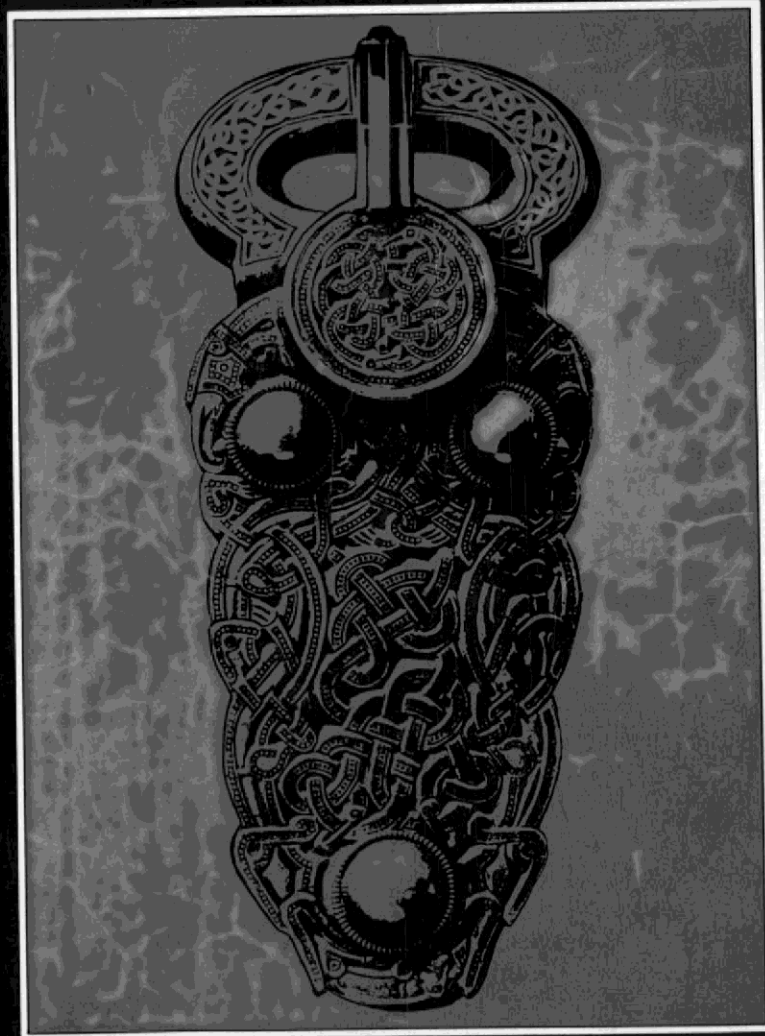


A GUIDE TO OLD ENGLISH

Fifth Edition



Bruce Mitchell and Fred C. Robinson

A GUIDE TO OLD ENGLISH

FIFTH EDITION

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Anglo-Saxon England

'Everyman, I'll go with thee
 And be thy *Guide*.'
 And if you don't learn Old English,
 Then Devil take your hide.

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Abbreviations and Symbols

LANGUAGES AND DIALECTS

Gmc.	Germanic	nWS	non-West-Saxon
IE	Indo-European	OE	Old English
Lat.	Latin	OHG	Old High German
ME	Middle English	WS	West-Saxon
MnE	Modern English		

Before the name of a language or dialect

e = Early l = Late Pr = Primitive

GRAMMATICAL TERMS

acc.	accusative	nom.	nominative
adj.	adjective	pass.	passive
adv.	adverb	p.d.	see §100
compar.	comparative	pers.	person
conj.	conjunction	pl.	plural
cons.	consonant	poss.	possessive
dat.	dative	prep.	preposition
dem.	demonstrative	pres.	present
fem.	feminine	pret.	preterite
gen.	genitive	pret.-pres.	preterite-present
imp.	imperative	pron.	pronoun
ind.	indicative	ptc.	participle
inf.	infinitive	sg.	singular
infl.	inflected	st.	strong
inst.	instrumental	subj.	subjunctive
masc.	masculine	superl.	superlative
neut.	neuter	wk.	weak

's' may be added where appropriate to form a plural.

SYMBOLS

- > became
 < came from
 * This precedes a form which is not recorded. Usually it is a form which probably once existed and which scholars reconstruct to explain the stages in sound-changes; see §103.3.

Preliminary Remarks on the Language

§1 Alistair Campbell defines Old English as 'the vernacular Germanic language of Great Britain as it is recorded in manuscripts and inscriptions dating from before about 1100'. It is one of the Germanic group of the Indo-European family of languages. Those who are unfamiliar with this concept should read about it in one of the histories of the English language cited in the Bibliography.

§2 There are four dialects distinguishable in the extant monuments – Northumbrian, Mercian, Kentish, West-Saxon. The differences are apparent in the spelling; otherwise, of course, we should not know about them. After 900 West-Saxon was increasingly used as a standard written language. It is for this reason that, initially at any rate, you learn West-Saxon. But even here the spelling conventions were never as rigidly observed as they are in Great Britain or America today, where compositors, typists, and writers, in different parts of the country use the same spelling, no matter how different their pronunciations may be.

§3 Most OE primers therefore attempt to make things easier for the beginner by 'normalizing', i.e. regularizing, the spelling by eliminating all forms not belonging to the West-Saxon dialect. But difficulty arises because two stages can be distinguished – early West-Saxon (eWS), which is the language of the time of King Alfred (c. 900), and late West-Saxon (IWS), which is seen in the works of Ælfric (c. 1000). Norman Davis, in revising Sweet's *Anglo-Saxon Primer*, followed Sweet and used eWS as his basis. Quirk and Wrenn's *Old English Grammar*, however, normalizes on the basis of Ælfric's IWS. For the beginner, the most important difference is that eWS *ie* and *ie* appear in IWS texts as *y* and *ȳ*; this accounts for such differences as Sweet *ieldra, hieran*, but Q. & W. *yldra, hȳran*. Another is that *ea* and *ēa* may be spelt *e* and *ē* in IWS (and sometimes in eWS) texts, e.g. *seah* and *scēap*, but *seh* and *scēp*. Since the other differences will scarcely trouble you and since there are some disadvantages in the use of IWS, the paradigms are given here in their eWS forms and the sound laws are discussed with eWS as the basis. Any important variations likely to cause difficulty – apart from those mentioned here – will be noted. Full lists of all dialectal variants will be found in the appropriate section of Campbell's *Old English Grammar*.

In the sections on syntax, the spelling of a standard edition has generally been followed, though occasionally an unusual form has been silently regularized. This should ease the transition to non-normalized texts.

Similarly, in the prose texts provided for reading, we have moved from totally normalized to non-normalized texts. We have not normalized the poems.

§4 As has been explained in the Foreword, this book, after a brief discussion of orthography and pronunciation, deals with accident, word formation, and syntax (including word-order), and attempts simple explanations of those sound-changes which will help you to learn the inflexions. Other sound-changes and semantics are not discussed. On the metre of poetry see Appendix C. It is important, however, to remember that many common words have changed their meaning. *Sellan* means 'to give', not just 'to give in exchange for money, to sell'. *Eorl* cannot always be translated 'earl' and *dēor* and *fugol* mean, not 'deer' and 'fowl', but 'any (wild) animal' and 'any bird' respectively. It is also important to note that, while Old English literature was written and/or transmitted by Christians, the Christian poetry was largely written in an originally pagan vocabulary which embodied the values of the heroic code. However, it does not follow that the poetry is rich in pagan elements. You will find that words like *lof* in *The Seafarer* and *wyrd* in *The Wanderer* have acquired Christian connotations. On this point, see further §§218 and 236-246. The Bibliography contains references to useful introductory discussions on all the topics not discussed in this book.

Orthography and Pronunciation

I ORTHOGRAPHY

§5 As a glance at the facsimile of the OE manuscript on page 254 will show, the letters used by Anglo-Saxon scribes were sometimes very like and sometimes very unlike those used today, both in shape and function. Printers of Anglo-Saxon texts generally use the equivalent modern letter form. Hence the sounds [f] and [v] are both represented by *f*, and the sounds [s] and [z] by *s* because the distinctions were less significant in OE; on these and other differences in representing the consonants, see §9. On the value of *y*, which represents a vowel now lost, see §7.

The following symbols are not in use today: *æ* (ash), which represents the vowel in MnE 'hat', *þ* (thorn) and *ð* (eth or, as the Anglo-Saxons appear to have called it, *ðæt*), both of which represent MnE *th* as in 'cloth' and in 'clothe'. Capital *ð* is written *Ð*. To make the learning of paradigms as simple as possible, *þ* has been used throughout chapter 3.

The early texts of the Methuen Old English Library used the runic 'wynn' *ƿ* instead of *w* and the OE letter *ȝ* for *g*. In the latest volumes, these have been discarded.

As is customary, the punctuation in quotations and selections from OE is modern. But see the Note on the Punctuation of Old English Poetry which¹ follows selection 18 in Part Two.

II STRESS

§6 The stress usually falls on the first syllable, as in MnE, e.g. *mórgen* 'morning'. The prefix *ǵe-* is always unaccented; hence *ǵebídan* 'await'. Two main difficulties occur:

1 Prepositional prefixes, e.g. *for-*, *ofer-*, can be either accented (usually in nouns or adjectives, e.g. *fórwyrd* 'ruin') or unaccented (usually in verbs, e.g. *forwiernan* 'refuse').

2 Compound words in which both elements retain their full meaning, e.g. *sæ-weall* 'sea-wall', have a secondary stress on the root syllable of the second element. There is some dispute about three-syllabled words with a long first syllable (see §26). Some say that *bindende* 'binding' and *timbrode*

'built' have a pattern like MnE 'archàngels', not like 'hástily'. But not everyone agrees.

III VOWELS

§7 Short vowels must be distinguished from long vowels, which are marked (̄) in this book (except as noted on pp. 2-3). Approximate pronunciations of OE vowels for those working without a teacher are given as far as possible in terms of Received Standard English.

