15/2868; etc
 gold-gi(e)fa m (§14.7) *gold-giver, lord* 20/83; 23/279
 gold-hord n (§13.4) *treasure* 11/70
 gold-smið m (§13.2) *goldsmith* 11/108
 gold-wine m (§14.5) "*gold-friend, generous lord* 19/22, 35; 23/22
 gomel-feax = gamol-feax
 gomen n (§13.5) *pleasure, pastime, entertainment* 20/20
 gomol adj *old* 25/11
 gong = gang (imper sg of gangan)
 gongan = gangan
 good = gōd
 Got-land n (§13.4) *Gotland* 8/88
 Gōt-land n (§13.4) *Jutland* 8/72 etc
 græðefice adv *greedily, covetously* 11/145
 grædig adj *greedy* 5/64; 20/62
 græf n (§13.4) *grave* 20/97
 græg adj *grey* 5/64; 15/2866
 græs-wong m (§13.2) *grass(y) plain* 18/78
 gram adj *angry* 16/302; 23/224, 238 etc; *fierce* 24/100
 gegræmian II *anger, provoke, enrage* 14/143
 Grante-brycg f (§14.2) *Cambridge (Cambridgeshire)* 4/73
 grānung f (§14.1) *groaning* 11/178
 gegrāp pret 1 and 3 sg of gegripan
 Graton personal name *Graton* 11/61 etc
 grēat adj *great, thick* 16/384
 gremian I *enrage, madden* 23/305; 24/138 etc
 grēne adj *green, living* 11/102; 18/13 etc; 25/35
 grēot n (§13.4) *earth* 11/295; 23/307; 24/315
 grēotan 2 *weep* 17/70
 (ge)grētan I *greet* 1/46, 78; 2/22; 7/1; 13/1; 19/52: *say goodbye to* 10/312: *visit* 21/44/6: *attack* 14/121
 grēting f (§14.1) *greeting* 1/2
 Grim-bold personal name *Grimbold*

7/58f

grimlic adj *horrible, grim* 14/8
 grim(m) adj *grim, fierce, cruel* 14/115; 16/390 etc; 21/28/3; 24/61
 grindel m (§13.3) *bar, bolt* 16/384
 grindan 3 *grind, sharpen* 24/109
 gegripan I *grasp, seize* 15/2905
 grist-bitian II *gnash the teeth* 23/270
 grið n (§13.4) *quarter* 6/59: *truce, peace* 14/66; 24/35
 griðian I *take under one's protection, protect* 6/21; 14/29
 griðlēas adj *violated* 14/32
 grōwan 7 *grow* 9/51
 grund m (§13.2) *ground, earth, land* 5/15; 23/2, 349; 24/287: *foundation* 20/104: *bottom, depth, abyss* 16/302 etc
 gegrunden past pple of grindan
 grundlēas adj *bottomless, limitless, immense* 16/390
 grundlunga, -e adv *from the foundations, completely* 11/242
 grym(m) = grim(m)
 gryre-lēoð n (§13.4) *terrible song* 24/285
 gryð = grið
 gū = gēo
 gūð = gūð
 guldon pret pl of gieldan
 guma m (§14.7) *man* 5/18 etc; 17/49 etc; 19/45; 21/28/3; 23/9 etc; 24/94; 25/11
 gūð f (§14.1) *battle* 5/44; 23/123 etc; 24/13 etc
 gūð-fana m (§14.7) *battle-standard* 4/96n; 23/219
 gūð-freca m (§14.7) *warrior* 23/224
 gūð-hafoc m (§13.3) *war-hawk* 5/64
 gūð-plega m (§14.7) *battle-play* 24/61
 gūð-rinc m (§13.2) *warrior* 24/138
 gūð-sceorp n (§13.4) *war-apparel, armor* 23/328
 gyf = gif
 gyfte f pl (§14.6) *marriage, nuptials* 11/8, 9
 gyfu = giefu
 gyld n (§13.4) *tax* 6/91
 gyldan = gieldan
 gylden adj *gold, of gold* 11/59, 189
 gylían I *yell* 23/25

gylp = gielp
 gylp-word n (§13.4) *vaunting word, boast* 16/264; 24/274
 gylt I. sb m (§14.5) *sin* 9/4; 20/h: II. pres 3 sg of gieldan
 gȳman = gieman
 gȳme-lēast f (§14.6) *heedlessness, inattention, neglect: tō gȳmelēaste adv carelessly* 11/30f
 gym(m) = gim(m)
 gym-stān = gim-stān
 gym-wyrhta m (§14.7) *jeweller* 11/110
 gynd = geond
 gyrd f (§14.2) *twig* 11/100, 102 etc
 gyrdan I *gird* 1/163; 15/2866
 gegyr(e)la m (§14.7) *dress, attire, garb* 1/45: *trappings* 9/79
 gyrnan I *yearn for, desire* 23/346
 Gyrð personal name *Gyrð* 6/70
 (ge)gyrwan = (ge)gierwan
 Gyrwas, Gyrwe m pl (§13.2, 14.5) *Jarrow* (Durham); lit *the fen dwellers, a tribal name* (see 4/2n, 12/128a n)
 gȳsel = gīsl
 gȳslīan = gīslīan
 gyst m (§14.5) *stranger* 24/86
 gyst-ern n (§13.4) *guest hall, guest chamber* 23/40
 gȳt = giet
 gȳta = gieta
 gyte-sæl m f (§14.5, 6) *joy at wine pouring: on gytesælum in his cups* 23/22
 gȳtsung = gītsung

H

habban III *have* 1/h, 105 etc; 2/38 etc; 3/13; etc: *have, hold, possess* 1/124; 3/2; 4/12; 9/100; 11/134: *get, obtain* 3/7; 4/63: *keep* 6/24; 13/87, 90: *contain* 13/84
 hād m (§13.2, 15.2) *order, rank, position, office* 7/3, 8, 52: *station* 9/37, 39
 hād-bryce m (§14.5) *injury to one in holy orders* 14/110
 hādian II *consecrate: past pple used as sb (pl) those in holy orders, ecclesiastics* 14/51
 hæbban = habban
 hæbbe pres indic 1 sg, pres subjunc 1-3

sg of habban
 hæbben pres subjunc 1-3 pl of habban
 Hædde personal name *Hædde* 12/141
 hæfdan = hæfdon (pret pl of habban)
 hæfde pret 1 and 3 sg of habban
 hæfdon, -un pret pl of habban
 hæfst pres 2 sg of habban
 hæft n (§13.4) *haft, handle* (of a sword) 23/263
 hæftan I *chain, imprison* 16/380 etc; 23/116: *catch* 15/Æ
 hæft-nīed f (§14.6) *bondage* 4/midnote
 hæfð pres 3 sg of habban
 hægl = hagol
 hægl-faru f (§14.1) *shower of hail, hail-storm* 19/105
 (ge)hælan I *heal, cure* 11/65, 122 etc; 12/31 etc: *save* 11/311; 17/85: adj (pres pple) *Hælende Savior* 10/57 etc
 hæle = hæleð
 Hælend m (§15.5) *Savior* 9/21, 53; 10/1; etc
 hæleð = hæleð
 hæleð m (dental stem, see Campbell §637) *man, hero* 5/25; 16/285; 17/39 etc; 18/49; 19/73 etc; 21/7/3; 21/8/10; 21/26/12, 28; 23/51 etc; 24/74 etc; 25/8
 hælu f (§15.3) *cure* 12/238: *salvation* 1/8 etc; 9/22
 hærfest m (§13.3) *harvest season, autumn* 4/88 etc; 6/24; 25/8
 hæs f (§14.6) *order, command* 11/50, 101 etc; 15/2865; 15/Æ
 Hæ-stēn personal name *Hæsten* 4/138, 170 etc
 Hæstinga-port m n (§13.2, 4) *Hastings* (Sussex) 6/65
 Hæstingas m pl *Hastings* (Sussex), lit "the people of *Hæsta*" (see 4/2n, 12/128a n) 6/78
 hætt pres 3 sg of hātan
 hæte f (§14.7) *heat* 16/333n
 hætu f (§15.3) *heat, ardor* 1/41; 16/389; 18/17
 hæð m n (§14.5) *heath* 25/29
 hæðen adj *heathen, pagan* 4/h, 34; 11/244; 12/122 etc; 14/21 etc; 23/98 etc; 24/55 etc
 hæðen-gyld n (§13.4) *idolatry* 11/241

- hæðen-gylda** m (§14.7) *idolater* 11/228f, 236 etc
hæðenscipe m (§14.5) "heathenship," *paganism, idolatry* 11/228, 231
Hæð-feld m (§15.2) *Hatfield* (Yorkshire) 1/182n
Hæðum see 8/75n
hafast pres 2 sg of *habban*
hafað pres 3 sg of *habban*
hafenian 2 *raise aloft, lift* 24/42 etc
hafoc, hafuc m (§13.3) *hawk* 24/8; 25/17
hagol m (§13.2) *hail* 18/16, 60; 19/48; 20/17, 32
(ge)hāl adj *whole* 9/6; 12/211; 13/78; *sound* 9/115; *unharmed* 24/292; *undecayed* 12/170; *well* 12/261
haldan = *healdan*
hāleg = *hālig*
hālettan I *hail* 1/77; 2/21
Half-dene personal name *Halfdene* 4/34 etc
hālg- see *hālig*
hāлга m (§14.7) *saint* 12/255 etc; 17/143 etc
(ge)hālgian II *consecrate* 1/150, 117, 172; 11/245; *past pple holy* 9/54
Hālgō-land n (§13.4) *Helgeland* 8/64
hālig adj *holy, sacred, saintly* 1/176; 2/34; 4/78; 9/h; 10/42, 51 etc; 11/73 etc; 12/75 etc; 13/29 etc; 14/64; 18/73 etc; 20/122; 21/26/28; 23/h, 56 etc; used as sb *saint* 4/286; 9/119; 10/192; see also *gāst*
hālignes(s) f (§14.2) *religion* 1/154, 161; *sanctuary* 14/32
hals = *heals*
hālsian II *adjure, exorcise* 11/261
hālwende adj *saving, salvific* 1/5f, 65; *salutary* 2/101; *healthful* 9/115
hām I. sb m (§13.2) *home, dwelling* 4/150 etc; 5/10; 8/20; 17/148; 20/117; 21/29/4 etc; 23/121; 24/292: II. adv *home* 1/89; 2/18; 6/27 etc; 11/48 etc; 12/219; 15/Æ; 23/131; 24/251
hamor m (§13.2) *hammer* 5/6
Ham-tūn-scūr f (§14.1) *Hampshire* 3/2; 4/101 etc
hām-weard adv *homeward* 4/222
hām-weardes adv *on the way home* 4/161
han-cred m *cock-crow* 11/292
hand f (§15.2) *hand* 1/h, 69; 2/87; 10/153, 154 etc; 11/35 etc; 12/99 etc; 15/2903 etc; 15/Æ; 16/251 etc; 17/59; etc: *side* 4/30, 45; 24/112; *sellan on hand make a pledge, promise* 6/88
hand-bred n (§13.4) *palm* (of the hand) 12/118
hand-geweorc n (§13.4) "handiwork," *creation* 11/195
hand-mægen n (§13.5) *strength of hand* 16/247
hand-seax n (§13.4) *dagger* (lit *hand-knife*) 1/h
hangelle f (§14.7) *a dangling object, an instrument or appendage that hangs* 21/44/6
hangian II *hang* 21/44/1; 25/55
hār adj *grey* 19/82; *hoary, old* 5/39; 24/169; *ancient* 6/68; 23/327
Hareld personal name *Hareld* 4/38
Harold personal name *Harold* 6/1 etc
hasewan-pāda m (§14.7) *dun-coated one* 5/62
hāt adj *hot* 11/26; 16/324 etc; 20/11; 25/7: *comp warmer, more glowing* 20/64
gehāt n (§13.4) *promise, vow* 1/13, 80
hātan 7 *command, order* 1/25, 144, 168; 2/43, 44, 55; 4/257; 7/1 etc; 10/12, 244 etc; 11/10, 23 etc; 12/96 etc; 15/2868 etc; 15/Æ; 16/345; etc: *name, call* 1/h, 95, 121; 3/8; 4/126, 133 etc; 6/6; 8/37, 66, 75, 87 etc; 11/23, 33 etc; 12/2 etc; 13/40; 15/Æ; 24/75 etc: *be called* 16/344
gehātan 7 *promise* 1/14, 20, 28 etc; 4/105; 9/57; 24/246, 289
hāte adv *hotly* 16/383 (or is this inst sg of the sb *hāt heat, fire?*); 23/94
hāten past pple of *hātan*
gehāten past pple of *(ge)hātan*
gehāt-land n (§13.4) *promised land* 2/62
hāt-heort adj "hot-hearted," *irascible* 19/66
hāt-heorte f (§14.7) *anger, fury* 10/326
hätte passive pres and pret of *hātan* *am called, was called* 6/66; 14/142; 21/h; 21/8/8; 21/26/26
gehāwian II *look to see, examine* 4/233f

he = hīe

hē personal pron (§6.2, 4) *he*

hēa = hēah

hēaf m (§13.2) *wailing, mourning* 9/121

hēafod n (§13.5) *head* 1/70, 102; 2/97; 6/89; 10/96, 246 etc; 12/162 etc; 19/43; 21/44/6; 23/h, 110 etc: pl with sg meaning 17/63

hēafod-gerim n (§13.4) *head-count, number of heads* 23/308

hēafod-mon(n) m (§15.7) "*head-man,*" *leader* 4/96n; 12/49

hēafod-weard m (§13.2) *sentinel* 23/239

hēafod-wōð f (§14.1) "*head-eloquence,*" *eloquent speech or song produced in the head* 21/8/3

hēah adj *high* 12/226; 15/2855 etc; 16/300, 358; 17/40; 18/23 etc; 19/98; 21/7/4; 23/43 etc: *deep* 19/82; 20/34

hēah-dīacon m (§13.3) *archdeacon* 9/37

hēah-fæder m (§15.4) *patriarch* 13/12; *God the Father* 17/134

hēah-gerēfa m (§14.7) "*high reeve,*" *chief official, proconsul* 11/255, 277

Hēah-mund personal name *Heahmund* 4/45

hēahra = hīer(r)a

Hēah-stān personal name *Heahstan* 4/285

hēah-þungen adj *high-ranking* 8/104

hēal = hāl

(ge)healdan 7 *hold, keep, maintain* 1/h, 80, 108; 3/2; 4/67, 88 etc; 6/27, 62, 89; 7/6; 9/39, 53; 12/112 etc; 13/91; 14/28, 52 etc; 19/112; 20/109; 21/8/4; 23/142; 24/14 etc; 25/1: *govern* 20/111: *inhabit* 7/28; 16/320 etc; 20/87: *keep safe* 11/145: *guard, protect* 11/300; 18/45; 19/14: *treat, deal with* 24/41: intr *hold out* 24/102

healdend m (§15.5) *guardian, protector* 23/289

healf I. sb f (§14.1) *side* 4/127, 128 etc; 6/69; 8/19 etc; 17/20; 24/152 etc: *be-half* 4/144: II. numeral and adj *half* 4/120, 150 etc; 8/105; 11/203; 23/105

Healf-dene = Half-dene

hēalic adj *exalted, sublime* 11/214: *lofty* 12/184: *proud, haughty* 16/294

heal(l) f (§14.1) *hall, palace* 1/41, 135;

15/2932n; 24/214; 25/28 etc

heals m (§13.2) *neck* 16/385; 24/141

hēan adj *poor* 11/131; 23/234: *wretched, downcast* 19/23

hēanlic adj *disgraceful, humiliating* 24/55

hēa(n)nes(s), -nis(s) (=hēah-nes(s), -nis(s)) f (§14.2) *height* 1/180: *loftiness* 1/7, 15, 68

hēap m (§13.2) *crowd* 23/163: *flock* 21/57/4

heard adj *hard, fierce, bitter* 5/25; 10/186; 16/303 etc; 17/87; 18/58; 21/26/5; 21/28/2; 21/44/3; 22/15 etc; 23/79 etc; 24/33 etc

hearde adv *grievously, fiercely, bitterly* 23/116, 216; 24/33

heardlice adv *fiercely, bitterly* 6/53 etc; 24/261

heard-mōd adj *stout-hearted, bold* 17/285

heard-sælig adj *unfortunate, unlucky, unblest* 22/19

hearm m (§13.2) *damage, injury* 6/10, 83: *affliction* 16/368: *grief, sorrow* 24/223

hearm-scearu f (§14.1) *affliction, punishment* 16/432

hearpe f (§14.7) *harp, lyre* 2/16, 17; 20/44

hearra m (§14.7) *lord, master* 16/263 etc; 23/56; 24/204

hēarra = hīer(r)a

hēarsum adj with dat *obedient to* 1/65, 67, 110

heaðo-lind f (§14.1) "*war-linden,*" *linden-wood shield* 5/6

heaðo-rinc m (§13.2) *warrior* 23/179 etc

heaðo-welm m (§14.5) "*battle-surge*" (of flame), *fierce flame* 16/324

(ge)hēawan 7 *cut, hew* 5/6; 11/100; 23/303; 24/324: *cut down, slay* 5/23; 23/90, 288 etc; 24/181: *stab* 14/55

gehēawen past pple of (ge)hēawan

hebban 6 (§21.3) *raise, lift up* 1/104; 17/31; 21/44/5

heben = heofon

hefaen-rīcae = heofon-rīce

hefelic adj *heavy, serious* 4/18

hefeð pres 3 sg of hebban

- hefgian** II *weigh down, burden* 2/74
hefig adj *heavy, grievous, bitter* 1/182n; 17/61; 19/49
hefig-fime adj *burdensome* 13/3
hege m (§14.5) *hedge, enclosure* 1/155
hēhst sup adj (§12.7) *highest* 9/29; 16/254 etc; 23/4 etc: *greatest* 23/308
heht pret I and 3 sg of *hātan*
geheht pret I and 3 sg of *gehātan*
hēhðu f (§14.1) *height* 16/321
hel-dor n (§13.4) "*hell-door,*" *gate of hell* 16/380
hel(l) f (§14.2) *hell* 10/188; 12/250; 16/304 etc
helle-bryne m (§14.5) *hell-fire* 23/116
helle-sūsl f (§13.4) *hell-torment* 13/67
helle-wite n (§13.6) *hell-torment* 14/160; 16/303
hellic adj *hellish, of hell* 16/333n
hel(l)m m (§13.2) *helmet* 23/193 etc; 25/16; *protector* 21/26/17
help f (§14.1) *help* 17/102; 19/16; 23/96
(ge)helpan 3 with gen or dat obj *help* 12/275; 14/162
hel-sceaða m (§14.7) "*hell-enemy,*" *fiend* 24/180
gehende prep with dat *near* 24/294
hēo see *hē* (§6.2, 4) *she; they, them*
heofanlic = *heofonlic*
heofen(e) = *heofon(e)*
heofenlic = *heofonlec*, -lic
heofon m (§13.3) *heaven* 1/112; 2/34; 6/4; 9/h; etc
heofon-cyning m (§13.3) *king of heaven* 15/2918; 16/439
heofon f (§14.7) *heaven* 11/2, 173; 12/111; 13/43 etc: *heofonan rice* 11/2, 73; 12/111 = *heofonrice*
Heofon-feld m (§15.2) "*Heavenfield,*" *near Rowley Burn (Northumberland);* see 12/10a n
heofonlec, -lic adj *heavenly* 1/3, 12 etc; 2/7, 46 etc; 9/56, 129; 11/113, 127f etc; 15/Æ; 17/148
heofon-lēoht n (§13.4) *heavenly light* 12/183
heofon-rīce n (§13.6) *heavenly kingdom* 2/29; 16/321 etc; 17/91; 18/12
heofon-tungl n (§13.4) *heavenly body, star* 18/32
(ge)hēold pret I and 3 sg of *(ge)healdan*
hēoldan = *hēoldon*
(ge)hēoldon pret pl of *(ge)healdan*
heolfrig adj *gory* 23/130 etc
heolstor, **heolstre** m n (§13.2, 4) *darkness, concealment* 19/23
heolstor adj *dark* 23/121
heolstor-cofa m (§14.7) "*darkness chamber,*" *grave* 18/49
heom = *him*
heonan = *heonon*
heonan-forð = *heonon-forð*
heonon adv *hence, from here* 15/2855; 16/415; 17/132; 18/1; 20/37; 22/6; 24/246
heonon-forð adv *henceforth, in the future* 14/17, 20
heonon-ward adj *passing away* 9/124
heonu adv and interj *moreover, ah* 1/62, 105, 151, 182n: *lo!* 10/22, 186 etc
heora = *hira*, *hire* (see *hē*, §6.2, 4)
heord f (§14.1) *watching, surveillance, care* 2/19
heorra = *hearra*
heorte f (§14.7) *heart* 1/h, 79; 9/8, 51, 101 etc; 10/9; etc
heorð-genēat m (§13.2) "*hearth-sharer,*" *household retainer* 24/204
heorð-werod n (§13.5) "*hearth-band,*" *body of household retainers* 24/24
heoru-wāpen n (§13.4) *bloody weapon, sword* 23/263
hēow pret I and 3 sg of *hēawan*
hēowan = *hēowon*
hēowon pret pl of *hēawan*
heowum = *hegum*
hēr I. sb n *hair* 21/26/5: II. adv *here, in this place, in this year* 3/1; 4/1, 4; etc
hera = *hira* (see *hē*, §6.2, 4)
gehēran = *gehieran*
hēr-büend m (§15.5) *dweller here* (on earth) 23/96
here m (§13.6) *army, enemy army* (frequently used in the Chronicle of the Scandinavian invaders) 4/2, 4, 7 etc; 5/31; 6/40, 79; 14/144; 23/h, 135 etc: *army* (in general) 6/66; 14/144; 23/161; 24/292: *war, devastation* 14/43, 87
here-flēma m (§14.7) *fugitive* (from bat-

- tle) 5/23
here-folc n (§13.4) *army* 23/234 etc
here-geatu f (§14.1) *war-gear, heriot*
 (see 24/48a n)
heregian = **herian**
here-hyð(ð) f (§14.6) *war-spoil, booty,*
plunder 4/154 etc
here-lāf f (§14.1) *remnant of an army,*
group of survivors 5/47
herenes(s) f (§14.2) *praise* 2/27, 102
here-reaf n (§13.4) *plunder, booty*
 23/316
here-sið m (§13.2) *military expedition,*
raid 21/29/4
Hereða-land n (§13.4) ON *Hrðaland*
 (see p 143 n 1)
here-waða m (§14.7) “*war-hunter*” (i.e. a
 hunter whose game is the enemy),
warrior 23/126 etc
here-wic n (§13.4) *dwelling, mansion*
 9/100
herg m (§13.2) *sanctuary, fane* 1/154,
 166 etc
hergan = **herian**
hergas nom and acc pl of **here**
hergað m (§13.3) *raid, expedition* 4/173,
 183
hergian II *raid, plunder, ravage* 4/182,
 217, 223; 6/18, 80 etc; 14/101: *make*
raids 4/72; 8/59 etc
hergung f (§14.1) *ravaging, raid* 4/h
herian I *praise, extol* 2/29; 11/312;
 12/123; 20/77
herig = **herg**
her(i)ge dat sg of **here**
herigean = **herian**
heriges gen sg of **here**
hēr-inne adv *herein* 16/436
her-pað m (§13.2) *war-path, passage for*
the army 23/303
herra = **hearra**
hērra = **hīer(r)a**
hērsūmian = **hīersūmian**
hēr-tō-ēacan adv *besides, in addition*
 14/137
herung f (§14.7) *praise* 11/63
hēt pret 1 and 3 sg of **hātan**
gehēt pret 1 and 3 sg of **gehātan**
hete m (§14.5) *hate, hatred, hostility*
 1/39; 14/46 etc; 16/301
heteflice adv *fiercely, violently* 6/56;
 14/79
hete-sprāc f (§14.1) *hostile speech*
 16/263
hete-þoncol adj *hostile-minded* 23/105
hetol adj *hostile, violent* 14/115
hēton pret pl of **hātan**
gehēton pret pl of **gehātan**
hettend m (§15.5) *enemy, adversary* 5/10
hēðen = **hāðen**
hī see **hē** (§6.2, 4) *they, them, themselves*
Hibernia *Ireland* 4/119
hicgan = **hycgan**
hider adv *hither, here, to this place* 2/24;
 4/214 etc; 5/69; 6/15; 7/10; 8/79; 9/94;
 16/420; 17/103; 24/57; 25/64
hīe = **hī** (see **hē**, §6.2, 4)
hieder = **hider**
hiene = **hine** (see **hē**, §6.2, 4)
hiēora = **hira** (see **hē**, §6.2, 4)
hiera = **hira** (see **hē**, §6.2, 4)
hīera = **hīer(r)a**
hīeran I *hear* 4/166: with dat obj *obey,*
serve 1/128; 9/127: *hīeran in on* with
 acc, *hīeran tō* with dat, *belong to* 8/76,
 80f, 85, 88: *hīeran secgan* *hear tell*
 2/104
gehīeran I *hear* 1/30, 113, 144 etc; 2/28,
 58; 3/19; 9/10, 61; 10/47, 66, 129 etc;
 11/304; 13/8, 27; 16/292; 17/26 etc;
 20/18; 23/24 etc; 24/45: *hear of* 1/64;
 14/152: *gehīeran secgan* *hear tell*
 9/83: *hear told of* 9/16: *obey* 10/47
hīerde-bōc f (§15.7) “*shepherd-book*”
 7/56
hiere = **hira, hire** (see **hē**, §6.2, 4)
hīer(r)a comp adj (§12.7) *higher, loftier*
 1/179; 4/259; 7/52; 16/274, 282;
 18/28
(ge)hīersūmian II with dat obj *obey, be*
obedient to 7/5; 10/234; 15/Æ
hig = **hī** (see **hē**, §6.2, 4)
hige = **hyge**
hige-rōf adj *valiant* 23/302
hige-þoncol adj *wise, thoughtful* 23/131
hiht = **hyht**
hild f (§14.2) *battle* 23/251 etc; 24/8 etc;
 25/17
gehild n (§14.5) *observance*
hilde-lēoð n (§13.4) *battle-song* 23/211
hilde-nādre f (§14.7) “*battle-adder,*” *ar-*
row 23/221

- hilde-rinc** m (§13.2) *warrior* 5/39; 17/61 etc; 24/169
gehilte n f (§14.7) pl with sg meaning *hilt* 15/2906
him see **hē** (§6.2. 4) *him, himself; them, themselves; it, itself*
hindan adv *from behind, from the rear* 4/86. 196 etc; 5/23; 6/56
hine see **hē** (§6.2. 4) *him, himself, it etc*
hin-sið m (§13.2) *journey hence, death* 23/117
hio = **hēo** (see **hē**, §6.2. 4)
hio = **hī** (see **hē**, §6.2. 4)
(ge)hioldon = **(ge)hēoldon**
hiora = **hira**, *hire* (see **hē**, §6.2. 4)
hiow-beorht adj *bright of hue, radiant, beautiful* 16/266
hira see **hē** (§6.2. 4) *them, themselves, of them*
hira possessive adj *their* 3/25; etc
gehīran = **gehieran**
hire see **hē** (§6.2. 4) *her, of her, to her* etc
hired m (§13.3) *retinue* 4/96n; 11/85
hired-man(n) m (§15.7) *household retainer* 24/261
hired-men(n) dat sg and nom and acc pl of **hired-man(n)**
his see **hē** (§6.2. 4) *him, of it* etc
his possessive adj *his, its* 1/80; etc
hit see **hē** (§6.2. 4) *it* etc
hīw n (§13.4) *form* 10/113; *hue, color, appearance* 18/80
hladan 6 *lade, load* 18/76; *heap, build up* 15/2906
gehladen past pple of **hladan**
hlāstan I *load, adorn* 23/36
hlāw m (§13.2) *mound, barrow* 18/25; 25/26
hlāf I. sb m (§13.2) *bread* 10/5, 69; II. = **lāf**
hlāford m (§13.3) *lord, master* 1/h; 3/26; 6/86; 8/1; 11/141; 12/12 etc; 14/59 etc; 17/45; 22/6 etc; 23/251; 24/135 etc
hlāfordleas adj *lordless* 24/251
hlāford-swica m (§14.7) *traitor* (to one's lord) 14/57f
hlāford-swice m (§14.5) *treachery* 14/58, 59
hlanc adj *lean* 23/205
hleahtr m (§13.2) *laughter* 20/21
hlēapan 7 *leap, spring* 1/163
gehlēapan 7 *leap upon, mount* 24/189
gehlēat pret 1 and 3 sg of **gehlēotan**
hleghan = **hlieghan**
hlēo n (§13.6) *protector, lord* 24/74
hlēo-bord n (§13.4) *protective board* 21/26/12
hlēo-mæg m (§13.2) *protecting kinsman* 20/25
hleonian II *lean, incline* 18/25
hlēop pret 1 and 3 sg of **hlēapan**
gehlēop pret 1 and 3 sg of **gehlēapan**
gehlēotan 2 *receive by lot; gehlēotan* **tō** with dat *be allotted* 10/3
hlēoðor n (§13.4) *voice* 18/12; *cry* 20/20; *sound* 21/8/4
hlēoðrian II *speak* 17/26
hlieghan 6 *laugh* 5/47; 23/23; 24/147
hlfif(g)an II *tower* 15/2878; 17/85; 18/23 etc
hlimman 3 *resound, roar* 20/18; 23/205
hline m (§13.2) *slope, hill* 18/25
hflsa m (§14.7) *fame* 12/239
hflsfullice adv *gloriously* 12/145
hlōh pret 1 and 3 sg of **hlieghan**
hlot(t) n (§13.4) *lot* 10/2
hlōð f (§14.1) *band* 4/113, 147
hlūd adj *loud* 11/277; 25/4
hlūde adv *loudly* 15/2909; 21/7/7; 21/8/3, 10; 21/57/4; 23/205 etc
hllummon pret pl of **hlimman**
hlūttr adj *pure* 2/98; 11/10; 16/397
hlýdan I *bellow, shout, whoop* 23/23
hlynnan I *roar* 23/23
gehlystan I *listen* 24/92
gehnāde pret 1 and 3 sg of **gehnāgan**
gehnāgan I *humble, cast down, bring low* 10/188; 20/88
hnāg pret 1 and 3 sg of **hnīgan**
hnīgan I *bow down* 17/59
hōc m (§13.2) *hook* 16/316n
hocer n (§13.4) *scorn, derision* 14/120
hocor-wyrde adj *scornful in speech, derisive* 14/116
hof n (§13.4) *house, hall* 15/2871
hōf pret 1 and 3 sg of **hebban**
hogian II *think, consider* 12/112 etc; 15/2893; 24/123 etc; *plan, intend* 23/250 etc; with gen *be intent on, intend* 24/133
hol n (§13.4) *hole* 21/44/5

- hōl** n (§13.4) *malice* (?) 14/46
gehola m (§14.7) *confidant* 19/31
hold adj *kind, friendly, gracious* 6/86; 20/41; *loyal, devoted* 1/h; 6/90; 16/288; 22/17; 24/24
holm m (§13.2) *sea* 19/82; 20/64
Hōlofernus personal name *Holofernes* 23/7 etc
holt n (§13.4) *forest, wood* 17/29; 18/73 etc; 25/19
holt-wudu m (§15.2) *trees of the forest* 17/91
hōn 7 *hang* 18/38, 71
hond = hand
hond-plega m (§14.7) "*hand-play,*" *fighting* 5/25
gehongen past pple of **hōn**
hongian = *hangian*
hopian 2 *hope* 23/117
hord m n (§13.2, 4) *hoard, treasure* 5/10
hord-cofa m (§14.7) "*treasure-chamber,*" *heart* 19/14
hordian II *hoard, hoard up* 11/138, 140
hōring m (§13.3) *fornicator* 14/132
horn m (§13.2) *horn* 15/Æ; 21/29/2
horn-boga m (§14.7) *bow tipped with horn* (or curved like a horn?) 23/222
hors n (§13.4) *horse* 4/131, 200 etc; 8/41 etc; 12/205; 24/2
hors-hwæl m (§13.2) *walrus* 8/28
horsian II *provide with horses* 4/3; *mount* 4/80, 85
hors-þegn m (§13.2) "*horse-thane,*" *marshal* 4/254, 283
hosp m (§13.2) *insult, contempt* 11/39; 23/216
hræ = **hræw**
hræd adj *rapid, quick* 1/176; 14/39, 134
hræding f (§14.1) *haste: on hrædinge* adv *quickly* 14/137
hrædlice adv *swiftly, quickly* 1/136; 4/79; 9/4; 10/44, 45, 70; 11/115, 162
hræd-wyrde adj *hasty of speech* 19/66
hræfn m (§13.2) *raven* 4/96n; 5/61; 23/206; 24/106
hrægl n (§13.4) *clothing, raiment* 8/121; 10/69; 21/7/1; 23/282: *garment* 21/44/4: see also **twī-feald**
hrætlice = **hrædlice**
hræw n (§13.4) *corpse* 5/60; 17/53 etc; 23/313
hrān m (§13.2) *reindeer* 8/37 etc
hraðe adv *swiftly, quickly, rapidly, straightway* 1/150; 3/15; 6/37; 10/9, 10, 136, 138, 147 etc; 12/58 etc; 15/Æ; 23/37; 24/30 etc
hrēam m (§13.2) *clamor, outcry* 9/121; 24/106
hrefn = **hræfn**
hrēman I with dat *exult about* 5/39
hrēmig adj with gen *exulting in* 5/59
hremm = **hræfn**
hremman I *hinder, impede* 11/61
hrēo = **hrēoh**
hrēodan 2 *adorn* 15/2932n; 18/79; 23/37
hrēog = **hrēoh**
hrēoh adj *rough, stormy, turbulent* 10/90; 18/45, 58; 19/105: *troubled, turbulent* 19/16; 23/282
hrēora gen pl of **hrēoh**
hrēohnes(s) f (§14.2) *roughness, turbulence* 10/76
Hreope-dūn f (§14.1) *Repton* (Derbyshire) 4/62 etc
hrēosan 2 *fall* 18/60; 19/48, 102
hrēowan 2 *impersonal grieve, distress* 16/426
hrēow-cearig adj *sorrowful, troubled* 17/25
hrēowig-mōd adj *sad at heart, disconsolate* 23/289
hrēowlice adv *cruelly* 14/35
hrepian II *deal, be concerned* 11/204: *touch* 12/210
hrēran I *stir, stir up* 19/4
hrēð-**ēadeg** adv *glorious, triumphant* 25/8
hrēðer m n (§13.3, 5) pl often with sg meaning *breast, heart* 19/72; 20/63; 23/94
hrēðer-loca m (§14.7) "*breast-enclosure,*" *breast* 20/58
hrīm m (§13.2) *rime, hoarfrost* 18/16, 60; 19/48, 77; 20/32
hrīm-ceald adj "*rime-cold,*" *ice-cold* 19/4
hrīm-gicel m (§13.2) *icicle* 20/17
hrimig adj *frosty* 25/6
hrīnan I *touch, reach, harm* 1/137
hrincg = **hring**
hrinen past pple of **hrīnan**