<i>a</i>	as the first vowel in 'aha'
<i>ā</i>	as the second vowel in 'aha'
<i>æ</i>	as in 'mat'
<i>ǣ</i>	as in 'bad' ¹
<i>e</i>	as in 'bet'
<i>ē</i>	approx. as in 'hate', but a pure vowel [cf. German <i>See</i>]
<i>i</i>	as in 'tin'
<i>ī</i>	as in 'seen'
<i>o</i>	as in 'cough' ɔ
<i>ō</i>	approx. as in 'so', but a pure vowel [cf. German <i>so</i>]
<i>u</i>	as in 'pull' [NOT 'hut']
<i>ū</i>	as in 'cool'
<i>y</i>	as <i>i</i> , with lips in a whistling position [French <i>tu</i>]
<i>ȳ</i>	as <i>ī</i> , with lips in a whistling position [French <i>ruse</i>]

Vowels in unstressed syllables should be pronounced clearly. Failure to distinguish gen. sg. *eorles* from nom. acc. pl. *eorlas* is characteristic of ME, not of OE.

IV DIPHTHONGS

§8 If you are not sure of the distinction between vowels and diphthongs, you should consult a simple manual of phonetics. It is important to realize that OE words such as *heall*, *hēold*, *hielt*, which contain diphthongs, are just as much monosyllables as MnE 'meat' and 'field' (in which two letters represent one vowel) or MnE 'fine' and 'base', which contain diphthongs. The OE diphthongs, with approximate pronunciations, are

<i>ea</i>	= <i>æ</i> + <i>a</i>
<i>ēa</i>	= <i>ǣ</i> + <i>a</i>
<i>eo</i>	= <i>e</i> + <i>o</i>

¹ If you experiment, you will notice that the vowel in 'bad' is longer than that in 'mat', though MnE [æ] is frequently described as a 'short vowel'.

<i>ēo</i>	= <i>ē</i> + <i>o</i>
<i>ie</i>	= <i>i</i> + <i>e</i> ¹
<i>īe</i>	= <i>ī</i> + <i>e</i>

A short diphthong is equal in length to a short vowel, a long diphthong to a long vowel. But remember that, like the MnE word 'I', they are diphthongs, not two distinct vowels such as we get in the *ea* of 'Leander'.

V CONSONANTS

§9 All consonants must be pronounced, e.g. *c* in *cnapa*, *g* in *gnæt*, *h* in *hlāf*, *r* in *þær*, and *w* in *writan*.

Double consonants must be pronounced double or long. Thus, when you see *-dd-*, as in *biddan*, pronounce it as you do when you say 'red D', not as you do when you say 'ready'.

Most of the consonants are pronounced in the same way as in MnE. The main exceptions are set out below.

The letters *s*, *f*, *þ*, and *ð*, are pronounced voiced, i.e. like MnE *z*, *v*, and *th* in 'clothe', between vowels or other voiced sounds, e.g. *rīsan*, *hlāfas*, *papas*, and *hēafdes*. In other positions, including the beginning and end of words, they are voiceless, i.e. like MnE *s*, *f*, and *th* in 'cloth', e.g. *sittan*, *hlāf*, *pæþ*, and *oft*. This accounts for the different sounds in MnE 'path' but 'paths', 'loaf' but 'loaves', and the like. Initial *ge-* does not cause voicing; *fin-dan* and its past ptc. *ge-funden* both have the sound *f*.

The differences described in the preceding paragraph are due to the fact that the pairs *f* and *v*, *s* and *z*, and voiceless and voiced *þ* 'th', were merely variants ('allophones') in OE and not sounds of different significance ('phonemes'). This means that, whereas in MnE speech the distinctions between 'fat' and 'vat', 'sink' and 'zinc', and 'loath' and 'loathe', depend on whether we use a voiceless or voiced sound, both OE *fæt* 'fat' and OE *fæt* 'vat' could be pronounced with initial *f* or *v*, according to dialect.

At the beginning of a word ('initially') before a vowel, *h* is pronounced as in MnE 'hound'. Otherwise it is like German *ch* in *ich* [ç] or *ach* [x], according to the front or back quality of the neighbouring vowel. It can be pronounced like *ch* in Scots *loch*.

Before *a*, *o*, *u*, and *y*, *c* is pronounced *k* and *g* is pronounced as in MnE 'good'. Before *e* and *i*, *c* is usually pronounced like *ch* in MnE 'child' and *g* like *y* in MnE 'yet'. In Part One, the latter are printed *ċ* and *ġ* respectively, except in the examples quoted in chapters 5 and 6. *ċc* in words like *miċcecræft* is pronounced like modern *ch*.

¹ The original pronunciation of *ie* and *īe* is not known with any certainty. It is simplest and most convenient for our purposes to assume that they represented diphthongs as explained above. But by King Alfred's time *ie* was pronounced as a simple vowel (monophthong), probably a vowel somewhere between *i* and *e*; *ie* is often replaced by *i* or *y*, and unstressed *i* is often replaced by *ie*, as in *hiene* for *hine*. Probably *īe* had a similar sound.

After or between back vowels, *g* is pronounced [ɣ], like the *g* sometimes heard in dialectal German *sagen*. Those without a teacher can pronounce it as *w* in words like *dragan* and *boga*.

The combinations *sc* and *cg* are usually pronounced like MnE *sh* and *dge* respectively. Thus *scip* 'ship' and *ecg* 'edge' are pronounced the same in both OE and MnE. But in *ascian* 'ask' (1/34, p. 164), *-sc-* is pronounced *-sk-*.

Note

A more detailed account of the pronunciation of Old English will be found in §§9–19 of *Old English Sound Changes for Beginners* by R. F. S. Hamer (Basil Blackwell, 1967).

3

Inflexions

INTRODUCTION

§10 Following (as most primers do) the conventional terminology, we distinguish in Old English the following parts of speech: nouns, adjectives, pronouns (including articles), verbs, adverbs, prepositions, conjunctions, and interjections.

§11 Like most inflected languages, OE distinguishes number, case, and gender, in nouns, pronouns, and adjectives. The numbers are singular and plural; a dual is found in the 1st and 2nd pers. pron. where, e.g. *wit* means 'we two', *git* 'you (ye) two'. The main cases are nominative, accusative, genitive, and dative, but in certain parts of the adjective and pronoun declensions an instrumental occurs; where it does not, the dative does its work. If you are unfamiliar with the concept of 'case', you are recommended to consult the sections listed under that word in the Index of Subjects.

§12 There are three genders – masculine, feminine, and neuter. Gender sometimes agrees with sex, e.g. *se mann* (masc.) 'the man', *sēo sweostor* (fem.) 'the sister', or with lack of it, e.g. *þæt scip* (neut.) 'the ship'. This is often called 'natural gender'. But grammatical gender is often opposed to sex, e.g. (with persons) *se wifmann* (masc.) 'the woman', *þæt wif* (neut.) 'the woman', and (with inanimate objects) *se stān* (masc.) 'the stone', *sēo giefu* (fem.) 'the gift'. These opposing tendencies, which contribute to the later disappearance of grammatical gender in English, sometimes produce 'lack of concord'; see §187.2. Compounds follow the gender of the second element; hence *þæt wif* (neut.) + *se mann* (masc.) = *se wifmann* (masc.).

§13 OE nouns are traditionally divided into two groups – weak and strong. Generally, the gender of nouns must be learnt. The form of the demonstrative is the main clue (see §§16–17). The following nom. sg. endings, however, are significant:

Weak Masc. : *-a*
 Strong Masc.: *-dōm*, *-els*, agent nouns in *-end* and *-ere*, *-hād*, concrete nouns in *-ing* and *-ling*, *-scipe*
 Strong Fem. : *-nes(s)*, abstract nouns in *-ing/ung*, *-ræden*, *-þo/þu*
 Strong Neut. : *-lāc*

Notoriously ambiguous is the ending *-e*; see §77. On these endings, see further §§136–138.

After or between back vowels, *g* is pronounced [ɣ], like the *g* sometimes heard in dialectal German *sagen*. Those without a teacher can pronounce it as *w* in words like *dragan* and *boga*.

The combinations *sc* and *cg* are usually pronounced like MnE *sh* and *dge* respectively. Thus *scip* 'ship' and *ecg* 'edge' are pronounced the same in both OE and MnE. But in *ascian* 'ask' (1/34, p. 164), *-sc-* is pronounced *-sk-*.

Note

A more detailed account of the pronunciation of Old English will be found in §§9–19 of *Old English Sound Changes for Beginners* by R. F. S. Hamer (Basil Blackwell, 1967).

3

Inflexions

INTRODUCTION

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§14 Verbs. The differences between strong and weak verbs and the system of conjugating the OE verb are described in §§87–89. New developments, many of them important for MnE, are outlined in §§199–203.

I PRONOUNS

§15 You are now ready to learn your first paradigms. The demonstrative *se* serves as a definite article. Both *se* 'that' and *þes* 'this' can be used with nouns, e.g. *se mann* 'the man', or as pronouns, e.g. *hē sorgað ymb þā* 'he is concerned about those (them)'.

§16 *se* 'the, that'

	Singular			Plural
	Masc.	Neut.	Fem.	All genders
Nom.	se	þæt	sēo, sīo	þā
Acc.	þone	þæt	þā	þā
Gen.	þæs	þæs	þære	þāra, þāra
Dat.	þæm, þām	þæm, þām	þære	þæm, þām
Inst.	þy, þon	þy, þon		

§17 *þes* 'this'

	Singular			Plural
	Masc.	Neut.	Fem.	All genders
Nom.	þes	þis	þeos	þās
Acc.	þisne	þis	þās	þās
Gen.	þisses	þisses	þisse, þisre	þissa, þisra
Dat.	þissum	þissum	þisse	þissum
Inst.	þys	þys		

§18 3rd Pers. Pron.

	Singular			Plural
	Masc.	Neut.	Fem.	All genders
Nom.	hē 'he'	hit 'it'	hēo, hīo 'she'	hīe, hī 'they'
Acc.	hine	hit	hīe, hī	hīe, hī
Gen.	his	his	hire	hira, hiera, heora, hiora
Dat.	him	him	hire	him, heom

§19 The following similarities in these declensions may be noted:

- 1 neut. sg. gen. dat. inst. are the same as the corresponding masc. forms;
- 2 nom. and acc. neut. sg. are the same;
- 3 gen. and dat. fem. sg. are the same;
- 4 pl. is the same for all genders;
- 5 acc. fem. sg. is the same as nom. and acc. pl.
- 6 masc. and neut. dat. sg. is the same as dat. pl.

Note too the way in which the masc. and neut. sg., while agreeing with one another except in the nom. and acc., differ markedly in inflexion from the fem.
§20 *Hwā* is interrogative 'who?' or indefinite 'anyone, someone'. It is not a relative pronoun in OE; see §159.

	Masc. and Fem.	Neut.
Nom.	hwā	hwæt
Acc.	hwone	hwæt
Gen.	hwæs	hwæs
Dat.	hwæm, hwām	hwæm, hwām
Inst.	hwȳ	hwȳ, hwon

Compare *hwā/hwæt* and *se/þæt*. The main difference is that the masc. and fem. of *hwā* are the same. This is understandable if we think of what *hwā* means.

§21 1st and 2nd Pers. Prons.

	Singular	Dual	Plural
Nom.	ic 'I'	wit 'we two'	wē 'we'
Acc.	mē, meč	unc	ūs
Gen.	mīn	uncer	ūre
Dat.	mē	unc	ūs

	Singular	Dual	Plural
Nom.	þū 'thou'	ġit 'you two'	ġē 'ye, you'
Acc.	þē, þeč	inc	ēow
Gen.	þīn	incer	ēower
Dat.	þē	inc	ēow

The easiest way to learn these is to compare them with their MnE equivalents (the main differences are in pronunciation) and with one another.

Note

Unlike the indeclinable gen. forms *his*, *hire*, *hira* (§18), the six gen. forms given here can also be declined strong like adjs. (§63) to agree with nouns, e.g. 3/70 *minne cræft*. We cannot tell whether *mīn* in 2/54 and 55 means 'my' (poss. adj.) or 'of me' (poss. pron.).

II NOUNS AND SOUND-CHANGES RELEVANT TO THEM

Weak Nouns

§22 The basic paradigm of the weak or *-an* nouns is *nama* 'name' (masc.):

	Singular	Plural
Nom.	nama	naman
Acc.	naman	naman
Gen.	naman	namena
Dat.	naman	namum

Notes

- 1 Any noun with the nom. sg. ending *-a* is weak masc.
- 2 All other cases have the ending *-an* except gen. pl. *-ena* and dat. pl. *-um*.

Once *nama* is known, the rest follows quite simply without learning further paradigms.

§23 The weak fem. noun *sunne* 'sun' is declined exactly as *nama* apart from the nom. sg.

§24 The weak neut. noun *ēage* 'eye' is declined exactly as *nama* except that, as in all neut. nouns, the nom. and acc. sg. are the same.

§25 Nouns with a nom. sg. ending in a long vowel or diphthong form their oblique cases (i.e. any case other than the nom.) by adding the consonant of the inflexional ending. So *ġefēa* (masc.) 'joy' has oblique cases *ġefēa/n* except for gen. pl. *ġefēa/na* and dat. pl. *ġefēa/m*.

Some Technical Terms

§26 You now need to know some phonological terms. 'Short vowel' as in MnE 'hit' and 'long vowel' as in the second syllable in MnE 'machine' will present no difficulty. The word *wer* 'man' has a short vowel and is a short syllable. The word *stān* 'stone' has a long vowel and is a long syllable. Such words as *cniht* 'young man' and *cræft* 'strength' have a short vowel. But, since the short vowel is followed by *two* consonants, the syllable is long; cf. the rules of Latin prosody. To summarize, we have

short-stemmed monosyllables ¹	<i>wer, bæc, feoh</i>
long-stemmed monosyllables	<i>stān, cniht, crēap</i>
short-stemmed dissyllables	<i>mīcel, yfel</i>
long-stemmed dissyllables	<i>ēpel, engel</i>

Forms like *metodes* and *bysige* are called 'trisyllabic' and the *o* or *i* is sometimes called the 'medial vowel'.

§27 It is also important to distinguish open and closed syllables. An open syllable ends in a vowel, e.g. *hē* 'he'; a closed syllable ends in a consonant, e.g. *stān* 'stone'. This is clear enough. But difficulty arises with dissyllables. You must take on trust that the gen. sg. *stānes* is divided *stā/nes* (cf. MnE 'stone' but 'sto/ning'), while the infinitive *limpan* divides *lim/pan* (cf. MnE 'limb pad'). So we have

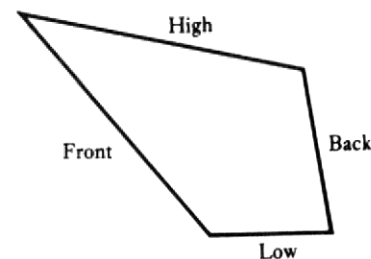
open syllables	<i>hē</i>	<i>stā/nes</i>
closed syllables	<i>stān</i>	<i>lim/pan</i>

§28 'Sometimes', it has been observed, 'things may be made darker by definition.' This must not deter us from attempting to define high and low

¹ The 'stem' of a word may be defined as that portion to which the inflexional ending is added, e.g. *scip* + *-es* = gen. sg. *scipes*. The stem of words ending in a vowel can usually be found by dropping the final vowel. So *ende* has stem *end-* + *-es* = gen. sg. *endes*.

vowels and back and front vowels. The adjectives 'high, low, back, front' all refer to the position in the mouth occupied by some part of the tongue. The tip of the tongue is not usually important; here it is assumed to be near or touching the lower front teeth. We are concerned with the movement of that part of the tongue which is highest when we pronounce a particular vowel.

§29 What follows is a conventionalized diagram showing the parts of the mouth in which the vowels are pronounced.



In the front vowels, the 'front' of the tongue is raised towards the hard palate. In the back vowels, the 'back' of the tongue is raised towards the soft palate. To understand this, you may well need the help of a tutor and of a book on the phonetics of your own 'accent' of English. But you can try the following experiment, observing with the aid of a mirror the movements of jaw, lips, and tongue:

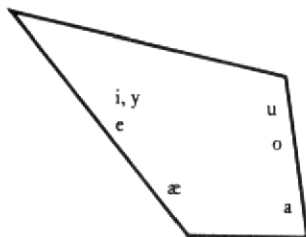
- 1 Practise individually the sounds you have learnt for the OE vowels *i, e, æ, a, o, u*.
- 2 Sing them in a rough scale in the order given in 1, with the tip of the tongue near or touching the lower front teeth.

§30 Observe:

- 1 with *i, e, æ*,
 - (a) a gradual lowering of the jaw;
 - (b) a gradual lowering of the (front of the) tongue;
 - (c) the roughly natural position of the lips, i.e. neither unduly spread out nor rounded;
 - (d) a general feeling that the sounds are being made in the front of the mouth.
- 2 With the transition from *æ* to *a* a backward and slightly downward movement of the tongue.
- 3 with *a, o, u*,
 - (a) progressive raising of the jaw and of the (back of the) tongue;
 - (b) the way in which the lips become more rounded, i.e. form a progressively smaller circle;
 - (c) the general feeling of 'backness'.

§31 From this, it should be clear why *i, e, æ*, are called front vowels and

a, *o*, *u*, back vowels. Another way of feeling the difference is to pronounce the diphthongs made up of *i* + *u*, *e* + *o*, and *æ* + *a*, for if you do this you will feel the backward movement of the tongue. (The two latter sounds will be close to the OE diphthongs *eo* and *ea* respectively.) But you will not feel a great downward movement; roughly speaking, *i* and *u* are pronounced with the highest part of the tongue about the same height in the mouth. Similarly with *e* and *o* and with *æ* and *a*. Now, if you draw the vowel diagram again and try to plot these vowels as you pronounce them, you will get something like this:



Since we can distinguish *i*, *u*, as high vowels and *æ*, *a*, as low vowels, we can now describe *i* as a high front vowel, *a* as a low back vowel, and so on.

§32 Of course, this is far from being a scientific description of the vowel sounds and you will need to consult a book on phonetics if you wish to learn more. Its incompleteness is illustrated by the fact that OE possesses another high front vowel ɥ which (unlike the high front vowel *i*) has lip rounding. (If you try to pronounce the second vowel in 'machine' and to purse your lips at the same time, you will get a rather strained and tense ɥ .) But this outline will suffice for our present purposes.

Strong Nouns like *stān* (masc.) and *scip* (neut.)

§33 Here we can take the masc. and neut. nouns together and deal with the fem. separately; cf. §19. The basic paradigm is the masc. *stān*:

	Singular	Plural
Nom.	stān	stānas
Acc.	stān	stānas
Gen.	stānes	stāna
Dat.	stāne	stānum

Notes

- 1 nom. and acc. sg. the same;
- 2 nom. and acc. pl. the same – the characteristic strong masc. *-as* which gives the MnE 's' plural;
- 3 gen. pl. in *-a*;
- 4 dat. pl. in *-um*. This is spelt *-an* or *-on* in some late texts.

§34 In the neut. we find

	Singular	Plural	Singular	Plural
Nom.	scip	scipu	word	word
Acc.	scip	scipu	word	word
Gen.	scipes	scipa	wordes	worda
Dat.	scipe	scipum	worde	wordum

These differ from *stān* and from one another only in the nom. and acc. pl. where the short-stemmed *scip* has *scipu* while the long-stemmed *word* remains unchanged; for this absence of *-u*, cf. *giefu/lār* (§48) and *sunu/hand* (§61).

Cild 'child' may follow *word* or may add *r* before the pl. endings – *cildru*, *cildra*, *cildrum*; hence MnE 'children', with final *n* from the weak declension. *Æg* 'egg' has nom. acc. pl. *ægru*.