- hring** m (§13.2) *ring* 16/377; 23/37; 24/161; 25/22: *rim, border* 15/2855
hring-loca m (§14.7) *linked ring* (in mail) 24/145
hring-pegu f (§14.1) *receiving of rings* 20/44
hrīð f (§14.1) *snowstorm* 19/102
 (ge)hroden past pple of hrēodan
hrōf m (§13.2) *roof* 2/34; 12/229; 23/67; 25/64: *top, summit* 15/2899; 21/29/7
Hrōfes-ceaster f (§14.1) *Rochester* (Kent) 4/176f etc
hrūse f (§14.7) *earth* 19/23, 102; 20/32; 21/7/1
hrȳman I *cry out, lament* 10/313
hryre m (§14.5) *fall* 18/16; 19/7
hryðer n (§13.4) *cow* 8/39
hryðig adj *storm-beaten, snow-swept* 19/77
hū I. interr adv *how* 10/43; 11/194 etc; 13/61 etc; 14/80: intensive 7/3, 64; 19/95: II. conj *how* 1/32; 2/93; 7/4 etc; 12/112 etc; 13/23; 14/137 etc; 19/30, 35, 61, 73; 20/2, 14, 29 etc; 23/25 etc; 24/19
gihuaes = gehwæs
huilpe f (§14.7) *curlew* 20/21
Humbre f (§14.1) *the R. Humber* 6/16–21n, 30–34n; 7/12 etc
Humbre-mūða m (§14.7) *the estuary of the R. Humber* 4/4
hund I. sb m (§13.2) *dog* 14/71; 23/110: II. numeral, sb n with gen *hundred* 4/132, 164, 224; 8/37 etc; 10/163
hund-nigontig numeral (§25.1) *ninety* 11/283f; 24/h
hund-twelftig numeral (§25.1) *a hundred and twenty* 4/133
hunger, hungor m (§13.2) *hunger* 11/24; 20/11: *starvation* 4/200: *famine* 4/h; 9/19; 13/66 etc; 14/43
hunig m (§13.3) *honey* 8/98
hunta m (§14.7) *hunter* 8/21 etc
huntoð m (§13.3) *hunting* 8/4
hup-seax n (§13.4) *short sword worn at the hip* 23/327
hūru adv *indeed, certainly* 8/92; 9/66; 11/252; 14/7 etc; 17/10; 23/345: *at least* 8/92
hūs n (§13.4) *house* 2/18, 19, 76 etc; 11/49; 12/225 etc; 14/25 etc: *dwelling* 8/106: *building* 1/136
hūsel-gang m (§13.2) *receiving the Eucharist, Holy Communion* 11/132
hūsl n (§13.4) *Eucharist* 2/84, 85 etc
hūð f (§14.6) *spoil, plunder, booty* 21/29/2 etc
hwā m f, **hwæt** n, interr pron (§6.5) *who, what: who* 1/154, 156; 11/138, 140; 24/95, 124, 215: indef *someone* 7/67; 13/104; 24/71: *some one, a certain one* 23/52; 24/2: *anyone* 11/62; 13/18, 54, 103: *swā hwā swā whoever* 16/438
gehwā pron *each, each one, everyone* 14/139: with partitive gen 2/31; 5/9; 18/66; 19/63; 23/186; 25/11
hwæl m (§13.2) *whale* 8/30 etc; 20/60: *walrus* 8/42, 43
hwæl-hunta m (§14.7) *whale hunter* 8/9
hwæl-huntað m (§13.3) *whale hunting, whaling* 8/32
hwæm dat sg of **hwā**, **hwæt** (§6.5): see also **tō**
hwæne acc sg of **hwā**
gehwæne acc sg of **gehwā**
hwæne = **hwonne**
hwær adv *where* 4/120; 9/77; 10/224; 17/112; 19/92 etc: used as conj *where* 1/72; 4/234; 10/190; 14/74; 15/Æ; 17/112; 19/26; 20/117; 22/8: *somewhere* 7/66: *swā hwær swā wherever* 10/83; 12/117
gehwæs gen sg of **gehwā**
hwæt I. adj *brave, active, vigorous* 20/40; 21/26/20: II. neuter of **hwā** *what* 1/h, 42, 48 etc; 2/26; 4/h; 8/26; 10/254; 13/34; 14/101 etc; 17/2, 116; 20/56; 21/h; 21/8/8; 21/26/26; 21/28/13; 22/3; 24/45: indef *something* 13/21: *swā hwæt swā* indef pron *whatsoever, whatever* 2/3; 9/3; 12/57: adv *why* 16/278: interj *lo! behold! see! look!* 1/105, 127 etc; 9/1, 65, 124; 11/81 etc; 12/45 etc; etc
hwæt-hwugu indef pron *something* 2/22
hwæðer I. indef adj: *swā hwæðer . . . swā whichever* 4/147f: II. pron *which* (of the two) 8/12, 15: conj *whether* 1/48; 2/84; 6/78; 8/7; 10/76

- gehwaðer** adj *either* 4/30, 44; 24/112
hwað(e)re adv *however, yet, nevertheless, but* 1/23; 2/9; 10/126; 17/8 etc
hwalas nom and acc pl of **hwæl**
hwan = **hwon**
hwanon adv *whence, from where* 1/76; 2/45
gehwanon adv *from all sides, from every-where* 12/93
hwār = **hwār**
hwaðer = **hwaðer**
hwealf adj *hollow, concave (?)* 23/214
hwearf I. sb m (§13.2) *crowd* 23/249: II. pret 1 and 3 sg of **hweorfan**
hwelc = **hwilc**
gehwelc = **gehwilc**
hwēne adv *slightly* 8/53
hweorfan 3 *turn, go* 19/72: *return* 10/99: *pass, journey, depart* 20/58, 60; 23/112; 25/58 etc
gehwerfan = **gehwierfan**
hwettan I *whet, incite, urge* 20/63
hwī = **hwī**
hwider adv *whither, where* 1/38; 10/2; 19/72; 25/58: **swā hwider swā whithersoever, wherever 12/79 etc
(ge)hwierfan I *return* 10/78, 155, 174, 319 etc: *turn, change, transform, alter* 2/49, 58; 10/56; 11/105f; 16/318: *convert* 10/284, 325
hwil f (§14.1) *while, time* 8/68 etc; 11/115; 15/Æ; 17/24 etc; 21/28/9; 23/214; 24/203: dat pl used as adv **hwilum** *sometimes, at times* 4/127; 7/57; 8/59 etc; 13/16; 14/50 etc; 17/22 etc; 20/19; 21/73; 21/57/5; 24/270: *in times past, once* 13/10; 19/43: **nū hwīle** adv *just now* 9/23: **þā hwīle þe** conj *while, as long as* 4/158, 232; 7/50; 9/125; 24/14 etc
hwilc I. adj *what* 1/h, 12, 51f; 2/42, 84; 7/19; 10/129; 11/168; 25/65: *of what sort* 1/119: *what sort of* 7/2: *some* 10/178: **swā hwelce dæge swā on whatsoever day as** 4/67f: II. interr pron *what* 1/22; 9/93; 10/224; 15/2848: III. indef pron *any such one* 1/53: with partitive gen *some* 14/81: *anyone* 16/414: **swā hwelc swā whoever, whosoever** 3/15
gehwilc I. adj *every* 11/123: *many, var-*
ious 18/h: II. pron with partitive gen *each* 3/16; 9/1; 10/3, 120; 12/238; 14/20; 16/297 etc; 17/108, 136; 19/8; 20/36, 68 etc; 23/32 etc; 24/127 etc; 25/46
hwilon = **hwilum** (dat pl of **hwil**)
hwil-wendlice adv *for a time, temporarily* 11/116
hwil-wende adj *transitory, temporal* 11/121
hwil-wendlic adj *temporal, transitory* 12/113
hwirfan = **hwierfan**
hwit adj *white* 5/63: *shining, radiant* 16/254 etc
hwon inst of **hwā** (§6.5) *what*: see also for **hwōn** I. pron with partitive gen *little, a few* 20/28: II. adv *slightly* 8/13
hwanon = **hwanon**
hwōnlice adv *only moderately, only a little* 12/113
hwonne conj *when* 9/h, 45: *the time when* 17/136: *until the time when* 24/67
hwonon = **hwanon**
hwȳ I. interrog adv (§6.5) *why* 13/96; 16/282: II. conj *why* 13/26
hwyder = **hwider**
hwȳl = **hwil**
hwylc = **hwilc**
gehwylc = **gehwilc**
(ge)hwyrfan = **(ge)hwierfan**
hȳ = **hī** (see **hē**, §6.2, 4)
hycg(e)an III *think, consider* 19/14; 20/117; 21/28/12; 22/11, 20; 24/4; 25/54: with gen *think about, give thought to* 16/397 etc
hȳd f (§14.6) *hide* 4/121; 8/30 etc; 21/26/12
(ge)hȳdan I *hide, bury* 19/84; 20/102
gehygd n f (§14.5, 6) *thought, intention* 19/72: *conception* 20/116
hyge m (§14.5) *mind, thought, heart* 16/266 etc; 19/16; 20/44, 58 etc; 22/17; 23/87: *courage* 24/4, 312
hyge-blīðe adj *glad in spirit* 21/26/20
hyge-gēomor adj *depressed in mind, melancholy* 22/19
hygelēast f (§14.6) *want of wisdom, folly* 16/331
hyge-sceaft m (§13.2) *mind, heart* 16/288**

h̄yhst = h̄ehst

hyht m (§14.5) *hope, joyous expectation, bliss* 10/225; 20/45, 122; 23/98: *joy* 17/126 etc

gehyhtan I *trust* 9/54

hyhtlice adv *gaily* 18/79

hyht—wyn(n) f (§14.6) *joy of hope* 23/121

hyldan I *bend, bow* 17/45 (with refl acc)

hyldo f (§15.3) *favor, grace* 15/2922; 16/282 etc; 23/4: *allegiance, loyalty* 16/321; 23/251n

hym = him

(ge)h̄ynan I *humiliate, abuse* 14/34, 100; 24/180: used absolutely *lay low* 24/324

hyne = hine

hyra = hira

h̄yran = hieran

geh̄yran = geh̄ieran

gehyrdan I *oppress* 9/91

hyrde m (§13.6) *guard, guardian* 10/135, 173 etc; 23/60

hyre = hire

hyrne f (§14.7) *corner* 12/196

hyrned—nebba m (§14.7) *horny-beaked one* 5/62; 23/212

geh̄yrnes(s) f (§14.2) *hearing* 2/56

h̄yrra = hier(r)a

hyrst f (§14.6) *ornament, trappings* 21/74; 23/316

(ge)h̄yrsumian = (ge)h̄iersumian

geh̄yrsumnys(s) f (§14.2) *obedience* 15/Æ

hyrwan I *deride, abuse* 14/120, 123

hys = his

hyse m (§13.6, 14.5) *young man, young warrior* 24/2 etc

hyss— base for inflected forms of hyse

hyt = hit

h̄yð = h̄yð

I

Īacob personal name *Jacob* 13/13

ic personal pron (§7.2) *I*

īdel adj *idle* 19/h: *worthless, vain* 9/78; 11/64, 72; 14/126: *empty, desolate* 19/87, 110: on īdel adv *in vain* 11/139: see also gielp

ides f (§14.6) *woman* 23/14 etc; 25/43

īdle f (§14.7) *the R. Idle* (Nottingham-

shire and Lincolnshire) 1/93

īecan I *add, increase* 14/12

īeg f (§14.2) *island* 8/87

ieldan I *delay* 1/71: *hesitate* 1/66, 99: *postpone* 1/13

ieldest sup adj (§12.7) *chief, most important* 11/246; 23/10 etc

ieldran comp of eald, used as pl sb *ancestors* 1/58, 64: *parents* 11/53: *predecessors* 7/28

ieldu f (§15.3) *age* 12/149; 25/50: *old age* 2/14; 18/52; 20/70, 91

iermō(u) f (§14.1) *misery, hardship* 1/15, 67; 14/16, 74, 95; 18/52; 22/3: *crime, enormity* 14/69, 74

iernan 3 *run* 3/15; 8/83; 10/195, 201; 11/49; 23/164

īgeoð = iggað

iggað m (§13.3) *small island, islet* 4/157; 11/28

īg—land, —lond n (§13.4) *island* 4/220; 5/66; 8/69 etc: *land beyond the water, remote land* 18/9

īg—lēa f (§14.1) see 4/102n

īhte pret I and 3 sg of īecan

ilca m, ilce n f, adj, usually wk (§12.4) *same* 1/94, 182; 2/39; 3/27; 4/h, 1, 12 etc; 8/107; 10/213; 11/34 etc; 12/30 etc; 15/Æ

Ilfing *the R. Elbing* 8/92

in prep with acc, dat and inst I. (local) *in, into, among* 1/11 etc; 2/15 etc; etc; II. (temporal) *in, at, during* 1/46: *for* 18/77; 20/124: III. (causal) *by, by means of, in: in þon adv thereby* 1/72: IV. (manner) *in, consisting in, in the form of: V. (reciprocal) for, in exchange for* 1/85

in adv = in(n)

in—bryrdnes(s) = on—bryrdnes(s)

inca m (§14.7) *grievance, grudge* 2/87, 88

incer possessive adj (§10.8) *your* (i.e. belonging to two of you) 11/100

incit see þū (§6.2) *you, yourselves*

in—dryhten adj *noble, excellent* 19/12

in—dryhto f (§15.3) *nobility* 20/89

in—gehygd n f (§14.5, 6) *intent, intention, conscience* 13/73

in—geþanc m n (§13.2, 4) *inner mind, conscience* 14/157

in—gong m (§13.2) *entry* 2/62, 93

in-gongan 7 *go in, enter* 1/101
 in-innan adv *indoors* 21/28/7
 in-lādan I *bring in* 2/77
 in(n) I. sb n *room, chamber* 1/30; 23/70:
 II. adv *in* 1/h, 136; 4/201; 10/10, 32,
 133 etc; 12/90; 23/150 etc; 24/58 etc:
 in on prep *into, in among, in upon*
 4/155, 215; 8/11, 15, 17, 71 etc
 innan I. prep with acc *in, in among*
 4/241: *into, in among* 4/14, 17 etc:
among 14/31: *in the interior of* 25/43:
 II. adv *from within* 20/11: *inside*
 14/33: on ... innan *into, inside* 16/
 342
 innan-bordes adv *within the country, at*
home 7/6
 inne adv *inside, within* 1/30; 2/83; 4/9,
 210; 14/24 etc; 23/45: *indoors* 8/102,
 106, 122: *at home* 14/44: inne on prep
 with dat *in the depths of* 4/136
 inn-gehygd f (§14.6) *intention, purpose*
 1/82
 inne-weard adj *inward, inner* 1/h
 in-stæpe adv *at once, immediately* 1/69
 in-tinga m (§14.7) *cause* 1/50; 2/16
 in-tō prep with dat or acc *into* 4/77, 80,
 175; 6/8 etc; 11/42, 295; 12/190: *to-*
ward 6/62
 In-wær personal name *Inwær* 4/94
 in-weard adj *sincere* 11/179
 in-werdlīce adv *sincerely, deeply* 11/15
 in-widda m (§14.7) *malicious or deceit-*
ful one 5/46; 23/28
 in-wid-hlemm m (§13.2) *malicious*
wound 17/47
 in-wit n (§13.4) *guile, deceit* 9/41
 in-wit-weorc n (§13.4) *works of malice*
 9/49
 īo = gēo
 Iōhannes personal name *John* 11/1 etc
 Iōsep personal name *Joseph* 13/65
 īow = ēow
 Īr(a)land n (§13.4) *Ireland* 8/69 etc;
 12/240 etc
 Īras m pl (§13.2) *the Irish* 5/56
 īren n (§13.6) *iron* 16/383; 24/253; 25/26
 īren-bend f (§14.2) *iron bond* 16/371
 is see *wesan* (§7.2)
 īs n (§13.4) *ice* 12/34
 Īsaac personal name *Isaac* 13/4 etc;

15/2852 etc
 īs-cald, -ceald adj *ice-cold* 20/14, 19
 īsen adj *iron* 16/316n
 īsern = īren
 īsig-feðera m (§14.7) *icy-feathered one*
 20/24
 Israhēlas m pl (§13.2) *Israelites* 2/61;
 11/323
 iū = gēo
 Iūdēas m pl *the Jews* 10/127
 Iūdēisc adj *Jewish*: pā Iūdēiscan *the Jews*
 13/46 etc
 Iūdith(ð) personal name *Judith* 23/13 etc
 iugoð = geoguð
 iung = geong
 iū-wine m (§14.5) *friend of former days,*
old friend 20/92

K

Kyne-gyls = Cyne-gyls
 kyne-rīce = cyne-rīce
 kyng(c) = cyning(c)
 kyning = cyning(c)
 kyrtel = cyrtel

L

lā interj *lo! see! behold! indeed!* 1/38;
 9/75; 11/117; 14/80 etc: lā hwæt *look*
what! indeed look! 14/18
 lāc n (§13.4) *sacrifice* 13/77; 14/25;
 15/2859 etc; 15/Æ
 gelāc n (§13.4) "play," *rolling, tumult*
 20/35; 22/7
 lācan 7 *play, sport* 25/39
 lāce-dōm m (§13.2) *medicine, remedy*
 9/5; 11/64
 (ge)lādan I *lead, bring, carry, take* 2/42;
 4/279; 10/32, 59, 125 etc; 11/182;
 12/224; 14/101; 15/2851 etc; 21/28/6;
 21/29/2; 23/129, 325; 24/88: *conduct,*
escort 10/331; 11/52; 23/42 etc: *ex-*
tend 17/5
 Lāden n (§13.5) *Latin* 7/13 etc; 13/2 etc
 Lāden-geþiode n (§13.6) *the Latin lan-*
guage 7/51 etc
 Lāden-ware m pl (§14.5) *the Romans*
 7/42
 lāfan I *leave* 3/21: with dat *leave to* 7/29
 læg pret 1 and 3 sg of *licgan*
 lægon, lægun = lāgon (pret pl of *licgan*)

- Læ**—land n (§13.4) *Lolland* 8/84
- læn** n f (§14.5, 6) *loan* 16/259n: *tō læne* adv on *loan* 7/67
- læne** adj *transitory, fleeting* 9/86; 17/109 etc; 19/108 etc; 20/66
- læran** I with acc or dat obj *teach* 1/98; 2/10; 9/32, 105; 10/3, 39, 328; 11/292; 12/74: *instruct* 7/51, 52; 11/68: *preach* 10/68: *advise, urge* 1/35, 83, 149; 2/53; 9/1, 32n; 24/311
- gelæred** adj (past pple) *learned* 2/43; 7/64; 12/242
- lārēow** = *lārēow*
- lærig** m *rim* (?) 24/284
- læs** comp adv (§24.5) *less, fewer* 1/147; 4/282, 288: indecl sb *fewer* 14/90: *pē læs, p̄y læs þe* conj *lest* 10/33, 159, 234 etc; 11/60; 12/271; 13/101; 14/140f: *nōht þon læs* adv *nonetheless* 1/125
- læssa** comp adj (§12.10) *smaller* 8/31
- læs(s)t** sup adj (§12.10) *smallest, littlest, least* 1/138; 8/112 etc
- (ge)læstan I *carry out, perform* 1/107; 4/106; 14/155; 16/321: *accomplish* 16/435: *fulfill* 24/15: *practise* 9/58: *pay* 14/21: with dat obj *follow, stick by, support* 4/69; 6/69; 24/11
- læt** adj *slow, tardy; slack, lax, negligent* 6/76
- lætān** 7 *let* 5/60; 6/62; 14/143; 16/253 etc; 23/221; 24/7 etc: *keep* 8/8: *release* 10/121: *consider* 14/93
- lætōn** = *lētōn* (pret pl of *lætān*)
- læððuf** (§14.2) *affliction, injury* 23/158 etc
- læwede** adj *lay, unlearned* 1/81; 13/33: used as sb 14/51
- lāf** f (§14.1) *remainder, remnant* 4/11, 206; 5/54; 9/76: *leaving* 9/95: *thing left, product* 5/6: *tō lafe left* 6/55 etc; 8/108; 10/35, 40, 141 etc
- gelagian** II *ordain, appoint by law* 14/22
- lāgon** pret pl of *licgan*
- lagu** I. sb f (§14.1) *law* 14/20, 28 etc: *district governed by the same laws* 4/midnote: II. sb m (§15.2) *sea, water* 20/47
- gelagu** n pl (§13.4) *stretches, tracts, expanse* 20/64
- lagu-flōd** m (§13.2) “*water-flood,*” *ocean* 18/70; 25/46
- lagu-lād** f (§14.1) “*water-way,*” *sea* 19/3
- lagu-strēam** m (§13.2) *water stream* 18/62; 24/66
- lah-bryce** m (§14.5) *lawbreaking* 14/109
- lahlice** adv *lawfully* 14/51
- gelamp** pret 1 and 3 sg of *gelimpan*
- land** n (§13.4) *land, country* 2/61; 4/2, 23 etc; 5/9 etc; 6/4 etc; 7/38; 8/2 etc; 9/89; 12/1 etc; 13/65; 14/10 etc; 15/2855 etc; 15/Æ; 16/332; etc: *land-ed property* 3/23: *region, territory* 6/20; 12/239
- land-ār** f (§14.1) *landed property* 11/13
- land-būend** m (§15.5) “*land-dweller,*” *native* 23/226, 314
- land-fyrd** f (§14.6) *land force, army* 6/13 etc
- landscipe** m (§14.5) *region, country* 16/376
- lane** f (§14.7) *street* 10/123, 204 etc
- lan-ferd** = *land-fyrd*
- lang** adj *long* 4/127, 133, 257 etc; 6/23; 8/31 etc; 10/46; 11/41; 12/138; 17/24; 21/28/9; 24/66: *far* 8/3: *tall* 24/273: *embe lang* adv *after a long time* 12/208
- gelang** adj with *æt* or *in* *comprehended in, dependent on* 20/121
- Langa-land** n (§13.4) *Langeland* 8/84
- lange** adv *long, for a long time* 1/h, 43, 157; 7/64; 8/126; 9/49; 12/214 etc; 14/31, 43 etc; 16/258 etc; 19/3, 38; 23/158 etc: *far* 4/44, 52; 8/6: see also *dæg*
- langian** II impers with acc of person *long, desire* 9/91; 22/14
- langlice** adv *for a long time* 11/159
- langoðm** (§13.3) *longing, desire* 22/41 etc
- langsum** adj *long, protracted* 11/158
- langung** f (§14.1) *grief* 9/88, 90: *longing, restless desire, anxiety* 20/47
- langung-hwil** f (§14.1) *time of longing or desire* 17/126
- lār** f (§14.1) *teaching, doctrine* 1/6, 67, 119 etc; 2/47, 65; 7/8; 11/65, 99 etc; 12/76 etc; 13/32, 74; 16/429 etc: *study* 11/60: *knowledge* 7/10 etc: *instruction* 9/64: *precept* 14/39, 52: *advice* 1/179; 23/333: *admonition* 11/150

- lār**—**cwide** m (§14.5) *counsel, advice* 19/38
- lārēow** m (§13.6) *teacher* 1/175, 178; 2/59; 4/124; 7/16; 10/86; 11/66 etc; 12/50; 13/22, 33 etc
- lāst** m (§13.2) *track, footprint* 20/15: **lāstas lecgan** “make tracks,” go 15/2851: **lecgan on lāst** with dat *pursue*: on lāst with dat *on the track of, behind, after* 19/97; 23/209 etc
- lāst**—**word** n (§13.4) “*the word on one’s trail,*” *reputation left behind after death, posthumous reputation* 20/73
- late** adv *late* 4/7; 23/275
- latian** II *delay, hesitate* 14/139
- lād** I. sb n (§13.4) *harm, injury* 1/54, 79; 16/392; 18/53: *enmity, hostility* 1/36: II. adj *hateful, hated* 5/22; 14/39, 67; 16/376; 20/112; 23/72 etc; 24/50: with dat *hateful to, hated by* 14/67; 16/429; 17/88; 23/45: used as sb *foe* 5/9; 25/53
- lādēttan** I *loathe, hate* 14/123
- lāō**—**genōla** m (§14.7) *hostile enemy, foe* 18/50
- (**ge**)**lāōian** II *invite* 11/8, 294, 297 etc
- lāōlic** adj *repulsive* 9/74
- lāōlice** adv *horribly, unpleasantly*: sup *in most wretched fashion* 22/14
- gelaōung** f (§14.1) *congregation, church* 11/207, 306; 13/69; 23/h
- lēaf** n (§13.4) *leaf* 18/39
- (**ge**)**lēafa** m (§14.7) *faith, belief* 1/2, 108, 114, 153 etc; 9/50, 57, 59; 10/310, 321 etc; 11/86 etc; 12/15 etc; 13/36, 73; 23/h, 6 etc
- geleaffulnes(s)** f (§14.2) *faith, belief* 9/52
- geleafful(l)** adj *faithful, believing, Christian* 9/35; 11/78, 89, 119; 12/64 etc
- leahtor** m (§13.2) *crime, fault; disease* 11/66
- lēan** n (§13.4) *reward, favor* 15/2934; 16/258 etc; 23/346
- gelēanian** I *repay, requite* 16/394
- lēap** m (§13.2) *wicker basket; container; carcass* 23/111
- lēas** I. adj *untruthful, forsworn* 13/101: *untrustworthy, unreliable* 13/105: II. adj with gen *bereft of, destitute of, without* 16/333 etc; 19/86; 22/32; 23/121
- lēase** adv *lyingly, deceitfully* 1/h
- lēasung** f (§14.1) *vanity, frivolity* 2/12: *lying, falsehood* 14/112
- leax** m (§13.2) *salmon* 25/39
- leccan** I *water, irrigate* 18/64
- lecgan** I *lay, place* 11/270; 12/172; 15/2851; 19/42: *impose* 6/91: see also (**wræc**)**lāst**
- gelēd** past pple of **lecgan**
- Lēden** = **L.æden**
- lēfan** = **liefan**
- gelefan** = **geliefan**
- leg** = **læg** (pret 1 and 3 sg of **lecgan**)
- Lēga**—**ceaster** f (§14.1) *Chester (Cheshire)* 4/209
- legde** pret 1 and 3 sg of **lecgan**
- legdon, legdun** pret pl of **lecgan**
- lege** imper sg of **lecgan**
- leger** n (§13.4) *lying* 8/121: *bed* 22/34: *illness* 18/56
- lehtrian** II *blame, revile* 14/120f
- leide** = **legde**
- lencg** = **leng**
- lencen** m (§13.3) *spring* 6/91; 25/6
- gelend** past pple of **lendan**
- lendan** I *go* 4/183
- leng** comp adv (§24.5) *longer* 1/13, 38; 6/27; 8/104; 9/89; 13/100; 14/6; 16/291; 23/153; 24/171
- lengan** I *be prolonged, linger* 21/28/8
- lengest** sup adv *longest* 3/3; 4/158; 25/6
- lengra** comp adj *longer* 4/134; 8/31; 23/184
- lengten** = **lencen**
- lēod**—**biscop** m (§13.3) *provincial bishop, suffragan* 11/209
- lēode** f pl (§14.6) *people* 5/11; 12/12 etc; 14/146; 17/88; 22/6; 23/147 etc; 24/23 etc
- lēod**—**fruma** m (§14.7) “*people-leader,*” *lord* 22/8
- lēod**—**hata** m (§14.7) “*people-hater,*” *tyrant* 14/115; 23/72
- lēof** adj *dear, beloved* 2/91; 9/1, 42, 65; 10/23 etc; 11/18; 13/100; 14/5; 15/2859 etc; 17/78 etc; 19/31, 38, 97; 20/112; 22/16 etc; 23/147; etc: *pleasant, pleasing* 9/70, 115; 24/23: with dat *dear to, loved by* 3/25; 9/17, 71; 15/2921; 16/349: in addressing per-

- sons *sir, dear sir* 13/1 etc: comp *better* 16/412: with dat *preferable to* 1/37
- geleofan = geleafan
- leofian = libban
- leofað pres 3 sg of libban
- Lēof-wine personal name *Leofwine* 6/70
- lēoht I. sb n (§13.4) *light* 10/21, 314; 11/130 etc; 16/333; 17/5; 25/51: *sight* 10/17: *world* 16/258 etc: II. adj A. *bright* 16/256 etc; 23/191: B. *light, light-weight* 8/63: *easy* 13/64
- lēohtlic adj I. *bright, shining, radiant* 21/29/3: II. *easy* 13/64n
- lēoma m (§14.7) *ray (of light)* 4/127; 11/317; 23/191
- leomu nom and acc pl of lim
- leornere m (§13.6) *scholar* 2/44
- (ge)leornian II *learn* 1/11, 122; 2/4, 10, 56, 59; 7/34 etc; 9/105; 12/78: *study* 11/57
- leorning-cniht m (§13.2) *disciple* 11/17
- lēoð n (§13.4) *song, poem, poetry* 2/2, 8 etc
- lēoð-cræft m (§13.2) *art of poetry* 2/10
- lēoð-song m (§13.2) *poem, song* 2/6, 48
- lēoð-wise f (§14.7) *verse, poetry* 18/h
- lēt pret 1 and 3 sg of lætan
- lētan = lēton
- lēton pret pl of lætan
- gelettan I *hinder, stop* 24/164
- lēw f *injury, blemish* 14/128
- lēwian II *blemish* 14/129
- libban III *live* 9/29, 33, 85 etc; 10/298; 11/310; 12/47 etc; 13/8 etc; 14/60; 17/134; 20/78, 85 etc; 21/28/9; 22/14
- lic n (§13.4) *body* 3/33; 4/13, 49; 8/106; 11/43, 46 etc; 12/140; 15/2859; 16/265; 17/63
- gefic adj with dat *like, similar to* 1/142; 14/71 (sup). 127; 16/256
- geficcast sup adj (see gefic)
- liccetan I *feign, dissimulate* 1/h
- gefice adv *alike* 18/37: with dat *like* 2/9; 12/206
- licgan 5 *lie* 3/22, 33; 4/13, 49 etc; 5/17; 6/24; 8/49 etc; 10/102, 174; 12/35 etc; 16/322 etc; 17/24; 19/78; 23/30 etc; 24/222 etc: *lie dead* 3/17; 5/28; 24/112, 157 etc: with refl dat *lie down* 24/300, 319: *flow* 4/134; 8/91, 95: *ex-*
- tend, stretch* 8/7, 16, 50, 73: *remain* 14/83
- lic-hama, -homa m (§14.7) *body* 1/h, 78; 9/40, 43, 79; 10/5; etc
- lic-hamlic, -homlic adj *bodily* 2/74; 11/321
- lician II with dat obj *be pleasing to* 9/35; 10/207: impers 10/120, 203
- lic-man(n) m (§15.7) *pall-bearer* 11/153, 157
- lic-ræst f (§14.2) *bier, hearse* 12/181
- lid n (§13.4) *ship* 5/27 etc
- lid-man(n) m (§15.7) *shipman, sailor* 24/99 etc
- lid-men(n) dat sg and nom and acc pl of lid-man(n)
- leafan I *allow, permit* 6/27; 7/21
- geleafan I *believe* 1/99, 185; 7/17; 9/56; 10/16, 27, 130, 282 etc; 11/81, 84, 120 etc; 14/67; 20/27 (with refl dat), 66; 23/h: *believe in* 9/55: *have faith* 12/261; 20/108: with gen *expect, feel sure of* 16/401: past pple *geleafed* adj *faithful, pious, devout* 11/44: *believing* 12/3, 8
- lif n (§13.4) *life* 1/h, 19, 116 etc; 2/7, 93 etc; etc: *manner of living* 11/14: *to live adv in life, while living* 23/322
- lifæs = lifes
- lifde pret 1 and 3 sg of libban
- lifdon pret pl of libban
- lif-fæst adj *living, vivifying* 1/8
- geleaf-fæstan I *quicken, bring alive* 13/51
- lifgend m (§15.5) *one who is alive: pl living ones, the living* 20/65n, 73; 22/34
- lifg(i)an, lif(g)an = libban
- liflic adj *vital: seo liflice bōc the book of life* 11/182
- lifg m (§14.5) *flame, fire* 11/176; 15/2858; 16/325 etc; 18/39
- ligeð pres 3 sg of licgan
- lif-ræsc m (§13.2) *flash of lightning* 4/h
- lihtan I *alight* 24/23
- Lilla personal name *Lilla* 1/h
- lim n (§13.4) *limb* 2/20; 9/97; 12/211 etc
- Limene-mūða m (§14.7) *the estuary of the R. Lympne (Kent)* 4/131 etc
- gelimp n (§13.4) *occurrence, happening* 14/102

- (ge)limpan 3 *happen* 11/9, 225; 12/64 etc:
with dat *befall, happen to* 10/171;
14/80, 86: impersonal with dat *befall,*
happen to 9/86; 20/13: *limpan tō con-*
cern 1/48
- gelimplic adj *suitable, appropriate, con-*
venient 1/100; 2/20
- lim-wērig adj *weary of limb* 17/63
- lind f (§14.1) *shield* (of lindenwood)
23/191 etc; 24/99 etc
- Lindes-ēg f (§14.2) *Lindsey* (the old
name of North Lincolnshire, see
12/168b n) 4/60, 62; 6/18
- Lindes-īg = Lindis-ēg
- Lindess-ē = Lindes-ēg
- Lindis-farena ee f (§14.2) *Lindisfarne*
(Northumberland) see 12/168b n
- Lindis-farn-ēa = Lindisfarena ee
- lind-wīg n (§13.4) *shield-armed force*
23/297
- lind-wiggend m (§15.5) *shield-warrior*
23/42
- geliornian = geleornian
- liornung f (§14.1) *learning* 7/8 etc
- lioðo-bend f (§14.2) "*limb-bond,*" *fetter*
16/382
- liss f (§14.2) *favor* 15/2921; 21/26/25
- list f (§14.6) *skill*: dat pl used as adv *skil-*
fully, cunningly, artfully 21/29/3;
23/101
- lītel = lýtēl
- līt-hwōn adv *hardly at all* 12/243
- lið n (§13.4) *fleet* 6/9, 22 etc: *army* 6/48
- lið pres 3 sg of licgan
- lišan I *shine, gleam, glisten* 18/33
- loc(e) m (§13.2) *lock, hair* 10/246, 247
etc
- lōcian II *look* 3/12; 10/23, 108 etc; 14/92
- lof n (§13.4) *praise* 2/94, 101; 9/104;
10/31; 12/137; 16/256; 20/73 etc
- gelōgian II *lodge, put* 14/65: *arrange*
15/Æ: *deposit, inter* 12/142: *gelōgian*
upp lay up, inter 12/191
- gelōme adv *frequently, often* 9/16; 14/23,
40 etc; 23/18
- gelōmfician II *grow common* 9/19
- lond = land
- lond-būend = land-būend
- lond-stede m (§14.5) *country* 22/16
- lone = lane
- long = lang
- gelong = gelang
- longað = langoð
- longe = lange
- losian II *perish, be lost* 12/271; 23/287:
with dat *be lost to* 16/434; 20/94
- Lōth personal name *Lot* 15/2924
- lūcan 2 *lock, lock together* 24/66
- Lūcas personal name *Luke* 11/206
- lucon pret pl of lūcan
- Lucu-mōn personal name *Lucumon*
4/274
- lufigan = lufian
- lufian II *love* 2/52; 7/20 etc; 9/65, 72, 105
etc; 10/306; etc: past pple *beloved*
11/31
- luffice adv *lovingly, affectionately* 7/1
- lufu f (§14.1) *often declined wk love*
2/68, 69; 4/119; 9/21, 59; 20/121;
21/26/25: *kindness* 1/35
- lumpon pret pl of limpan
- Lunden *London* 4/285; 6/11 etc
- Lunden-burg f (§15.7) *London* 4/58,
168 etc
- lungre adv *immediately, forthwith,*
quickly 23/147 etc
- lust m (§13.2) *lust, desire* 11/16, 147 etc;
13/98: *pleasure, desire* 14/52: *desire,*
longing 20/36: *ecstasy* 23/161
- gelustfullice adv *joyfully, heartily* 1/124
- lustfice adv *willingly, gladly* 1/20, 67
- lybban = libban
- lyb-cræft m (§13.2) *skill in the use of*
drugs, witchcraft 10/8
- Lýden = Læden
- Lýden-bōc f (§15.7) *Latin book* 13/21f
- lyfan = hefian
- gelyfan = gefiefan
- lyfdon = lifdon (pret pl of libban)
- gelyfed adj *advanced* 2/14
- lyft m n f (§13.2, 4; 14.6) *air* 4/h; 21/7/4;
21/57/1; 23/347; 25/3 etc: *sky* 18/39:
wind 18/62: on lyft adv *aloft, on high*
17/5
- lyft-fæt n (§13.4) "*air-vessel,*" *bowl or*
cup in the sky 21/29/3
- lyft-helm m (§13.2) *mist, cloud* 25/46
- Lýge f (§14.7) *the R. Lea* (Bedfordshire,
Hertfordshire, Essex, Middlesex)
4/226 etc

lyre m (§14.5) *loss* 18/53
 lýsan I *redeem, ransom* 17/41; 24/37:
break, mangle 10/212
 gelystan I *impers vb with acc of person
 and gen of thing desire* 23/306
 lýt indecl sb *few* 6/58: with partitive gen
 19/31; 22/16: used as adv *little* 1/h;
 20/27
 lytegian II *use guile, be crafty; be pru-
 dent* 24/86
 lýtel I. adj *little, small* 3/9; 4/51, 93, 97;
 5/34; 6/31; 7/26; 8/62; 12/15; 14/9;
 21/57/1; 23/h: *petty* 14/37: neuter
 used as sb *little, a small part* 8/40;
 13/21, 63; 14/22: II. adv *a little,
 slightly* 4/h
 lýt-hwōn pron with gen *few* 23/310
 lýtlian II *diminish, wane, dwindle* 24/313
 lýðre adj *wicked, vile* 14/147