§35 Many nouns are exactly like *stān* (e.g. *āþ* 'oath', *dōm* 'judgement', *wer* 'man'), like *scip* (e.g. *god* 'god', *hof* 'dwelling'), or like *word* (e.g. *hūs* 'house', *wif* 'woman'). But some differ in that, while THEY HAVE PERFECTLY NORMAL ENDINGS like those of *stān*, *scip*, or *word*, THEY SHOW SOME ABNORMALITY IN THE STEM (see §26, note) as the result of certain 'sound-changes' or 'sound-laws'. These 'sound-laws' are not laws in the same sense as the law of gravity is one. People who jump off cliffs always have fallen and (as far as we know) will continue to fall, irrespective of what language they spoke or speak. But each language undergoes different changes at different periods. And the 'sound-laws' in which these changes are summed up are the result of observation by later scholars. Sometimes one of these 'laws' appears not to operate. This, however, is usually because something in a particular word or form prevented it. In such cases, another 'sound-law' was deduced to explain the exception. Thus the sound which was Gmc. *a* usually turns up in OE as *æ*. But in the nouns discussed in §36 we sometimes find *æ*, sometimes *a*. It was as a result of observing such differences that scholars first deduced the sound-changes. We can follow in their steps by examining the full paradigms of two nouns, noting the similarities and dissimilarities between them and regular nouns of the same declension, and so deducing the sound-changes necessary to explain the forms we have.

§36 These nouns are *dæg* (masc.) 'day' and *fæt* (neut.) 'vessel':

	Singular	Plural	Singular	Plural
Nom.	dæg	dagas	fæt	fatu
Acc.	dæg	dagas	fæt	fatu
Gen.	dægēs	daga	fætēs	fata
Dat.	dæge	dagum	fæte	fatum

Observe:

- 1 that their endings are the same as in *stān* and *scip* respectively;
- 2 that they are short-stemmed monosyllables;

- 3 that the stem vowel of the nom. sg. is *æ*;
 4 that both have *æ* throughout sg., *a* throughout pl.;
 5 that where they have *a*, the ending is, or begins with, a back vowel;
 6 that where they have *æ*, there is either no ending or an ending which is, or begins with, a front vowel.

Hence we can deduce that *æ* is found in a closed syllable (*dæġ*) or in an open syllable + a front vowel (*dæġes*), but appears as *a* in an open syllable + a back vowel (*dagas*). A simple rule is that these monosyllabic nouns have *æ* in the sg. stem, *a* in the pl. stem.

§37 Long-stemmed monosyllables ending in a vowel or diphthong + *h* take the endings of *stān* or *scip* but show absorption of *h* when it occurs between two vowels. Subsequently the unaccented vowel is also absorbed. Thus the gen. sg. of *scōh* (masc.) 'shoe' is **scōhes* > **scōes* > *scōs*. The paradigm is

Singular: nom. scōh, acc. scōh, gen. scōs, dat. scō
Plural: nom. scōs, acc. scōs, gen. scōna (§38), dat. scōm

§38 The same thing happens in short-stemmed monosyllables ending in a vowel or diphthong + *h*. But even without the *h* and the vowel, these words appear to have taken roughly the same time to pronounce. (A little experimenting will convince you that this is reasonable.) Hence the stressed vowel or diphthong is lengthened. So we get (these are the recorded forms)

eoh (masc.) 'horse', but gen. sg. *ēos*
feoh (neut.) 'money', but gen. sg. *fēos*, dat. sg. *fēo*

Theoretically, the gen. pl. of *feoh* should be **fēo* < **feoha*, but *fēona*, with the weak ending *-ena*, occurs – doubtless because *fēo* was ambiguous. So also *scōna* (§37).

§39 Loss of *h* with lengthening of the stem vowel or diphthong occurs between *r* or *l* and a vowel in monosyllabic nouns like *mearh* (masc.) 'horse' and *wealh* (masc.) 'foreigner'. The endings are those of *stān*.

	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
<i>Nom.</i>	<i>mearh</i>	<i>mēaras</i>	<i>wealh</i>	<i>wēalas</i>
<i>Acc.</i>	<i>mearh</i>	<i>mēaras</i>	<i>wealh</i>	<i>wēalas</i>
<i>Gen.</i>	<i>mēares</i>	<i>mēara</i>	<i>wēales</i>	<i>wēala</i>
<i>Dat.</i>	<i>mēare</i>	<i>mēarum</i>	<i>wēale</i>	<i>wēalum</i>

Note

Here the diphthong of the first syllable has been shown lengthened (as in *fēos*), so that the first syllable of *mēares* is the same length as *mearh*. But metrical and place-name evidence shows that forms with a short diphthong, e.g. *meares*, also occurred under the influence of the short sound in *mearh*; in these, the whole word is the metrical equivalent of *mearh*.

§42

§40 The forms of *bearu*, *-o* (masc.) 'grove' and *searu*, *-o* (neut.) 'device' are

	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
<i>Nom.</i>	<i>bearu</i>	<i>bearwas</i>	<i>searu</i>	<i>searu</i>
<i>Acc.</i>	<i>bearu</i>	<i>bearwas</i>	<i>searu</i>	<i>searu</i>
<i>Gen.</i>	<i>bearwes</i>	<i>bearwa</i>	<i>searwes</i>	<i>searwa</i>
<i>Dat.</i>	<i>bearwe</i>	<i>bearwum</i>	<i>searwe</i>	<i>searwum</i>

Thus they add the endings of *stān* and *word* respectively to the stems which before vowels become *bearw-* and *searw-* respectively; cf. §71.

§41 We turn now to dissyllabic nouns which take the endings of *stān*, *scip*, or *word*.

Compounds like *ġewrit* 'writing' and *ġebed* 'prayer' (both neut.), where the stress falls on the second syllable, follow *scip*.

Dissyllabic nouns which are compounds of two nouns, or of an adjective or adverb and a noun, have the second element declined, but not the first, e.g. *hron-fisc* (masc.) 'whale', *hēah-clif* (neut.) 'high cliff', and *in-gang* (masc.) 'entrance'.

Other dissyllables with their stress on the first syllable may follow one of four patterns:

	<i>Masc.</i>	<i>Neut.</i>
(a) $\acute{\quad}$ -	<i>cyning</i> 'king'	<i>færeld</i> (also masc.) 'journey'
(b) $\acute{\quad}$ -	<i>Hengest</i> 'Hengest'	<i>īsern</i> 'iron'
(c) $\acute{\quad}$ -	<i>engel</i> 'angel'	<i>hēafod</i> 'head'
(d) $\acute{\quad}$ -	<i>metod</i> 'creator'	<i>werod</i> 'troop'

Types (a) and (b) are quite regular and follow *stān* or *word* without any variations of stem or ending.

§42 Type (c) – long-stemmed dissyllables – add the endings of *stān* or *scip*. But they lose the medial vowel when an ending is added:

	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
<i>Nom.</i>	<i>engel</i>	<i>englas</i>	<i>hēafod</i>	<i>hēafdu</i>
<i>Acc.</i>	<i>engēl</i>	<i>englas</i>	<i>hēafod</i>	<i>hēafdu</i>
<i>Gen.</i>	<i>engles</i>	<i>engla</i>	<i>hēafdes</i>	<i>hēafda</i>
<i>Dat.</i>	<i>engle</i>	<i>englum</i>	<i>hēafde</i>	<i>hēafdum</i>

Note

This loss of the medial vowel occurs only when an inflexional ending beginning with a vowel is added or (to put it another way) when this medial vowel is in an open syllable. Thus *engel* and *hēafod* have dat. pl. *englum* (NOT **enge/lum* – medial *e* is in an open syllable) and *hēafdum* (NOT **hēafod/dum* – *o* is in an open syllable). Since all the endings of *stān* and *scip* begin with a vowel, the simple statement made above suffices here. But the qualification is important for adjectives; see §68.

§43 Nouns of type (*d*) – short-stemmed dissyllables – are

	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
<i>Nom.</i>	metod	metodas	werod	werod
<i>Acc.</i>	metod	metodas	werod	werod
<i>Gen.</i>	metodes	metoda	werodes	weroda
<i>Dat.</i>	metode	methodum	werode	werodum

The masc. nouns therefore follow *stān* exactly. The neut. nouns remain unchanged in the nom. and acc. pl.; in other words, they are like *word*, not *scip*.

§44 But, as Dr. Johnson wisely observed, 'it may be reasonably imagined that what is so much in the power of men as language will very often be capriciously conducted'. For analogy often interferes with the historically correct forms given in §§42–43. A child learning to speak English today hears those around him forming past tenses of verbs by adding the sound *t*, e.g. 'baked', or *d*, e.g. 'sighed'. So quite naturally he says 'I maked a mud-pie today' or 'I buyed a hat in the shop today'. Thus the process of analogy can produce forms not accepted by most speakers of English today. But since we now have pretty strict notions of 'correctness', we tend to say to children 'No dear, I made a mud-pie' or 'I bought a hat', thereby helping to preserve the now-accepted form.

But many such variant forms are recorded in Old English texts. Alongside the regular nom. and acc. pls. *hēafdu* and *werod*, we find *hēafod*, *hēafodu*, and *weredu*.

Similarly, the process of analogy and earlier differences in some of the words themselves cause type (*d*) nouns ending in *l*, *r*, *m*, or *n*, to appear sometimes with no medial vowel in oblique cases. Thus *fugol* (masc.) 'bird' appears, like *engel*, without the medial vowel, and *wæter* may have gen. sg. *wæteres* or *wætres*, and nom. and acc. pl. *wæter*, *wætru*, or *wæteru*.

Hæleþ (masc.) 'man' and *mōnaþ* (masc.) 'month' may have nom. and acc. pl. the same or may add *-as*.

→ Masculine and Neuter Nouns in *-e*

§45 Masc. nouns with nom. sg. in *-e* are always strong, for weak masc. nouns have nom. sg. in *-a*. Neut. nouns in *-e* can be strong or weak (see §24). Historically speaking, strong nouns in *-e* belong either to a sub-class of the *stān/scip* declension or to another declension. As a general rule, it is safe to say that they drop the *-e* of the nom. sg. and add the endings of *stān* or *scip* as appropriate. Examples are

- 1 masc.: *ende* 'end', *here* 'army', *wine* 'friend', *stede* 'place';
- 2 neut.: *wīte* 'punishment', *rīce* 'kingdom', *sþere* 'spear'.

The long-stemmed neuters, being dissyllabic in nom. sg., remain dissyllabic in the nom. acc. pl. *wītu*, *rīcu*.

§51

§46 Words like *wine* and *stede* may have nom. and acc. pl. *wine* and *stede*. A few masc. nouns have only the *-e* form in the nom. and acc. pl.; they include names of people, e.g. *Seaxe* 'Saxons' and *Dene* 'Danes', and the common nouns *æalde* 'men' and *lēode* 'people'.