M

mā I. indecl comp used as sb (usually
 with gen) and adj *more* 4/258; 6/32;
 7/38; 13/17; 14/90, 113; 8/39, 109;
 10/43; 13/17; 14/90, 113; 21/26/21;
 22/4; 24/195: II. comp of micle adv
more, further 1/86, 128: *rather* 1/80:
any more 10/286, 287: þē mā, þon mā,
 þý mā *the more, any more* 3/29; 5/46;
 14/49
 Maccbethu personal name *Maccbethu*
 4/123
 mād̄m = mād̄m
 maect = miht I.
 mægæc adj with dat *suitable to, well-
 matched with* 22/18
 mæce = mēce
 mæden n (§13.5) *virgin* 11/19, 306:
maiden, girl 12/213 etc
 mæg pres 1 and 3 sg of magan
 mæg m (§13.2 footnote 1) *kinsman, rela-
 tion* 1/64; 3/24, 25 etc; 5/40; 6/15;
 8/103; 9/98; 11/281; 12/4 etc;
 15/2924; 19/51, 109; 22/11; 24/5 etc:
son 15/2869 etc
 mægen I. sb n (§13.5) *strength, might,
 power* 9/26; 10/198, 285 etc; 16/269;
 24/313: *virtue* 9/105; 12/82: *efficacy*
 1/123: *miracle* 10/85: *force, army*
 23/253 etc: II. pres subj 1-3 pl of ma-

gan
 mægen-ēacen adj *mighty* 23/292
 mægen-þrym(m) m (§14.5) *great maj-
 esty, grandeur* 11/105
 mæglic adj *familial* 11/4
 mægon = magon (pres pl of magan)
 mæg-ræs m (§13.2) *attack on a kinsman*
 14/110
 mæg-slaga m (§14.7) *kinsman slayer*
 14/130
 mægð f (dental stem, see Campbell §637)
maiden 23/35 etc
 mægð f (§14.1) *tribe, clan* 8/125; 23/324:
kin, family 14/84: *province, country*
 1/h, 33, 184
 mægð-hād m (§15.2, 13.2) *virginity* 11/5,
 6 etc
 mægyn = mægen
 mægð-hād = mægð-hād
 mæl n (§13.4) I. *time, occasion* 20/36;
 24/212 (see n): II. *speech* 24/212 (but
 see n)
 (ge)mælan I *speak* 15/2913; 24/26 etc
 Mæl-dūn f (§14.1) *Maldon (Essex)*
 24/h
 Maelinmun personal name *Maelinmun*
 4/124
 gemæne adj *owned in common, shared,
 joint* 5/40; 14/69, 70: with dat *com-
 mon to* 11/128, 130 etc; 14/41, 83 etc:
common among 14/86
 mæneg = manig
 gemænefice adv *generally, universally*
 11/212
 mæni(g)feald = manigfeald
 mænig = manig
 mænigu = menigu
 mænn = menn (dat sg and nom and acc pl
 of man(n))
 mæran I *make famous* 2/2: *glorify*
 21/26/16 (see n)
 mære adj *famous, glorious, illustrious,
 sublime, splendid* 5/14; 11/24, 125
 etc; 12/43 etc; 13/22; 16/299; 17/12
 etc; 19/100 (*mighty?*); 21/26/16 (see
 n), 27; 23/3 etc
 gemære n *boundary, border* 1/93
 mærdū f (§14.1) *glory* 14/161; 20/84;
 23/181n, 343: *glorious thing, splendid
 thing* 13/71

- mæsse** f (§14.7) *mass* 4/286; 11/292f
mæsse-æfen(n) m n (§13.3, 5) *the eve of a church festival* 6/64f
mæsse-prēost, -priost m (§13.2) *priest* 7/59; 9/37; 12/241 etc; 13/11
mæsser-bana m (§14.7) *priest-slayer* 14/130
mæst m (§13.2) *mast* 25/24
mæst I. sup adj (§12.10) *most* 4/149; 9/h: *greatest* 2/5; 4/92; 14/58; 23/3, 292; 24/175, 223: *largest* 8/33, 110 etc: neut used as sb 6/83: with partitive gen 16/297, 364, 393; 20/84; 23/181n: II. sup adv *mostly* 8/41: *most vigorously* 23/181n: **mæst ælc** *almost every-one* 14/54, 55
gemætan I impers with dat *dream* 17/2
mæte adj *small* 17/69 etc
mæð f (§14.6) *measure: honor, respect* 14/26, 66: *fitness, appropriateness* 24/195
mæw m (§14.5) *mew, seagull* 20/22
magan pret-pres vb (§23.3) *be able, may, can* 1/6 etc; 2/9 etc; 4/87 etc; etc: **magan tō** with dat *be capable of* 7/50
māgas nom and acc pl of **mæg**
māgister m *master, teacher* 13/11
mago m (§15.2) *man, youth, warrior* 15/2917; 19/92
mago-þegn, magu-þegn m (§13.2) *young retainer* 19/62; 23/236
geman pres I and 3 sg of **gemunan**
mān n (§13.4) *crime, wickedness* 14/134; 16/299
mancest m (§13.3) *mancus* (a gold coin worth 30 silver pence) 7/62
mān-dæd f (§14.6) *evil deed* 2/69; 14/107
gemāne = **gemāne**
maneg = **manig**
mān-fremmend m (§15.5) *evil-doer* 18/6
mān-ful(l) adj *wicked, abominable* 1/h
gemang n (§13.4) *troop* 23/193 etc
(ge)manian II *admonish* 1/13, 83; 2/53; 9/28: *urge, exhort, prompt* 20/36, 50, 53; 23/26; 24/228 etc
manig adj *many* 1/17; 2/6; 4/224 etc; 6/18 etc; 7/14 etc; 8/73; 9/12; 12/197 etc; 13/16; 14/12, 34 etc; 17/41 etc; 18/4; 21/8/1; 24/200 etc: *many a* 1/h; 5/17; 8/97; 9/19; 24/188, 243
manig(e)o = **menigu**
manigfeald adj *manifold, abundant* 9/84, 114; 13/78: *numerous* 7/55; 11/136, 313; 13/70, 71; 14/104, 149: *various* 14/77
man(n) I. sb m (§15.7) *man* 1/h, 10 etc; 2/6 etc; 3/10; etc: *servant* 2/92; 8/49; 13/75: *vassal* 6/30–34n: see also **cyn(n)**: II. indef pron *one* 1/32 etc; 4/55, 87; etc: *one man* 11/194
manna I. sb m (§14.7) *man* 10/296; 13/57; 22/18; 23/98 etc: II. sb m (§14.7 and indecl) *manna* 11/322
man(n)-cyn(n) n (§13.6) *mankind* 2/35, 60; 11/18; 15/2896 etc; 16/363; 17/33 etc
mann-slaga m (§14.7) *man-slayer* 14/130
man-sleht, -slyht m (§14.5) *manslaughter, murder* 4/h; 14/110
mann-sylen f (§14.2) *selling of men* (into slavery) 14/108
mān-swora m (§14.7) *perjurer* 14/131
māra comp adj, see **micel** (§12.10) *more* 1/126; 7/38; 8/104; 11/134; 14/77 etc; 23/92: *greater* 1/25; 5/65; 15/Æ; 16/269; 24/313: *larger* 1/179: used as sb *more* 13/38, 83; 14/56: with partitive gen 11/300; 13/3: **þy māra . . . þy** *the more . . . in proportion as*
Marcus personal name **Mark** 11/206
Māria f (§14.7) *Mary* 4/65; 11/19, 208; 17/92
Marmadonia see 10/4n
Maser-feld m (§15.2) see 12/155b n
Mathēus personal name **Matthew** 11/206
maðelian II *speak, make a speech* 15/2893; 16/347; 24/42 etc
māðm m (§13.2) *treasure, jewel, ornament* 1/86; 7/25; 20/99; 23/318 etc
māððum-gyfa m (§14.7) *treasure-giver* 19/92
mē see ic (§6.2) *me, myself, to me, for me*
meaht I. sb = **miht**: II. pres 2 sg of **magan**
meahte pret I and 3 sg of **magan**
meahtes pret 2 sg of **magan**
meahtig = **mihtig**
meahton pret pl of **magan**
mēar = **mearh**
gemearc n (§13.4) *designated place: tō*

- þæs gemearces þe in the direction
which 15/2886
- mēare dat sg of mearh
- gemearcian II mark out, fix the bounda-
ries of, design 16/363 etc
- mearg = mearh
- mearh m (§13.2) horse, steed 19/92;
24/188 etc
- mearð m (§13.2) marten 8/44
- mec see ic (§6.2) me etc
- mēce m (§13.6) sword 5/24, 40; 23/78
etc; 24/167 etc
- mecgan I mingle, commingle, mix 25/24
- mēd f (§14.1) reward 1/52, 55; 15/2917;
23/334 etc
- mēder dat and (LWS) gen sg of mōdor
- med-micel adj little 1/139; 2/4, 97; 9/69;
10/54, 309: venial 9/4: see also fæc
- med-myccl = med-micel
- medo m (§15.2) mead 8/100 etc; 24/212
- medo-burg f (§15.7) "mead-city," re-
joicing city 23/167
- medo-byrig dat sg and nom and acc pl of
medo-burg 23/167
- medo-drinc m (§13.2) "mead-drink,"
mead 20/22
- medo-wērig adj "mead-weary," sleepy
with mead 23/229 etc
- medu-gāl adj flushed with mead 23/26
- mehte pret I and 3 sg of magan
- mehton pret pl of magan
- meldan I announce, declare; accuse
21/28/12
- mengan I mingle 10/209, 248; 19/48
- mengeo = menigu
- meni(g)-feald = manig-feald
- menig-fealdlice adv manifoldly, in the
plural 13/59
- gemenigfyldan I multiply 15/Æ
- meni(g)u f (§15.3) multitude 7/25;
10/313; 11/89, 241; 17/112, 151
- men(n) dat sg and nom and acc pl of
man(n)
- mennisc adj human 10/244; 12/179; 20/h
- menniscnes(s), -nys(s) f (§14.2) incarna-
tion 2/63; 11/12; 13/24: humanity
11/207, 224
- meodo = medo
- meodu-heal(l) f (§14.1) mead-hall 19/27
- meolc f (§15.7) milk 8/99
- Mēore see 8/87n
- mēos m (§13.2) moss 12/37
- Meotod, Meotud = Metod
- mēowle f (§14.7) maiden, woman 23/56
etc
- Meran-tūn m Merton see 3/9n
- Mercan = Miercan
- mere m (§14.5) lake 8/60 etc: body of
water 8/95
- mere-flōd m (§13.2) "sea-flood," ocean
18/42; 20/59; 25/24
- mere-hengest m (§13.3) "sea-horse,"
ship 21/h
- Meres-īg f (§14.2) Mersea Island (Essex)
4/221 etc
- Mere-tūn m (§13.2) Merton see 4/43n
- mere-wērig adj sea-weary 20/12
- mergen = morgen
- gemet I. sb n (§13.4) measure, meter
2/39: nature 1/16: manner 10/129:
measure, moderation, temperance
20/111: II. adj fit, proper 15/2896
- (ge)mētan I meet, find 1/34, 147; 3/22;
4/18; 6/30-34n; 10/49, 135, 156 etc;
11/310; 12/225: encounter 4/27;
11/111: discover 11/322, 324: come
upon 4/84; 8/19
- mete m (§14.5) food 4/121, 158 etc; 9/76;
11/323 etc: see also dōn
- metelīest f (§14.6) lack of food 4/199
- gemetlice adj moderately 2/75
- Metod m (§13.3) Creator, God 2/30;
15/2872 etc; 18/6; 19/2; 20/103 etc;
23/154 etc; 24/147 etc; 25/49 etc
- metsung f (§14.1) provisions 6/10 etc
- met-trum adj sick 12/193
- Metud = Metod
- mēde adj weary, exhausted 17/65 etc
- mēdel-stede m (§14.5) meeting-place
24/199
- mic(c)el adj great 1/19, 36, 60 etc; 2/71;
3/6; 4/2 etc; 6/9 etc; 7/25; 8/17; 9/37;
10/93, 306 etc; 11/89 etc; 12/28 etc;
14/16 etc; 16/280 etc; 17/34; etc: large
4/60; 6/39, 44; 8/60; 18/h: much 1/23;
4/154; 8/98, 100; 9/68; 10/267;
11/125, 168; 16/253, 374; 21/28/12:
many 1/174: capital 9/4: splendid
9/79: neuter used as sb, with partitive
gen much, a great part 4/91, 203;

- 6/41; 14/22, 137
micle adv *much*, *by much* 1/146; 4/248; 8/30, 104; 11/194; 16/422; 24/50: see also *swā*
mic(c)lum adv (§24.4) *greatly*, *much* 3/12; 4/110; 8/125; 11/4, 213 etc; 12/178 etc
mid prep with acc, dat and inst I. (comitative) *with*, *along with*, *in the company of*, *among* 1/4, 22, 111 etc; 2/82; 3/10, 24; 4/68, 110 etc; 5/26; 8/38, 101, 120; 9/81; 10/70, 327; 11/83; 12/6 etc; etc: **mid þām** adv *with that*, *thereupon* 11/168: **mid þām þe** conj *when* 11/41; 12/207; 13/57 etc; 15/Æ: **mid þy (þe)** conj *when* 1/h, 6, 16, 36 etc; 2/81; 10/8, 21, 29 etc: *since*, *because* 1/h; 16/384: II. (causal) *by*, *by means of*, *by virtue of*, *through*, *with* 1/2, 9, 27 etc; 2/1, 71; 4/110, 248; 5/37; 6/88; 7/7; 8/121; 9/37, 79, 93; 10/326; 11/92, 196; 14/15: **mid þæm þæt** conj *because* 11/308: III. (local) *in* 1/h, 100; 2/57; 16/416: IV. **mid ealle** adv *completely* 4/131, 282; 11/95; 14/126, 144: see also **riht**, **wiht**
mid adv *therewith*, *along with* (him, them etc) 1/h; 4/144; 17/106: *with* (them) 8/38: see also **forð**
middan-earð = middan-geard
middan-geard m (§13.2) *earth*, *world* 2/35, 60, 100; 9/h, 12, 47, 110; 11/77, 203f, 311; 16/395; 17/104; 18/4 etc; 19/62 etc; 20/67n, 90
middan-winter m n (§15.2) *midwinter*, *Christmas*, *the Christmas season* 6/2
midde adj *the middle of*, *mid-* 1/44; 4/90, 284f; 10/146, 169, 263; 17/2; 23/68
middel m (§13.3) *middle* 18/65
Middel-tūn m (§13.2) *Milton next Sittingbourne* (Kent) 4/139 etc
midde-neaht f (§15.7) *midnight* 2/83
midde-weard adj *in the middle* 8/53
middun-geard = middan-geard
mid-winter m n (§15.2) *midwinter*, *Christmas* 6/87
Miercan, Mierce m pl (§14.7, 5) *Mercians*, also the region they inhabited: *Mercia* (see 4/2n, 12/128a n) 1/93, 182n; 4/14, 15 etc; 5/24; 12/151 etc; 24/217
miht I. sb f (§14.6) *might*, *power* 1/59, 127; 2/30; 11/80, 230 etc; 16/336; 17/102; 18/6 etc; 20/108: II. 2 sg pres indic of **magan**
mihte pret I and 3 sg of **magan**
mihton pret pl of **magan**
mihtig adj *mighty* 16/253 etc; 17/151; 19/h; 20/116; 23/h, 92 etc: *able* 10/119
mīl f (§14.2) *mile* 4/133 etc; 8/53 etc
milde adj *merciful* 24/175: with dat 9/6; 13/101
mild-heortnes(s) f (§14.2) *compassion*, *mercy* 10/69f, 104; 11/193
milts f (§14.2) *mercy* 9/27, 128; 19/2; 23/85 etc
(ge)miltsian II with dat obj *have mercy on* 10/290; 11/194, 195; 12/161
miltsung f (§14.1) *mercy* 11/183 etc
miltsiend m (§15.5) *one who takes pity* 10/318
mīn possessive adj (§10.8) *my* 2/90; 9/98; 10/184; 11/99; etc
minster = mynster
mis-bēodan 2 *injure*, *harm*, *wrong*, *offend* 14/27
mis-dæd f (§14.6) *misdeed*, *sin* 13/62; 14/107, 120 etc
mislic adj *various* 7/55; 9/18; 12/193; 13/75; 14/57 etc; 20/99
mislice adv *variously*, *diversely*, *in different ways* 6/57; 21/28/12 (*erratically?*)
mis-limpan 3 impers with dat *go wrong* 14/104
missenlic adj *various*, *diverse* 1/17
missenlice adv *in various places* 19/75
mist m (§13.2) *mist* 16/391
mistlic = mislic
mis-wendan I *go astray* 11/170
mið = mid
miðan I *conceal*, *hide* 22/20: with dat *avoid*, *refrain from* 21/8/4
mōd n (§13.4) *mind*, *spirit* 1/7, 27, 43 etc; 2/6, 82 etc; 7/32; 10/9, 13 etc; 11/45 etc; 12/59 etc; 16/302 etc; 17/122 etc; 19/15, 41, 51 etc; 20/12, 36 etc; 22/20;

23/57 etc; 24/313
mōd-cearig adj "heart-anxious," *troubled in heart* 19/2
mōd-cearo f (§14.1) *heart-ache, anxiety* 22/40 etc
mōde-lic adj *magnificent* 9/69, 84
mōde-lice adv *bravely* 24/200
mōder = **mōdor**
mōd-geþōht m (§13.2) *mind, understanding* 16/253
mōd-geþanc m (§13.2) *wisdom, purpose* 2/30
mōd-gidanc = **mōd-geþanc**
mōdi(g) adj *great spirited* 18/10; *proud* 9/40; 12/21 etc; 23/26 etc; *bold, courageous* 17/41; 19/62; 23/334; 24/80 etc
mōdor f (§15.4) *mother* 11/18, 152 etc; 14/75; 17/92
mōdrie f (§14.7) *mother's sister, maternal aunt* 11/3
mōd-sefa m (§14.7) *heart, soul, mind* 17/124; 19/10, 19; 20/59
mōd-wlonc adj *proud in spirit, haughty* 20/39
Moises = **Moyses**
molde f (§14.7) *earth* 9/95; 17/12 etc; 20/103; 23/343; *ground* 9/44; *soil* 12/236; *land* 18/10
mold-ern n (§13.2) "earth-house," *sepulcher* 17/65
gemolsnian II *moulder, decay* 9/44, 101
gemon = **geman** (pres I and 3 sg of **gemunan**)
mōna m (§14.7) *moon* 11/130
Mōnan-dæg m (§13.2) *Monday* 6/48
mōnað m (dental stem, see Campbell §637) *month* 4/42, 51 etc; 8/67 etc; 18/66; 23/324
mon-dryhten m (§13.3) *liege lord* 19/41
moneg = **manig**
gemong = **gemang**
mongum = **manigum** (dat pl of **manig**)
(ge)monian = **(ge)manian**
monig = **manig**
gemonig-fealdian II *multiply, increase* 9/13
mon(n) = **man(n)**
monna = **manna**

mon(n)-cyn(n) = **man(n)-cyn(n)**
mōnð = **mōnað**
monung f (§14.1) *admonition, advice* 1/5, 65
mōr m (§13.2) *mountain* 8/50 etc; *mountain range* 8/55, 58 etc
mōr-fæsten(n) n (§13.6) "moor-fastness" (a place secure from attack due to the swampy character of the terrain) 4/93
morgen m (§13.3) *morning* 1/41; 3/19; 10/51, 102 etc; 12/25 etc
morgen-colla m (§14.7) *morning-slaughter* 23/245
morgen-tīd f (§14.6) *morningtide* 5/14; 23/236
Morkere personal name *Morkere* 6/19, 39 etc
morð-dæd f (§14.6) *murder, deadly deed* 14/107
morðer, **morðor** n (§13.4) *crime, murder, injury* 22/20; 23/90, 181; *punishment, torment* 16/297 etc
morðor-wyrhta m (§14.7) *murderer* 14/131
mōst pres 3 sg of **mōtan**
mōste pret I and 3 sg of **mōtan**
mōston pret pl of **mōtan**
gemōt n (§13.4) *meeting* 24/199; *encounter* 5/50; 24/301
mōtan pret-pres vb (§23.3) *may, be allowed, be permitted* 1/92 etc; 8/118; 9/43; 11/299; 13/8; 16/359 etc; 23/89 etc; 24/30 etc; *must* 14/14, 17
mōðde f (§14.7) *moth* 21/47/1
Moyes personal name *Moses* 2/61; 13/10 etc
gemunan pret-pres vb (§23.3) *remember* 1/70, 107; 7/23 etc; 9/60, 98; 10/127; 17/28; 19/34, 90; 22/51; 24/196 etc; with gen 24/212
mund f (§14.1) I. *hand* 23/229; II. *security, protection* 14/26
mund-byrd f (§14.6) *protection* 23/3; *hope of protection* 17/130
munec = **munuc**
munt m (§13.2) *mountain* 18/21
munuc m *monk* 9/38; 13/1
munuc-hād m (§15.2, 13.2) *monastic life*

2/53
 munuclic adj *monastic* 12/54
 munuclice adv *as a monk* 12/81
 murnan 3 *mourn* 23/154: *care about, trouble about* 24/96 etc
 mūð m (§13.2) *mouth* 1/h; 2/59; 10/219, 267 etc; 11/260 etc; 21/8/1; 25/37
 mūða m (§14.7) *estuary* 4/132, 135, 264 etc
 myc(e)el = mic(e)el
 mylen-scearp adj "*grindstone-sharp,*" *sharp from grinding* 5/24
 myltestre f (§14.7) *harlot* 14/131
 gemynd n f (§14.5, 6) *memory* 2/38; 7/2; 19/51: *reminder, warning* 9/108
 gemyndgian II *remember* 2/57
 gemyndig adj *concerned, attentive* 23/74: *with gen mindful of, remembering* 19/6
 gemyne imper sg of gemunan
 myngian II *exhort* 9/1, 28
 mynster n (§13.5) *monastery, church, cathedral* 2/1, 54; 7/64; 12/109 etc
 mynster-hata m (§14.7) *persecutor of monasteries* 14/130
 mynsterlic adj *monastic* 12/86
 mynster-man(n) m (§15.7) *monk* 12/179 etc
 myntan I *intend* 12/213: *suppose* 23/253
 Myrcan, Myrce = Miercan, Mierce
 myrcels m (§13.3) *trophy* 12/163
 myre f (§14.7) *mare* 1/162; 8/99
 myrthð f (§14.1) *joy* 11/2; 14/161

N

nā adv *not, not at all, by no means* 4/55 etc; 6/27 etc; 11/4; 13/3 etc; 14/65 etc; 16/412; 18/72 etc; 19/66, 96; 20/66; 21/26/10; 22/4 etc; 23/117; 24/21 etc: *see also næs I.*
 nabban = ne + habban (§7.4)
 naca m (§14.7) *boat, ship* 20/7
 naced, nacod adj *naked* 11/128, 129 etc: *bare, plain* 13/38
 næbbe = ne + hæbbe
 næfde = ne + hæfde
 næfre adv *never* 1/33; 2/11; 3/26; 9/71, 90; 10/253; 11/109; 18/38; 19/69 etc; 23/91
 næfð = ne + hæfð

nægl m (§13.2) *nail* 17/46
 nægled-cnear(r) m (§13.2) *nailed ship* 5/53
 nānig I. pron *none, no one, not any* 1/83, 124; 2/9; 3/16; 10/175; 21/29/13; 23/51; 25/63: II. adj *no* 2/15, 88; 3/25; 8/101; 9/h, 40; 10/134, 161
 nānig-wuht adv *by no means, not at all* 10/117
 nāenne m acc sg of nān
 nāre = ne + wāre
 nāren = ne + wāren
 nāron = ne + wāron
 næs I. sb m (§13.2) *cliff* 23/113: II. adv (=nales) *not at all: næs nā by no means at all* 9/36: III. = ne + wæs
 nafað = ne + hafað
 nāh = ne + āh
 nāht I. indef pron (with partitive gen) *nothing* 1/36, 54, 123 etc; 2/11, 23, 24: II. adv *not, not at all* 1/169; 6/25; 7/14: *see also læs*
 nāhte = ne + āhte
 nā-hwæðer conj *neither: nāhwæðer ne . . . ne neither . . . nor* 4/260; 7/20; 14/52
 nā-hwār adv *never* 11/302
 nalæs, nales = nealles
 nalles = nealles
 (ge)nam pret 1 and 3 sg of (ge)niman
 nama m (§14.7) *name* 1/h; 2/22; 7/21 etc; 8/95; 10/131, 182 etc; 11/41 etc; 12/126; 13/103; 14/140; 15/Æ; 16/343; etc
 (ge)nāmon pret pl of (ge)niman
 nān (m acc sg generally nāenne) I. pron (with partitive gen) *no one, none* 4/271; 5/25; 9/72; 19/9; 23/68, 233 etc: II. adj *no* 4/18, 78; 6/4 etc; 7/35 etc; 8/19 etc; 9/43, 53, 75; 11/76 etc; 12/29 etc; 13/95, 96, 99; 14/104; 18/51
 nān-wuht pron (with partitive gen) *nothing* 7/26
 (ge)nāp pret 1 and 3 sg of (ge)nīpan
 nāt = ne + wāt
 nāðer, nāðor = nā-hwæðer
 nā-wiht = nāht
 nāwðer = nā-hwæðer
 ne I. adv *not* 1/12; 2/23; etc: II. conj *nor*

1/34, 162; etc: *ne . . . ne neither . . . nor* 14/51; 20/95
genēadian I *force, compel* 11/228
nēah I. adj *near* 2/81; 9/12; 24/103: see also *æt*: II. adv *near* 19/26; 22/25: *nearly* 8/27; 23/287: III. prep with dat *near* 2/85, 93; 6/36; 4/223
geneahhe adv *frequently, often* 19/56; 21/8/2; 21/26/8; 23/26; 24/269
neahnes(s) f (§14.2) *nearness, proximity* 1/52
neaht = *niht*
(ge)nēa-lācan, -lēcan I often impers with dat or acc obj *draw near, approach, get close* 1/165; 2/17, 73; 9/27; 10/229; 12/157 etc; 14/5; 23/34, 261
(ge)nēa-lāhte, -lēhte pret I and 3 sg of *(ge)nēa-lācan, -lēcan*
(ge)nēa-lāhton pret pl of *(ge)nēa-lācan*
nealleſ (= *ne + ealles*) adv *not, not at all, by no means* 2/9; 15/2864; 16/346; 19/32, 33; 21/26/17: *nales þæt ān* adv *not only* 1/58, 87, 96: *not only that* 10/26
nēar comp adv *nearer* 23/53
nearo adj *anxious, oppressive* 20/7
nearoflice adv *closely, concisely, condensedly* 13/81
nearon = *ne + earon*
nearones(s), -nis(s) f (§14.2) *anxiety, trouble, vexation* 1/43, 53
nēat n (§13.4) *animal, beast*: pl *cattle* 2/19
genēat m (§13.2) *companion, retainer* 16/284; 24/310: *attendant, follower* 4/275
nēawest, -wist f (§14.6) *neighborhood, vicinity* 2/76; 4/232: *presence* 9/74
nēd = *nīed*
nēd-mycel adj *important, urgent* 10/62
nēd-þearf I. sb f (§14.1) *need* 9/49, 60: II. adj *necessary* 9/39
need = *nēd* = *nīed*
nefne conj *unless* 19/113; 23/52: *except, but* 20/46; 22/22
nēh = *nēah*
genehe = *geneahhe*
nēh-māg m (§13.2 footnote 1) *close relative* 9/71, 87

nēh-māgas nom and acc pl of *nēh-māg*
nēhst = *nīehst*
nellað = *ne + willað*
nel(l)e = *ne + wil(l)e*
nemnan I *name, call* 1/93, 170; 2/22; 4/123, 254; 7/56; 23/81: *name* 21/57/6
nemne = *nefne*
nemðe = *nefne*
nēod = *nīed*
nēodlice adv *zealously, assiduously* 1/124
nēosan I with gen obj *go to, visit* 23/68
nēosung f (§14.1) *visitation* 11/2, 132
nēotan 2 with gen obj *make use of, enjoy* 16/401; 24/308
neoðan, neoðone adv *below* 16/375: *under . . . neoðan down underneath* 16/311
neowel adj *steep, deep, abysmal* 23/113
Nerfa personal name *Nerva* 11/36
nergan = *nerian*
Nergend m (§15.5) *the Savior* 15/2864; 23/45 etc
(ge)nerian I *save, rescue* 1/68, 109, 111; 3/32; 4/204; 5/36; 9/106; 25/63
Nerō personal name *Nero* 11/22
genesan 5 *escape* 10/274
nest n (§13.4) *provisions, food* 23/128
nēten = *nīeten*
nēðan I *venture* 23/277
nīed f (§14.6) *need, necessity, distress* 1/84; 6/83; 14/140; 23/277: *force, violence* 5/33
nīed-be-þearf adj *necessary, essential* 7/45
nīede adv of *necessity, necessarily* 14/7, 18; 23/287
nīehst I. sup adj *last* 23/73: see also *æt*: II. sup adv *nearest, closest by* 4/99, 145: III. prep with dat *nearest* 8/112, 117
nīeten n (§13.5) *beast, animal* 2/57; 10/271; 12/32; 13/79
nigon numeral *nine* 4/264, 284; 10/164; 11/283; etc
nigoða adj *ninth* 12/148
niht f (§15.7) *night* 1/31; 2/20; 4/26, 28 etc; 8/67 etc; 10/258; 12/39 etc; 15/Æ; 16/307; 17/2; 21/29/13; 23/34 etc: *day* 6/63; 11/279: *nihtes* adv (Campbell §627(3) and n 1) (*by*) *night* 4/79, 208; 6/37; 11/144, 178; 23/45 (*at night*)

- niht—helm m (§13.2) “*night-helmet*,”
cover of night 19/96
- niht—rest f (§14.2) “*night-rest*,” couch
(on which one rests at night) 15/2864
- niht—scūa m (§14.7) *shadow of night*
19/104; 20/31
- genihtsum adj *abounding* 11/118
- genihtsumian II *suffice, be enough for*
1/h: with dat obj 10/241; 11/134
- genihtsumfice adv *abundantly, adequately*
11/225
- genihtsumnes(s), —nys(s) f (§14.2) *abun-*
dance 9/116; 11/135
- niht—waco f (§14.1) *night-watch* 20/7
- (ge)niman 4 *take* 4/121; 6/17, 92; 8/117
etc; 10/98, 221; 11/2, 112 etc; 12/98
etc; 15/Æ; 17/60; 23/313: *take up* 4/2,
14, 21 etc: *seize* 1/163; 4/174, 211,
218, 224; 10/7, 10, 159 etc; 15/2930;
22/15; 23/77 etc: *lay hold of* 10/260;
17/30: *carry off, kill* 24/252: *receive*
24/39; 24/71: with dat obj *take on, be*
adorned with 20/48 (see n): niman frið
make peace 4/3, 11 etc: niman sigē
gain the victory, be victorious 4/22,
28 etc: niman tō with dat *make with*
1/36: niman (tō fulwihte) *stand spon-*
sor to (at baptism) 12/133: niman tō
wife marry 13/15f
- nio—bed(d) n (§13.6) “*corpse-bed*,” *bed*
of death 16/343
- nīotan = nēotan
- (ge)nīpan I *grow dark, darken* 19/96,
104; 20/31
- nis = ne + is
- nīō m (§13.2) *wickedness, evil, hatred,*
malice 20/75; 23/34 etc: *malicious ac-*
tion 9/41: *affliction, trouble* 23/287
- nīō—heard adj *brave in battle* 23/277
- nīō—hycgend m (§13.5) *evil schemer*
23/233
- nīō(ð)as m pl (§13.6) *men* 21/26/28;
21/57/6; 23/287n
- nīōer adv *down* 16/343
- nīōera comp adj (§12.9) *lower* 10/156
- nīwan adv *newly, recently* 1/129
- niwe I. adj *new* 1/119, 140; 4/264; 13/8
etc: gen sg used as adv *recently* 22/4:
II. adv *newly, recently* 10/310
- genīwian II *renew* 17/148; 19/50, 55;
23/98
- nō = nā
- genōg, —nōh I. adj *enough, sufficient,*
apiently 8/101; 17/33: II. adv *suf-*
ficiently 14/93
- nōht = nāht
- nō—hwæðer = nā—hwæðer
- nołde(st) = ne + wolde(st)
- noldon = ne + woldon
- nōm pret I and 3 sg of niman
- noma = nama
- Noren adj *Norse, Norwegian*: m gen sg
Norna 6/59
- Nor—mand—īg f (§14.2) *Normandy* 6/14,
64 etc
- Nor—men = Norð—men(n)
- norð adv *north, northward* 4/165; 6/18;
8/9, 95: *to the north* 8/3: *in the north*
5/38; 6/30; 16/275
- norðan adv *from the north* 8/13; 19/104;
20/31: be norðan prep with dat *north*
of 4/194; 8/7, 65
- Norðan—hymbre m pl (§14.5) *Northumb-*
rians, also the region they inhabited:
Northumbria (see 4/2n, 12/128a n)
1/h; 4/4f, 10 etc; 12/3, 8 etc; 24/266
- norðerne adj *northern* 5/18
- norðe—weard I. adj *the northern part of*
8/58, 59: II. adv *in the north* 8/54
- Norð—hymbre I. sb = Norðan—hymbre:
II. adj *Northumbrian* 12/12
- Norð—hymbrisc adj *Northumbrian* 12/69
- Norð—man(n) m (§15.7) *Scandinavian*
5/33, 53: *Norwegian* 6/41, 55: *Norse-*
man 8/1 etc
- norðmest adv *farthest north* 8/2
- norðor comp adv *farther north* 8/52
- norð—ryhte adv *due north* 8/6 etc
- Norð—sæ m f (§14.5, 6) *the Bristol Chan-*
nel 4/165
- Norð—wēalas m pl (§13.2) *the Welsh*
4/215 etc
- Norð—wēal—cyn(n) n (§13.6) *the people*
of Wales 4/195
- norð—weard I. adj *northward, north* 8/2:
II. adv *northward* 6/37
- norð—weardes adv *northwards* 5/154
- Norð—weg m (§13.2) *Norway* 8/70f
- Nor—wege m pl *Norway* 6/30 etc
- nos—þyrl n (§13.4, 6) *nostril* 13/93

notian II *use up* 4/159
 notu f (§14.1) *employment* 7/150
 nō-wiht = nāht
 nū I. adv *now* 1/38 etc; 2/29 etc; etc: *just now* 1/71: *presently* 11/288: see also *hwil*: II. conj *now that* 2/85; 9/27, 119; 12/249, 274; 16/404; 24/57, 222, 232, 250: *since* 15/Æ
 genumen past pple of (ge)niman
 nȳd = nīed
 nȳde = nīede
 nȳd-gyld n (§13.4) *exaction, forced payment* 14/85
 nȳd-māge f (§14.7) *near kinswoman* 14/92
 nȳd-bearf f (§14.1) *need, necessity* 14/20
 nȳhst = nīehst
 nyllan = ne + willan
 nyman = niman
 nymde = nefne
 nyrwan I *narrow, restrict* 14/38
 nys = nis
 nysse = ne + wisse
 nyste = ne + wiste
 nyten adj *ignorant* 11/80
 nȳten = nīeten
 nytennys(s) f (§14.2) *ignorance* 11/66
 nytlic adj *profitable* 9/39
 nyt(t) I. sb f (§14.2) *benefit, advantage* 21/26/7: II. adj *useful* 1/63
 nyt(t)nes(s), -nis(s) f (§14.2) *use, utility* 1/123, 150
 nyt-wyrde adj *useful* 4/261
 nyðerian II *abuse, bring low, oppress* 23/113: *condemn* 11/64