Other forms you need to be able to recognize in your reading are

- 1 nom. acc. pl. *rīciu* alongside *rīcu* 'kingdoms';
- 2 forms with *-(i)ġ(e)-*, e.g. nom. acc. pl. *her(i)ġ(e)as* alongside *heras* 'armies'.

Strong Feminine Nouns

§47 The basic paradigm is *ġiefu* 'gift':

	<i>Singular</i>	<i>Plural</i>
<i>Nom.</i>	ġiefu	ġiefa, -e
<i>Acc.</i>	ġiefe	ġiefa, -e
<i>Gen.</i>	ġiefe	ġiefa, -ena
<i>Dat.</i>	ġiefe	ġiefum

Note the following endings:

- 1 *-e* in acc. gen. and dat. sg.;
- 2 alternative nom. acc. pls. *-a*, *-e*;
- 3 weak *-ena* in gen. pl. alongside *-a*;
- 4 dat. pl. in *-um*.

§48 The long-stemmed monosyllable *lār* 'teaching' is identical except for nom. sg.; for absence of *-u* cf. *scipu/word* (§34) and *sunu/hand* (§61).

	<i>Singular</i>	<i>Plural</i>
<i>Nom.</i>	lār	lāra, -e
<i>Acc.</i>	lāre	lāra, -e
<i>Gen.</i>	lāre	lāra, -ena
<i>Dat.</i>	lāre	lārum

§49 Some fem. monosyllables with long front vowels, e.g. *cwēn* 'queen', originally had nom. and acc. sg. the same and *-e* in nom. acc. pl. Later most of them (by a perfectly natural confusion) sometimes followed *lār*. But it is important to note that *brȳd* 'bride', *cwēn* 'queen', *dæd* 'deed', etc. may be acc. as well as nom. sg. in your texts, and that all the long-stemmed fem. monosyllables may have *-a* or *-e* in nom. acc. pl.

§50 Long-stemmed dissyllables, e.g. *sāwol* 'soul' and *iceaster* 'city', take the endings of *lār*, but (like *engel* and *hēafod* in §42) lose the medial vowel in trisyllabic forms.

§51 Some abstract nouns ending in *-þu* and *-u(-o)* can remain unchanged in the oblique cases (i.e. any case other than the nom.), e.g. *iermpu* 'poverty' and *ieldu* 'age'.

i-Mutation

§52 A sound-change which affects certain nouns and verbs must now be explained. The vowel *i* and the related consonant written in phonetic script [j] and pronounced as the first consonant in MnE 'yes' are high front sounds. When in OE one of these followed a stressed syllable, the vowel of that stressed syllable was subject to what is called '*i*-mutation'.¹ In simple terms, the organs of speech and the mind of the speaker got ready for the high front sound too soon and in the process

the low front vowels were dragged up or 'raised'
and the back vowels were pulled forward or 'fronted'.

The *i* or [j] is usually lost but may appear in OE as *e* or *i*.

§53 This change can be explained (unscientifically) in terms of the diagram in §31 (p. 22) as follows:

- 1 The low front vowels *æ* and *e* move up one place.
- 2 The back vowels *a* and *o* are pushed straight forward to the corresponding front position.
- 3 *u* keeps its lip-rounding and goes forward to the rounded *y* described in §32.

The sections which follow give a Table of Correspondences in which the unmutated vowel (as it appears in OE) is shown on the left, and the OE mutated equivalent on the right.

Table of Correspondences

§54 Again in terms of the diagram on p. 22, the low front vowels are raised; only the short ones are affected.

ǣ	:	ē
e	:	i

Note

i is not affected because it cannot go any higher.

§55 The back vowels are fronted; both short and long are affected here.

	:	ǣ
	:	ē
	:	ȳ ²
But	:	ē + m, n

§56 The diphthongs *ea* and *eo* (short and long) are affected.

ĕa	:	īe
ĕo	:	īe

¹ Unstressed vowels are sometimes affected. But this need not concern us here.

² Both *ō* and *ū* were fully rounded – *ō* to *ǫ* and *ū* to *ȳ*. But *ǣ* was usually unrounded to *ē*.

§57 Thirteen sounds are therefore affected – 2 front vowels, 7 back vowels (including *ā* in two ways), and 4 diphthongs. You should cull your own examples. A very good way to find some is to look at the strong verbs and to compare the stem vowel of the infinitive with the stem vowel of the 2nd and 3rd pers. sg. pres. ind.; see §112.1 and Appendix A. In most of them you will find the non-mutated vowel in the infinitive and its mutated equivalent in the 2nd and 3rd pers. sg. pres. ind. The *i* which caused *i*-mutation in these two forms has either disappeared or become *e*. For further effects of *i*-mutation, see Appendix B, pp. 159–60 below.

Nouns affected by *i*-Mutation

§58 Typical paradigms for those masc. and fem. nouns affected by *i*-mutation are *mann* (masc.) 'man' and *bōc* (fem.) 'book':

	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
<i>Nom.</i>	mann	menn	bōc	bēc
<i>Acc.</i>	mann	menn	bōc	bēc
<i>Gen.</i>	mannes	manna	bēc, bōce	bōca
<i>Dat.</i>	menn	mannum	bēc	bōcum

Notes

- 1 nom. and acc. sg. the same;
- 2 gen. sg. masc. like *stān*;
- 3 gen. and dat. pl. regular;
- 4 the mutated equivalent of the vowel of the nom. sg. appears in the dat. sg. and nom. and acc. pl. (with no inflexional ending);
- 5 the gen. sg. with the mutated vowel in the fem. nouns. This should not cause difficulty because the gen. and dat. sg. fem. are usually the same. *Bōce* arises by analogy with *lāre*.

Most of the masc. examples can be recognized by thinking of the MnE plural of the corresponding word, e.g. 'foot' (*fōt*), 'man' (*mann*), 'tooth' (*tōþ*). Most of the fem. nouns have become regular in MnE, e.g. 'book' (*bōc*), 'oak' (*āc*), 'goat' (*gāt*), but a few survive, e.g. 'goose' (*gōs*), 'louse' (*lūs*), 'mouse' (*mūs*).

§59 The nouns *frēond* 'friend' and *fēond* 'enemy', which are formed from pres. ptes. of verbs, can follow *stān* or can have *īe* in dat. sg. and nom. and acc. pl.; cf. *mann*.

§60 Nouns ending in *-r* which denote relationship are: *fæder* 'father' and *brōþor* 'brother' (both masc.), *mōdor* 'mother', *dohtor* 'daughter', and *sweostor* 'sister' (all fem.). It is difficult to systematize these nouns, for many analogical variations exist, but the following observations may help:

- 1 All are regular in the gen. and dat. pl., ending in *-a* and *-um* respectively and losing the medial vowel if long-stemmed (§42).

2 All can have the nominative singular form in all remaining cases except for

- (a) *fæder* which takes *-as* in nom. acc. pl.;
 (b) *brōþor*, *mōdor*, *dohtor*, which may show *i*-mutation in dat. sg., viz. *brēþer*, *mēder*, *dehter*. These forms may also occur in gen. sg., by analogy with fem. nouns such as *lār* (§48), in which gen. and dat. sg. are the same.

u-Nouns

§61 A few masc. and fem. nouns belong to the *u*-declension. They may be short-stemmed dissyllables with final *-u*, e.g. *sunu* (masc.) 'son' and *duru* (fem.) 'door', or long-stemmed monosyllables, e.g. *feld* (masc.) 'field' and *hand* (fem.) 'hand'; for the absence of *-u* in the latter cf. *scipu/word* and *giefu/lār*. Typical paradigms are *sunu* (masc.) and *hand* (fem.):

	Singular	Plural	Singular	Plural
Nom.	sunu	sunu	hand	handu
Acc.	sunu	sunu	hand	handu
Gen.	sunu	sunu	handu	handu
Dat.	sunu	sunum	handu	handum

Notes

- 1 Nom. and acc. sg. are the same.
 2 All other cases end in *-a* except of course the dat. pl. *-um*.

Other nouns which belong here are *wudu* 'wood', *ford* 'ford', and *weald* 'forest' – all masc.

§62 Masc. nouns like *feld* and fem. nouns like *duru/hand* are all to some extent influenced by *stān* and *giefu/lār* respectively and so hover uneasily between two declensions; hence gen. sg. *feldes* and the like. But the most important point to note here is that the ending *-a* is sometimes a dat. sg. in the texts, e.g. *felda*, *forda*, *wealda*.

III ADJECTIVES

Introduction

§63 Most adjectives can be declined strong or weak. Important exceptions are *ōþer* and the poss. adjs. *mīn*, *þīn*, etc. (see §21), which are declined strong, and comparatives, which end in *-a* in nom. sg. masc., e.g. *blindra* 'blinder', and are declined weak.

On participles, see §111.

§64 Which form of the adjective is used depends, not on the type of noun with which it is used, but on how it is used. The strong form is used when the adj. stands alone, e.g. 'The man is old' *se mann is eald*, or just with a noun, e.g. 'old men' *ealde menn*. The weak form appears when the adj. follows a dem., e.g. 'that old man' *se ealda mann*, or a poss. adj., e.g. 'my old friend' *mīn ealda frēond*. You can remember that the strong forms stand alone, while the weak forms need the support of a dem. or poss. pron.

Weak Declension

§65 The paradigm is *tila* 'good':

	Singular			Plural
	Masc.	Neut.	Fem.	All genders
Nom.	tila	tile	tile	tilan
Acc.	tilan	tile	tilan	tilan
Gen.	tilan	tilan	tilan	tilra, -ena
Dat.	tilan	tilan	tilan	tilum

The long-stemmed *gōda* 'good' is declined exactly the same. Here the endings are identical with those of the weak noun of the same gender with one addition – the strong form of gen. pl. *tilra* is generally preferred to *-ena*, except in eWS. The dat. pl. *-um* is frequently replaced by *-an* in WS texts and in IWS *-an* is found in the gen. pl. too. Stem changes in the weak declension of the adjectives follow the rules set out in §§68–73.

Strong Declension

§66 The paradigm is *til* 'good', which has a separate inst. form in the masc. and neut. sg.:

	Singular		
	Masc.	Neut.	Fem.
Nom.	til	til	tilu
Acc.	tilne	til	tile
Gen.	tiles	tiles	tilre
Dat.	tilum	tilum	tilre
Inst.	tile	tile	

	Plural		
	Masc.	Neut.	Fem.
Nom.	tile	tilu	tile, -a
Acc.	tile	tilu	tile, -a
Gen.	tilra	tilra	tilra
Dat.	tilum	tilum	tilum

Notes

- 1 Nom. and acc. pl. masc. end in *-e*, e.g. *twice eorlas* 'living noblemen'; the ending *-as* belongs to the nouns only. This *-e* is sometimes found in fem. and neut. pl.; see §81.
- 2 All the other endings are familiar. Those italicized have already been met in the pronouns (§§16–18). The remainder are endings found in *stān*, *scip*, and *giefu*, respectively.

§67 The long-stemmed monosyllable *gōd* 'good' varies only in the nom. sg. fem. *gōd* as against *tilu* (cf. *lār/giefu*) and in the nom. and acc. neut. pl. *gōd* as against *tilu* (cf. *word/scipu*).

Stem Changes in Adjectives

§68 Long-stemmed dissyllables such as *hālig* add the weak or strong endings given above as appropriate. The medial vowel is not lost before endings beginning with a consonant, i.e. in closed syllables – hence *hālig/ne*, *hālig/re*, *hālig/ra*.

When the ending begins with a vowel, the medial vowel sometimes disappears; cf. the nouns *engel* and *hēafod* (§42) and *sāwol* (§50). Thus *hālig* has gen. sg. masc. strong *hālges*. But analogical variations are common, and we find *hāligan* alongside *hālgan*, *hāliges* alongside *hālges*, and so on.

In the nom. sg. fem. and nom./acc. pl. neut. *hālig* (cf. *lār/word*), *hāligu* (cf. *giefu/scipu*), and *hālgu* (with loss of vowel) are all found.

§69 Short-stemmed dissyllabic adjectives show forms with no medial vowel more frequently than the corresponding nouns (§§43–44). Thus *micel* 'great' may have acc. sg. fem. *micle* or *micle*, while *moniġ* 'many' and *yfel* 'evil' have dat. pl. *monigum* or *mongum* and gen. sg. masc. *yfeles* or *yfles*, respectively.

§70 Short-stemmed monosyllabic adjectives with the stem-vowel *æ* follow *glæd* 'glad', here declined strong:

	Singular		
	Masc.	Neut.	Fem.
Nom.	glæd	glæd	gladu
Acc.	glædne	glæd	glade
Gen.	glades	glades	glædre
Dat.	gladum	gladum	glædre
Inst.	glade	glade	
	Plural		
	Masc.	Neut.	Fem.
Nom.	glade	gladu	glade
Acc.	glade	gladu	glade
Gen.	glædra	glædra	glædra
Dat.	gladum	gladum	gladum

§77

Here *æ/a* fluctuation occurs. As in the nouns (§36), we find *æ* in a closed syllable, i.e. in the simple form *glæd* and when an ending beginning with a consonant is added, e.g. *glæd/ne*. In open syllables, however, the adjectives have *a* irrespective of whether a front or back vowel follows, e.g. *glades*, *gladum*. This is the result of analogy.

§71 Adjectives like *ġearo*, *-u* 'ready' take the endings of *gōd*. Hence in the strong declension, they remain unchanged in the nom. sg. all genders, acc. sg. neut., and nom. and acc. pl. Before consonants, the stem is *ġearo-* – hence *ġearone*, *ġearore*, *ġearora*, but before vowels it is *ġearw-* – hence *ġearwes*, *ġearwum*; cf. §40. Write out the paradigm. Then see A. Campbell *O.E. Grammar*, §649.

§72 Adjectives such as *hēah* 'high' and *fāh* 'hostile' usually lose their final *h* and contract where possible; cf. §§37 and 38. *Hēah* may have acc. sg. masc. strong *hēanne* or *hēane*.

§73 Adjectives in *-e*, e.g. *blife*, behave like the corresponding nouns (§45). Hence they drop the *-e* and add the endings of *til*.

Comparison of Adjectives

§74 Most adjectives add the endings *-ra*, *-ost* to the stem. Thus we find *lēof* 'dear', *lēofra* 'dearer', *lēofost* 'dearest'. Similarly *glæd* 'glad', *glædra* 'gladder', but *gladost* 'gladdest' (see §70). The comparative is declined weak, the superlative strong or weak (see §64).

§75 Some adjectives, however, add the endings *-ra*, *-est*, and show an *i*-mutated vowel in the stem, e.g.

eald 'old'	ieldra	ieldest
ġeong 'young'	ġingra	ġingest
lang 'long'	lengra	lengest
strang 'strong'	strengra	strengest
hēah 'high'	hierra	hiest

§76 Irregular are:

lytel 'little'	læssa	læst
micel 'great'	māra	mæst
yfel 'bad'	wiersa	wierst
gōd 'good'	betera, sēlra	betst, sēlest

These, of course, can be compared with their MnE equivalents.

IV OBSERVATIONS ON NOUN, ADJECTIVE,
AND PRONOUN DECLENSIONS

§77 The weak declension of nouns and adjectives, with *-an* throughout except in a few easily remembered places (see §§22–25), presents little

difficulty. The weak masc. noun can always be recognized by *-a* in nom. sg. However, *-e* of the weak fem. and neut. is also found in strong masc. and neut. nouns. But a noun with final *-e* in nom. sg. cannot be strong fem.

§78 Nouns with their nom. sg. ending in a consonant are strong, but can be any gender. See again §13.

§79 In the strong nouns and the strong declension of the adj., the characteristic endings should be noted. The gen. pl. of the noun is *-a*, of the adj. *-ra*. But the weak ending *-ena* is found in nouns like *feoh/fēona* and *giefu/giefra* or *giefena*, and in the adj. The endings *-ne* (acc. sg. masc.) and *-re* (gen. and dat. sg. fem.) are found in adjs. (strong forms) and prons.

§80 Certain similarities may be noted in the declension of strong nouns, the strong form of the adj., and the dem. and pers. prons. (less 1st and 2nd pers.; on these, see §21). These are

- 1 neut. sg. nom. and acc. are always the same;
- 2 nom. and acc. sg. of masc. NOUNS are always the same;
- 3 nom. and acc. pl. are always the same;
- 4 gen. and dat. fem. sg. are always the same (with the reservations made in §§58 and 60);
- 5 within the same declension
 - (a) masc. and neut. gen. sg. are the same;
 - (b) masc. and neut. dat. sg. are the same;
 - (c) masc. and neut. inst. sg. are the same.

§81 A possible source of confusion is the fact that in prons. and adjs., the acc. fem. sg. is the same as nom. and acc. pl., e.g. *þā/þā, þās/þās, hīe/hīe, cwice/cwice*. This last form *cwice* is properly the masc. pl. But in later texts especially, the ending *-e* is often used for all genders in the strong form of the adj., rather than *-u* or *-a* (§66).

V NUMERALS

§82 The numerals from 1 to 10 are

	Cardinal	Ordinal
1	ān	forma
2	twēgen	ōþer
3	þrie	þridða
4	fēower	fēorþa
5	fif	fifta
6	siex	siexta
7	seofon	seoforþa
8	eahta	eahtorþa
9	nigon	nigorþa
10	tien	tēorþa

§83 When declined strong, *ān* means 'one'; when declined weak *āna*, it usually means 'alone'. Only the first three cardinal numbers are regularly declined.

Ordinals are declined weak, except *ōþer* which is always strong.

§84 *Twēgen* 'two' and *bēgen* 'both' are declined alike. In the nom. and acc. they have

	Masc.	Neut.	Fem.
<i>twēgen</i>	twēgen	twā, tū	twā
<i>bēgen</i>	bēgen	bā, bī	bā

The gen. and dat. are the same for all genders:

<i>twēgra, twēg(e)a;</i>	<i>bēgra, bēg(e)a</i>
<i>twæm;</i>	<i>bæm</i>

§85 In the nom. and acc. of *þrie* 'three' we find

	Masc.	Neut.	Fem.
<i>þrie</i>	þrie	þreo	þreo

The gen. and dat. are *þreora, þrim*.

§86 A knowledge of the remaining numerals is not essential at first. The meaning of many is obvious, e.g. *twēntig, þritig, fēowertig, fiftig*, and those which occur in your texts will be glossed. Full lists will be found in any of the standard grammars. Roman numerals are often used.

VI STRONG VERBS AND SOUND-CHANGES RELEVANT TO THEM

Introduction

§87 Like MnE, OE has two types of verbs – weak and strong. The weak verb forms its preterite and past participle by adding a dental suffix, the strong verb by changing its stem vowel; cf. MnE 'laugh, laughed' and 'judge, judged' with MnE 'sing, sang, sung'. The strong verbs are nearly all survivals from OE; new verbs when made up or borrowed today join the weak conjugation. Thus the strong verb 'drive, drove, driven' survives from OE. When in the thirteenth century 'strive' was borrowed from the French, it followed the pattern of 'drive' because the two infinitives rhymed; hence we get MnE 'strive, strove, striven'. But we conjugate the comparatively new verb 'jive', not 'jive, jove, jiven', but 'jive, jived', i.e. as a weak verb.

§88 Such patterns as 'drive, drove, driven' and 'jive, jived' are called the 'principal parts' of the verbs. It is essential for you to know the principal parts of the Old English verbs. This is important because, if you do not know the patterns which the various verbs display in their principal parts, you will be unable to find out their meaning. You will be in the same position as a foreign student of English looking up 'drove (verb)' in his dictionary. For he can only find out what it means by knowing that it is the preterite of 'drive'.

§89 Both weak and strong verbs in OE distinguish

- 1 two tenses – present and preterite;
- 2 indicative, subjunctive, and imperative, moods, in addition to two infinitives – one without *to*, and one (the inflected infinitive) with *to* – and two participles, the present and the past (or second);
- 3 two numbers – singular and plural. The dual is found only in the 1st and 2nd person pronouns and is used with plural verb forms;
- 4 three persons, but only in the singular of the present and preterite indicative. All plurals and the singular of the subjunctives are the same throughout;
- 5 one voice only – the active. One true passive form survives from an earlier stage of the language, viz. *hätte* ‘is called, was called’.