O

ō = ā
 od = oð
 Ōda personal name *Oda* 6/94
 of prep with dat I. (source, substance) *from, from among, away from, out of*, of 1/33, 138; 2/23, 103; 4/4, 79, 98; etc: II. (partitive) *of* 6/17; 10/306; 12/57, 258: (some) *of* 10/157; 12/223, 260, 263: III. (temporal) *from* 1/183; 12/116: IV. (causal) *on account of*, by 10/76; 22/53: V. (reference) *concerning* 8/25
 of adv *off, away* 4/266: *therefrom* 4/127;

12/264: *away* 9/75
 of-ā-slagen past pple of of-ā-slēan
 of-ā-slēan 6 *strike off* 12/162 etc
 of-dūne adv *down* 23/290; 25/30
 ofer prep with acc I. (local) *over, across* 4/4, 21 etc; 5/26; 6/80, 91; 8/60, 61; 10/124, 210; 19/24 etc; 22/60; 21/26/9; 21/29/7; 22/7; 23/161; etc: *above* 4/h; 5/15, 19; 10/91, 314; 12/181 etc; 15/Æ; 16/377; 17/91; 21/7/3, 6; 21/44/5; 21/57/2: *upon* 9/115; 10/96, 153, 170, 228 etc; 12/118a n; 13/51; 14/102; 20/39: *throughout* 1/39; 17/12, 82; 18/4: *through* 15/2887: *beyond* 20/58: see also *bæc*: II. (temporal) *after, past* 2/83; 4/48, 90 etc: *throughout* 12/185; 23/28: III. (adversative) *in spite of, contrary to, against* 4/142; 17/35; 21/29/10
 ofer adv *across* 4/131; 8/72
 ofer m (§13.3) *bank, shore* 24/28
 ofer-cōm pret 1 and 3 sg of ofer-cuman
 ofer-cōman = ofer-cōmon
 ofer-cōmon pret pl of ofer-cuman
 ofer-cuman 4 *overcome* 5/72; 23/h, 235
 ofer-drencan I *overdrench, oversoak, flood* 23/31
 ofer-ēode pret 1 and 3 sg of ofer-gān
 ofer-faran 6 *pass through, meet with* 6/86
 ofer-fēran I *traverse* 6/81; 8/57
 ofer-fōron pret pl of ofer-faran
 ofer-frēosan 2 *freeze over* 8/128
 ofer-froren past pple of ofer-frēosan
 ofer-fyll(u) f (§15.3) *gluttony* 14/149
 ofer-gān anom vb (§7.7) *overrun* 24/h
 ofer-gietan 5 *forget* 10/86
 ofer-hoga m (§14.7) *despiser* 14/115
 ofer-hygd n f *pride* 16/328
 oferlice adv *excessively* 14/143
 ofer-mēde n *pride* 16/293
 ofer-mētto f (§14.1) *pride* 16/332 etc
 ofer-mōd I. sb n (§13.4) *great pride, overconfidence* 16/272; 24/89: II. adj *proud, insolent* 16/262 etc
 ofer-stāh = ofer-stāg (pret 1 and 3 sg of ofer-stīgan)
 ofer-stīgan 1 *surpass* 1/59: *mount above, transcend* 11/214
 ofer-swīðan I *overcome* 11/248

- ofer-wan(n) pret 1 and 3 sg of ofer-winnan
- ofer-winnan 3 *overcome, defeat* 12/42; 23/319
- ofer-wunnen past pple of ofer-winnan
- ofet(t) n (§13.5) *fruit* 18/77
- ofestlice = ofostlice
- of-faran 6 *overtake* 4/196, 209
- of-for-cearf pret 1 and 3 sg of of-for-ceorfan
- of-for-ceorfan 3 *cut off* 23/h
- of-fōron pret pl of of-faran
- (ge)of(f)rian II *offer up, sacrifice* 11/188; 13/73 etc; 15/Æ
- offrung f (§15.3) *offering, sacrifice* 13/79; 15/Æ
- of-geaf pret 1 and 3 sg of of-giefan
- of-gēafon pret pl of of-giefan
- of-giefan 5 *leave* 15/2864: *give up, relinquish, abandon* 19/61
- of-hrēow pret 1 and 3 sg of of-hrēowan
- of-hrēowan 2 with gen obj *take pity on* 11/156; 12/262
- of-lan(n) pret 1 and 3 sg of of-linnan
- of-linnan 3 *stop* 10/286
- of-longian II *oppress with intense longing* 22/29
- ofor = ofer
- ofost f (§14.1) *haste* 14/5: dat pl used as adv *ofstum with haste, speedily* 15/2912; 23/35: *of(e)stum miclum with great haste* 15/2931; 23/10, 70
- ofostlice adv *with haste, speedily* 15/2850; 23/150 etc; 24/143
- of-rīdan 1 *overtake* 4/86
- of-scēat pret 1 and 3 sg of of-scēotan
- of-scēotan 2 *strike down, pierce to death* 24/77
- of-sēon 5 *see, observe* 11/51
- of-settan I *oppress, afflict* 11/126
- of-slāgen past pple of of-slēan
- of-slagen = of-slāgen
- of-slēan 6 *slay, kill* 1/23, 29, 182 (and n); 3/2 etc; 4/h, 11, 23 etc; 6/19, 41 etc; 8/33; 12/7 etc; 15/Æ; 24/h
- of-slegen = of-slāgen (past pple of of-slēan)
- of-slōg, of-slōh pret 1 and 3 sg of of-slēan
- of-slōgon pret pl of of-slēan
- of-snāð pret 1 and 3 sg of of-sniðan
- of-sniðan 1 *kill* 15/Æ
- of-springc m (§13.2) *offspring, descendants, posterity* 15/Æ
- of-stang pret 1 and 3 sg of of-stingan
- ofste = ofoste
- of-stingan 3 *stab to death* 3/4
- ofstlice = ofostlice
- oft (comp oftor, sup oftoft) adv *often, frequently* 1/h; 2/6; 3/6, 32; 4/55 etc; 5/8; 6/2; 7/18; 9/93; 13/56; 14/42 etc; 17/128; 18/11; etc
- Ōht-here personal name *Ohthere* 8/1 etc
- Ō-lāf personal name *Olaf* 6/59
- ō-leccan I with dat obj *fawn upon, flatter* 16/290
- oll n (§13.4) *contempt, scorn* 14/121
- ombiht m (§13.3) *servant, attendant* 15/2880
- on prep with acc, dat and inst I. (local) *on, onto* 1/47, 70, 102, 133, 138 etc; 4/157; 5/35; 8/61; etc: *in, into* 1/53, 148, 163; 2/20, 82; 3/3, 9, 22; 4/2¹, 9, 18; etc: *within* 8/112 etc: *at* 4/27, 116¹ etc; 6/87²; 11/286; 17/29; 23/50, 51: *to* 3/11¹; 16/246n: *among* 4/2², 124; 12/17; 14/21; 24/264; 25/23: *upon* 3/11²: *from* 11/256; 17/138; 23/314: *at the expense of* 24/129: *for* 9/91; 14/65: *under* 13/10: II. (temporal) *on, in, during* 1/44, 134; 2/41, 50; 3/19; 4/7; etc: *at* 4/149; 6/67; 11/56; 16/315: III. (comitative) *with* 4/69: IV. (adversative) *on, upon, against* 3/12, 13; 4/72, 183, 223; 8/59, 62, 127; 9/86; 10/123; 12/150; 14/117; 16/399; 24/163, 322: V. (causal) *by, by means of, with* 1/24; 3/14; 4/204; 9/114; 10/245; 11/18; 12/199, 214: *on þon* adv *thereby* 1/24: VI. (manner) *according to, in conformance with, by virtue of* 13/98; 24/38: *in, consisting in* 4/174, 175; 8/4, 36 etc; 7/12; 9/3, 16; 13/80, 98: see also *innan, inne*
- on adv *on* 14/92: *inside* 4/137: *upon* 1/160; 9/97
- on-ālan I *light, kindle* 1/135; 15/2923
- on-bārnian I *kindle, fire, inflame* 2/7, 72
- on-bēodan 2 *announce, proclaim* 1/26
- on-bīdan 1 *wait* 10/27, 148: *await*

10/171: with gen *wait for* 10/77, 80
 on-blēot pret 1 and 3 sg of on-blōtan
 on-blōtan 7 *sacrifice, offer* 15/2934
 on-bryrdan I *inspire* 11/13; 23/95
 on-bryrdnes(s) f (§14.2) *inspiration*
 1/171: *fervor, ardor* 12/116: *feeling,*
inspiration 2/5
 on-byrgan I with gen obj *taste* 17/114
 on-cerran = on-cierran
 on-cierran I *change, alter* 1/79: *turn*
 9/35: *turn aside, be changed* 20/103
 (with refl acc)
 on-cnāwan 7 *know, recognize* 1/103;
 9/11, 99; 11/80, 272; 24/9: *understand*
 9/112: *observe, perceive* 15/Æ
 on-cnēaw = on-cnēow (pret 1 and 3 sg of
 on-cnāwan)
 on-cnēow pret 1 and 3 sg of on-cnāwan
 on-cwæð pret 1 and 3 sg of on-cweðan
 on-cweðan 5 *reply to, answer* 15/2911;
 20/23; 24/245
 ond = and
 ondetta m (§14.7) *one who confesses or*
acknowledges 1/151
 ondettan = andettan
 ond-git = and-giet
 ond-long adj *entire* 5/21
 on-drādan 7 with acc obj and (optional)
 refl dat *fear* 10/264; 13/7; 15/Æ;
 20/105: *dread* 1/106; 9/8f: *be afraid*
 10/25, 91, 93f, 94 etc: *be in fear of*
 11/127
 on-drætst pres 2 sg of on-drādan
 on-drēdon pret pl of on-drādan
 on-drysne adj *terrible, awesome*
 15/2862n
 ond-swarian = and-swarian
 ond-swaru = and-swaru
 ond-sworian = and-swarian
 ond-weard = and-weard
 ond-wleota, -wlita = and-wlita
 on-emn prep with dat *close by, beside*
 24/184
 onettan I *hurry* 15/2874; 21/29/11; 23/
 139 etc: *hurry onward* 20/49 (and n)
 on-fangen past pple of on-fōn
 on-fēng pret 1 and 3 sg of on-fōn
 on-fēngon pret pl of on-fōn
 on-findan 3 *discover* 3/10 etc: *perceive*
 24/5

on-fōh imper sg of on-fōn
 on-fōn 7 with gen, dat or acc obj *receive*
 1/5, 7, 20 etc; 2/11, 27 etc; 4/106;
 10/58, 154, 244; 11/254; 15/2919;
 24/110: *accept, adopt* 1/108, 114, 130
 etc; 2/53: *gather* 11/307: onfōn (æt
 fulwihite) with gen *stand sponsor to*
(at baptism) 4/109, 179
 on-fongen = on-fangen (past pple of
 on-fōn)
 on-foran prep with acc *before* 4/206 etc
 on-funde pret 1 and 3 sg of on-findan
 (see Campbell §741)
 on-fundon pret pl of on-findan
 on-gan(n) pret 1 and 3 sg of on-ginnan
 on-gēan I. adv *back again* 11/38; 24/137:
opposite 8/73: *towards, to meet* 4/100;
 6/81; 11/40; 23/165: *in opposition*
 16/264: see also eft: II. prep with dat
 and acc to 6/51: *towards* 11/309: *to*
meet 4/155: *against* 4/257, 265;
 24/100: *upon* 6/52, 67
 on-geat pret 1 and 3 sg of on-gietan
 on-gēaton pret pl of on-gietan
 Ongel-cyn(n) = Angel-cyn(n)
 Ongel-pēod = Angel-pēod
 on-gemang prep with dat *among* 7/54f
 on-gēn = on-gēan
 on-geotan = on-gietan
 on-get = on-geat (pret 1 and 3 sg of
 on-gietan)
 on-gēton = on-gēaton (pret pl of
 on-gietan)
 on-gieldan 3 *pay a penalty for, be pun-*
ished for 16/295: used absolutely *pay*
for it, atone for it 25/56
 on-gietan 5 *understand, know* 1/5, 30,
 73; 7/27; 9/3, 11, 98; 10/104, 198 etc:
perceive 1/145; 3/10; 9/15, 27; 10/276
 etc; 16/334; 17/18; 23/168; 24/84: *rec-*
ognize 1/103; 10/106, 116: *realize*
 4/236; 6/79; 19/73; 23/238
 on-ginnan 3 *begin, proceed* 1/41 etc;
 2/27 etc; 4/236; 7/54; 9/91; 10/168;
 11/215; 12/45; 13/42; 14/135;
 15/2846 etc; 16/275 etc; 17/19 etc;
 21/28/11; 22/11; 23/42 etc; 24/12 etc:
 with refl dat 16/259; 17/65, 67: *at-*
tempt, try 2/8; 10/18
 on-gi(o)tan = on-gietan

- Ongol-þēod** = **Angel-þēod**
on-gon(n) = **on-gan(n)** (pret 1 and 3 sg of **on-ginnan**)
on-gunnen past pple of **on-ginnan**
on-gunnon pret pl of **on-ginnan**
on-gyldan = **on-gieldan**
on-gynneð = **on-ginneð**
on-gyrwan I *strip, disrobe* 17/39 (with refl acc)
on-gytan = **on-gietan**
on-gytenis(s) f (§14.2) *understanding, knowledge* 1/167
on-hætan I *heat, inflame* 23/87
on-hlidan I *open* 18/12, 49
on-hliden past pple of **on-hlidan**
on-hrēad pret 1 and 3 sg of **on-hrēodan**
on-hrēodan 2 *adorn* 15/2932
on-hrēran I *stir, move* 20/96
on-hweorfan 3 *change, reverse, transform* 22/23
on-hworfen past pple of **on-hweorfan**
on-hyldan I *incline, lower* 2/97
on-hyrgan I *imitate* 21/8/10
on-innan prep with acc and dat *inside* 16/353; *in among* 23/312
on-lāg = **on-lēah**
on-lēah pret 1 and 3 sg of **on-lēon**
on-lēohtan = **on-lihtan**
on-lēon 1, 2 with gen obj *loan, grant* 16/358; 23/124
on-fīcnes(s) f (§14.2) *image, statue* 10/170, 264 etc; 11/243; *likeness, image* 13/57 etc; 16/396; *form* 10/181
on-fīhtan I *light up, illuminate* 10/22; *illumine, enlighten* 11/302
on-lūtan 2 *bend down* 7/32
on-lýsan I *deliver, redeem* 17/147
on-mang prep with dat *among, during*: **onmang þisan** adv *meanwhile, in the meantime* 6/86
on-mēdla = **an-mēdla**
on-munan pret pres vb (§23.3) with gen obj and refl pron (acc) *care for, wish* 3/28
ono = **heonu**
on-rēad pret 1 and 3 sg of **on-rēodan**
on-rēodan 2 *redde*n 15/2932n
on-sæge adj *attacking, assailing* 14/43
on-scungend m (§15.5) *one who shuns, a shunner* 9/73
on-scunigendlic adj *detestable* 9/72ff n
on-scyte m (§14.5) *attack, calumny* 14/56, 126
on-secgan III *offer, sacrifice* 15/2853
on-sendan I *send* 7/62; 10/43, 165; 19/104; *send forth, yield up* 17/49
on-sien = **an-sien**
on-slæpnes(s) f (§14.2) *sleeplessness*
on-slēpan I *fall asleep, sleep* 2/21, 97
on-springan 3 *spring up* 18/63
on-stal(l) m (§13.2) *supply, store* 7/16
on-stealde pret 1 and 3 sg of **on-stellan**
on-stellan I *establish, create* 2/32
on-sund = **an-sund**
on-sȳn I. sb f (§14.6) *lack, want* 18/55:
 II. = **an-sien**
on-tȳnan I *open* 10/137, 293
on-ufan prep with dat *upon, on top of* 23/252
on-wæcan I *soften, mollify* 16/403
on-wæcnan 6 *wake up* 19/45; 23/77
on-w(e)ald n (§13.4) *dominion, rule, command* 4/287; 7/4 etc
on-weg adv *away* 1/40; 10/229, 238; 12/231; 19/53; 20/74: see also **cuman**
on-wendan I *turn* 9/34, 101, 104; *divert* 1/82; *take away* 16/431; *derange, distort* 10/9, 13; *change (for the worse)* 16/400; 18/82; 19/107; *transgress* 16/405
on-winnan 3 *attack, invade* 23/h
on-wōcon pret pl of **on-wæcnan**
on-wrāh pret 1 and 3 sg of **on-wrēon**
on-wrēah pret 1 and 3 sg of **on-wrēon**
on-wrēon 1, 2 (§19.3) *reveal, disclose* 1/4, 11, 82; 17/97
on-wrigen past pple of **on-wrēon**
on-wrig(e)nes(s), -nis(s), -nys(s) f (§14.2) *revelation* 1/3, 12, 14 etc; 11/32
on-wriðan I *unwrap* 23/173
on-ȳwan I *show, manifest* 10/111
oo = **ā**
open adj *open* 10/173, 175; 17/47; 18/11 (*ge*)**openian** II *open* 10/34; 11/308f
openlice adv *openly, plainly* 1/147, 151; *publicly* 11/13, 86
ōr n (§13.4) *beginning, origin* 2/32
orc m (§13.2) *pitcher, cup* 23/18
Orcan-ēg f (§14.2) *Orkney* 6/60

ord m n (§13.2, 4) *point* 16/328n; 24/47
 etc: *beginning* 15/2877: *battle-line*
 24/69: *front line*, *van* 24/273
 Ord-hēh personal name *Ordheh* 4/202
 ōret-mæcg m (§13.2) *warrior* 23/232
 orf n (§13.4) *livestock* 13/77
 orf-cwealm m (§13.2) *cattle-plague*,
murrain 14/45
 or-feorme adj with dat *destitute of* 23/271
 or-mēte adj *immense, huge* 4/h
 or-sāwle adj *lifeless* 23/108
 or-sorh adj *without anxiety* 11/135
 or-þanc adj *cunning, skilful* 25/2
 Ōs-bearn personal name *Osbeorn* 4/37
 Ōs-bryht personal name *Osbyrht* 4/6
 Ōs-cytel personal name *Oscytel* 4/72
 Ōs-ric personal name *Osrice* 3/20
 Ōs-wald, -wold personal name *Oswold*
 1/182; 12/2 etc
 Ōs-wig personal name *Oswig* 12/164
 oð prep with acc I. (local) *up to, as far as*
 4/17, 85 etc; 8/58, 89; 10/277; 13/5,
 80: II. (temporal) *until, to* 1/183;
 2/14; 4/39; 7/50; 8/107; 11/292, 325: oð
 þis adv *hitherto* 1/123: oð þæt, oð þe
 conj *until* 3/3f, 13 etc; 4/168, 191,
 219; 6/11 etc; 8/111; 10/77, 157 etc;
 12/13 etc; 13/28; 15/2875; 17/26 etc;
 19/71 etc; 23/30 etc; 24/278, 324
 oð conj *until* 3/2, 11 etc; 5/16; 8/70 etc;
 16/340 etc; 18/47; 23/140, 292
 oð-bær pret 1 and 3 sg of oð-beran
 oð-beran 4 *carry off, bear away* 19/81
 oðer I. pron *other* 2/8; 4/200 etc; 9/88;
 11/138 etc; 12/74; 14/63, 102; 16/322
 etc; 24/64: *another* 7/67; 11/194, 251;
 14/12, 50, 53, 55 etc; 24/70, 143, 282;
 25/52: *the other* 8/116; 9/106; 14/54,
 70, 91: *remainder, rest* 4/76, 92: *one*
 (of two) 8/128; 24/207: oðer . . . oðer
one . . . the other 4/33f, 178; 8/46f: II.
 adj *other* 1/47; 2/62; 4/139 etc; 6/94;
 7/21 etc; 8/31 etc; 10/221 etc; 11/205
 etc; 13/4: *another* 1/h, 131; 4/183;
 7/67; 16/332; 20/h; 23/109: *the other*
 8/19, 58 etc; 24/234: *second* 4/288;
 8/111: *next* 8/11; 9/14; 10/213; 11/
 50; 12/25: oðer . . . oðer *one . . . the*
other 1/136; 4/152f
 oð-fæstan I *set* 7/49

oð-feallan 7 *fall off, decline* 7/11, 37
 oð-rēowon pret pl of oð-rōwan
 oð-rōwan 7 *row away* 4/278
 oððe conj *or, or else* 1/23, 140; etc:
 oððe . . . oððe *either . . . or* 1/128n;
 4/143, 176
 oð-þon conj *or* 14/60, 156
 oð-þrigan 3 *force* (something, acc) *out of*
 (someone, dat) 20/71; 23/185
 oð-wand pret 1 and 3 sg of oð-windan
 oð-wendan I *alienate* (something, acc)
from (someone, dat) 16/403
 oð-windan 3 *get away, escape* 4/268
 ō-wiht I. pron *anything* 1/23, 79, 140;
 20/46; 22/23: II. adv *at all* 1/66

P

pællen adj *rich, costly; silken* 11/114
 Pante f (§14.7) *the R. Pant* (Essex), "now
 called Blackwater in its lower reach-
 es" (Sweet¹⁵) 24/68 etc
 pāpa m (§14.7) *pope* 1/1; 12/124
 papol-stān m (§13.2) *pebble* 11/104
 paralysyn Lat acc sg *paralysis, palsy*
 12/214
 Paufinus personal name *Paulinus* 1/6 etc
 Paulus personal name *Paul*
 Paðmas *Patmos* 11/29
 Pedrede f (§14.7) *the R. Parret* (Dorset,
 Somerset) 4/194
 Pefnes-ēa f (§14.1) *Pevensay* (Sussex)
 6/64
 Penda personal name *Penda* 1/182n;
 12/150 etc
 Peohtas m pl (§13.2) *the Picts* 4/72;
 12/106
 Pergamum *Pergamon* 11/91
 Pētrus personal name *Peter* 12/173;
 13/26 etc
 plega m (§14.7) *revelry* 8/107, 109:
amusement 11/47
 plegian II *play* 5/52
 Pleg-mund personal name *Plegmund*
 7/h, 58
 pleoh n (§13.5) *danger, peril, responsibil-*
ity 13/105
 plēolic adj *dangerous, hazardous* 13/6
 port m (§13.2) *trading center* 8/65 etc
 post m (§13.2) *post* 12/226 etc
 prass m (§13.2) *battle array, pomp* 24/68

prēost m (§13.2) *priest* 12/242 etc; 13/21 etc
Pryfet m *Privett* (see 2/4n)
prȳte f (§14.7) *pride* 14/128

R

racente f (§14.7) *chain* 16/372, 434
racu f (§14.1) *account, narrative* 11/7
rād I. sb f (§14.1) *mounted expedition, raid* 4/55; *ride, journey* 12/215: II. pret 1 and 3 sg of **rīdan**
gerād pret 1 and 3 sg of **gerīdan**
radost = **hrađost**
gerācan I *reach, get at* 4/219; 24/142: *obtain, attain* 14/17; *pierce* 24/158, 226
rād m (§13.2) *advice* 12/124: *good counsel* 9/102; *plan* 16/286; *good fortune* 16/424; *sense, reason* 23/68, 97
(ge)rādan I *read* 9/61; 11/7; 13/7 etc: *give instruction* 24/18; *decide* 11/35; 24/36; *rule, govern* 16/289
rād-bora m (§14.7) *adviser, counsellor* 13/95
rāding f (§14.1) *reading* 12/75: *passage of scripture* 12/78
gerādu n pl (§13.6) *trappings* 24/190
Rād-wald, -wold personal name *Rædwald* 1/4 etc
ræfen = **hræfn**
ræfnan I *perform* 23/11
rāran I *raise, lift up, exalt* 2/94; 14/12
rāsan I *rush, make an attack* 1/h: *rush* 3/12
rāswa m (§14.7) *leader, chief* 23/12 etc
ræt = **rādeð**
ram(m) m (§13.2) *ram* 15/2927 etc; 15/Æ
ranc adj *proud, important* 14/93
rand m (§13.2) *shield* 24/20: *shield-boss* 25/37
rand-wiggend m (§15.5) *shield-warrior* 23/188
rāp m (§13.2) *rope* 10/204, 207
rārigan II *wail, lament* 11/153
rāðe = **hraðe**
rēad adj *red* 11/102; 21/26/15; 23/338
Rēadingas m pl (§13.3) *Reading* (Berkshire), lit "the people of *Rēad(a)*" (see 4/2n, 12/128a n) 4/26 etc

rēaf n (§13.4) *armor* 24/161
rēafere m (§13.6) *robber, reaver* 14/133
rēafian II *rob, plunder* 14/101
rēaf-lāc n (§13.4) *robbery, rapine, depredation, spoliation* 4/h; 14/46, 145
rēc m *smoke, fume* 16/325
reccan I (pret 3 sg **rōhte**) *care, be concerned* 4/120; 14/105: with gen *be interested in, care about* 24/260
(ge)reccan I (pret 3 sg **(ge)rehte**) *explain, relate, tell* 2/47; 12/33 etc: *explain* 12/65; *interpret* 9/61; *guide, direct* 15/2933n
rēccan = **rēocan**
reccelēas adj *careless, negligent* 7/37
reced n (§13.5) *building, hall* 25/37
gerecednis(s) f (§14.2) *narrative* 13/38 etc
recene adv *quickly* 19/112; 23/188; 24/93
gerēfa m (§14.7) *reeve* 4/h, 274
Regen-here personal name *Regenhere* 1/95
regollec, -lic adj *in accordance with a monastic rule, regular, canonical* 2/70
regollice adv *according to religious rule, regularly, canonically* 14/51
(ge)rehte pret 1 and 3 sg of **(ge)reccan**
(ge)rehton pret pl of **(ge)reccan**
reliquias m pl *relics* 12/258
rēn m (§13.2) *rain* 18/14
gerēne n *ornament* 21/26/15
(ge)rēnian II *set, lay* 9/42: *adorn, ornament* 23/338; 24/161
rēn-scūr m (§13.2) "rain-shower," *rain-storm* 11/131
rēocan 2 *reek, smoke, steam* 15/2933; 23/313
(ge)reord f (§14.1) *voice* 20/53; 21/8/1: *language* 12/65 etc
reord-berend m (§15.5) "speech-bearer," *human being, man* 17/3 etc
gereordung f (§14.1) *meal* 11/48
rest f (§14.2) *rest; bed, couch* 2/20, 82; 17/3; 23/54 etc
(ge)restan I *rest, repose* 1/31, 47, 78; 2/79: with refl acc 1/31n; 15/2881; 16/434; 17/64; 23/44: *remain* 17/69; 23/321: with gen *find rest from* 22/40
rēðe adj *dire, terrible* 4/h: *cruel, savage*

- 12/23: *raging* 23/348
gerēōru n pl *oars* (including the rudder) 4/118
rice I. sb n (§13.6) *kingdom* 1/h, 88 etc; 2/66; 3/1, 24; 4/1, 50 etc; 7/15 etc; 9/57; 11/319; 12/47 etc; etc: *empire* 11/22: *reign* 1/174, 183: *sovereignty* 1/59: II. adj *powerful, mighty* 8/99; 14/93; 15/2846; 17/44, 131; 23/11 etc; 24/36: used as sb 14/145: *rich* 11/118, 131; 12/58
ricene = *recene*
ricsian II *reign, rule* 3/33; 4/48; 9/129; 11/21, 222: *hold sway, prevail* 14/10
riđan I *ride* 1/162; 3/20; 4/h, 21, 26 etc; 6/28; 8/118; 12/80 etc; 15/Æ; 24/18 etc: *oppress, chafe* 16/372
geriđan I *ride* 4/99: *obtain by riding, overrun, conquer* 4/91, 92
ridda m (§14.7) *rider, horseman* 12/212 etc
ridon pret pl of *riđan*
geriđon pret pl of *geriđan*
(ge)riht I. sb n (§13.4) *law* 11/292 and n: *what is due* 9/81: *what is right, justice* 14/122, 153; 16/360: *right, privilege* 14/33: *Godes gerihta God's dues* 14/21, 23, 30: *mid rihte adv rightly* 14/118; 16/424: *fairly, honestly* 14/21: *on gerihte adv straight on, directly* 23/202: II. adj *right, proper* 9/32, 33, 50 etc; 16/289; 17/89; 23/97; 24/190
gerihtan I *direct* 17/131: *correct* 13/103, 106
rihte adv *properly, correctly* 24/20: *justly* 14/54
riht-gelēfed adj (past pple) *orthodox, Catholic* 9/55
geriht-lācan I *direct* 12/137
riht-lagu f (§14.1) *right, proper or just law* 14/116
rihtlic adj *right, appropriate* 11/234
rihtlice adv *virtuously* 9/29; 14/157: *justly* 12/22
riřman I *count* 4/55
riřan I *rain* 1/135
rinc m (§13.2) *warrior, man* 15/2846 etc; 16/286; 23/54 etc; 24/18
riř n (§13.4) *harvest* 4/233
geriřpan I *reap* 4/232
gerisene n *what is decent or fitting, dignity, honor* 14/33
gerisenlece adv *suitably, appropriately* 1/157
gerisenlic adj *suitable, appropriate* 1/141; 2/2
riřian = *ricsian*
rōd f (§14.1) *cross* 1/8; 10/242; 11/78; 12/17 etc; 17/44 etc
rōde-hengen(n) f (§14.2) *crucifixion* 11/18
roder m (§13.3) *heaven, sky* 15/2912; 18/14; 23/5, 348
rōde-tācn, -tānc n (§13.4) *cross* (as Christian symbol) 10/137, 229, 232, 265: *sign of the cross* 2/96; 11/260
rōf I. sb = *hrōf*: II. adj *strong, brave* 16/286; 23/20 etc
rōhtan = *rōhton*
rōhton pret pl of *reccan*
Rōm *Rome* 4/64; 12/123 etc
Rōmāne m pl (§14.5) *Romans* 11/22
Rōmānisc adj *Roman*: *þā Rōmāniscan the Romans* 12/41
Rōme-burg f (§15.7) *Rome* 12/120
Rōme-byrig dat sg of *Rōme-burg*
rōmigan II with gen obj *strive after, try to obtain* 16/360
rom(m) = *ram(m)*
rond-wiggend m (§15.5) *shield-warrior* 23/11 etc
rōp adj *liberal, generous* 21/57/3
rōse f (§14.7) *rose* 11/115
rōtlice adv *cheerfully, merrily* 2/85
rūm I. sb m (§13.2) *opportunity* 23/313: II. adj *spacious, extensive, wide* 18/14; 23/348; 25/37
rūme adv *spaciously, roomily* 23/97
rūm-mōd adj *generous* 9/30
rūn f (§14.1) *consultation, council, meditation* 19/111; 23/54
rycene = *recene*
ryht = *riht*
ryht-fāderen-cyn(n) n (§13.6) *direct paternal ancestry* 3/34
ryht-norðan-wind m (§13.2) *a wind from due north* 8/14
rýman I *extend, enlarge, expand* 7/7; 12/104: *open, open up, clear* 17/89;

24/93

rȳmet(t) n (§13.6) *space, room* 4/145
 gerȳne n (§13.6) *mystery* 1/8
 rȳpan I *plunder, rob* 14/101
 rȳpere m (§13.6) *robber, plunderer*
 14/46, 133
 gerypon = geripon (pret pl of gerīpan)

S

sacan 6 *fight, contend* 25/53
 sācerd m (§13.3) *priest* 10/177
 sacu f (§14.1) *strife* 18/54
 sǣ m f (§14.5, 6) *sea* 4/63, 75 etc; 6/8 etc;
 8/5 etc; 10/48; 11/59, 104; 12/5 etc;
 14/97; 15/Æ; 19/4; 20/14 etc: gen sg
 sǣwe 10/76, 86
 sǣcc f (§14.1) *battle, strife* 5/4, 42;
 23/288
 sǣd adj with gen *sated with* 5/20
 sǣd n (§13.4) *seed* 15/Æ
 gesǣd = gesægd (past pple of (ge)secgan)
 (ge)sǣde = (ge)sægde (pret 1 and 3 sg of
 (ge)secgan)
 Sǣfern f (§14.1) *the R. Severn* 4/191 etc
 sǣ-fōr f (§14.1) *sea voyage* 20/42
 sǣgan I *lay low, fell* 23/293
 sǣgde pret 1 and 3 sg of secgan
 sǣgdon pret pl of secgan
 sǣl m (§14.5) *time, occasion* 11/90, 226;
 12/87; 17/80
 sǣlan I *bind, fasten* 19/21; 23/114
 sǣ-lida m (§14.7) *seafarer, Viking* 24/45
 etc
 gesǣlig adj *blessed* 12/52 etc: *happy*
 16/411
 gesǣliglic adj *happy* 7/3f; 16/252
 sǣ-mæn = sǣ-men(n)
 sǣ-man(n) m (§15.7) *seaman, Viking*
 14/96; 24/29 etc
 sǣ-men(n) dat sg and nom and acc pl of
 sǣ-man(n)
 sǣndan = sendan
 gesǣne = gesiene
 sǣ-rima m (§14.7) "*sea-rim,*" *coast*
 4/263; 6/10
 sǣ-rinc m (§13.2) *sea-warrior, Viking*
 24/134
 sǣ-strand n (§13.2) *seashore* 11/198
 sǣt pret 1 and 3 sg of sittan
 gesǣt pret 1 and 3 sg of gesittan
 sǣtan = sǣton

sǣting, sǣtung f (§14.1) *machination,*
plot 1/19, 96
 sǣton pret pl of sittan
 gesǣton pret pl of gesittan
 (ge)saga imper sg of (ge)secgan
 sǣh pret 1 and 3 sg of sīgan
 sāl m (§13.2) *rope; collar, halter* 16/372
 etc
 salde = sealde (pret 1 and 3 sg of sellan)
 saldon = sealdon (pret pl of sellan)
 salo-pād adj *dark-coated* 21/57/3
 salowig-pāda, saluwig-pāda m (§14.7)
dark-coated one 5/61; 23/211
 sam conj: *sam . . . sam whether . . . or*
 8/128
 same adv: swā *same adv in the same fash-*
ion, likewise 7/42; 16/399
 (ge)samnian II *assemble, gather* 1/90, 92;
 2/43; 4/153; 8/113
 samod adv *at the same time, simulta-*
neously 1/h, 8; 23/269, 282: *together*
 8/93; 11/83, 152 etc; 23/163, 288: *as*
well 12/6, 227; 15/Æ: samod
 ætgādere adv *acting in unison* 19/39
 sām-worht adj *half-built, half-com-*
pleted 4/137
 sanct m (§13.2) *saint* 12/173, 180 etc
 sand f (§14.1) *course of food, victuals*
 12/95
 sand-ceosel m *sand* 15/Æ
 Sand-wīc n (§13.4) *Sandwich (Kent)*
 6/11 etc; 24/h
 sang m (§13.2) *song, poem* 2/39, 58;
 20/19; 21/57/3
 (ge)sang pret 1 and 3 sg of (ge)singan
 sār I. sb n (§13.4) *pain* 20/95: II. adj *sore,*
grievous, painful 16/425; 17/80;
 19/50; 23/182
 sāre adv *sorely, grievously* 17/59; 14/35,
 129
 sārġian II *wound* 4/278
 sārlic adj *sorrowful, doleful* 12/248
 sārmys(s) f (§14.2) *pain, agony* 11/319
 sār-wracu f (§14.1) *sore suffering* 18/54
 Sātān personal name *Satan* 16/345 etc
 sāul = sǣwol
 gesawen past pple of (ge)sēon
 sǣwol = sǣwol
 sǣwol, sǣwul f (§14.1) *soul* 9/22, 76, 106;
 10/325; 11/66, 120 etc; 12/160; etc
 gesǣwon pret pl of gesēon

- gescæpen** past pple of **scieppan**
scāron pret pl of **scieran**
scafan 6 *scrape* 12/263
scalde = **sceolden** (see 2/16n)
scamian II impers vb with acc of person
be ashamed, feel shame 14/119, 125,
 126, 135²: with gen *be ashamed of*
 14/135¹
scamu f (§14.1) *shame, dishonor* 2/17;
 14/80: *tō sceame* adv *shamefully*
 12/11
scān pret 1 and 3 sg of **scīnan**
scandlic = **sceandlic**
sceacan 6 *hasten, hurry* 23/291
sceadu f (§14.3) *shadow, darkness* 17/54;
 19/h
gescēad-wīsny(s) f (§14.2) *discretion*
 12/82
scēaf pret 1 and 3 sg of **scūfan**
sceaft m (§13.2) *shaft* 24/136
gesceaft f (§14.6) *created thing, creature*
 5/16; 11/214; 13/45; 14/72 etc: *crea-*
tion 17/12 etc: *ordained course*
 19/107: *establishment* 25/65
scealc m (§13.2) *man, warrior* 23/230;
 24/181
sceal(l) pres 1 and 3 sg of **sculan**
sceamu = **scamu**
sceān = **scān** (pret 1 and 3 sg of **scīnan**)
sceandlic adj *shameful* 14/55 etc
sceap n (§13.4) *sheep* 8/40; 10/145
gesceaþ n (§13.4) *creation* 2/60
gesceapen past pple of **scieppan**
gesceapenis(s) f (§14.2) *creation* 13/42
sceard adj *gashed, hacked, mutilated*
 5/40
scearp adj *sharp* 21/28/2; 23/78
scearpny(s) f (§14.2) *sharpness, keen-*
ness 11/29f
sceāt I. sb m (§13.2) *region, part* 18/3:
garment, cloak 1/h; 21/44/2: pl with sg
meaning surface 17/8, 37, 43: *expanse*
 20/61, 105: II. pret 1 and 3 sg of **sceō-**
tan
sceat(t) m (§13.2) *coin, tribute money*
 23/40 etc
sceāð f (§14.1) *sheath* 23/79 etc; 24/162
sceaða m (§14.7) *criminal* 11/267: *enemy*
 23/193
sceāwend-wīse f (§14.7) *the manner of*
an actor or singer 21/8/9
scēawian II *behold, examine, look at* 9/3,
 92, 96; 11/317; 17/137
scēawung f (§14.1) *reconnoitering, ex-*
amination 8/28
scencan I *give drink* 15/2907
(ge)scendan I *confound* 10/227: *insult,*
shame 14/91, 100
scēne = **scīne**
Scēo-burg f (§15.7) *Shoebury (Essex)*
 4/189
Scēo-byrig dat sg of **Scēo-burg**
sceocca m (§14.7) *demon* 11/172
sceolde pret 1 and 3 sg of **sculan**
sceoldon pret pl of **sculan**
sceolon = **sculon**
(ge)sceōþ pret 1 and 3 sg of **(ge)scieppan**
sceōt m (§13.2) 25/40 (see n)
sceōtan 2 *strike, pierce* 5/19; 24/143:
thrust 1/166: *shoot* 24/270: *put in, go*
in 14/69
sceōtend m (§15.5) *shooter, warrior*
 23/304
Scēottas = **Scottas**
Scepen = **Scieppend**
gescerian I *bestow upon, ordain for*
 16/258 etc
sceōð = **sceāð**
sceōðan 6 with dat obj *injure* 17/47; 18/39
scield m (§13.2) *shield* 1/h; 5/19; 23/204;
 24/98 etc; 25/37
(ge)scieppan 6 *create, form* 2/33; 9/113;
 11/20; 13/43 etc; 16/251 etc; 18/84;
 23/347: *design* 4/260
Scieppend m (§15.5) *Creator* 2/27, 34
 etc; 9/9; 11/163; 12/244; 19/85; 23/78
scieran 4 *shear, cleave* 23/304
schild = **scield**
scild-burh f (§15.7) *shield-wall* 23/304
scīma m (§14.7) *radiance* 17/54
scīnan I *shine* 1/48; 6/7; 11/173, 316;
 17/15; 25/49: *be resplendent* 11/93,
 96, 115
scinddan = **scyndan**
scīne adj *beautiful, radiant* 11/119;
 16/265 etc; 23/316
scip n (§13.4) *ship* 4/84, 95 etc; 6/28 etc;
 8/61 etc; 10/49; 14/101; 24/h, 40 etc
scipen f (§14.2) *shed* 2/19
scip-flota m (§14.7) *sailor* 5/11
scip-fyrd f (§14.6) *naval force, fleet* 6/13
scip-here m (§13.6) *naval force, fleet*

- 4/75, 83 etc; 6/31
 scip-hlaest m (§13.2) "ship-load," ship's crew 2/76
 scipian II provide with ships 4/130
 scip-rāp m (§13.2) "ship-rope," cable 8/30 etc
 scīr I. sb f (§14.1) shire, district, region 6/51; 8/64; 12/186: division (of an army) 4/160: II. adj bright, shining, clear 17/54; 23/193; 24/98
 Scīre-burne f (§14.7) Sherborne (Dorset) 4/13
 scīren-īge adj bright-eyed 21/8/9
 Scīrin(c)ges-heal see 8/66n
 scīr-māled adj (past pple) brightly adorned 23/230
 Scittisc = Scyttisc
 scōf pret 1 and 3 sg of scafan
 scōl f (§14.1) quarter 4/65
 scoldan = scoldon
 scolde pret 1 and 3 sg of sculan
 scoldon pret pl of sculan
 scomu = scamu
 Scōn-ēg f (§14.2) Skåne 8/85
 (ge)scōp pret 1 and 3 sg of (ge)scieppan
 scop-gereord n (§13.4) language of poets, poetic language 2/4
 scorian I refuse 11/245
 scoten past pple of scēotan
 Scot-land n (§13.4) Scotland 6/20; 12/5 etc
 Scottas m pl (§13.2) the Scots 4/118, 124; 5/11 etc; 6/20; 12/106
 scrīfan I have regard to, be concerned about 14/71
 scrin n (§13.4) shrine, reliquary 12/172 etc
 scrīðan I glide 25/13, 40
 scrūd n (§13.4, and see Campbell §622, note 2) garment 11/136
 scūfan 2 shove, thrust 24/136
 sculan pret-pres vb (§23.3) shall, be going to, be about to, be assumed to, have to, ought to, be supposed to, must 1/86 etc; 2/16 etc; etc
 scūr m (§13.2) shower 20/17; 23/79 etc; 25/40
 scylan = sculan
 scyld = scield
 (ge)scyldan I shield, protect 1/h, 19
 scyld-burh f (§15.7) shield-wall 24/242
 gescyldnys(s) f (§14.2) protection 1/125f
 scyle pres subjunc sg of sculan
 scylen = scylen
 scylen pres subjunc pl of sculan
 scyndan I hasten to an end 9/120, 124
 scýne = scīne
 scyp = scip
 Scyppend = Scieppend
 gescyrian = gescerian
 gescyrpan I equip, outfit, accouter 1/164
 gescyrpla m (§14.7) clothing, garments 9/78
 Scyttisc adj Scottish 5/19: the Scottish language 12/67
 sē m, þæt n, sēo f, dem pron and def art (§9.1, 2) that, the: personal pron he, she, it, that: rel pron (§9.4) who, which: see also æfter, mid, tō
 geseah pret 1 and 3 sg of gesēon
 (ge)seald past pple of (ge)sellan
 (ge)sealde pret 1 and 3 sg of (ge)sellan
 (ge)sealdon pret pl of (ge)sellan
 sealm m (§13.2) psalm 12/78
 sealt I. sb n (§13.4) salt 25/45: II. adj salt, salty, corrosive 10/270
 sealt-ýð f (§14.2) salt sea-wave 20/35
 Sēal-wudu, -wydu m (§15.2) Selwood (Somerset) 4/100 etc
 seara-craeft m (§13.3) fraud, treachery 14/109
 sēarian II grow sear, wither, fade 20/89
 searo n (§13.6) skill, art, contrivance: snare 9/42: dat pl used as adv cunningly, skilfully 21/29/6
 searo-þoncel, -þoncol adj wise, cunning 23/145 etc
 searwum dat pl of searo
 sēað m (§15.2) pit 17/75: cistern 10/124-5n
 Seaxan, Seaxe m pl (§14.7, 5) the Saxons 5/70; 8/75
 seax n (§13.4) knife (a single-edged knife varying in length from 3" to 2' 6") 21/26/6
 (ge)sēc(e)an I seek, set out for, look for 1/147, 153; 4/146 etc; 7/10; 10/182, 195 etc; 17/133; 19/25, 114; 20/h; 22/9; 23/96; 24/193: seek out 1/18; 11/278: attack 1/26; 4/8: visit, go to,

- come to* 4/h; 5/27, 55 etc; 8/36; 12/237; 16/302, 332, 406; 17/104, 119, 127; 20/38; 23/14; 24/222; 25/44: *look for, commit* 16/263: *invade* 5/71: *sink to, fall to* 24/287
- secg** m (§13.6) *man, retainer* 5/13 etc; 17/59; 19/53; 20/56; 23/201; 24/159 etc
- (ge)secgan** III *say, tell* 1/h, 31, 52, 81 etc; 2/41, 44; 4/186; 5/68; 6/14; 8/1 etc; etc: *relate* 20/2: *speak* 9/23: *recite* 9/61: *segð* *it says, it tells* 10/1, 3, 6: **(ge)secgan þanc(as)** with dat and gen *give thanks to* (someone) for (something) 9/127; 12/118a n; 15/2934f; 24/120, 147f: similarly **secgan wuldor** 23/341f: see also **gehieran**
- secggan** = **secgan**
- sefa** m (§14.7) *mind, spirit, heart* 19/57; 20/51
- sēfte** comp adv *more comfortably* 16/433 (see n)
- sēft-ēadig** adj *blessed with comfort* 20/56n
- sege** imper sg of **secgan**
- segel-gyrd** f (§14.2) *sailyard* 25/25
- gesegen** past pple of **(ge)sēon**
- segeð** pres 3 sg of **secgan**
- segl** m n (§13.2, 4) *sail* 8/83
- seglan** = **siglan**
- geseglian** = **gesiglan**
- gesegnian** II *sign, cross* 2/96, 102
- segeð** pres 3 sg of **secgan**
- geseh** = **geseah** (pret I and 3 sg of **gesēon**)
- geselda** m (§14.7) *one who lives in the same hall, a comrade, companion* 19/53
- seldon** adv *seldom, rarely* 12/80
- sele** imper sg of **sellan**
- sele-drēam** m (§13.2) "*hall-joy, festivity in the hall*" 19/93
- sele-drēorig** adj *sad for want of a hall, homesick* 19/25
- sele-secg** m (§13.6) "*hall-warrior, retainer*" 19/34
- sēlest** sup adj (§12.10) *best* 1/h, 42, 100; 4/249; 17/27 etc
- self** I. pron *self, himself, herself, itself, myself, yourself, ourselves, themselves; own* 1/h, 100, 158 etc; 2/46, 102 etc; 4/5, 68 etc; 7/20 etc; 8/26 etc; 12/22 etc; 13/32 etc; 15/2853; 15/Æ; 16/341; etc: II. adj *same, very* 1/33, 147, 148; 2/59; 10/91, 288
- (ge)sellan** I *give* 1/52, 56 etc; 4/66, 67 etc; 7/19; 10/7, 64 etc; 11/138 etc; 12/96 etc; 13/55; 24/38 etc: *give up* 1/88; 24/184: *deliver* 1/37; 10/19: *sell* 11/87; 13/65, 66; 14/36, 66 etc: *devote* 14/36, 66 etc: see also **hand**
- sēlra** comp adj (§12.10) *better* 9/5: *happier* 9/63
- gesēman** I *decide the terms between, reconcile* 24/60
- semninga** adv *suddenly* 1/h, 44, 72
- (ge)sendan** I *send* 1/h, 1, 22; 10/28, 145 etc; 11/312; 12/48 etc; 19/56; 20/h; 23/190; 24/29 etc; 25/9: *put* 10/204, 207 etc: *cast* 10/2, 11; 23/224; 24/134: imper sg **sænd** 10/266
- gesēne** = **gesēne**
- sēo** see **sē** (§9.2)
- seofan-wintre** adj *seven years old*
- seofen** = **seofon**
- seofian** II *lament, moan, sigh* 20/10
- seofon** numeral *seven* 1/182n; 5/30; 8/31 etc; 10/135; 173 etc; 11/279
- seofon-niht** f (§15.7) "*sennight, week*" 6/7
- seofon-nihte** adj *lasting seven days, a week's* 4/121; 11/279n
- seofon-tēone** numeral *seventeen* 1/182n
- seofōða** adj *seventh* 4/99
- geseoh** imper sg of **gesēon**
- sēoles** gen sg of **seolh**
- seolf** = **self**
- seolfor** n (§13.4) *silver* 12/173; 13/71 etc; 17/77
- seolh** m (§13.2) *seal* 8/43, 47
- seomian** II *abide, remain* 18/19: *hang* 25/25
- sēon** 5 see 2/103; 4/h; 6/4; 8/72: *look* 9/97: past pple **gesawen, gesegen, gesewen** (used impersonally with dat in passive constructions) *seems, appears* 1/119, 132; 2/46
- gesēon** 5 see, *observe, perceive* 1/h, 6; 2/17 etc; 6/5; 7/23 etc; 8/26; 9/11, 68 etc; 10/34, 169 etc; 11/92, 98 etc; 12/158; etc: with refl dat 15/2927:

- consider* 1/129; *behold* 10/113, 150;
catch sight of 10/193
sēoðan 2 *seethe, boil; afflict, torment* 1/44
seoððan = *siððan*
geseowen past pple of *sēon*
set n (§13.4) *encampment* 4/152 etc
geset n (§13.4) *seat, habitation* 25/66;
symbla gesetu *banqueting-halls* 19/
 93
(ge)seten past pple of *(ge)sittan*
setl n (§13.4) *sitting place, seat* 1/50;
 5/17; *abode, residence* 16/411; *see* 1/1
gesetnys(s) f (§14.2) *decree* 11/36; 13/97,
 98; *account, narrative* 11/215, 220;
foundation 12/86
(ge)set(t) past pple of *(ge)settan*
settan I *set, place, put* 1/h, 69, 102; 6/89;
 10/96, 153 etc; 11/302; 16/312;
 21/26/4: *set up* 12/163; *situate* 1/85;
 2/14; *ordain* 13/33; *set down* 11/47;
compose, write 11/225; 13/81; *es-*
tablish, decree 11/119; 13/10, 94
gesettan I *set, place* 17/67; *settle* 2/21;
seat 17/141; *ordain* 9/h; 10/307; *es-*
tablish 15/252; 18/10; *compose* 2/101;
 11/210; *people* 16/364, 396
gesetton pret pl of *gesettan*
seðel = *setl*
gesewen past pple of *sēon*
sex = *siex*
si = *sie*
sib(b) f (§14.2) *peace* 7/6; 9/31, 116, 121;
 10/30; *friendship, love* 15/2922; *rela-*
tionship 11/4
gesib(b) adj *near, close, familiar*
 21/26/22; *used as sb kinsman, relative*
 14/49
siblec adj *peaceful* 9/50
sib-leger n (§13.4) *incest* 14/111
sibling m (§13.3) *relative* 13/18
gesicclian II *be taken ill* 12/205
sid adj *ample, wide, spacious* 23/337
side I. sb f (§14.7) *side* 17/49; II. adv
widely 17/81; *see also wide*
Sidroc personal name *Sidroc* 4/37
sie pres subjunc sg of *wesan* (§7.2)
gesie pres I sg of *gesēon*
sien pres subjunc pl of *wesan* (§7.2)
siendon = *sindon*
gesiene adj *visible* 17/46; 25/1; *evident*
 14/42 etc
siex numeral *six* 1/182n, 183; 4/262 etc;
 8/33 etc; 11/10
siġan I *sink* 5/17
sige m (§14.5) *victory* 4/22, 28 etc;
 12/26; *success* 4/44; *see also niman*
sige-bēam m (§13.2) "*victory-tree,*"
cross 17/13 etc
Sige-bryht personal name *Sigebryht* 3/1
 etc
sige-fæst adj *victorious, triumphant*
 21/26/19
sige-folc n (§13.4) *victorious people*
 23/152; 25/66
sigelan = *siglan*
sige-lēas adj *without victory, defeated*
 14/88; 16/312
Sigen f (§14.1) *the R. Seine* 4/246
sige-rōf adj *victorious* 23/177
sige-þūf m (§13.2) "*victory-standard,*"
triumphant banner 23/201
sige-wong m (§13.2) *field of victory*
 18/33; 23/294
siglan I *sail* 4/83; 8/13 etc
gesiglan I *get by sailing* 8/11 etc
sigor m (§13.3) *victory* 17/67; 23/89 etc
sigor-fæst adj *victorious* 17/150
sigor-lēan n (§13.4) *reward of victory*
 15/2919; 23/244
gesihst pres 2 sg of *gesēon*
gesihð I. sb f *sight* 2/100; 9/29; 10/154,
 199 etc; 11/55, 123 etc; 17/41 etc; *vi-*
sion 17/21, 96; II. pres 3 sg of *gesēon*
silf = *self*
Sillende *see* 8/73n
sim(b)le adv *always, constantly, contin-*
uously, at every opportunity 3/17;
 4/150; 8/52; 10/13, 26, 187; 11/193
 etc; 12/73; 13/79f; 16/316; 20/68; *ever*
 11/15; 18/76
sin possessive adj (§10.8) *his, her, their*
 15/2863 etc; 16/295 etc; 23/29 etc
sinc n (§13.4) *treasure* 17/23; 19/25;
 23/30 etc; 24/59; 25/10
sin-caldu f (§14.1) *perpetual cold* 18/17
sinc-gyfa m (§14.7) *treasure-giver*
 24/278
sinc-þegu f (§14.1) *treasure-receiving*
 19/34
sind pres pl of *wesan* (§7.2)

- sinder** n *impurity* (in a metal), *dross* 21/26/6
- sindon** pres pl of **wesan** (§7.2)
- sin-gāl** adj *continuous, perpetual* 12/111
- sin-gāllice** adv *continually, incessantly, perpetually* 14/100
- (ge)singan 3 *sing* 2/13, 59 etc; 10/31, 139; 11/293; 20/22, 54; 21/7/8; 21/8/2; 23/211; 24/284
- sin-sorg** f (§14.1) *perpetual sorrow* 22/45
- sint** = **sind** (pres pl of **wesan** (§7.2))
- sio** = **sēo**
- siodo** m (§15.2) *morality* 7/6
- siolh** = **seolh**
- gesion** = **gesēon**
- sittan** 5 *sit* 1/h, 40, 47 etc; 4/136 etc; 10/52, 139 etc; 12/87 etc; 14/79; 16/260 etc; 21/8/8; 22/37 etc; 23/15 etc: *stay, remain encamped* 4/20, 74 etc: *sittan on oppress, weigh on* 14/16, 79
- gesittan** 5 *sit* 19/111: *sit down* 10/73, 170: *settle, remain* 4/64: *occupy* 4/91, 115: *sit out, finish* 4/159: *encamp* 4/113
- sið** I. sb m (§13.2) *time* 1/24, 61; 4/153 etc; 16/319; 18/69; 23/73 etc: *journey* 4/131; 10/48; 15/2860; 20/51; 21/29/14; 23/145: *movement* 16/378: *experience, trial* 20/2: *lot, plight* 22/2: II. adv *late, tardily* 23/275: III. comp adv (§24.5) *later*: **sið ond ær** *always* 15/2935
- gesið** m (§13.2) *comrade, companion* 23/201; 25/14
- sið-fæt**, -**fat** n (§13.4) *journey* 10/45: *expedition* 17/150; 23/335
- siðian** II *travel, journey* 12/6 etc; 15/2869; 17/68; 21/26/11; 24/177 etc
- siðða** = **siððan**
- siððan** I. adv *afterwards* 4/147; 6/15, 95; 8/55 etc; 9/73; 11/15 etc; 12/25 etc; 13/54; 14/61 etc; 15/Æ; 20/78; 21/26/2 etc; 21/29/13; 23/114; 25/58: *subsequently* 6/80; 7/51: see also **eft**: II. conj *after* 1/177; 9/75; 7/42, 59; 15/2854 etc; 15/Æ; 17/3, 49, 71; 23/160, 168 etc: *from the time when* 5/13: *once* 9/73: *since* 5/69; 7/19; 10/243, 248; 14/32n; 19/22; 20/h; 22/3: see also **sōna**
- six** = **sie**x
- sixtig** numeral *sixty*
- geslægen** past pple of (ge)slēan
- slæp** m (§13.2) *sleep* 2/38; 11/49; 12/38 etc; 18/56; 19/39; 23/247: *weorðan on slæpe fall asleep* 12/217
- slæpan** 7 *sleep* 1/47, 48; 2/38; 10/90, 97, 98 etc
- slāt** pret 1 and 3 sg of **slitan**
- slēan** 6 *strike* 23/103 etc; 24/117, 163, 285: *slay, kill* 1/94, 182n; 6/56; 12/11; 15/2914; 23/31: *pitch* 12/180: *forge* 16/383
- geslēan** 6 *obtain by striking, strike out, win, achieve* 5/4: **geslēan wæl** *make a slaughter* 4/10, 30; 6/40, 69
- slege** m (§14.5) *slaying, death* 1/97; 9/122; 12/16
- slege-fæge** adj *death-doomed* 23/247
- geslegen** past pple of (ge)slēan
- slēp** pret 1 and 3 sg of **slæpan**
- slēpon** pret pl of **slæpan**
- slitan** 1 *slit, tear, rend* 20/11
- slīden** adj *cruel, fierce, harsh* 19/30
- slīð**-heard adj *cruelly hard* 16/378
- slōgon** pret pl of **slēan**
- geslōgon** pret pl of **geslēan**
- slōg** pret 1 and 3 sg of **slēan**
- slōh** pret 1 and 3 sg of **slēan**
- smæl** adj *narrow* 8/48, 52
- smalost** sup adj *narrowest* 8/54
- smēade** pret 1 and 3 sg of **smēagan**
- smēagan** II *think* 12/45; 14/11: *examine* 14/138: *meditate on* 1/h: *ponder* 1/100; 9/28
- smēagung** f (§14.1) *thought, contemplation* 11/60
- smið** m (§13.2) *smith, craftsman* 21/26/14
- smiððe** f (§14.7) "*smithy,*" a *goldsmith's or jeweller's workshop* 11/107
- smolt** adj *mild, gentle* 2/87
- smylte** adj *tranquil, calm, serene* 2/99; 18/33
- smyltnes(s)** f (§14.2) *tranquillity, serenity* 9/115; 10/93
- snac(c)** m *small vessel* 6/16-21n
- snāð** pret 1 and 3 sg of **snīðan**
- snāw** m (§13.6) *snow* 18/14; 19/48
- snel(l)** adj *bold, keen* 23/199; 24/29
- snīðan** 1 *cut* 21/26/6

- snīwan** I *snow* 1/135; 20/31
Snotenga-hām m (§13.2) *Nottingham* (Nottinghamshire) 4/14 etc
snot(t)er, snot(t)or adj *wise, discerning* 9/2; 19/111; 23/55 etc; 25/11 etc
snūde adv *quickly, at once* 23/55 etc
snytru f (§14.1) *wisdom* 1/158
soden past pple of *sēoðan*
sōfte adv *easily* 24/59
sōhtan = sōhton
(ge)sōhte pret I and 3 sg of *(ge)sēcan*
(ge)sōhton pret pl of *(ge)sēcan*
gesōhtun = gesōhton
somed = samod
gesomnian = gesamnian
gesomnung f (§14.1) *company, assembly* 2/55
somnunga adv *immediately* 10/179
somod = samod
sōna adv *immediately, at once, straightway* 1/h, 13, 103, 138 etc; 2/27; 4/h, 122 etc; 6/8; 7/35; 9/72; 12/17 etc; etc:
sōna siððan conj *immediately after* 1/88f: *sōna* (. . .) *swā* conj *as soon as* 4/181; 12/46, 210: *sōna swā . . . swā* *as soon as . . . then* 4/181f: *sōna þæs (þe)* conj *as soon as* 1/165, 178; 6/65
song = sang
song-craeft m (§13.2) *art of song* 2/11
sorg f (§14.1) *sorrow, care, anxiety* 1/79; 16/364; 17/20 etc; 18/56; 19/30, 39, 50; 20/42, 54; 23/88 etc
sorgian II *sorrow, grieve* 1/75; 16/347
sorh-lēoð n (§13.4) "*sorrow song,*" *dirge* 17/67
sōð I. sb n (§13.4) *truth* 1/57, 147 etc; 8/26; 14/147; 25/10: *ful sōð* adv *very truly* 13/13: *for sōð, tō sōðe* adv *in truth, for a fact* 19/11; 25/64: II. adj *true* 1/158, 167, 171: 9/5, 31; 11/73 etc; 12/82 etc; 13/59; 14/5, 30 etc; 15/2919; 21/26/22; 23/89 etc: *tō sōðan* adv *truly, truthfully, as a fact* 6/14
sōð-cyning m (§13.3) *king of truth, God* 15/2895
sōð-fæstnys(s) f (§14.2) *truth* 11/303
sōð-gied(d) n (§13.6) *a true song or tale* 20/1
sōðlice adv *truly, really, certainly, indeed* 1/62; 9/33; 10/84, 296, 333; 11/66 etc; 15/Æ: *frankly* 1/122: *literally* 13/44, 92
gespæc = gespræc (pret I and 3 sg of *gesprecan*)
spæcan = spræcon (pret pl of *sprecan*)
spætan I *spit* 10/128
spanan 6 *urge, persuade, entice* 16/274
sparian II *spare* 23/233
spearca m (§14.7) *spark* 12/229
spearwa m (§14.7) *sparrow* 1/136
specan = sprecan
spēd f (§14.6) *wealth, means* 7/49; 8/104: *riches* 8/35, 121; 11/62, 99 etc
spēdan I *be prosperous, be wealthy* 24/34
spēd-dropa m (§14.7) *useful drop* 21/26/8
spēdig adj *prosperous* 8/35: *abounding in* 18/10: *successful* 17/151
spel(l) n (§13.4) *story, narrative, history* 2/47, 56 etc; 8/24: *homily* 9/1n: *message* 24/50
spēnon pret pl of *spanan*
(ge)spēow pret I and 3 sg of *(ge)spōwan*
spere n (§14.5) *spear* 1/163, 166; 24/109: *spearhead* 24/137
spillan I *destroy* 24/34
gespong n (§13.4) *joining, fastening, clasp, buckle* 16/377
spor n (§13.4) *track, trail* 7/31
(ge)spōwan 7 impers vb with dat *prosper, succeed* 7/7; 23/175 etc
spræc pret I and 3 sg of *sprecan*
spræc f (§14.1) *speech, utterance* 1/132; 12/68; 13/74, 85; 15/2911
spræcan = spræcon
spræcon pret pl of *sprecan*
gespræcon pret pl of *gesprecan*
sprang pret I and 3 sg of *springan*
gesprec n (§13.4) *speech, words* 1/56: *discussion, conversation* 1/71, 115 etc
sprecan 5 *speak* 1/h, 62, 69, 72 etc; 2/25, 75 etc; 4/129 etc; etc: *utter* 19/70
gesprecan 5 *speak* 16/271: *agree* 6/33, 46
gesprecan past pple of *(ge)sprecan*
sprengan I *cause to spring or quiver* 24/137
spric(e)ð = sprece(e)ð
springan 3 *spring* 24/137
spyri(ge)an I *follow the track* 7/30: *make a track, travel* 21/26/8

- staca m (§14.7) *stake* 12/166
 Stacteus personal name *Stacteus* 11/169
 etc
 stæde-fæst = stede-fæst
 stæf m (§13.2) *letter, writing* 2/4
 stælan I *institute* 25/54
 gestælan I *accuse* (someone, dat) of
 (something, acc) 16/391
 stæl-giest m (§14.5) *thieving stranger*
 21/47/5
 stæl-here m (§13.6) *marauding band*
 4/256
 stæl-hræn m (§13.2) *decoy reindeer* 8/37
 stæl-wyrðe adj *serviceable* 4/240
 stænen(n) adj *stone, made of stone* 1/179;
 10/264 etc; 11/10
 stār n (§13.6) *history* 2/56, 60
 stæð n (§13.4) *bank, shore* 4/197; 24/25:
 dat sg staðe 8/93
 stafas nom and acc pl of stæf
 gestāh pret I and 3 sg of gestīgan
 stalu f (§14.1) *stealing, theft* 14/45, 108
 stān m (§13.2) *stone, rock* 1/41, 47;
 17/66; *gem* 11/79, 198
 Stān m (§13.2) *Folkestone* (Kent) 24/h
 stān-clif n (§13.4) *rocky cliff, crag* 18/22;
 20/23
 standan 6 *stand* 2/21; 4/265; 7/24; 8/75
 etc; 9/36; 10/170 etc; 12/31 etc;
 15/2923 etc; 17/7 etc; 18/22 etc;
 19/74; etc: *last, endure* 20/67 and n:
shine 4/127; 12/184: with dat *come to*
 11/125
 gestandan 6 *stand, take up one's stand*
 10/222; 15/2899; 17/63 (with refl dat);
 24/171
 Stān-ford-brycg f (§14.2) *Stamford-*
bridge (Yorkshire) 6/50
 stang pret I and 3 sg of stingan
 stan-hleoð, -hlið n (§13.4) *rocky slope*
 19/101; 22/48
 starian II *stare, gaze* 23/179
 stað = stæð
 staðel = staðol
 (ge)staðelian II *establish, fix* 9/51, 109;
 10/48; 20/104: *confirm, make stead-*
fast 20/108
 staðol m (§13.3) *(fixed) position, founda-*
tion 17/71; 20/109; 21/47/5
 gesteal(I) m (§13.2) *foundation, frame,*
framework 19/110
 stēam m (§13.2) *moisture, blood* 17/62
 stēap adj *steep* 15/2854 etc; 17/22: *tall*
 23/17: *protruding* 25/23
 stearn m (§13.2) *tern* 20/23
 stēda m (§14.7) *stallion* 1/163
 stede m (§14.5) *place* 12/237; 16/356: *po-*
sition 24/19: *situation, site* 21/44/3
 stede-fæst adj *steadfast, firm* 24/127
 stede-heard adj "*socket-hard,*" with a
socket of hard iron 23/223 (see n)
 stefn I. sb f (§14.1) *voice* 10/22, 24, 189
 etc; 11/239, 277; 12/248; 15/2849 etc;
 17/71; 21/8/7: II. sb m (§13.2) *term of*
service 4/159: III. sb m (§13.2) *root*
 17/30
 stefna m (§14.7) *prow* 5/34; 20/7
 stemn = stefn I. and II.
 stemnettan I *stand firm* 24/122
 stem(n)ing f (§14.1) *term of service*
 4/159n
 stenc m (§14.5) *fragrance, scent* 18/8, 81:
smell, stench 11/177
 stent pres 3 sg of standan
 stēor-bord n (§13.4) *starboard* 8/8 etc
 steorfa m (§14.7) *pestilence* 14/45
 steorra m (§14.7) *star* 4/125, 126; 6/5 etc;
 15/Æ; 16/256
 stēor-rēðra m (§14.7) *helmsman, captain*
 10/55, 73, 106
 steppan 6 *step, go, advance, march*
 11/42; 21/26/10; 23/39 etc; 24/8 etc
 sterced-ferhð adj *stout-hearted, deter-*
mined, resolute 23/55 etc
 stician II *stick* 1/166
 (ge)stieran I *steer, control* 20/109: *re-*
strain (someone, dat) *from* (something,
 gen) 23/60
 gestigan I *climb, mount, ascend* 15/2854
 etc; 17/34 etc
 Stīgand personal name *Stigand* 6/92
 stihtan I *incite, exhort* 24/126
 gestillan I *grow still* 10/93
 stille I. adj *still, motionless, silent*
 15/2910: II. adv *silently* 15/2910: *mo-*
tionlessly 21/8/7
 stilnes(s) f (§14.2) *peace* 7/48: *tranquil-*
lity 2/97
 stincan 3 *rise up* 21/29/12
 stingan 3 *stab, pierce* 24/138