On the syntax of these forms and on the beginnings of new methods of expressing verbal relationships, see §§195 ff.

Principal Parts of the Strong Verbs

§90 These verbs show a change of vowel in the stressed syllable in the principal parts. This is known as ‘gradation’ and the vowels which change – e.g. *i, ô, i* in ‘drive, drove, driven’ – are known as the ‘gradation’ series. The origin of these is to be found in the shifting stress of the original IE language (which later became fixed, usually on the first syllable, in OE). We can see how the pronunciation of a vowel can change according to the amount of stress the syllable carries if we compare the pronunciation of the following three versions of the same MnE sentence:

Can he do it?
Can hé do it?
Can he dó it?

In the first, the vowel of ‘can’ has its full value; in the second, a reduced value; and in the third, it has almost disappeared and has what is sometimes called ‘zero’ value. Such variations in IE may well have been perpetuated when the stress became fixed.

§91 No MnE strong verb has more than three vowels in its gradation series; some, e.g. ‘bind, bound, bound’, have only two. But in OE, four parts of the verb may be distinguished by different vowels – the infinitive, two preterites, and the past participle, e.g. *crēopan* ‘creep’, *crēap*, *crupon*, *cropen*. But (for various reasons) the same vowel may occur more than once in the same verb. So we find, with three different vowels, *bindan* ‘bind’, *band*, *bundon*, *bunden*, and, with two only, *faran* ‘go’, *fōr*, *fōron*, *faren*.

§92 Many primers show five vowels for the strong verbs, viz. inf. (*crēopan*), 3rd sg. pres. ind. (*crīepþ*), pret. sg. or 1st pret. (*crēap*), pret. pl. or 2nd pret. (*crupon*), past ptc. (*cropen*). See §113. 1 & 2. The 3rd sg. pres. ind. is

not part of the gradation series; its stem vowel is the *i*-mutated equivalent of the vowel of the inf. and can be deduced from that vowel; see §57. So, when learning a strong verb, you will need to remember four vowels – those of the inf., two preterites, and the past ptc. There are in OE seven different ‘classes’ of verbs, each with a different gradation series. Each type can be recognized by its ‘uniform’ or recognition symbol. This is the distinctive vowel-consonant combination apparent in the infinitive. So, in addition to the gradation series, you need to know the ‘uniform’ or recognition symbol which will enable you to tell the class to which a verb belongs.

§93 Verbs characteristic of these classes are

Class	Inf.	1st Pret.	2nd Pret.	Past Ptc.
I	<i>scīnan</i> ‘shine’	<i>scān</i>	<i>scinon</i>	<i>scinen</i>
II	<i>crēopan</i> ‘creep’	<i>crēap</i>	<i>crupon</i>	<i>cropen</i>
	<i>brūcan</i> ‘enjoy’	<i>brēac</i>	<i>brucon</i>	<i>brocen</i>
III	<i>brēgdan</i> ‘pull’	<i>brægd</i>	<i>brugdon</i>	<i>brogden</i>
IV	<i>beran</i> ‘bear’	<i>bær</i>	<i>bæron</i>	<i>boren</i>
V	<i>tredan</i> ‘tread’	<i>træd</i>	<i>trædon</i>	<i>treden</i>
VI	<i>faran</i> ‘go’	<i>fōr</i>	<i>fōron</i>	<i>faren</i>
VII	(a) <i>healdan</i> ‘hold’	<i>hēold</i>	<i>hēoldon</i>	<i>healden</i>
	(b) <i>hātan</i> ‘command’	<i>hēt</i>	<i>hēton</i>	<i>hāten</i>

Roman numerals are here used for the classes of strong verbs, arabic numerals for those of the weak verbs. Thus *scīnan* I ‘shine’ and *lufian* 2 ‘love’ tell us both the type and class of verb. Class VII verbs are sometimes called ‘reduplicating’ (abbreviation ‘rd.’). Note The past ptc. frequently has the prefix *ge-* (§6).

§94 From a study of these and the lists of strong verbs set out in Appendix A, the following gradation series will emerge:

Class	Recognition Symbol	Inf.	1st Pret.	2nd Pret.	Past Ptc.
I	<i>ī</i> + one cons.	<i>ī</i>	<i>ā</i>	<i>i</i>	<i>i</i>
II	<i>ēo</i> + one cons.	<i>ēo</i>	<i>ēa</i>	<i>u</i>	<i>o</i>
	<i>ū</i> + one cons.	<i>ū</i>			
III	See §102				
IV	<i>e</i> + one cons. ¹	<i>e</i>	<i>æ</i>	<i>ǣ</i>	<i>o</i>
V	<i>e</i> + one cons. ²	<i>e</i>	<i>æ</i>	<i>ǣ</i>	<i>e</i>
VI	<i>a</i> + one cons. ³	<i>a</i>	<i>ō</i>	<i>ō</i>	<i>a</i>
VII	See §104				

§95 The gradation series of verbs in classes I and II are quite regular. Class III presents special difficulties because the stem vowels of most verbs are affected by one of several sound laws. For purposes of explanation, we

¹ Usually a liquid (*l, r*). But note *brecan* ‘break’. On the verbs with nasals, see §103.2.

² Usually a stop (*p, t, c, d, g*) or spirant (*f, þ, s*).

³ *Standan* ‘stand’, with *-n-* in inf. and past ptc., belongs here.

§89 Both weak and strong verbs in OE distinguish

- 1 two tenses – present and preterite;
- 2 indicative, subjunctive, and imperative, moods, in addition to two infinitives – one without *to*, and one (the inflected infinitive) with *to* – and two participles, the present and the past (or second);
- 3 two numbers – singular and plural. The dual is found only in the 1st and 2nd person pronouns and is used with plural verb forms;
- 4 three persons, but only in the singular of the present and preterite indicative. All plurals and the singular of the subjunctives are the same throughout;
- 5 one voice only – the active. One true passive form survives from an earlier stage of the language, viz. *hätte* ‘is called, was called’.

On the syntax of these forms and on the beginnings of new methods of expressing verbal relationships, see §§195 ff.

Principal Parts of the Strong Verbs

§90 These verbs show a change of vowel in the stressed syllable in the principal parts. This is known as ‘gradation’ and the vowels which change – e.g. *ī, ō, i* in ‘drive, drove, driven’ – are known as the ‘gradation’ series. The origin of these is to be found in the shifting stress of the original IE language (which later became fixed, usually on the first syllable, in OE). We can see how the pronunciation of a vowel can change according to the amount of stress the syllable carries if we compare the pronunciation of the following three versions of the same MnE sentence:

Cán he do it?
Can hé do it?
Can he dó it?

In the first, the vowel of ‘can’ has its full value; in the second, a reduced value; and in the third, it has almost disappeared and has what is sometimes called ‘zero’ value. Such variations in IE may well have been perpetuated when the stress became fixed.

§91 No MnE strong verb has more than three vowels in its gradation series; some, e.g. ‘bind, bound, bound’, have only two. But in OE, four parts of the verb may be distinguished by different vowels – the infinitive, two preterites, and the past participle, e.g. *crēopan* ‘creep’, *crēap*, *crupon*, *cropen*. But (for various reasons) the same vowel may occur more than once in the same verb. So we find, with three different vowels, *bindan* ‘bind’, *band*, *bundon*, *bunden*, and, with two only, *faran* ‘go’, *fōr*, *fōron*, *faren*.

§92 Many primers show five vowels for the strong verbs, viz. inf. (*crēopan*), 3rd sg. pres. ind. (*crēpp*), pret. sg. or 1st pret. (*crēap*), pret. pl. or 2nd pret. (*crupon*), past ptc. (*cropen*). See §113. 1 & 2. The 3rd sg. pres. ind. is

not part of the gradation series; its stem vowel is the *i*-mutated equivalent of the vowel of the inf. and can be deduced from that vowel; see §57. So, when learning a strong verb, you will need to remember four vowels – those of the inf., two preterites, and the past ptc. There are in OE seven different ‘classes’ of verbs, each with a different gradation series. Each type can be recognized by its ‘uniform’ or recognition symbol. This is the distinctive vowel-consonant combination apparent in the infinitive. So, in addition to the gradation series, you need to know the ‘uniform’ or recognition symbol which will enable you to tell the class to which a verb belongs.

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Roman numerals are here used for the classes of strong verbs, arabic numerals for those of the weak verbs. Thus *scīnan* I ‘shine’ and *lufian* 2 ‘love’ tell us both the type and class of verb. Class VII verbs are sometimes called ‘reduplicating’ (abbreviation ‘rd.’). Note The past ptc. frequently has the prefix *ge-* (§6).

§94 From a study of these and the lists of strong verbs set out in Appendix A, the following gradation series will emerge:

Class	Recognition Symbol	Inf.	1st Pret.	2nd Pret.	Past Ptc.
I	<i>ī</i> + one cons.	<i>ī</i>	<i>ā</i>	<i>i</i>	<i>i</i>
II	<i>ēo</i> + one cons. <i>ū</i> + one cons.	<i>ēo</i> <i>ū</i>	<i>ēa</i>	<i>u</i>	<i>o</i>
III	See §102				
IV	<i>e</i> + one cons. ¹	<i>e</i>	<i>æ</i>	<i>ǣ</i>	<i>o</i>
V	<i>e</i> + one cons. ²	<i>e</i>	<i>æ</i>	<i>ǣ</i>	<i>e</i>
VI	<i>a</i> + one cons. ³	<i>a</i>	<i>ō</i>	<i>ō</i>	<i>a</i>
VII	See §104				

§95 The gradation series of verbs in classes I and II are quite regular. Class III presents special difficulties because the stem vowels of most verbs are affected by one of several sound laws. For purposes of explanation, we

¹ Usually a liquid (*l, r*). But note *brecan* ‘break’. On the verbs with nasals, see §103.2.

² Usually a stop (*p, t, c, d, g*) or spirant (*f, þ, s*).