- stið** adj *hard, harsh, cruel* 6/91; 24/301: *firm, strong* 20/104; 21/44/3: *stern* 15/2849: *severe* 13/76
- stið-hycgende** adj (pres pple) *firm of purpose, resolute* 24/122
- stið-hýdig** adj *firm-minded, resolute* 15/2897
- stiðlice** adv *sternly, harshly* 24/25
- stið-mōd** adj *resolute, unflinching* 17/40: *stern* 23/25
- stoc(c)** m (§13.2) *stake* 12/260
- stōd** pret 1 and 3 sg of *standan*
- gestōd** pret 1 and 3 sg of *gestandan*
- stōd-hors** n (§13.4) "*stud-horse,*" *stallion* 1/160
- stōdon** pret pl of *standan*
- gestōdon** pret pl of *gestandan*
- stōl** m (§13.2) *throne* 16/260 etc
- stone** pret 1 and 3 sg of *stincan*
- stondan** = *standan*
- stōp** pret 1 and 3 sg of *steppan*
- stōpon** pret pl of *steppan*
- storm** m (§13.2) *storm* 1/137; 19/101; 20/23; 22/48
- stōw** f (§14.3) *place* 1/17, 169; 2/79; 7/28 etc; 8/4 etc; 10/111, 169 etc; 12/40 etc; 13/81; 15/2900; 15/Æ: *religious foundation* 7/39; 14/64
- Stræcled-wālas** m pl (§13.2) *the Britons of Strathclyde* 4/72
- stræl** m (§13.2) *arrow* 17/62; 23/223: *goad, provocation (?)* 10/186
- stræt** f (§14.1 or uninflected) 11/51; 12/92
- strand** m (§13.2) *shore* 11/104; 12/174
- strang** adj *strong, powerful, vigorous* 1/129; 11/125; 17/30 etc: *mighty* 14/89; 15/2900; 16/284; 21/47/5: *violent* 9/41: *headstrong* 20/109
- (ge)strangian II *strengthen, comfort* 10/24f, 245, 250: *confirm* 10/320, 328
- strēam** m (§13.2) *stream* 24/68; 25/23: *water, sea* 20/34; 23/348: *liquid* 21/26/10
- strēgan** I *strew, spread* 20/97
- strenglic** adj *strong, firm* 16/273
- strengu** f (§14.1) *strength, power, force* 21/7/5
- gestrēon** n (§13.4) *treasure* 9/69, 84; 21/28/3: *wealth* 11/53: *riches* 8/119
- strīc** n *plague (?)*, *strife (?)* 14/45
- strīð** m (§13.2) *fight, battle* 16/284
- strong** = *strang*
- stronglic** adj *strong, firm* 16/366
- strūdung** f (§14.1) *robbery, spoliation* 14/108
- gestrýnan** I *acquire, get* 11/300, 307
- stund** f (§14.1) *a time, while, moment* 24/271
- Stūr-mere** m (§14.5) *Sturmer (Essex)* 24/249
- stycce-mælum** adv *here and there* 8/4
- styd** = *stede*
- styng** m (§14.5) *thrust* 1/h
- stynt** pres 3 sg of *standan*
- gestýran** = *gestieran*
- styrman** I *storm, rage* 1/135; 23/25: *cry out* 21/8/7; 23/223
- styrn-mōd** adj *stern-hearted* 23/227
- sub-ðiacon** m (§13.3) *subdeacon* 9/38
- suē** = *swā*
- sum** I. pron *one* 4/107, 250; 8/33; 9/87; 15/2909; 19/81 etc; 20/56, 68; 23/148, 275; 15/2909; 19/81 etc; 24/149, 164: *a certain one* 21/26/1; 21/47/3; 24/285: *some* 4/9, 10, 244; 6/17 etc; 13/72, 90; 19/80: II. adj *some* 1/44 etc; 2/21 etc; 4/89, 126 etc; 6/5 etc; 7/44 etc; 8/50, 55 etc; 12/37, 50 etc; 13/4 etc; 14/65 etc; 16/317 etc; 24/271: *a certain* 1/h, 3; 2/1; 8/6; 9/83; 10/88, 169 etc; 11/21 etc; 12/2 etc; etc: *some of, part of* 4/70: *one* 4/233: *a* 11/59
- sumer** = *sumor*
- sumor** m (§15.2) *summer* 4/75 etc; 6/21 etc; 8/5 etc; 20/54; 25/7: *sumores* adv *summer* 18/37
- sumor-lang** adj "*summer-long,*" *as long as in summer* 22/37
- sumor-lida** m (§14.7) "*summer army*" (an army which does not spend the winter in the country) 4/47
- Sumor-sætān, -sæte** m pl (§14.7, 5) *the men of Somerset* 4/98 etc
- Sumur-sætān** = *Sumor-sætān*
- sun-bearo** m (§13.6) *sun(ny) grove* 18/33
- gesund** adj *sound* 9/7: *unharmful* 3/27; 10/261: *well* 11/295: *prosperous, happy* 21/26/19
- gesundful** adj *sound, uncorrupted* 12/103

sundor adv *apart, by oneself* 19/111
 sundor-yrfe m (§13.6) *private inheritance* 23/339
 sundur-lond n (§13.4) *private land, property*
 Sunnan-dæg m (§13.2) *Sunday* 6/47f; 11/288
 sunnan-ūhta m (§14.7) *dawn on Sunday* 11/291
 sunn-bēam m (§13.2) *sunbeam* 12/184
 sunne f (§14.7) *sun* 4/114; 5/13; 11/129; 12/116; 18/17; 21/26/4
 sunu m (§15.2) *son* 1/95; 4/177, 288; 5/42; 6/59; 9/53; 11/3 etc; 13/4 etc; 15/2853 etc; 15/Æ; 17/150; 24/76 etc
 sun-wlīteg adj *beautiful with sunshine* 25/7
 sūpan II *sip, drink* 12/264
 sūsl n (§13.4) *torment, torture* 23/114
 sūð adj *south, southward* 4/164 etc; 6/46; 12/240: be sūðan adv *in the south* 6/35
 sūðan adv *from the south* 8/94: be sūðan prep with dat *south of* 4/54; 7/15: wið sūðan prep with acc *south of* 8/71
 sūðerne adj *southern* 24/134
 sūðe-weard adj *the southern part of* 8/57, 65
 sūð-rima m (§14.7) *south coast* 4/282
 sūð-ryhte adv *due south* 8/15 etc
 Sūð-seaxe m pl (§14.5) *South Saxons*, also the region they inhabited: *Sussex* (see 4/2n, 12/128a n) 4/223 etc
 sūð-stað n (§13.4) *south coast* 4/256
 swā I. adv *so, thus, in this fashion* 1/19, 36, 47, 60, 62 etc; 2/58, 80 etc; 4/106, 235; 6/7, 45 etc; 7/11 etc; 8/116, 126; 9/7, 18, 24 etc; 10/118, 119, 203 etc; 11/65, 82 etc; 12/64, 69 etc; 13/44, 96; 14/6³, 41, 89 etc; 15/Æ; 16/297, 307, 322; 18/47; 19/6, 85, 111; 20/51; 21/8/9; 21/29/6; 23/28, 32 etc; 24/h, 59, 122 etc: *consequently, thus, therefore* 16/289, 381, 385: (emphatic) *exceedingly, very* 9/103; 10/270; 16/252 etc. 373, 425; 23/126: swā þæt, swā þætte conj (introducing a result clause) *so that, with the result that* 1/57; 2/3; 4/130, 146, 150; 20/91, 124, 209 etc; 11/200; 12/77 etc; 13/87; 14/125: swā þeah adv *however, nev-*

ertheless 6/90; 13/23, 45: see also ēac, same, swilce: II. conj *as, just as* 1/87; 2/31; 4/185 etc; 5/7; 7/17, 60³; 9/48, 120; 10/55, 100, 106, 107, 110 etc; 12/169 etc; 14/48, 65, 106 etc; 15/2873, 2874 etc; 16/279, 283; 17/108, 114; 18/23, 29 etc; 19/14, 19, 62, 75; 20/h⁴, 90; 23/38 etc; 24/290; 25/49: *as when, just as when* 18/41; 19/43: *as if, just as if* 1/133; 10/89; 19/96; 22/24; 23/68: (concessive) *although* 16/391: (purpose) *so that, in order that* 23/102: see also eal(I), sōna: III. adv + conj A. (together) swā swā *as, just as* 1/99, 117; 2/46, 57, 81 etc; 7/57, 60^{1,2}, 65, 8/109 (*according to what*); 10/120, 145, 290, 329; 11/115, 139, 155 etc; 12/26 etc; 13/9 etc; 14/27, 51 etc; 15/Æ: *as if, just as if* 1/h: (purpose) *so that, in order that* 4/219: B. (separated) swā . . . swā, swā . . . swā swā *as, just as* 1/20f; 12/74, 102: *so . . . as* 6/12f; 11/4: *as . . . as* 1/185; 4/87, 142, 258; 6/8f, 37, 39, 44, 89f; 8/9, 10, 13 (with ellipsis), 16 (with ellipsis), 55 etc; 11/319f; 12/175; 14/11, 54: *in such a fashion . . . as* 13/18, 82: *either . . . or* 20/h^{2,3}: with comp *in proportion as . . . so, the . . . the* 6/75f; 8/52; 14/6^{1,2}: similarly swā micle swā . . . swā 1/146: swā hwā (hwær, hwæt, hwæðr, hwider, hwile) swā see hwā, hwæt etc

swā = swā

(ge)swæs adj *dear, beloved* 19/50; 21/26/22

swæsendo, swæsendu n pl (§13.6) *food, dinner, banquet, feast* 1/134; 23/9

swātan I *bleed* 17/20

swað n (§13.4) *track, trail* 7/29

swālic pron and adj *such, such a thing* 1/133

swālice adj *thus* 10/280

swān m (§13.2) *swineherd, peasant* 3/4

Swāna-wīc n (§13.4) *Swanage* (Dorset) 4/84f

swanc pret I and 3 sg of swincan

swār adj *heavy, oppressive, grievous* 18/56

swāt m (§13.2) *blood* 5/13; 17/23

- swätig** adj *bloody* 23/337
swaðu f (§14.1) *track: on swaðe* adv *behind* 23/321
swealg pret 1 and 3 sg of *swelgan*
sweart adj *black, dark, dusky* 5/61; 15/2858; 16/312 etc; 21/57/3
sweart-lāst adj *leaving a black track* 21/26/11
swef(en) n (§13.4) *dream* 2/21, 44; 17/1; 19/h
swēg m (§14.5) *sound, noise, music* 20/21
sweg(e)l n (§13.4) *heaven, sky* 15/2879; 23/80 etc: *sun* 25/7
swelce = swilce
swelgan 3 with dat obj *swallow* 21/26/9; 21/47/6
sweltan 3 *die* 10/205, 257; 12/159; 24/293
swenc(e)an I *oppress, harass* 6/95 and n: *afflict, distress* 1/42; 10/75f, 162
sweng m (§14.5) *blow, stroke* 24/118
Swēo-land n (§13.4) *the land of the Swedes* 8/58
sweolt = swealt (pret 1 and 3 sg of *sweltan*)
Swēon m pl (§14.7) *the Swedes* 8/88
swēora m (§14.7) *neck* 10/204, 208, 277; 15/Æ; 23/106
gesweorcan 3 *darken, become gloomy or despairing* 19/59
sweorcend-ferhð adj *with darkening thought, gloomy in mind* 23/269
sweord n (§13.4) *sword* 1/162; 5/4 etc; 15/2858 etc; 15/Æ; 23/89 etc; 24/15 etc; 25/25
sweorfan 3 *rub, polish* 21/28/4
sweoster = sweostor
sweostor f (§15.4) *sister* 11/20; 13/15; 24/115
swēot n (§13.4) *troop, army* 23/298
sweotol adj *clear, plain, manifest, evident* 14/42, 103; 25/10
sweotole, sweotule adv *clearly* 1/103; 23/177: *openly, plainly* 19/11
sweotollice adv *clearly, plainly* 23/136
swer m *column, pillar* 10/170, 263 etc
swerian 6 *swear* 4/67, 78 etc; 6/61 etc; 15/Æ
swēte adj *sweet, pleasant* 2/57: used as sb *sweetness* 20/95
swētnes(s), -nis(s) f (§14.2) *sweetness* 2/5, 66
geswicān 1 *fail, betray* 16/284: with gen *cease from, give up* 11/234f
swic-dōm m (§13.3) *treason, betrayal* 14/109
swicān adj *treacherous, deceitful* 25/10n
swician II with dat obj *deceive* 14/54
Swifneh personal name *Swifneh* 4/124
swift adj *swift, fast* 4/259; 8/113 etc; 25/3
swigian II *be silent, be still* 21/7/1: pres pple **swigende** (see Campbell §764) *unspeaking, silent* 1/h, 43
swilc I. pron *such* 14/150; 16/286: relative *such as* 20/83; 23/65: II. adj *such, such a* 6/4; 16/283 etc
swilce I. adv *likewise, and also* 5/19, 57; 10/213; 17/8; 20/53; 22/43: *swilce ēac, swilce . . . ēac* *moreover, also, furthermore* 1/3, 94, 177; 2/67, 101; 5/30, 37; 16/325; 23/18 etc: *swylce swā* conj *just as* 17/92: II. conj *as* 6/4: *just as* 12/184; 19/h: *as if* 7/27; 11/49, 55; 23/31
swīma m (§14.7) *stupor, swoon* 23/30, 106
swimman 3 *swim, float, drift* 19/53
swincan 3 *toil, labor* 12/111
geswinc-dæg m (§13.2) "*affliction-day,*" *day of toil or hardship* 20/2
geswinc-dagas nom and acc pl of *geswinc-dæg*
swingan 3 *scourge* 10/128: *strike* 10/218
swinsian II *sound melodiously* 21/7/7
swinsung f (§14.1) *melody, harmony* 2/48
geswippor adj *cunning, sly* 1/h
switol = sweotol
swið adj *strong, powerful* 16/252; 20/115; 25/5: *compswiðra* *right* (hand, side etc) 1/69, 102; 12/99, 101 etc; 17/20; 23/80
swiðe adv *very* 1/40 etc; 2/70 etc; 4/167, 269 etc; 6/31 etc; 7/2 etc; 8/3 etc; 9/84; 10/90; 11/36; 12/43 etc; 13/6, 37 etc; 14/7 etc; 16/356; 19/55; 21/57/2; 24/282: *greatly* 1/5, 74 etc; 6/96; 9/13, 91; 10/91; 12/104 etc; 12/49; 14/46 etc; 15/Æ: *fiercely* 10/277; 12/229; 23/88; 24/115, 118: *much* 9/21, 72; 14/9, 32 etc: *completely* 14/36: *strongly* 12/3:

- readily 9/65, 66: *swiftly* 15/2873; 21/26/4: *seriously* 3/18; 4/256: *swiðe swiðe very greatly* 7/33: comp *swiðor more* 4/248; 9/87; 11/195; 12/112; 14/119; 23/182: *supswiðost most* 4/249 etc; 16/337 etc: *for the most part* 8/28, 121; 11/205; 14/117 etc
- swiðlic* adj *great* 12/116
- swiðrian* II *diminish, destroy* 23/266
- swið-mōd* adj "*vehement-souled,*" *arrogant, insolent* 23/30 etc
- Swið-ulf* personal name *Swiðulf* 4/170; 7/h
- swōgan* 7 *resound, make music* 21/7/7
- swōr* pret 1 and 3 sg of *swerian*
- sworfen* past pple of *sweorfan*
- swōron* pret pl of *swerian*
- geswugian* II with gen obj *keep silent about* 14/147
- swungon* pret pl of *swingan*
- swura* = *swēora*
- swurd* = *sweord*
- swuster* = *sweostor*
- geswustra* f pl (§15.4) *sisters* 13/13
- geswutelian* II *reveal, show* 11/31; 12/182 etc; 15/Æ: *portend, signify, symbolize* 13/56, 59; 23/285
- swutol* = *sweotol*
- swyft* = *swift*
- swylc* = *swilc*
- swylce* = *swilce*
- swȳn* n (§13.4) *pig* 8/40
- swȳra* = *swēora*
- swȳrd* = *sweord*
- swȳrd-geswing* n (§13.4) *sword-brandishing* 23/240
- swȳð* = *swið*
- swȳðe* = *swiðe*
- swȳðlic* = *swiðlic*
- sȳ* = *sīe*
- syfan* = *seofon*
- gesyħð* = *gesihð* II. (pres 3 sg of *gesēon*)
- sylen* f (§14.2) *generosity* 1/106
- sylf* = *self*
- sylfren* adj *silver* 12/190 etc
- sylf-wylles* adv *voluntarily* 12/269
- syllan* = *sellan*
- syllic* (= *seldlic*) *rare, wondrous* 17/4 etc
- syħð* pres 3 sg of *sellan*
- symbol* I. sb n (§13.4) *banquet, feast* 2/18; 17/141; 19/93; 23/15: II. adj *continuous: neut used as sb on symbol* adv *always* 23/44
- symble* = *simble*
- symle* I. dat sg of *symbol* I.: II. = *simble*
- syn* = *sind*
- sȳn* = *sīen*
- syn-byrðen*(n) f (§14.2) *burden of sin* 9/43
- syndan* = *syndon*
- synd* = *sind* (pres pl of *wesan* (§7.2))
- synde* = *sende*
- synderlice* = *syndriglice*
- syndon* = *sindon* (pres pl of *wesan* (§7.2))
- syndrig* adj *private* 12/115
- syndriglice* adv *separately, one by one* 1/118: *especially, particularly* 2/1; 11/3
- gesȳne* = *gesīene*
- syngian* II *sin, transgress* 14/125
- syn-lēaw* f *stain of sin* 14/129
- synlic* adj *sinful* 9/20
- syn*(n) f (§14.2) *sin* 2/68; 6/72 etc; 9/55; 11/132, 148; 13/53 etc; 14/7 etc; 16/391; 17/13 etc; 18/54; 20/100; 25/54
- synt* = *synd*
- gesyntu* f pl (§14.2) *prosperity, success* 1/127; 23/90
- syrwan* I *arm* 24/159
- syððan* = *siððan*
- syx* = *six*
- syxtig* numeral *sixty* 8/33 etc

T

- tāc*(e)n n (§13.4) *portent* 4/h; 6/4: *sign* 1/70, 103; 9/22; 11/78, 82: *miracle* 11/12, 14, 78, 201 etc
- getācnian* II *betoken, symbolize, prefigure* 13/25, 72 etc; 23/h: *show, portend* 23/197, 286
- getācnung* f (§14.1) *signification, type* 13/23: *betokening, prefiguration* 13/66 etc
- Tāda Tadcaster* (Yorkshire) see 6/48n
- (ge)tācan I *teach* 11/193; 13/34 etc; 14/127 etc: *show* 9/32; 15/2855 etc; 24/18: *direct* 15/2901: *interpret* 13/86
- tāgl* m (§13.2) *tail* 13/78 etc
- tāhte* pret 1 and 3 sg of *tācan*
- tāhtest* pret 2 sg of *tācan*
- tāhton* pret pl of *tācan*

- getæl** n (§13.4) *sequence* 2/55
tālan I *reproach* 14/121
tāsan I *wound, lacerate, tear* 24/270
tæt = þæt
talian II *impute to* 1/49
tam adj *tame* 8/36
tēah pret I and 3 sg of **tēon**
teala interj *well! good!* 2/95
geteald past pple of (ge)tellan
tealt adj *unstable* 14/48
tēar m (§13.2) *tear* 11/165
geteld n (§13.4) *tent* 12/180 etc: *tabernacle* 13/67 etc
telg m (§13.2) *dye, ink* 21/26/15
telga m (§14.7) *bough, branch* 18/76
(ge)tellan I *consider, reckon* 11/203
Temes f (§14.1) *the R. Thames* 4/54, 113 etc; 7/15
Temese-mūðam (§14.7) *the estuary of the R. Thames* 4/138
temp(e)l n (§13.4) *temple* 1/149; 11/233, 238 etc
tēn = tīen
getengan I *hasten, hurry* 11/255
getenge adj with dat *resting on, in contact with* 21/7/8
teola adv *rightly, properly* 1/165
teolian = tilian
teolung f (§14.1) *income, revenue* 11/145
(ge)tēon I. st vb 2 *draw* 1/h; 9/46, 117; row 4/135, 225; *drag* 10/204, 208 etc; 23/99; *instruct, educate* 12/76; II. wk vb II *make, create, adorn* 2/36
tēona m (§14.7) *injury, wrong* 1/68
(ge)tēorian II *subside* 9/91; *grow exhausted* 10/241
tēoðe adj *tenth* 16/246n
teran 4 *tear* 23/281
Ter-finnas m pl (§13.2) see 8/23n
tēð dat sg and nom and acc pl of **tōð**
thā = þā
tīan = tēon
tīber n *sacrifice, victim* 15/2853 etc
tīd f (§14.6) *time* 1/1; 2/14, 75; 7/4; 13/9; 14/142; 16/369 etc; 18/77; 20/124; 23/286 etc; 24/104: *hour* 1/33, 46; 2/73, 93, 96; 4/114; 10/242; 11/263, 316
tīen numeral *ten* 8/45; 12/90 etc; 16/248
tīhtan I *urge, persuade* 11/237
tiid = tīd
til I. adj *good, praiseworthy* 19/112; 21/26/23; 25/20; II. prep with dat *for, for a*
tilian = tilian
tilian II *strive, endeavor* 9/63; 20/119; with gen obj *provide for, support* 4/82; *provide* 23/208
tīma m (§14.7) *time* 11/56, 286; 12/119; 13/11 etc
getimbre n (§13.6) *building* 1/168; 16/276
timbran I *build* 1/179; 4/257 etc
getimbrian II *build, construct* 1/177; 10/304
getīmian II *impers with dat befall* 12/215
Tīne f (§14.7) *the R. Tyne* 4/71; 6/30
tintreg n (§13.5) *torment* 1/111; 9/106; 10/18, 123 etc
tintreglic adj *infernal* 2/65
tīr m (§13.2) *glory* 5/3; 21/26/23; 23/93 etc; 24/104
tīr-fæst adj *glorious* 18/69; 25/32
tīð f (§14.1) *grant, concession* 23/6
(ge)tīðian II with dat of person and gen or dat of thing *grant* 11/328; 12/49 etc; 13/3
tō prep with gen, dat and inst I. (local) *to, into* 1/7, 13, 15, 18 etc; 2/6, 7, 18; etc: *towards, against* 2/88, 89, 91; 3/22; 12/14: *in* 11/184; 13/57; 20/45; 23/7, 345; 24/12: *at* 17/141; 23/15: *next to* 4/78n; 16/254: *from* 14/15; 17/86; 19/115: (object of thought) *on, about, of* 20/44; 24/4, 127: **tō þæs, tō þām, tō þon** adv *so* 2/75; 4/278; 9/h, 68, 69, 71, 72, 116f; 20/40², 41; 23/275: see also **weard**: II. (temporal) *at, during* 6/1², 26; 17/2: *for* 1/139; 11/114; 12/138²: *until* 2/95: **tō dæge** adv *today* 1/170; III. (purpose) *for, for purposes of* 4/25², 69, 121; 6/45²; 8/30; 11/55²; 12/201; 13/17; 14/18, 22; 15/2861; 15/Æ; 17/129; 23/54, 189: *as, as a(n)* 1/157; 2/34; 4/25¹; 6/74, 83, 87; 9/82, 108; 10/306; 11/37, 55¹, 203; 12/18¹, 44, 61 etc; 13/15, 33 etc; 14/24, 52; 15/2853, 2892; 16/285, 318, 407; 17/31, 102, 153; 19/30; 20/20, 69, 101; 21/26/27; 23/96, 174 etc; 24/46

- etc: *tō hwām why* 10/60: see also *āwiht, sōð*: IV. with the inflected infinitive (§7.2 footnote 1) *to* (do something), *for* (doing something) 1/2, 5, 42 etc; 2/58; 4/67; etc
- tō* adv I. *to, thither* 4/173, 264; 6/10; 20/119: II. *too* 1/h; 9/20, 40; 14/9 etc; 16/340; 19/66 etc; 22/51; 24/55, 66 etc: see also *forð*
- tō-æt-ȳcan* I *add, expatiate* 1/143
- tō-bærst* pret 1 and 3 sg of *tō-berstan*
- tō-berstan* 3 *break* 12/34; 24/136: *split* 24/144
- tō-bræcon* pret pl of *tō-brecan*
- tō-brecan* 4 *break* 14/78; 24/242: *break up* 4/176, 240: *shatter* 11/58f, 77
- tō-brēdan* 3 with dat obj *shake off, start awake from* 23/247
- tō-brocen* past pple of *tō-brecan*
- tō-ceorfan* 3 *cut in pieces* 12/96
- tō-clēofan* 2 *cleave asunder* 9/47
- tō-cnāwan* 7 *know, acknowledge, recognize* 11/241
- tō-cwȳsan* I *crush to pieces, smash* 11/54, 72 etc
- tō-cwȳsednys(s)* f (§14.2) *shattered condition, fragmentation* 11/82f
- tō-cyme* m (§14.5) *advent* 13/18: *coming, arrival* 14/7
- tō-dælan* I *divide* 8/108: *part, separate, estrange* 22/12
- tō-dāl* n (§13.4) *difference, distinction* 13/14
- tō-ēacan* prep with dat *in addition to* 8/28; 14/63
- tō-emnes* prep with dat *alongside* 8/57 etc
- tō-faran* 6 *disperse, split up* 4/244
- tō-fōr* pret 1 and 3 sg of *tō-faran*
- tō-gædere* adv *together* 12/156; 14/69, 98; 24/67: see also *fōn*
- tō-gēanes* prep with dat *against* 1/91; 6/66; 20/76; 24/h: *towards* 11/42; 18/11; 23/149
- tō-gegnes* = *tō-gēanes*
- (ge)togen past pple of *tēon*
- tō-gēnes* = *tō-gēanes*
- tō-geþeodan* I *add* 2/40: with dat *join* 11/90
- getoht* n (§13.4) *battle* 24/104
- tohte* f (§14.7) *battle* 23/197
- tō-lēsan* I *undo, dissolve* 10/9, 13
- tō-lēnes(s)* f (§14.2) *dissolution* 9/121
- tō-licgan* 5 *divide* 8/90
- tō-ſið* pres 3 sg of *tō-licgan*
- tō-middes* prep with dat *in the midst of* 12/228; 16/324
- tō-niman* 4 *divide* 4/150
- tō-numen* past pple of *tō-niman*
- torht* adj *bright, radiant, glorious* 18/28; 23/43: *splendid* 15/2891
- torhte* adv *clearly* 21/78
- torhtlic* adj *splendid* 23/157
- torht-mōd* adj *glorious* 23/6 etc
- torn* n (§13.4) *violent emotion* (of anger or grief), *passion* 19/112; 23/272: dat (inst) sg used as adv *grievously* 23/93
- tō-somme* adv *together* 1/92: see also *gefaran*
- tō-stencan* I *drag* 10/124
- Tostig* personal name *Tostig* 6/8 etc
- tō-twæman* I *divide, split in two* 24/241
- tōð* m (§15.7) *tooth* 23/271: *tusk* 8/29
- tōð-mægen* n (§13.5) *strength of tusk* 25/20
- tō-ward* = *tō-weard*
- tō-weard* I. adj *coming, impending, imminent, future* 1/51, 57; 2/65; 8/115; 11/32; 13/24, 25; 23/286: with dat *in store for* 1/62; 23/157: II. prep with dat *toward* 8/116: *on the way to, approaching* 6/16
- tō-wearp* pret 1 and 3 sg of *tō-weorpan*
- tō-weorpan* 3 *throw down, overthrow, destroy* 1/156, 157 etc; 11/232 etc
- tō-wurpan* = *tō-weorpan*
- tō-wurpon* pret pl of *tō-weorpan*
- træf* n (§13.4) *tent, pavilion* 23/43 etc
- tredan* 5 *tread, walk upon* 21/7/1; 21/57/5
- trēo(w)* n (§13.6) *wood* 1/177; 12/263: *tree* 10/255; 17/4 etc; 18/76
- trēow* f (§14.3) *faith, good faith* 1/80, 85; 19/112; 25/32: *pledge, promise* 4/142
- getrēowe* adj *faithful, loyal* 1/30; 21/26/23
- getrēowð* f (§15.3) *loyalty, faith* 14/9, 48 etc
- getrimman* = *getrymman*
- trum* adj *strong, firm* 23/6; 25/20
- getrum* n (§13.4) *troop, company* 25/32

getruma m (§14.7) *troop* 4/35, 36
Trūsō see 8/82n
getruwian II with dat obj *trust* 16/248
trym n (§13.6) *step, pace* 24/247
trymenes(s) f (§14.2) *exhortation* 1/9
trymian = **trymman**
(ge)trymman I *strengthen, fortify* 2/92;
 12/15: *marshal, array, put in order*
 24/17, 22: *arrange* 10/48: *establish*
 16/248: *construct* 16/276: *urge, ex-*
hort 1/2; 24/305
getrȳwlice adv *truly, loyally* 14/53
getrȳwð = **getrēowð**
tū I. numeral (n nom and acc dual of
twēgen) *two* 4/150, 235 etc: II. adv
twice 4/258
tuā̄m = **twā̄m**
tūcian II *ill-treat* 12/11
tūddor n (§13.4) *offspring, progeny*
 9/116
tuelfta adj *twelfth* 4/90
tugon pret pl of **tēon** I.
tūn m (§13.2) *residence, manor* 4/h: *vil-*
lage 8/111, 112: *cemetery* 4/13
tunece f (§14.7) *tunic* 11/270 etc
tunge f (§14.7) *tongue* 2/13, 100
tūn-gerēfa m (§14.7) *reeve, steward,*
bailiff 2/41
tungol n (§13.4) *star* 5/14; 11/130; 25/48
Tureces-ieg f (§14.2) *Torksey (Lincoln-*
shire) 4/60f
turf f (§15.7) *turf, soil* 18/66
tuwwa adv *twice* 4/152
twā numeral (n f nom and acc dual of
twēgen) *two* 4/198 etc; 6/63; 10/163;
 12/13 etc
twā̄m dat of **twēgen** numeral *two* 4/145;
 6/34; 11/167, 186 etc; 12/10; 15/Æ
twām = **twā̄m**
twēga gen of **twēgen** numeral *two*
 15/2883; 24/207
twēgen numeral (m nom and acc dual)
two 4/177, 210; 8/45 etc; 10/55;
 11/52, 86 etc; 12/10; 13/93; 14/96;
 15/2868; 24/80
twelf numeral *twelve* 4/140, 213; 11/244;
 13/31; 14/91; 18/28 etc
twentig numeral *twenty* 8/39 etc
twēo m (§14.7) *doubt, uncertainty*
 16/276: *matter of doubt* 20/69

twēon II with gen obj *doubt* 23/1, 345
twī-ecge adj *double-edged* 1/h
twī-feald adj *two-fold, double*: **twīfeald**
hrægl *a change of clothing* 10/69
twȳnian II impers vb with dat or acc of
 person *have doubts, be uncertain*
 11/267
twȳnung f (§14.1) *doubt* 11/269
tȳddernys(s) f (§14.2) *frailty* 10/244
tȳdran I *propagate, bring forth* 25/48
getȳhð pres 3 sg of **getēon**
tȳman I *beget offspring* 13/16; 25/48
tȳn = **tien**
tȳr = **tir**
tyrf dat sg and nom and acc pl of **turf**

b

þā I. see **sē** (§9.2): II. adv *then, at that time*
 1/6 etc; 2/18 etc; 3/8 etc; etc: see also
gēn, giet: III. conj *when* 1/4 etc; 2/18
 etc; etc: IV. adv + conj **þā þā** *when*
 4/184; 7/15, 20; 11/26, 149, 160 etc;
 12/149, 275, 279; 13/45
þām see **sē** (§9.2): see also **æfter, ær, bū-**
tan, for, mid, under
þāne = **þone**
þāne = **þonne**
þār I. adv (§24.1) *there, in that place* 1/21
 etc; 2/15 etc; 3/3; etc: II. conj *where*
 1/h, 30, 101, 171; 3/22; 4/87; 6/10;
 8/23, 54; 9/95; 10/304; 11/91; 12/48
 etc; 14/28, 92, 148; 16/305, 295;
 17/123; 18/81; 19/115; 20/121;
 21/26/4; 23/40; etc: *to where, to the*
place where 12/208; 16/418; 17/139
 etc: *whereas, while* 20/10: *if* 16/388:
 III. adv + conj **þār þār** *where* 4/145;
 7/19; 12/42; 15/Æ
þāra = **þāra**
þār-binnan adv *therein* 12/136
þāre see **sē** (§9.2)
þār-inne adv *therein, inside* 3/30
þār-on adv *therein* 17/67: *into it* 8/23;
 11/25
þār-rihte adv *immediately, instantly*
 11/14, 252 etc; 13/30
þār-tō adv *thither, thereto* 3/23; 4/h, 171,
 186: *for that purpose* 4/236: *pertain-*
ing thereto 13/23
þār-tō-ēacan adv *in addition* 11/70, 142

þæs I. see *sē* (§9.2): **II.** = *þes*: **III.** = *þās* (10/233): **IV.** adv *with respect to that, as regards that, about that* 1/86; 13/100: *after that, afterwards, later* 4/26, 28 etc: *to that extent, so* 20/39, 40: *therefore* 14/39: **þæs** (*þe*) conj *because* 5/51; 16/303; 23/6f, 344: *after, from the time that* 3/7; 4/63, 140, 213, 226, 243; 23/13: *according to what, as* 5/68; 14/145: see also *sōna*, *tō*

þæt I. dem and rel pron, see §9.2, 4: see also *oð*, *þurh*: **II.** = *þæt þæt* dem + rel pron *that which, what* 1/122; 2/51; 4/121; 10/214, 223, 266; 11/137, 196; 12/269; 14/5, 30, 68, 124¹, 151, 154; 24/289: **III.** conj *that* (introducing object clauses) 1/6 etc; 2/68 etc; 3/24; etc: (introducing purpose clauses) *so that, in order that* 1/h, 7, 91, 116; 2/44³, 79; 4/16², 232, 234; 7/50; 9/28, 35; 10/129, 196, 219, 273, 274, 301, 302, 310; 11/19, 24, 73, 80, 114, 115, 116, 120, 230, 252, 271, 300, 309; 12/62 etc; 13/35; 15/Æ; 20/34, 37; 23/48, 89, 184; 24/177; 25/45: (introducing result clauses) *so that, with the result that* 1/28, 88, 166; 4/144, 163, 208, 230, 238, 271¹; 11/143; 12/34; 15/2899; 16/341, 352; 23/105, 106, 110, 136; 24/63, 119, 135, 136, 142, 144, 150, 157, 226, 227, 286: (introducing causal clauses) *inasmuch as, because* 11/95; 12/236¹; 17/19, 34, 107; 24/221, 243, 251: (introducing explanatory clauses) *in that* 16/361: *when* 17/81; 24/105: **IV.** = *þæt þæt* conj + dem pron 8/3

þæt-te I. rel pron *who* 1/53: *when* 2/93: **II.** conj *that* 1/73, 83; 2/58, 98; 7/14 etc; 18/1, 69

geþafa m (§14.7) *one who assents* 16/414

(*ge*)**þafian** II *assent to, agree to* 1/28, 116 etc; 2/54: *allow* 7/20f n: *tolerate* 23/60

(*ge*)**þafung** f (§14.1) *assent* 1/131: *permission* 11/37; 14/89

þām = *þām*

þan = *þon*

þān = *þām* = *þām*

þanc m (§13.2) *thanks* 7/16, 65: with gen *thanks for* 20/122: *grace* 4/247: gen sg

used as adv *willingly* 6/17: on *þance pleasant, gratifying* 1/34: see also *dōn*, (*ge*)*secgan*

geþanc m (§13.2) *thought, mind* 14/125; 23/13; 24/13

(*ge*)**þanci(g)an** II *thank* (someone, dat) *for* (something, gen) 11/312f; 16/257f; 24/173f: with dat + clause 11/297

þancoł-mōd adj *thoughtful, attentive* 23/172

þane = *þone*

þānian II *become wet* 5/12b n

þanon(ne) adv *thence, from there* 6/10, 45; 8/3 etc; 10/39, 164, 221 etc; 15/2928; 19/23; 21/29/10; 23/118, 132; 24/h: *whence* 4/119: *after that* 10/146: *out* 21/26/3

þār = *þær*

þāra see *sē* (§9.2)

þār-after adv *thereafter* 6/8

þās see *þēs* (§9.3)

þat = *þæt*

þe I. indecl rel particle (§9.4) *who, which, that* 1/3 etc; 2/14 etc; 3/10; etc: *in which, when* 1/46; 2/78; 12/148; 23/287; 24/212: *on which, when* 8/108: *during which, when* 6/2: see also *oð*: **II.** conj (= *oððe*) *or*: *þe ... þe either ... or* 1/48: **III.** conj (= *þonne*) *than* 3/29; 4/288; 14/49

þē I. see *þū* (§6.2) *you, yourself, to you, to yourself, for you* etc: **II.** = *þȳ*

þēah I. adv *nevertheless, however, yet* 3/32; 4/8, 142 etc; 6/68 etc; 7/54; 8/3 etc; 13/82 etc; 16/360, 392; 23/257; 24/289: see also *swā*: **II.** conj *though, although, even though* 4/254; 6/25; 8/127; 10/236; 11/249; 14/10, 41 etc; 16/359; 20/97, 113; 23/20: *if* 14/104: **þēah þe although** 13/64; 19/2: *even if* 13/104

geþeaht f (§14.6) *thought, counsel* 1/115, 118: *advice, plan* 1/63

þeahte pret 1 and 3 sg of *þeccan*

geþeahtere m (§13.6) *counsellor* 1/142

þēara = *þāra*

þearf I. sb f (§14.1) *need, necessity* 2/85; 10/63; 12/244; 14/30 etc; 16/278; 23/3 etc; 24/175 etc: *what is necessary* 24/232: *service* 4/69: *benefit, advan-*

- tage* 12/61: **II.** pres I and 3 sg of *þurfan*
þearfa adj *poor, needy*: used as sb *poor man, the poor* 9/3; 11/4, 69, 74 etc; 12/59 etc
þearfan I *need* 9/42: pres pple *þearfende* *needy, in need* 9/30; 23/85
þearle adv *very, extremely* 23/74, 268: *fiercely* 5/23; 23/262: *sorely, grievously* 14/46; 17/52; 23/86; 24/158
þearl-mōd adj *stern-minded, mighty* 23/66 etc
þēaw m (§13.6) *custom* 2/76; 8/102 etc; 13/70: *habit* 12/252: *trait* 19/12: *virtue* 7/22; 12/84; 14/116; 23/129
þec see *þū* (§6.2) *you*
þeccan I *cover* 18/42
þeg(e)n m (§13.2) “*thane*,” *servant, retainer, attendant, follower, courtier* 1/h, 29, 124, 134; 2/78, 80; 3/14, 19 etc; 4/55, 66 etc; 12/91; 14/27, 83 etc; 15/2908; 16/409 etc; 17/75; 23/306; 24/151 etc
þegen-gyld n (§13.4) *wergild for a thane, compensation for a thane killed* 14/85
þegenlice adv *as befits a thane, loyally* 24/294
þegnian **II** with dat obj *serve, minister to* 2/78
þegnscipe m (§14.5) *service* 16/326
þegnung = *þēnung*
þēgon pret pl of *þicgan*
þēh = *þēah*
þēn = *þegn*
(ge)þenc(e)an I *think, consider* 1/75, 100; 9/112; 10/202; 16/272 etc; 19/58; 20/96: *think about, consider* 7/19; 9/60; 19/88; 20/118: *take thought* 9/65, 112: *call to mind* 7/15: *intend, purpose, plan* 14/54; 15/2892; 16/401; 20/51; 23/58 etc; 24/258, 316 etc: *conceive, devise* 16/286: *imagine* 17/115; *desire* 17/121: with gen *think about* 9/125
þenden conj *while* 16/410; 20/102; 23/66
þenian I *stretch out, rack* 17/52
þēninc-man(n) m (§15.7) *serving man, attendant* 11/10
þēning, þēnung f (§14.1) *service, obeisance* 10/288: *divine service, office* 7/12: *service of food, banquet* 12/89: *mission* 10/77: pl *retinue, household* 11/20
þēo dat sg of *þēoh*
þēod f (§14.1) *people, nation* 1/9, 93, 173; 4/5, 78; 5/22; 6/95; 7/44; 9/15; 12/105; 14/9 etc
(ge)þēodan I *join* 1/182n; 2/55: with dat obj *attach oneself to, be a follower of* 1/128; 9/126
þēode pret I and 3 sg of *þēowian*
gēþēode n (§13.6) *language* 7/27 etc; 8/27: *race* 8/123
þēoden m (§13.3) *lord, prince, king* 16/268; 17/69; 18/68; 19/95; 23/3 etc; 24/120 etc
þēoden-māðm (§13.2) “*lord-treasure*,” *treasure given by a lord* 16/409
þēod-ford m (§15.2) *Thetford (Norfolk)* 4/21
þēod-guma m (§14.7) *warrior* 23/208 etc
þēod-land n (§13.4) *world* 9/14
gēþēodnis(s) f (§14.2) *association* 2/7
þēodscipe, -scype m (§14.5) **I.** *nation, people* 6/89; 14/106: **II.** *discipline* 2/70; 9/32
þēod-wita m (§14.7) *learned man* 14/142
þēof m (§13.2) *thief* 11/256; 21/47/4; 25/42
þēoh n (§13.4) *thigh* 21/44/1
gēþēon I, 2 *succeed, be successful, thrive* 25/44
þēos see *þēs* (§9.3)
þeosse = *þisse*
þeossum = *þissum*
þēosterful(l) adj *dark* 11/175
þēostru n f (§13.6, 15.3) often pl (like Lat *tenebrae*) *darkness* 11/309; 16/326 etc; 17/52; 21/47/4; 23/118; 25/51
þēoðen = *þēoden*
þēow m (§13.6) *servant* 2/55; 7/25; 10/17, 109 etc; 14/26 etc
þēowa m (§14.7) *servant* 10/296; 11/92 etc: *slave* 8/99, 11/142
þēowen f (§14.1) *handmaiden* 23/74
þēowi(g)an I, **II** with dat obj *serve, be subject to* 2/99; 11/142, 273; 16/264 etc; 23/h: *enslave* 14/37
þēre = *þære*

þēs m, þis n, þēos f, dem pron and adj (§9.3) *this*
 þet = þæt
 þī = þȳ
 (ge)þicg(e)an 5 accept 3/15: *partake of, take, drink* 12/202; 23/19
 þider adv *thither, there, to that place* 3/15, 20; 6/20 etc; 8/28 etc; 10/45, 61 etc; 20/118; 23/129: *to where* 12/213
 þider—weard adv *thither* 8/76
 þider—weardes adv *thither* 4/159: *on the way there* 4/161
 þin I. see þū (§6.2) *you*: II. possessive adj (§10.8) *your* 1/50; 2/85; 10/44
 þincan = þyncan
 þinceð = þynceð
 þincg = þing
 þincð = þyncð
 geþincðu f (§14.1) *dignity* 12/113
 þinen f (§14.2) *handmaiden* 13/13; 23/172
 þing n (§13.4) *thing* 1/30, 66, 71 etc; 2/82; 9/20, 24; 11/76, 219 etc; 12/56 etc; 13/24 etc; 14/24 etc; 18/h; 19/h; 23/153: *deed* 23/60: *condition* 16/259: *case, situation, circumstance* 20/68
 (ge)þingian II *intercede* 14/153: with dat obj *intercede for* 11/186; 12/255: *orate, harangue* 21/8/8
 þingð = þyncð
 þingung f (§14.1) *intercession* 11/328
 geþiode = geþēode
 þiossum = þissum
 þiow = þēow
 þiowot—dōm m (§13.2) *service* 7/9
 þis see þēs (§9.3) *this*: see also oð
 þis = þȳs
 þisan = þissum
 þisere = þisse
 þislic = þyslic
 þisne see þēs (§9.3)
 þisre see þēs (§9.3)
 þissa see þēs (§9.3)
 þissan = þissum
 þisse see þēs (§9.3)
 þissera = þissa
 þisses see þēs (§9.3)
 þissum see þēs (§9.3): see also āmang, on-mang

þisum = þissum
 geþōht m (§13.2) *thought* 1/41; 9/40; 20/34; 22/12 etc: *purpose, design* 1/81: *mind* 19/88n
 (ge)þōhte pret 1 and 3 sg of (ge)þencan
 (ge)þōhton pret pl of (ge)þencan
 þolian II *suffer, endure* 14/99; 16/323 etc; 17/149; 23/215 etc: *hold out* 24/201 etc
 geþolian II *tolerate, put up with* 24/6
 þon I. see sē (§9.2): with comparatives *the* 23/92: see also æfter, ær, for, in, lās, mā, nōht, tō, wið: II. = þonne
 þonan = þanon
 þonc = þanc
 geþonc = gefanc
 þoncunc f (§14.1) *thanks, gratitude* 1/61: see also dōn
 þonc—wyrðe adj *gratifying, pleasing* 23/153
 þone see sē (§9.2)
 þonne I. adv *then, at that time* 2/172; 3/15; 4/143; 11/231 etc; 14/8; 16/370: *consequently* 13/38: II. conj *when* 1/70; 2/15; 6/96; 8/102, 119; 9/10; 10/68; etc: *although* 11/1342: *since* 11/141, 142: III. conj *than* 1/25; 125 etc; 3/25; 4/152 etc; 8/31 etc; 9/87; 11/134; 12/112; 13/84; 14/15 etc; 15/2922; 15/Æ; 16/270; 17/128; 18/31; etc
 þonon = þanon
 þorfte pret 1 and 3 sg of þurfan
 þorftun = þorfton (pret pl of þurfan)
 þoterung f (§14.1) *howling* 11/178
 þræl m (§13.2) “*thrall*,” *slave* 14/81, 83 etc
 þræl—riht n pl (§13.4) *rights of slaves* 14/38
 þræg f (§14.1) *time* 19/95; 23/237: dat pl used as adv *at times* 18/68; 25/4
 geþrang n (§13.4) *throng, press* 24/299
 þrēa f (§14.3) *affliction, oppression* 16/389
 þrēade pret 1 and 3 sg of þrēagan
 þrēagan II *afflict* 9/91: *rebuke, reprove* 11/170
 þrēat m (§13.2) *troop, throng* 23/62 etc
 þrēo = þrīe
 þrēora gen pl of þrīe

- bridda** adj *third* 1/23, 61 etc; 4/120; 8/111; 15/2869 etc; 15/Æ
- brīe** numeral *three* 4/118, 243 etc; 8/9 etc; 10/43; 11/205, 211 etc; 13/61 etc; 14/96; 16/307; 20/68; 24/h, 299
- Drīhten** = **Dryhten**
- þrim** dat pl of **brīe**
- geþring** n *commotion*
- bringan** 3 *throng, press forward* 23/164 etc: *oppress, constrict, pinch* 20/8
- þritig** numeral *thirty* 4/107, 134; 8/53; 11/152, 187 etc; 12/149
- þrittig** = **þritig**
- þriwa** adv *three times* 11/160
- þrosm** m *smoke, vapor* 16/326
- brōwian** II *suffer* 1/37; 10/127, 242; 11/149; 17/84 etc; 20/3
- brōwung** f (§ 14.1) *suffering, passion* 2/63
- geþrunge** past pple of **þringan**
- þrungon** pret pl of **þringan**
- þrȳ** = **brīe**
- bryccan** I *oppress* 2/74
- brym** = **þrim** (dat pl of **brīe**)
- þrymfæst** adj *glorious* 17/84; 21/47/4
- þrymful(l)** adj *glorious* 23/74
- þrymlīc** adj *magnificent, glorious* 23/8
- þrymlīce** adv *mightily, majestically* 18/68
- þrym(m)** m (§ 13.6) *glory, majesty* 19/95; 23/60, 86; 25/4: *torrent* 18/41: *host, multitude* 23/164: *force, might* 23/331
- Drȳn(n)es(s), -nys(s)** f (§ 14.2) *Trinity* 10/133; 13/56, 58 etc; 23/86
- þrȳde** f pl (§ 14.6) *multitudes, hosts* 19/99
- þū** personal pron (§ 7.2) *you*
- geþūht** past pple of (**ge**)þyncan
- (ge)þūhte** pret 1 and 3 sg of (**ge**)þyncan
- þunar** m (§ 13.2) *thunder* 25/4
- geþungen** adj (past pple) *distinguished, excellent* 1/84; 4/254; 23/129: sup acc pl m wk **geðungnestan** 4/339
- þurfan** pret-pres vb (§ 23.3) *need, have reason to* 5/39 etc; 13/3 etc; 16/290; 17/117; 23/117 etc; 24/34 etc
- þurh** I. prep with acc and dat: (place) *through* 14/97; 17/18; 23/303; 24/141 etc; 10/169, 204 etc: *throughout* 1/17 etc: (time) *for, during* 1/99; 10/333: (means or agency) *through, by means of, by virtue of, by* 1/105; 2/9; 7/28 etc; 9/105, 117; 10/285; 11/78, 161, 219 etc; 12/33 etc; 13/47, 48 etc; 14/37 etc; 15/2918; 15/Æ; 16/247 etc; 17/119; 18/6; etc: **þurh þæt** adv *thereby* 9/35: *therefore* 14/123: **þurh þæt þe** conj *because* 14/64f, 122f: II. adv *through* 23/49
- þurh-drīfan** = **þurh-drifon**
- þurh-drīfan** 1 *pierce* 17/46
- þurh-drifon** pret pl of **þurh-drīfan**
- þurh-flēon** 2 *fly through* 1/136
- þurh-longe** adv *for a very long time* 16/307
- þurh-scēotan** 2 *shoot through, pierce* 9/46; 11/94
- þurh-scōten** past pple of **þurh-scēotan**
- þurh-slēan** 6 *smite through* 9/46
- þurh-slyhð** pres 3 sg of **þurh-slēan**
- þurh-stingan** 3 *stab through, run through* 1/h
- þurh-stong** pret 1 and 3 sg of **þurh-stingan**
- þurh-tēon** 2 *bring it about* 11/117
- þurh-ūt** prep with acc *right through* 6/48
- þurh-wadan** 6 *pierce, go through* 24/296
- þurh-wōd** pret 1 and 3 sg of **þurh-wadan**
- þurh-wunian** II *persevere, continue, remain* 10/31; 11/7
- þus** adv *thus, in this fashion* 1/70; 2/85; 4/123; 8/119; 9/94, 118; 10/96, 201 etc; 11/108, 160 etc; 12/100 etc; 13/42; 15/Æ; 23/93; 24/57
- þūsend** n (§ 13.5) *thousand* 4/39; 11/137 etc
- þūsend-mālum** adv *in thousands* 23/165
- geþwār-lācan** I with dat obj *agree to, assent to* 11/236f
- geþwārnes(s)** f (§ 14.2) *concord* 9/31
- þwēan** 6 *wash* 12/190
- geþwīng** n *torment* 16/317
- þwōh** pret 1 and 3 sg of **þwēan**
- þwȳrnys(s)** f (§ 14.2) *obstinacy, perversity* 11/246
- þȳ** I. see **sē** (§ 9.2): with comparatives *the* 7/38¹; 9/63; 16/429; 19/49; 21/26/19, 20 etc; 21/47/6; 23/53; 24/146, 312, 313¹: see also **ēac**, **for**, **læs**, **mā**, **māra**, **mid**: II. adv *for that reason, therefore* 8/126; 14/6, 43, 118, 152: III. conj *because* 4/h; 21/47/6: (*in proportion*) *as* 7/38²; 24/313²

þýdan = þēodan
 þyder = þider
 þýfð f (§14.1) *theft* 14/37
 geþyldig adj *patient* 19/65
 (ge)þyncan I impers vb with dat *seem*,
appear 1/119, 129; 2/80; 4/260; 7/44
 etc; 8/27; 9/17, 74; 13/2, 22 etc; 14/48
 etc; 15/2896; 16/267 etc; 17/4; 19/41;
 21/47/1; 24/55: *seem fitting* 10/280:
 bēon geþūht *seem* 11/234: impers
 with dat *seem good to, suit* 6/44
 þýrel adj *pierced, perforated* 21/44/2
 þyrfen pres subjunc 1-3 pl of þurfan
 þyrran I *dry* 21/28/4
 þyrs m (§14.5) *giant, troll* 25/42
 þys = þis
 þýs see þēs (§9.3)
 þysan = þyssum
 þyses = þisses
 þyslic pron and adj *such a* 1/55, 62: *such a*
thing 1/132: *of this nature* 9/23: *in this*
fashion 2/70
 þysne = þisne
 þyssa = þissa
 þysse see þēs (§9.3)
 þyssere = þisse
 þysson = þissum
 þyssum = þissum
 þýstre adj *dark, gloomy* 23/34; 25/42
 þýstro = þēostru
 þysum = þissum

U

uard = weard
 uerc = weorc
 ufan adv *from above* 15/2909 etc: *above*
 16/375: *down* 16/306
 ufe-weard adj *the inner part of* 4/266
 ufon = ufan
 ufor comp adv *farther away* 11/238
 ūhta m (§14.7) *dawn, daybreak* 16/315;
 19/8; 22/35
 ūht-cearu f (§14.1) *grief at dawn* 22/7
 ūht-sang, -song m (§13.2) *matins* 2/94;
 12/114
 uui-niht = seofon-niht
 un-aðele adj *ignoble, mean* 1/38
 un-ā-secgendlic adj *unspeakable* 11/
 176; 16/333n
 un-be-boht adj (past pple) *unsold* 8/36f

un-be-fohten adj (past pple) *unfought*,
unopposed 24/57
 unc see ic (§6.2) *us (two)*
 uncer I. see ic (§6.2) *of us (two)*: II. pos-
 sessive adj (§10.8) *our* (i.e. *your and*
my) 1/71; 22/25
 un-coðu f (§14.1) *disease* 11/123; 14/45
 un-craeft m (§13.2) *deceit* 14/158
 un-cūð adj *unknown* 1/133; 7/64: *unfa-*
miliar, strange 1/45
 un-cyst f (§14.6) *niggardliness, parsim-*
ony 11/138
 un-dād f (§14.6) *evil deed, crime* 14/125
 under prep with dat or acc I. (local) *un-*
der, beneath 1/h; 4/287; 8/83; 10/157;
 13/10 etc; 17/55; 18/14; etc: see also
 bæc, neoðan: II. (temporal) *during: un-*
der þam adv in the meantime, mean-
while 4/79
 under-be-ginnan 3 *undertake, embark*
upon 13/7
 under-fēng pret 1 and 3 sg of under-fōn
 under-fēngan = under-fēngon
 under-fēngon pret pl of under-fōn
 under-fōn 7 *take, accept* 4/6: *receive*
 9/199; 12/61 etc; 14/156
 under-geat pret 1 and 3 sg of under-
 gietan
 under-gēaton pret pl of under-gietan
 under-gietan 5 *understand* 6/19: *per-*
ceive 11/97
 undern m *the third hour* (i.e. 9:00 A.M.)
 11/292
 under-standan 6 *understand* 7/12; 12/12,
 21 etc; 14/8 etc: *consider* 14/159
 under-standan = under-standan
 under-þēodan I *subject* 2/70; 9/36: *de-*
vote 1/125
 un-earg adj *intrepid, undaunted* 24/206
 un-ēaðeflice adv *not easily, with difficulty*
 1/6; 4/93: *awkwardly, inconveniently*
 4/269
 un-ēðeflice = un-ēaðeflice
 un-fæger adj *unpleasant* 9/74
 un-feor adv *not far* 15/2928
 un-for-bærned adj (past pple) *unburned*,
uncremated 8/103 etc
 un-for-cūð adj *undisgraced, not infam-*
ous, reputable 24/51
 un-forht adj *unafraid* 17/110: *undaunted*

- 24/79
un-forht-mōd adj *unafraid* 11/254
un-for-worht adj (past pple) *innocent, uncondemned* 14/36
un-frið m (§13.2) *hostility* 8/18
un-gecynde adj *not of the royal race, having no hereditary right* 4/6
un-gecyndelic adj *unnatural* 9/14
un-geendod adj (past pple) *unending, endless* 11/313
un-gefōge adv *immensely* 8/119
un-gefullod adj (past pple) *unbaptized* 12/154
un-gehȳrsum adj *disobedient* 13/101
un-gelæred adj (past pple) *unlearned, ignorant* 13/21, 39 etc
un-gelēafful(l) adj *unbelieving* 11/226
un-gelēafulnes(s) f (§14.2) *unbelief* 10/126f, 216
un-gelic adj with dat *unlike, unequal* 1/91; 16/356
un-gelimp m n (§13.3, 4) *misfortune, disaster* 14/86
un-gelimplic adj *disastrous* 9/15
un-gemet adv *immensely, immeasurably* 16/313
un-gemetlic adj *immense, immeasurable* 4/9f
un-gerec(c) n (§13.4) *tumult, fracas, mêlée* 1/h
un-gerim n (§13.4) *countless number* 6/54; 14/134
un-gesælig adj *unhappy* 11/133
un-getrȳwð f (§14.1) *treachery, disloyalty, unfaithfulness* 14/56
un-geþuærnes(s) f (§14.2) *discord, disagreement, dissension* 4/5
un-gewemmed adj (past pple) *undefiled, immaculate* 11/6: *unharmed* 11/26
un-gyld n (§13.6) *excessive tax* 14/46
un-hēanlice adv *not meanly, by litotes: valiantly* 3/11
un-hold adj *unfriendly, hostile* 1/96
un-īeðelice = un-ēaðelice
un-lād adj *miserable, wicked* 23/103
Un-lāf personal name *Óláfr* (Trygvason), K. of Norway (995–1000) 24/h
un-lagu f (§14.1) *injustice, legal abuse* 14/12, 37 etc
un-lifigende adj (pres pple) *lifeless, dead* 23/180, 315
un-lybba m (§14.7) *poisonous drug* 11/257 etc
un-lyfigende = un-lifigende
un-lýtel adj *"unlittle," much* 14/19
un-meodomlice adv *carelessly* 9/39n
un-miltsiendlic adj *unforgivable, unparadonable* 13/55
(ge)unnan pret–pres vb (§23.3) with dat (of person) and gen (of thing) *grant, allow* 3/24; 6/72; 12/26; 15/2916; 23/90, 123 etc; 24/176
un-nyt adj *useless* 19/h
un-orne adj *humble, simple* 24/256
un-rād m (§13.2) *folly, bad policy* 6/84
un-riht I. sb n (§13.4) *sin* 9/34, 48: *wrong, injustice* 14/10, 12, 48, 154: **on unriht** adv *wrongfully* 14/34: **II.** adj *wicked, evil* 10/32, 172
un-rihtlice adv *wrongfully* 14/55
un-rihtnes(s) f (§14.2) *wickedness* 10/187
un-rīm n (§13.4) *countless number* 5/31; 16/335
un-rōt adj *cheerless, sad, dejected* 1/41, 47; 23/284
un-rōt-mōd adj *dejected in spirit, sad at heart* 9/89
un-rōtnis(s) f (§14.2) *sadness, dejection* 1/50
un-ryht adj *wrong, wicked, unlawful* 3/1
un-scyldig adj *innocent* 14/63
un-sidu m (§15.2) *vice, abuse* 14/109
un-smēðe adj *with a surface of uneven height, unsmooth* 18/26
un-sōfte adv *ungently, not gently* 23/228
un-spēdig adj *poor* 8/99
un-stilnes(s) f (§14.2) *disturbance, uproar* 3/14
un-strang adj *weak* 23/h
un-swæslic adj *unpleasant, cruel* 23/65
un-sýfre adj *unclean, impure* 23/76
un-trum adj *sick, infirm* 2/76, 77; 11/64, 122 etc; 12/32
un-trumian II *become sick* 12/246
un-trumnes(s), -nys(s) f (§14.2) *weakness, infirmity, sickness* 2/74; 12/274
un-trymnes(s) = un-trumnes(s)
un-twēofice adv *indubitably, clearly* 23/h
un-þanc m (§13.2) *disinclination: gen sg used as adv unwillingly* 6/17

- un-þēaw m (§13.6) *bad habit, vice* 11/66
 un-þinged adj (past pple) *unprepared for, unexpected, sudden* 20/106
 un-wāclice adv *without weakening* 24/308
 un-wær adj *unaware, unprepared: on unwær, on unwaran* adv *unexpectedly, by surprise* 6/31, 52, 67
 un-wærscipe m (§14.5) *imprudence, folly* 11/174
 un-wæstm m (§13.2) *crop failure* 14/47
 un-waran see un-wær
 un-wealt adj *not given to rolling, stable, steady* 4/259
 un-wearn f (§14.7) *refusal, hindrance: dat pl used as adv irresistibly* 20/63
 un-weaxen adj (past pple) *not fully grown, youthful* 15/2872; 24/152
 un-weder n (§13.4) *bad weather, storm* 14/47
 un-wemme adj *uninjured, inviolate* 18/46
 un-windan 3 *unwrap, uncover* 11/160
 un-wis adj *foolish* 4/66; 9/2
 un-wið-metenlice adv *incomparably* 11/118f
 un-writere n (§13.6) *bad scribe* 13/106
 un-wurðlice adv *unworthily* 16/440
 ūp adv *up* 1/104; 4/131, 157, 190 etc; 5/13; 8/17 etc; 12/184 etc; 15/2856 etc; 16/415; 17/71; 22/3; 24/130: *to land, ashore* 5/70; 6/36 etc: *inland, up country* 4/27, 135, 223; 6/28, 34, 79: see also *cuman*
 ūp-ā-hafen adj (past pple) *upraised, uplifted* 11/159
 ūp-ā-stignes(s) f (§14.2) *ascension* 2/64
 ūp-ā-wendan I *turn upwards* 12/118
 ūp-gang m (§13.2) *rising* 12/116
 ūp-ganga m (§14.7) *passage, access up onto land (from water)* 24/87
 ūp-hēa adj *tall, steep* 22/30
 ūp-hebban 6 *raise, lift up* 16/259
 ūp-lædan I *extend upwards* 17/5n
 upp = ūp
 uppan prep with dat *on, upon* 11/274; 15/Æ: wið uppon adv *toward the interior* 8/50
 uppe adv *up* 4/266; 17/9: *above, aloft* 25/38
 uppon = uppan
 ūp-rodor m (§13.3) *the heavens above* 20/105
 ūp-stige m (§14.5) *ascension* 11/21
 ūp-weard adv *turned upwards* 12/118a n
 ūre I. see ic (§6.2) of us: II. possessive adj (§10.8) *our* 1/125; 9/109; 10/147; 12/23; etc
 ūrig-feð(e)ra m (§14.7) *dewy-feathered one* 20/25; 23/210
 urnon pret pl of iernan
 ūs see ic (§6.2) *us, to us, for us, for ourselves* etc
 Ūse f (§14.7) *the R. Ouse (Yorkshire)* 6/34
 ūsic see ic (§6.2) *us*
 ūt adv *out* 1/31; 2/19; 3/12; 4/75, 134 etc; 8/81 etc; 10/7, 28, 32 etc; 11/295; 23/70 etc; 24/72: *abroad* 7/6
 utan = wuton
 ūtan adv *on the outside, from without* 1/180; 3/10; 4/158, 197 etc; 8/25; 16/354: *on ȳtan* adv *outside, along the coast* 24/h
 ūtan-bordes adv *outside the country, abroad* 7/9
 ūte adv *out* 4/152, 220: *outside* 1/40, 48, 135; 14/24 etc; 16/369 etc; 23/284: *abroad* 7/10; 14/44: *in the field* 4/151
 ūter-mere m (§14.5) *open sea* 4/265
 ūte-weard adj *outward, the outermost limit of, i.e. the mouth of* 4/136, 267
 ūt-gong m (§13.2) *departure, exodus* 2/61
 uton = wuton
 ūt-setl n (§13.4) *sitting outside* 1/50n
 ūðe pret I and 3 sg of unnan
 ūðon pret pl of unnan
 ūð-wita m (§14.7) *wise man* 5/69: *philosopher* 11/52, 61 etc
 uuið = wið
 uundor = wundor
 Uuldur-fadur = Wuldor-fæder
 uuoldon = woldon
 vton = wuton

W

- wā interj (with dat) *woe! alas!* 10/278, 294; 22/52
 wāc adj *timid, unreliable* 19/66: *pliant, slender* 24/43: *comp inferior, degenerate* 20/87

- wacian** II *wake, be awake* 1/48
wācian II *weaken, lack courage* 24/10
wāclīc adj *poor* 11/95
wācnys(s) f (§14.2) *meanness, worthlessness* 11/190
(ge)wadan 6 *go, advance, travel* 15/2887; 24/96 etc: *journey* 19/24; *traverse, tread* 19/4
wado nom and acc pl of **wæd**
wācan I *soften* 21/28/5
wæccan I *watch, wake, stay awake, be sleepless* 1/47; 23/142
wæcen f (§14.2) *wakefulness* 1/50
wæd n (§13.4) *water* 21/7/2
wæð f (§14.1) *garment, covering* 17/15 etc
wædl f *poverty, want* 18/55
wædla m (§14.7) *beggar, poor man* 11/88; 12/59
wæðlian II *beg* 11/95: *go begging* 11/116
wæfels m n (§13.3, 5) *garment* 11/95
wæfer-sȳn f (§14.6) *something to be gazed at, a spectacle, exhibition, show* 11/55; 17/31
wæg pret I and 3 sg of **wegan**
wæg m (§14.5) *wave, billow* 18/45; 19/46; 20/19
wægan I *distress, oppress* 4/199
wægon pret pl of **wegan**
wæl n (§13.4) *slaughter; the slain* (collectively) 4/10, 30; 5/65; 6/40 etc; 24/126 etc: see also **geslēan**
wæl n *deep pool* (in a river) 25/39
wæl-cȳrie f (§14.7) *sorceress* 14/133
wæl-feld m (§15.2) *field of slaughter, battlefield* 5/51
wæl-gīfre adj *greedy for slaughter* 19/100; 23/207 etc
wæl-(h)rēow adj *cruel, savage, blood-thirsty* 11/22, 27 etc; 12/42; 14/37
wæl-ræst f (§14.1) *"slaughter-bed," resting place among the slain* 24/113
wæl-scel n (?) *carnage* 23/312
wæl-sleht, -sliht m (§14.5) *slaughter* 4/44; 19/7, 91
wæl-spere n (§14.5) *deadly spear* 24/322
wæl-stōw f (§14.3) *place of slaughter, battlefield* 4/31, 45 etc; 5/43; 6/41 etc; 24/h, 95 etc
Wæl-þeof personal name *Wælþeof* 6/93
wæl-weg m (§13.2) *"whale-way," sea* 20/63
wæl-wulf m (§13.2) *slaughter-wolf* 24/96
wāpen n (§13.4) *weapon* 1/h, 160, 162; 8/120; 19/100; 23/h, 290; 24/10 etc
wāpen-gewrixl n (§13.4) *"weapon-exchange," trading of blows, conflict* 5/51; 14/82
gewæpnian II *arm* 11/261
wār f (§14.1) *compact, agreement* 1/35; *covenant* 9/50
wāran = **wæron** (pret pl of **wesan**)
wærd = **wearð**
wār-fæst adj *"covenant-firm," faithful, trusty* 15/2901
Wār-ferð personal name *Wārferð* 7/h, 1
wārlice adv *carefully, warily* 14/158
wār-loga m (§14.7) *truth-breaker, traitor* 23/71
wæron pret pl of **wesan** (§7.2)
wærun = **wæron**
wæs pret I and 3 sg of **wesan** (§7.2)
wæst = **west**
wæstm m n (§13.2, 4) *fruit* 1/150; 10/157, 255, 317; 18/34 etc; 25/9: pl *form, stature* 9/93; 16/255
wæstmian II *flourish* 9/20
wæt n (§13.4) *drink, liquid* 11/144
wæta m (§14.7) *moisture, liquid* 17/22
wætan I *wet, soak* 21/26/2
wæter n (§13.4) *water* 4/271; 5/55; 8/127; 10/5, 124 etc; 11/306; 12/194 etc; 13/51 etc; 14/21; 15/2876; 18/41 etc; 21/26/3; 22/49; 24/64 etc; 25/27
wæter-fæsten(n) n (§13.6) *stronghold by the water; the natural protection (or barrier) offered by water* 4/146
wā-lā interj *ah! alas!* 16/368: with dat *alas for* 14/95
wald = **weald**
gewald = **geweald**
waldan = **wealdan**
walde = **wolde**
gewalden adj (past pple) *small, tiny* 4/167f
waldend = **wealdend**
Walh-færeld n (§13.5) see 4/383n
wamb f (§14.1) *stomach* 11/136
wand pret I and 3 sg of **windan**

- wandian II *hesitate, waver, finch* 24/258 etc
- wan-hȳdig adj *reckless, foolhardy* 19/67
- (ge)wanian II *fade, decline* 9/120; 14/30, 38; 18/72: *diminish, lessen* 14/23, 38; *dwindle* 14/30
- wan(n) I. adj *dark, black* 17/55; 19/103; 23/206: II. pret 1 and 3 sg of *winnan*
- wan(n)-hāl adj *ill* 12/202, 276
- wan-spēdig adj *poor, impoverished* 11/146
- ward = weard III.
- (ge)war(e)nian II *guard* (something, dat) *against* (something, acc) 1/39, 96: with dat obj only *take warning* 14/150
- warian II *preoccupy, claim the attention of* 19/32
- waroð n (§13.5) *shore* 10/48, 49 etc
- waru f (§14.1) *defence* 12/147
- was = wæs
- wāst pres 2 sg of *witan*
- wāt pres 1 and 3 sg of *witan*
- gewāt pret 1 and 3 sg of *gewītan*
- waðem m (§13.2) *wave* 19/24, 57
- wē see ic (§6.2) *we*
- wēa m (§14.7) *woe, misfortune, grief, trouble* 25/13
- wēa-gesið m (§13.2) *companion in crime or misery* 23/16
- gewealc n (§13.4) *rolling, tossing* 20/6, 46
- weald m (§15.2) *forest, wood, woodland* 4/135, 147; 5/65; 15/2887; 18/13; 23/206
- geweald n (§13.4) *control* 4/31, 45 etc; 6/42 etc; 13/104; 16/368 etc; 24/h: *power* 10/224, 332; 14/36, 72 etc; 16/280; 17/107; 24/178
- (ge)wealdan 7 with gen obj *wield* 24/83 etc: *control, govern, rule* 12/46 etc; 15/2862 (see n); 16/253 etc; 24/95: *manage* 23/103: *bring about, cause* 14/47
- wealdend m (§15.5) *ruler, lord* 11/117; 12/26; 15/2862 (see n); 16/260 etc; 17/17 etc; 19/h, 78 (owner?); 23/5 etc; 24/173: *leader* 10/159: *master* 10/233
- wealdendras late nom and acc pl of *wealdend*
- weal-gate dat sg of *weal-geat*
- weal-geat n (§13.4) *wall-gate, city gate* 23/141
- Wealh m (§13.2) *Welshman*: acc pl *Wēales* 5/72b
- Wealh-gefēra m (§14.7) see 4/383n
- Wealh-gerēfa m (§14.7) see 4/383n
- wealh-stod m (§13.2) *interpreter* 12/67: *translator* 7/43
- weal(l) m (§13.2) *wall* 1/181; 12/41; 19/76 etc; 21/29/7; 23/137 etc
- weallan 7 (implying abundance and/or agitation) *boil, surge* 11/24; 14/160; 16/353: *well, flow* 25/45
- weall-stān m (§13.2) *wall-stone*: pl *ma-sonry* 25/3
- weal-steal(l) m (§13.2) "wall-founda-tion," *site* 19/88
- wealweode pret 1 and 3 sg of *wealwigan*
- wealwigan II *roll* 12/206 etc
- weard I. sb m (§13.2) *guardian, keeper* 2/29, 35; 15/2866 etc; 17/91; 20/54; 23/80: II. sb f (§14.1) *watch* 23/142: III. adv *toward*: tō. . .weard prep with dat *toward* 6/33f: wið. . .weard prep with gen *toward* 12/118; 23/99: IV. = weard (pret 1 and 3 sg of *weorðan*)
- weardian II *occupy, lie in* 22/34
- wearg, wearh m (§13.2) *criminal, felon* 17/31; 25/55
- wearm adj *warm, hot* 18/18
- gewearonian = gewarenian
- wearp pret 1 and 3 sg of *weorpan*
- weardō pret 1 and 3 sg of *weorðan*
- gewearð pret 1 and 3 sg of *geweorðan*
- weorðan = weorðan
- wēa-tācen n (§13.4) "woe-token," *sign of grief* 18/51
- wēa-pearf f (§14.1) *woe(ful) need* 22/10
- weaxan 7 *grow* 22/3: *increase* 9/19; 11/143, 325: *rise* 10/277
- webgian II *weave, contrive* 9/42
- weccan I *kindle* 15/2902
- wecg m (§13.6) *lump, ingot* 11/59
- wēdan I *be mad, rage* 1/165
- wed-bryce m (§14.5) *pledge-breaking, violation of a pledge* 14/112
- wed(d) n (§13.6) *pledge* 14/78, 158
- weder n (§13.4) *weather, wind* 18/18, 57; 25/42
- weg m (§13.2) *way, path* 8/122; 9/33;

- 10/46, 316; 12/212; 15/2875, 2933n; 16/381; 17/88: *his weges* adv *on his way* 8/118: *ealne weg*, *ealneg* adv *always* 7/65; 8/8 etc; 20/67n
- wēg I. sb m (§13.2) *altar* 15/2933 (but see n): II. = wæg
- wegan 5 *carry* 1/h, 162; 23/325
- weg-fārende adj (pres pple) *wayfaring* 12/204
- weg-nest n (§13.4) *provisions for a journey, viaticum* 2/92
- wēgon = wāgon (pret pl of wegan)
- wela m (§14.7) often pl *wealth, riches* 7/29 etc; 9/68, 77, 84 etc; 11/118, 120; 18/55; 19/74: *goods* 11/68: *prosperity* 16/420 etc
- gewelede past pple of welwan
- welēg = welig
- weler m f *lip* 13/93
- (ge)wel-hwār adv *nearly everywhere* 4/263; 7/65; 14/26
- gewel-hwilc adj *almost every* 14/44, 88
- welig adj *rich, wealthy, prosperous* 9/2, 83; 11/116; 19/h
- wel(l) adv *well* 2/5; 6/89; 8/22; 12/67 etc; 13/80; 14/10; 16/248: *eagerly* 2/54, 95; 17/129: *indeed* 6/74: *abundantly, fully* 12/73; 17/143: *generously* 4/180: *properly* 9/39, 53; 13/35, 36; 23/103: *appropriately* 23/27: *carefully* 13/104
- welwan I *huddle* 14/97
- wel-willende adj (pres pple) *benevolent* 12/59
- welm = wielm
- (ge)wēman I *attract, win over* 12/51: *entertain* 19/29
- wemman I *corrupt* 1/28: *destroy* 10/267
- gewemmednys(s) f (§14.2) *defilement* 11/321
- wēn f (§14.6) *probability, likelihood* 10/43, 115, 159 etc
- wēnan I *suppose, think, hold* 1/165; 7/14 etc; 12/29; 13/8; 14/41; 24/239 (with gen obj): *look forward to* 17/135 (with refl dat): with gen obj *imagine, expect* 9/43; 23/20
- (ge)wendan I often with acc refl pron *turn* 4/167, 185, 218 etc; 12/63, 266: *go, head* 4/218, 244; 6/18; 11/50, 289; 12/123; 24/205, 252 etc: *change, alter* 16/259; 17/22; 24/193: *translate* 7/35 etc: *bring it about* 16/428
- wenian I *accustom, habituate* 19/36
- wēofod n (§13.6) *altar* 1/149, 154 etc; 11/294f; 15/Æ
- (ge)wēold pret 1 and 3 sg of (ge)wealdan
- wēoldan = wēoldon (pret pl of wealdan)
- wēol(l) pret 1 and 3 sg of weallan
- Weonod-land n (§13.4) *the land of the Wends* 8/83f etc
- Weonoð-land = Weonod-land
- wēop pret 1 and 3 sg of wēpan
- weorc n (§13.4) *work, deed* 2/31; 9/22, 26, 59; 10/94, 227; 12/73, 245, 267; 13/36, 74, 92 etc; 14/156; 15/Æ; 23/h: *construction* 13/70: *ornament* 21/26/14: *trouble, grief, pain* 16/296
- geweorc n (§13.4) *work* 1/177, 182; 19/87; 25/2, 3: *fortified encampment, fortress, stronghold* 4/18, 97 etc
- weorð = woruld
- weorod = werod
- weorpan 3 *throw, cast, hurl* 4/279; 16/300 etc; 23/290
- weorst = wierrest
- weorð n (§13.4) *price* 14/71 etc: *proceeds* 11/69: *value* 11/74
- weorðan 3 *become, come to be* 1/46, 59, 104; 3/15; etc: *get* 4/9; 16/369: *change, turn* 14/82; 16/305: *occur* 4/18: *happen* 2/98; 14/61, 68: *come about* 6/96: past pple geworden (= Lat *factus*) *come, come about* 10/90, 93, 102 etc: *wæs geworden happened* 14/145: see also flēam
- geweorðan 3 *happen* 12/150; 14/74, 93; 18/41: *come to pass* 9/24; 14/82: *impersonal with acc agree* 16/387; 23/260: *please* 13/95
- weorðe adj *worthy, noble, of high rank* 4/78n, 108: *worthy, deserving* 13/20: with gen or dat *worthy of, deserving of* 1/141; 2/39 (and see n); 12/254: comp with dat *dearer to* 16/421
- (ge)weorðian II *honor* 2/2; 4/11; 16/310 etc; 17/90 etc; 20/123: *revere* 12/143; 17/81: *worship* 11/266; 12/108, 117; 17/129: *adorn* 17/15; 23/298
- weorðlice adv *worthily, honorably, splendidly* 17/17; 24/279

- weorð**—mynd f (§14.1) *honor* 23/342
weorðscipe m (§14.5) *honor* 14/99
weorðung f (§14.1) *worship, honor* 14/22
weoruld = **woruld**
weoruld—hād = **woruld**—hād
wēox pret 1 and 3 sg of **weaxan**
wēpan 7 *weep* 10/213, 313 etc; 11/171, 196; 17/55; 22/38
wer m (§13.2) *man* 1/101; 9/2; 10/52, 153 etc; 11/40; 12/203 etc; 15/2865 etc; 19/64; 20/21, 110; 21/26/18; 21/29/14; 21/44/1; 21/47/3; 23/71 etc; 25/33
wēr f (§14.1) *pledge, agreement* 20/110
gewerc = **geweorc**
wered = **werod**
Wēr—ferð = **Wær**—ferð
werg = **wearg**
Wer—hām m (§13.2) *Wareham* (Dorset) 4/77 etc
werian II *defend* 3/11: with refl acc 24/82, 283
wērig adj *weary, exhausted, tired out, discouraged* 5/20; 24/303; 19/15, 57; 20/29
wērig—ferhð adj *weary*—hearted 23/249 etc
wērig—mōd adj *weary*—spirited, *disconsolate* 22/49
werod, **werud** n (§13.5) *force, troop, band, company, army* 1/90f etc; 3/9; 4/51, 93 etc; 5/34; 6/39; 12/15 etc; 17/69 etc; 24/51 etc: *host* 16/255, 352, 370 etc; 17/51, 152; 23/199 etc
wesan anom vb (§7.2) *be, occur*
Wes—seaxan, —seaxe = **West**—seaxan, —seaxe
west adv *west, westward* 4/83, 167 etc; 8/95; 21/29/10; 24/97: *in the west* 4/188, 198; 16/275
westan adv *from the west* 4/169: **be westan** prep with dat *west of* 4/194 etc
westan—wind m (§13.2) *a wind from the west* 8/12
wēste adj *deserted, waste* 4/208; 8/3 etc: *desolate* 19/74
wēsten(n) n (§13.6) *waste, uninhabited land* 8/7: *wilderness* 11/324; 13/68; 15/2875
west—lang adv *to the west* 4/133
West—mynster n (§13.5) *Westminster* (Middlesex) 6/1 etc
West—sā f (§14.6) *West Sea* 8/3
West—seaxan, —seaxe m pl (§14.7, 5) *West Saxons*, also the region they inhabited: *Wessex* (see 4/2n, 12/128a n) 1/h; 3/1; 4/1, 15 etc; 5/20 etc; 12/121 etc
West—sexan, —sexe = **West**—seaxan, —seaxe
west—weard adv *westward* 4/130
Wēð—mōr m (§13.2) *Wedmore* (Somerset) 4/109
wexan = **weaxan**
wīc n (§13.4) pl often with sg meaning *place* 15/2882: *encampment, camp* 4/102; *dwelling, abode, village* 21/7/2; 21/8/7; 22/32 etc
wicce f (§14.7) *witch* 14/133
wīceng = **wīcing**
wīcg n (§13.6) *horse, steed* 24/240
wīc—gerēfa m (§14.7) *town*—reeve 4/253 (*ge*)wīcian II *camp* 8/4, 23f, 67 etc: *encamp* 4/144, 201, 231, 236
wīcing m (§13.3) *Viking, pirate* 4/113; 14/82; 24/26 etc
wīd adj *wide*: see **ealdor**
wīde adv *far and wide, widely* 6/95; 12/239; 14/8, 13, 28, 32, 36; 20/60; 21/7/5; 21/26/16; 22/46; 23/156: **wīde ond sīde** adv *far and wide* 14/118; 17/81: sup *farthest, most widely* 20/57
gewīde adv *far apart*: sup *as far apart as possible* 22/13
wīd—gil(l) adj *extensive* 12/207
wīdl m n (§13.2, 4) *defilement* 23/59
wīd—sā f (§14.6) *open sea* 8/9 etc
wiece = **wuce**
wielm m (§14.5) *surge* 2/71
wierrest sub adj (§12.10) *worst* 10/18, 159 etc; 11/165
wiersa comp adj (§12.10) *worse* 10/235; 14/6, 151; 16/259 etc: nom sg n **wyrre** 6/76
wīf n (§13.4) *woman* 3/14; 4/175, 207 etc; 9/2; 10/164; 11/40; 20/45; 23/148 etc: *wife* 4/177, 181; 13/13, 16 etc: see also **cyn**(n)
wīf—cýððu f (§14.1) *company of a woman* 3/9
Wī—ferð personal name *Wiferð* 3/21
wīfan II *take a wife* 11/8, 151; 13/17

- wīg** n (§13.4) *war* 7/7; 19/67, 80: *battle* 5/20 etc; 24/10 etc
- wiga** m (§14.7) *warrior* 19/67; 23/49; 24/75 etc
- wīg-bed(d)** = **wēofod**
- wīgend** m (§15.5) *warrior* 23/69 etc; 24/302
- wigge** = **wīge** (dat sg of **wīg**)
- wiggend** = **wīgend**
- wīg-heard** adj *fierce in battle* 24/75
- wīg-plega** m (§14.7) *war-play, fighting* 24/268 etc
- wīg-smið** m (§13.2) "*war-smith,*" *warrior* 5/72
- wī-haga** m (§14.7) "*battle-hedge,*" *shield-wall* 24/102
- wiht** n f (§14.5, 6) *creature, being, thing* 10/161; 21/28/8, 13; 21/29/1 etc; 21/57/1: with gen *anything, aught* 16/394; 18/26: dat or acc sg used as adv **wiht(e)** *at all* 16/278; 21/47/6; 23/274: *by any means* 16/400: *in any way* 18/19: *mid wihte* adv *by any means* 16/381, 428
- Wiht** *the Isle of Wight* 4/262; 6/8 etc
- wihtæ** = **wihthe** (dat sg of **wiht**)
- wiite** = **wīte**
- wil** = **hwil**
- wil-cuma** m (§14.7) *welcome thing* 21/8/11
- wilde** adj *wild* 8/38 etc; 25/18
- wildor** n (§15.6) *wild animal* 8/36
- willa** I. sb m (§14.7) *will* 1/110; 10/237; 12/45 etc; 13/97; 14/161; 16/250; 21/29/10: *pleasure* 9/80; 21/28/10: *joy* 16/400; 23/295: *desire* 17/129: II. sb m (§14.7) *spring, fount, fountain* 1/116; 18/63
- willan** anom vb (§7.5) *will, be willing, wish, want, desire, intend, mean, be in the habit of, be about to* 1/7 etc; 2/71 etc; 3/7; etc
- Will-elm** personal name *William* 6/14, 64
- (ge)wīlnian II with gen, dat or acc obj *long for, desire* 1/107; 11/67, 298; 12/56
- wilnung** f (§14.1) *desire* 7/37
- Wīl-sætān** m pl (§14.7) *the men of Wiltshire* 4/101
- wilsumnes(s)** f (§14.2) *devotion* 2/99
- Wīl-tūn** m (§13.2) *Wilton (Wiltshire)* 4/51
- Wīl-tūn-scīr** f (§14.1) *Wiltshire* 4/24, 284
- wīl-wendlec**, **-lic** adj *temporal* 1/108, 109
- wīn** n (§13.4) *wine* 11/9; 23/29 etc
- Wīn-burne** f (§14.7) *the R. Allen (Dorset)*; still called the *Wimborne* as late as the sixteenth century 4/49
- wind** m (§13.2) *wind* 8/67; 10/90, 93; 16/315; 19/76; 23/347; 25/3 etc
- windan** 3 *twist* 19/32; 21/28/5: *fly* 12/229; 16/418; 24/322: *roll* 23/110: *wave, brandish* 24/43: *circle* 24/106
- windig** adj *wind-driven* 18/61
- wine** m (§14.5) *friend* 20/115; 22/49 etc; 24/228: *lord* 24/250
- Winedas** m pl (§13.2) *the Wends* 8/75
- wine-drihten**, **-dryhten** m (§13.3) *lord* 23/274; 24/248 etc
- wine-lēas** adj *friendless, lordless* 19/45; 22/10
- wine-dryhten** m (§13.3) *friend(ly) lord* 19/37
- wine-mæg** m (§13.2) *friend and kinsman* 19/7; 20/16; 24/306
- wine-māgas** nom and acc pl of **wine-mæg**
- wīn-gāl** adj "*wine-wanton,*" *flushed with wine* 20/29
- wīn-gedrinc** n (§13.4) *wine-drinking* 23/16
- wīn-hāte** f (§14.7) *invitation to wine* 23/8
- (ge)wīn(n) n (§14.5) *battle* 12/18; 24/248, 302: *struggle, strife, conflict, warfare* 8/100; 16/259 etc; 17/65; 24/214; 25/55: *labor* 10/317: *affliction* 18/55
- winnan** 3 *fight* 4/7, 98; 12/22: *make war* 1/182n; 12/150: *strive, struggle* 1/10; 16/298 etc: *toil* 16/278: *gain, get, win* 14/144; 16/301; 22/5
- gewinnan** 3 *make war, fight* 1/90: *win* 12/26; 24/125: *conquer* 14/144: *bring about* 16/402: *achieve* 16/437
- Winod-land** = **Weonod-land**

wīn-sade nom pl m st of **wīn-sæd**
wīn-sæd adj *wine-sated* 23/71
wīn-sæl n (§13.4) *wine-hall* 19/78
wīn-salo nom and acc pl of **wīn-sæl**
Wintan-ceaster f (§14.1) *Winchester*
 (Hampshire) 3/33; 4/253 etc; 12/142
Winte-ceaster = **Wintan-ceaster**
winter mn (§15.2) *winter* 1/137, 138;
 4/22, 90, 94, 207 etc; 8/4 etc; 19/103;
 20/15; 25/5: *year* 1/182n; 3/7, 33;
 4/13, 63, 288; 9/h, 90; 15/2889; 19/65;
 24/210: gen sg used as adv *winter*
 18/37
winter-cearig adj "*winter-sorrowful,*"
desolate as winter 19/24
winter-geweorp n *winter storm*, or per-
 haps *snowdrift* (= that which has been
 piled up by winter) 18/57
winter-scūr m (§13.2) *winter shower*
 18/18
winter-setl n (§13.4) *winter quarters* 4/2,
 14 etc
winter-stund f (§14.1) *winter hour*
 16/370
winter-tīd f (§14.6) *wintertime* 1/134
Wiogora-ceaster f (§14.1) *Worcester*
 (Worcestershire) 7/title
wiota = **wita**
wiotan = **witan**
wīr m (§13.2) (*decorative*) *wire* 21/26/14
Wīra-mūða m (§14.7) *Wearmouth* (Dur-
 ham)
Wīr-hēalh m (§13.2) *the Wirral* (Che-
 shire): dat sg **Wīrhēale** 4/215: dat pl
Wīrhēalum 4/209
gewis = **gewis(s)**
wīs adj *wise* 13/49; 19/64, 88n; 24/219:
learned 7/43
wīs-dōm m (§13.2) *wisdom, knowledge,*
learning 7/7 etc; 13/48; 18/30; 25/33
wīse I. sb f (§14.7) *way, fashion, manner*
 2/71; 13/85; 14/27, 57; 15/Æ; 20/110;
 21/8/4: *matter, thing, business* 2/49:
idiom 13/87, 88: II. adv *wisely* 19/88
wīsfæst adj *wise, sagacious* 21/28/13
wīsian II *guide, direct* 24/141
Wisle f (§14.7) *the R. Vistula* 8/89 etc
Wisle-mūða m (§14.7) *the estuary of the*
R. Vistula 8/89 etc

wīslīc adj *wise, prudent* 1/129
gewislice adv *verily, truly* 19/h
wisnian II *wither* 9/119
gewis(s) adj *trustworthy, reliable* 20/110:
 with gen *aware of, prescient of* 2/104:
 tō **gewissan** adv *for certain, with cer-
 tainty* 6/50f
wise = **wiste** (pret I and 3 sg of **witan**)
wissian II with dat obj *guide, direct* 13/35
wist f (§14.6) *feast, feasting* 9/77; 11/173,
 297; 19/36
(ge)wiste pret I and 3 sg of **(ge)witan**
wist-fulligan II *feast* 11/286
wiston pret pl of **witan**
wit see **ic** (§6.2) *we two*
gewit n (§13.4) *intelligence, understand-
 ing* 16/250
wita m (§14.7) *wise man, councillor, ad-
 visor* 1/115, 118 etc; 3/1; 4/15; 7/2 etc;
 12/65; 19/65: *senator* 11/35: gen pl
wiotona 7/46
(ge)witan pret-pres vb (§23.2) *know*
 1/42, 51, 72 etc; 7/26 etc; 8/12
 etc; 10/44, 97, 105n, 109 etc;
 12/22 etc; 13/10; 14/18 etc;
 16/385; etc: *know about, be famil-
 iar with* 19/27; 21/29/14: *know of*
 2/89; 14/151: *be in one's senses*
 1/165: *perceive* 10/105: *recognize*
 13/28: *realize* 13/89: *show* 14/66
gewitan = **gewiton** (pret pl of **gewitan**)
witan I *guard, keep, look after* 21/26/17
gewitan I often with refl dat *go, depart*
 1/137; 5/35, 53; 9/89, 100 etc; 10/81;
 11/147 etc; 15/2850 etc; 17/71, 133;
 20/52, 80; 21/29/10, 13; 22/6, 9; 23/61
 etc; 24/72 etc: *come* 2/24: *die* 11/129:
pass away 10/252, 253; 19/h, 95;
 20/86
wīte n (§13.6) *punishment, torment, pain*
 2/66; 7/19; 9/14, 106; 11/149, 168 etc;
 16/296 etc; 17/61 etc; 20/h; 22/5;
 23/115
wīt(e)ga m (§14.7) *wise man, sage* 18/30:
prophet 11/139
gewiten past pple of **gewitan**
gewitenes(s) f (§14.2) *departure, death*
 2/73
gewitenlic adj *as if passed away* 9/111n

- Wit-land** n (§13.4) *the region east of the Vistula estuary* 8/90 etc
- gewit-loca** m (§14.7) *mind* 23/69
- witodfice** adv *indeed, in fact* 11/17, 137, 140; 12/123
- gewiton** pret pl of *gewitan*
- wið** prep with gen, acc, dat and inst **I.** (comitative) *with, in the company of, among* 1/62, 80 etc; 4/3; etc: **II.** (adversative) *against, in opposition to, with, upon* 1/19, 90 etc; 2/71 etc; 3/6 etc; 4/7, 16 etc; 5/9; 6/40 etc; 9/15; 11/301; 12/23; 14/126; 18/44; 20/75; 24/82, 290; 25/16: *from* 12/21; 13/65: **III.** (local) *toward* 1/44; 4/167; 11/287; 12/229; 23/162; 24/131: *along* 8/2, 49: *by, near* 4/108; 12/41, 204: *next to* 11/294; 16/438: see also *ēastan, sūðan, uppon, weard*: **IV.** (reciprocal) *in exchange for, for* 1/25; 14/71, 74; 24/31 etc: **wið þon þe** conj *on condition that* 1/23
- wiðer-lēan** n (§13.4) *requital* 24/116
- wiðer-sac(c)** n (§13.4) *apostasy* 12/63
- wiðer-trod** n (§13.4) *way back, return journey* 23/312
- wið-feohtan** 3 with dat obj *fight against* 12/14
- wið-hogian** with dat obj *disregard, intend to resist* 15/2865
- wið-metenes(s)** f (§14.2) *comparison: tō wiðmetenesse with gen in comparison with* 1/133
- wið-sacan** 6 with dat obj *renounce, abandon, forsake* 1/152
- wið-standan** 6 with dat obj *resist, be a match for, withstand* 12/29; 19/15
- wlanc** adj *proud, bold, valiant* 5/72; 19/80; 20/19; 24/139 etc: *exultant, high-spirited* 20/29; 23/16, 325: with dat *proud of, exulting in* 25/27
- wlāt** pret 1 and 3 sg of *wlitan*
- wlencu** f (§15.3) *pomp* 9/77
- wlitan** 1 *look* 23/49; 24/172
- wlite** m (§14.5) *beauty* 9/117; 20/49: *countenance* 9/93: *glory, ornament* 18/75
- wliteg, wlitig** adj *beautiful, fair* 9/17; 18/7 etc; 23/137 etc
- wlitigian** II *beautify* 20/49
- wlone = wlanc**
- wōd** adj *mad, crazy* 12/206
- (ge)wōd** pret 1 and 3 sg of *(ge)wadan*
- Wōdnes-dæg** m (§13.2) *Wednesday* 6/42
- wōdnys(s)** f (§14.2) *madness* 12/199
- (ge)wōdon** pret pl of *(ge)wadan*
- wōg** n (§13.4, 6) *error* 13/104
- wōh-dæd** f (§14.6) *evil deed* 9/13
- wōh-dōm** m (§13.2) *unjust judgment* 14/146
- wōh-gestrēon** (§13.4) *ill-gotten gains* 14/146
- wolc = wolcen**
- wolcen** n (§13.4) *cloud, sky* 10/273 etc; 16/418; 17/53 etc; 18/27 etc; 21/7/5; 23/67; 25/13
- woldan = woldon** (pret pl of *willan*)
- wolde** pret 1 and 3 sg of *willan*
- woldon** pret pl of *willan*
- wō-lic** adj *unjust, evil* 9/16
- wō-lice** adv *wickedly* 9/33
- wōma** m (§14.7) *tumult* 19/103
- wom-ful(l)** adj *foul, evil* 23/77
- wom(m)** m (§13.2) *sin, iniquity, stain* 9/82; 17/14; 23/59
- wō-nes(s)** f (§14.2) *wrongdoing* 9/13, 34
- wong** m (§13.2) *plain, field, meadow, land* 18/7 etc; 20/49
- won(n)** **I.** sb n (§13.4) *want, lack, dearth* 19/103n: **II.** = *wan(n)* adj: **III.** = *wan(n)* (pret 1 and 3 sg of *winnan*)
- wōp** m (§13.2) *weeping, lamentation* 9/121; 10/14, 240 etc; 11/46, 192; 18/51
- worc = weorc**
- geworct = geworht**
- word** n (§13.4) *word, speech, statement* 1/9 etc; 2/28 etc; 7/1 etc; 11/289; 13/56 etc; 14/54 etc; 15/2849; etc
- geworden** past pple of *weorðan*
- word-on-drysne** adj "word-reverend," *awesome of word* 15/2862
- woroldlic = woruldlic**
- geworht** past pple of *wyrcean*
- worhtan = worhton** (pret pl of *wyrcean*)
- (ge)worhte** pret 1 and 3 sg of *(ge)wyrcean*
- worhton** pret pl of *wyrcean*
- worhtun = worhton**
- wōrian** II *moulder, crumble* 19/78

- world = woruld**
world-frēond m (§15.5) *friend in this world* 9/72, 87
worldlic = woruldlic
world-rīce I. sb = woruld-rīce: II. adj "worldly-powerful," 9/16, 83
worn m (§13.2) *a great number, many* 19/91: *swarm* 23/163
worold = woruld
worold-scamu f (§14.1) *shame in the eyes of the world, public disgrace* 14/95 etc
worol-strūdere m (§13.6) *despoiler, robber* 14/133
woruld f (§14.6) *world* 2/6, 78; 7/20; 11/118, 148; 12/112 etc; 13/15 etc; 14/5 etc; 17/133; 18/41; 19/h, 58 etc; 20/h, 45, 49 (and n), 87; 22/46; 23/66 etc; 24/174; 25/41 etc: *way of life* 16/318: *eternity* 11/314: *ā tō worulde* adv *forever and ever* 12/287: *on worulda woruld (= in saecula saeculorum) forever and ever* 9/129; similarly 10/333
woruld-būend m (§15.5) *world-dweller, man* 23/82
woruld-caru f (§14.1) *worldly concern* 12/55
woruld-cund adj *worldly, secular* 7/3
woruld-gesælig adj *blessed with this world's goods, prosperous* 24/219
woruld-hād m (§15.2, 13.2) *secular life* 2/14, 53
woruldlic adj *worldly* 9/20; 11/55f, 62 etc
woruld-rīce n (§13.6) *kingdom of the world (as opposed to heofonrīce), this world* 9/40; 19/65; 22/13
woruld-strengu f (§14.1) "world-strength," *vital power* 21/26/2
woruld-þing n (§13.4) *worldly affair* 7/18
woruld-wis-dōm m (§13.2) *secular wisdom, philosophy* 11/57
wōð f (§14.1) *eloquent speech or song* 21/8/11
wracu f (§14.1) *revenge, vengeance* 16/393: *suffering, pain* 18/51
wræc pret 1 and 3 sg of wreccan
wræcca m (§14.7) *exile* 1/4, 12, 87; 20/15; 21/29/10; 22/10
wræc-lāst m (§13.2) "exile-track," *path of exile* 19/5, 32: **wræclāstas . . . leccan** "lay tracks of exile," *direct their exiled steps, travel* 20/57
wræcon pret pl of wreccan
wræc-sið m (§13.2) "exile-journey," *exile* 11/28, 32 etc; 20/h; 22/5, 38: *misery* 22/5n
wrætlic adj *beautiful, splendid, wondrous* 18/63; 21/23/14; 25/3: *amazing, curious, odd* 21/44/1; 21/47/2
wrætlice adv *wondrously, splendidly* 18/75
wrāh pret 1 and 3 sg of wrēon
wrāð adj *cruel, fierce* 17/51; 19/7: *with dat angry* at 16/405
wrāðe adv *cruelly, fiercely* 22/32
wrāðlic adj *cruel, bitter* 16/355
wreahte pret 1 and 3 sg of wreccan
wrec = wræc (pret 1 and 3 sg of wreccan) (ge)wreccan 5 *avenge, "wreak"* 3/4; 23/92; 24/208 etc: *utter, recite* 20/1; 22/1
wrecca = wræcca
wreccan I *deliver* 1/h: *awake, arouse* 23/228 etc
wrēgan I *accuse, denounce* 13/62
wrehton pret pl of wreccan
wrenc m (§14.5) *modulation (of the voice)* 21/8/2
wrēon 1, 2 *cover* 21/26/11
wrīdian II *flourish, thrive* 18/27
wringan 3 *wring, twist* 16/317n
wreoton = writon (pret pl of writan)
gewrit n (§13.4) *letter* 1/2: *writing* 7/51 etc; 13/106; 18/30: *writ* 2/63: *hālige gewritu the Holy Scriptures*
writan I *write* 2/59; 7/67; 13/38
writere m (§13.6) *writer* 13/83: *scribe* 13/105
writon past pple of writan
wrixendlice adv *in turn* 2/84
wrixlan I *with dat obj change, shift, vary* 21/8/2
gewrixlan I *get in requital* 16/335
wrōht m (§13.2) *false accusation, slander* 9/42
wuce f (§14.7) *week* 4/99, 107 etc
wudewe = wuduwe
wudu m (§15.2) *wood, forest* 4/93, 132

- etc; 11/100, 198; 18/37 etc; 22/27; 24/193; 25/33; *wood* 15/2887; 15/Æ: *tree* 17/27
- wudu-bēam** m (§13.2) *forest tree* 18/75
- wudu-fæsten(n)** n (§13.6) *stronghold in the woods; the natural protection (or barrier) offered by a forest* 4/145
- wudu-holt** n (§13.4) *wood, forest* 18/34
- wuduwe** f (§14.7) *widow* 11/43, 150 etc; 14/33
- wuldor** n (§13.4) *glory* 1/97; 10/332; 11/93, 96 etc; 12/282 etc; 15/2916; 17/14 etc; 20/h, 123; 23/59 etc
- wuldor-blǣd** m (§13.2) *glorious success* 23/156
- Wuldor-fæder** m (§15.4) *glorious Father* 2/31
- wuldor-gāst** m (§13.2) *glorious spirit* 15/2913
- wuldor-gesteald** n (§13.4) *glorious treasure* 21/26/16
- wuldorlice** adv *gloriously* 1/182n
- wuldor-torht** adj *gloriously bright* 15/2875
- wuldor-þrym(m)** m (§14.5) *heavenly glory* 9/62
- wulf** m (§13.2) *wolf* 5/65; 10/146; 19/82; 23/206 etc; 25/18
- Wulf-heard** personal name *Wulfheard* 4/274
- Wulf-red** personal name *Wulfred* 4/252
- Wulf-ric** personal name *Wulfric* 4/283
- Wulf-stān** personal name *Wulfstan* 8/82
- gewuna** m (§14.7) *habit, practice* 12/118a n; 14/119
- wund** I. sb f (§14.1) *wound* 1/h; 5/43; 24/139 etc: dat pl *wundun* 5/43b: II. adj *wounded* 24/113 etc
- wunden** past pple of *windan*
- wunden-loc(c)** adj *with braided locks* 23/77 etc
- (ge)wundian II *wound* 1/h; 3/12, 18, 32; 4/162; 24/135
- wundon** pret pl of *windan*
- wundor** n (§13.4) *wonder, marvel* 2/31; 9/75; 12/273; 14/104; 16/280; 21/47/2; 23/8: *miracle* 11/277, 304; 12/268, 286: *wondrous thing, monster* 10/178: dat pl used as adv *wonderful-*
- ly, extraordinarily* 18/63; 19/98; 25/13
- wundorlic** adj *wonderful, strange, marvellous* 13/68; 21/29/7
- wundorlice** adv *wondrously, in a marvelous fashion* 21/29/1
- wundrian** II *wonder, marvel* 2/80; 12/186: with gen *wonder at, marvel at* 7/33; 12/235
- gewunelic** adj *usual, customary* 11/56
- wunian** II *dwell, remain, stay* 3/3; 6/21; 9/51, 90; 10/167, 309, 327; 11/20; 12/136 etc; 15/2867; 17/121 etc; 18/32; 20/87 (*remain*); 22/27; 23/67 etc; 25/66: *be, occupy* 17/3: *live, endure* 12/44: *inhabit, live on* 20/15
- gewunian** II *dwell, remain, stay* 1/40; 25/18, 42: *continue living* 9/89: *be accustomed, make it one's habit* 2/2
- wunung** f (§14.1) *dwelling, habitation* 11/175
- wurdon** pret pl of *weorðan*
- wurdon** = *wurdon*
- wurpon** pret pl of *weorpan*
- wurð** = *weorð*
- wurðan** = *weorðan*
- gewurðan** = *geweorðan*
- wurðe** = *weorðe*
- wurðian** = *weorðian*
- wurðlice** = *weorðlice*
- wurð-mynt** f (§14.6) *honor* 11/38, 283 etc; 12/18, 31 etc
- wutan** = *wuton*
- wuton** 1st person pl subjunc of *witan*, used to introduce imperative or hortatory clauses *let us. . .* 2/95; 9/26, 63, 112 etc; 10/204 etc; 12/19; 13/57 etc; 14/140 etc; 16/403; 20/117
- wydewe** = *wuduwe*
- wylc** = *hwilc*
- wylla** = *willa*
- wyllan** = *willan*
- Wyllelm** = *Willelm*
- wynlic** adj *pleasant, beautiful* 16/255; 18/34; 22/52
- wyn-lond** n (§13.4) *joy(ous) land* 18/82
- wyn(n)** f (§14.6) *joy, pleasure, delight* 16/367; 18/12, 70; 19/29, 36; 20/27, 45; 21/26/7; 22/32 etc; 24/174: dat pl

used as adv *beautifully* 17/15: *delightfully* 18/7, 27
 wynsum adj *delightful, pleasant* 2/58; 9/119; 18/13 etc
 wynsumlic adj *pleasant, agreeable* 9/18, 70, 117
 wynsumnes(s) f (§14.2) *delight* 9/85, 114, 118
 (ge)wyr(e)an I *make* 4/120; 8/43 etc; 10/47, 137; 11/219; 12/228; 13/44, 47 etc; 14/52, 94; 16/252 etc; 17/31; 20/115: *construct, build* 1/180; 4/97, 138 etc; 6/65 etc; 12/41; 13/68; 16/275 etc; 17/65; 24/102: *effect* 8/126; 16/256: *produce* 8/125: *accomplish* 14/105: *do* 9/59; 14/162; 16/250: *commit, perpetrate* 14/114: *bring about* 9/45; 24/264: *bring it about* 20/74: *perform* 11/13, 305; 16/280: *compose* 2/2, 6, 8 etc; 18/h: *work, toil, strive* 23/65: *send out* 23/8: with gen *acquire, achieve* 25/21: see also *fleam*
 wyrd f (§14.6) *what happens, the course of events* 19/5, 15, 107: *experience, event, phenomenon* 17/51 etc; 19/107; 21/47/2: *fateful event* 9/44: *fate, destiny* 19/100; 20/115; 25/5
 gewyrdan I *cause damage* 18/19
 gewyrdelic adj *historical* 11/7
 gewyrht f (§14.6) *deed, desert* 14/81
 wyrhta m (§14.7) *worker* 9/57, 58: *maker, creator* 18/9
 wyrm m (§14.5) *worm* 9/76, 95; 21/47/3: *snake, serpent* 23/115
 wyrman I *warm* 1/135
 wyrm-lic n (§13.4) "worm-body," *serpent(ine) form* 19/98
 wyrm-sele m (§14.5) *hall of serpents* 23/119
 wyrnan I *withhold* (something, gen) 24/118: *refuse* (something, gen) *to* (someone, dat) 5/24
 gewyrpan I *recover* 12/265
 wyrre = wierce
 wyrsa = wiersa
 wursian II *worsen, grow worse* 14/31
 wyrst = wierrest
 wyrð pres I and 3 sg of *weorðan*
 gewyrð pres I and 3 sg of *geweorðan*

wyrðe = weorðe
 wyrðelic adj *suitable, appropriate* 1/61
 wyta = wita

Y

ȳcan I *add to, augment* 21/26/24; 23/183
 ȳdel = ȳdel
 yfel I. sb n (§13.5) *evil, wickedness* 9/19, 122; 14/12; 16/246n; 25/50: *trouble* 1/51: *injury, harm* 1/36; 4/263; 13/105; 16/394; 24/133: *suffering* 1/111: II. adj *evil, wicked* 1/82; 14/119 etc
 yfele adv *miserably, wretchedly* 10/281: *badly* 16/387
 yf(e)lian II *get bad, grow worse* 6/96; 14/7
 yfelnys(s) f (§14.2) *wickedness, villainy* 12/13
 ylca = ilca
 yldan = ieldan
 yldest = ieldest
 yldo = ieldu
 yldran = ieldran
 yldu = ieldu
 ylfetu f (§14.1) *wild swan* 20/19
 ymb-clyppan I *embrace* 17/42
 ymb(e) prep with acc or dat I. (local) *around, about* 1/180; 3/30; 5/5; 8/25; 16/354, 371 etc; 20/11; 23/48, 268; 24/249; 25/46: II. (temporal) *about, after, at, during* 3/6; 4/26 etc; 12/208; 24/271: see also *ǣfre, lang*: III. (reference) *about, concerning, in regard to* 1/32; 4/129, 134; 7/8 etc; 12/45 etc; 14/11; 16/388 etc; 20/46; 24/214; 25/53 etc: *with* 11/205
 ymb-hēpan I *crowd around, assail* 1/h
 ymb-hwyrft m (§14.5) *circle, circuit* 18/43
 ymb-sealde pret I and 3 sg of
 ymb-sellan
 ymb-sellan I *surround* 10/275
 ymb-settan I *set round, surround* 1/155
 ymb-sittan 5 *besiege* 4/165 etc
 ymb-sāton pret pl of *ymb-sittan*
 ymb-ūtan adv *around, around the coast, along the coast* 4/84, 164 etc
 geyrgan I *dishearten, demoralize* 14/89

- yrhōo, yrhōu f (§14.1) *slackness, cowardice* 14/147; 24/6
 yrmō(u) = iermōu
 yrnān = iernān
 yrre I. sb n (§13.6) *anger, wrath* 14/40, 79
 etc: II. adj *angry* 24/44, 253; with dat
angry at, enraged with 16/342; 23/225
 ys = is
- ŷst f (§14.6) *storm, tempest* 4/84
 ŷtan = ŷtan
 yteren adj *otter-skin* 8/45
 ŷt-māst sup adj (§12.9) *last* 2/101
 ŷō f (§14.2) *wave* 10/91; 20/6, 46; 22/7;
 25/23
 ŷōan I *lay waste, ravage, depopulate* 19/85
 ŷō-faru f (§14.1) *deluge, flood* 18/44