³ *Standan* ‘stand’, with *-n-* in inf. and past ptc., belongs here.

can take the verb *bregdan* 'pull' as the basic paradigm in terms of which all the other verbs can be explained. *Bregdan* shows the following pattern:

III *e* + TWO cons. *e* *æ* *u* *o*

A few other verbs, e.g. *streġdan* 'strew', *berstan* 'burst', *þerscan* 'thresh',¹ show the same vowel pattern. But the remainder fall into four groups which are represented by the verbs *weorpan* 'throw'/*feohtan* 'fight', *helpan* 'help', *ġieldan* 'pay', and *drincan* 'drink'. To understand the variations in these verbs, we have to know something about certain sound-changes.

Breaking

§96 The first of these is the diphthongization of a front vowel when it is followed by a consonant or group of consonants produced in the back of the mouth. When moving from a front vowel to a back consonant, the organs of speech do NOT perform the equivalent of the quick march, in which one foot is lifted cleanly from the ground and put down again 30 inches or so further on. They glide more or less smoothly from one position to another, as your feet do when you are dancing a waltz. You can see the result of this process in an exaggerated form if you imagine that you have fallen overboard from a ship and are calling out 'Help'. If you call out loudly and long (you had better do this in a desert place!), you will find that the vowel of the word 'Help' is 'broken' as you glide from the front position of *e* to the back position of *ɰ*. If you spell it as you are pronouncing it, you will write something like 'Heulp'. Try the same experiment with words like 'bell', 'fell', 'tell'. You will probably find that a 'glide' develops between the short front vowel *e* and the following *l*. A similar process took place in OE. It is called 'breaking'.

§97 For our purposes, its most important effects are

1 before *h*, *h* + cons., *r* + cons.²

æ > *ĕa*

ĕ > *ĕo*

In terms of the diagram in §31, the organs of speech glide back to the back vowel nearest in height to the front vowel from which they started. (See §8, where we assume that the symbol *ea* is pronounced *æa*.)

2 before *l* (here made in the back of the throat) + cons.

æ > *ĕa*

But *ĕ* is not usually affected before *l*. We can call this 'limited breaking'; it occurs before *l*, with which the word 'limited' begins!

¹ *Berstan* and *þerscan* were originally **brestan* and **þrescan*, with two medial consonants. But the *r* 'changed places'. This change, known as 'metathesis', is not uncommon; cf. OE *brid* with MnE 'bird'.

² Here *r* was probably made with the tip of the tongue curved back.

Note
ĕ does break before *lh*. See §133.2 for an example.

3 before *h* and *h* + cons.

ī > *īo* > very often *ēo*

§98 We can now return to the verbs of class III where the basic gradation series is *e*, *æ*, *u*, *o* (§95). If we examine *weorpan* and *feohtan*, we find

weorpan	wearp	wurpon	worpen
feohtan	feahrt	fuhton	fohten

Here the medial cons. groups *-rp-* and *-ht-* cause *e* and *æ* to break but do not affect the back vowels *u* and *o*. Hence we get as the gradation series, NOT *e*, *æ*, *u*, *o*, but *eo*, *ea*, *u*, *o*.

§99 In *helpan*, however, the medial group *-lp-* produces only limited breaking and so we get

helpan	healp	hulpon	holpen
--------	-------	--------	--------

where only the 1st pret. *ea* differs from the basic series of *bregdan*, the *e* of the infinitive remaining unchanged.

Influence of Initial *ġ*, *sc*, *ċ*

§100 The results of the next sound-change to affect the verbs of class III are seen most commonly in the WS dialect, with which we are mainly concerned. Here the initial palatal consonants *ġ*, *sc*, and *ċ*, caused the following front vowels *ĕ* and *æ* to become *īe* and *ĕa* respectively. The effect may be produced by an emphatic pronunciation of these consonants, which will produce a glide between the consonant and vowel. A modern parallel may be found in the prolonged 'Yes' in the sentence 'Well, yes, I suppose so' used when one gives hesitating assent or grudging permission; we might spell our pronunciation something like 'Yies'. This change is sometimes called 'palatal diphthongization' (p.d. for short). It is because of it that we find the inf. *ġieldan*. For further examples, see §103.1.

Note

The pret. *ġeald* could be the result of breaking or of p.d. But such forms as *ċeorfan*, which show *eo* < *e* as the result of breaking, suggest that breaking took place before p.d.; if it had not, we should have had **ċierfan* by p.d. P.d. can take place in such forms as *ġieldan* because *e* did not break before *-ld-* and hence remained until p.d. took place.

Influence of Nasals

§101 The last sound-change which affects verbs of class III is found in verbs in which the first of the two medial consonants is a nasal *m* or *n*. In these circumstances, *i* appears instead of *e*, *a* instead of *æ*, and *u* instead of *o*. So we get

drincan dranc druncon druncen

with *i*, *a* (sometimes *o*; see §103.2), *u*, *u* instead of *e*, *æ*, *u*, *o*.

Summary of the Strong Verbs of Class III

§102 The following table summarizes class III verbs. Each of series (b)–(e) is to be explained by the appropriate sound-change operating on series (a). See also §§116 and 133.5.

Sound-Change	Symbol	Example	Gradation Series
(a) Basic Series	<i>e</i> + 2 cons.	<i>bregdan</i>	<i>e æ u o</i>
(b) Breaking before <i>r</i> + cons. <i>h</i> + cons.	<i>eo</i> + <i>r</i> + cons. <i>eo</i> + <i>h</i> + cons.	<i>weorpan</i> <i>feohtan</i>	<i>eo ea u o</i>
(c) Limited break- ing before <i>l</i> + cons.	<i>e</i> + <i>l</i> + cons.	<i>helpan</i>	<i>e ea u o</i>
(d) Palatal diph- thongization	palatal + <i>ie</i> + 2 cons.	<i>gieldan</i>	<i>ie ea u o</i>
(e) Nasal	<i>i</i> + nasal + cons.	<i>drincan</i>	<i>i a u u</i>

The Effects of Sound-Changes on other Strong Verbs

§103 Some of these sound-changes affect verbs of other classes.

1 P.d. is seen in:

Class IV *scieran* 'cut', which has *ie*, *ea*, *ēa*, *o* instead of *e*, *æ*, *ǣ*, *o*;

Class V *giefan* 'give' with *ie*, *ea*, *ēa*, *ie*, instead of *e*, *æ*, *ǣ*, *e*,

and in the class VI infinitive *scieppan* 'create'.

2 Nasals influence class IV *niman* 'take' with *i*, *a/o*, *ā/ō* (fluctuation

between *a* and *o* is not uncommon before nasals) and *u* instead of *e*, *æ*, *ǣ*, *o*. On *niman* and *cuman* 'come' see also §109.

3 Breaking before *h* with subsequent loss of *h* between a diphthong and a vowel (see §§37–38) affects the infinitives of the contracted verbs of classes I, V, and VI. The stages can be set out thus:

I *wrihan > *wrēohan > wrēon 'cover'
V *sehan > *seohan > sēon 'see'
VI *slahan > *slāhan¹ > *sleahan > slēan 'strike'

4 The infinitives of contracted verbs of class II are affected by loss of *h* only, e.g.

*tēohan > tēon 'draw'

5 The contracted verbs of class VII – *fōn* 'take' and *hōn* 'hang' – have a complicated phonology; detailed explanation would be out of place here. But see §108.

6 On the principal parts of contracted verbs, see §§107–108. On 3rd sg. pres. ind. of contracted verbs, see §114. On the 'weak presents' of classes V–VII, see §116.

Strong Verbs of Class VII

§104 Strong verbs of class VII show the following characteristics:

- 1 the same stem vowel in inf. and past ptc. (except *wēpan*);
- 2 the same stem vowel in 1st and 2nd pret. – either *ēo* or *ē*. On this basis the two sub-classes (a) and (b) are distinguished.

Important verbs here are: *cnāwan* 'know', *feallan* 'fall', *weaxan* 'grow' (all VII(a)), and *drædan* 'fear' and *lætan* 'let' (both VII(b)). It is worth noting that none of them can be mistaken for strong verbs of any other class, for the stem vowels of the inf. are different. But see further §§131–134.

Grimm's Law and Verner's Law

§105 Certain consonant changes which distinguish the Gmc. languages from the other IE languages were first formulated by the German philologist Grimm (of the Fairy Tales) and hence are known as Grimm's Law. But the fact that the expected consonant did not always appear in the Gmc. languages puzzled philologists until the Danish grammarian Karl Verner explained that the differences depended on the position of the stress in the original IE form of the word.

§106 Grimm's Law accounts (*inter alia*) for the variations between Latin (which in the examples cited keeps the IE consonant) and OE seen in such pairs as

¹ This variation must be taken on trust. (Those interested can compare §§35–36.)

Lat. <i>piscis</i>	OE	<i>fisc</i>	(p/f)
Lat. <i>frater</i>	OE	<i>brōþor</i>	(t/þ)
Lat. <i>genus</i>	OE	<i>cynn</i>	(g/c)
Lat. <i>dentem</i>	OE	<i>tōþ</i>	(d/t)

But, if *fisc* corresponds to *piscis* and *brōþor* to *frater*, we should expect **fæþer* alongside *pāter*. But we have *fæder*. Verner explained exceptions like this.

We can see the sort of thing which happened if we compare MnE 'excellent' and 'absolute' on the one hand with MnE 'exam.' and 'absolve' on the other. In the first pair, the stress falls on the first syllable and the consonants which follow are voiceless; we could spell the words 'eks-' and 'aps-'. In the second pair, the stress is on the second syllable, the consonants are voiced, and the words could be spelt 'egz-' and 'abz-'. Similar variations, said Verner, arose in Pr. Gmc. because of similar differences. Greek *φράτηρ* = Latin *frāter* was stressed on the first syllable. Hence in its Pr. Gmc. equivalent the medial *t* developed regularly by Grimm's Law to voiceless *þ* (cf. MnE 'cloth') in Pr. OE.¹ But Greek *πάτηρ* = Latin *pāter* was stressed on the second syllable. So in Pr. Gmc. the voiceless *þ* which arose from the *t* by Grimm's Law was voiced to the sound in MnE 'clothe'. This voiced sound subsequently became *d*.

§107 Many standard histories of the English language explain these two Laws in detail; for us their most important effect is seen in the OE strong verbs, where Verner's Law accounts for certain variations in the medial consonant. Thus in class I we find

snīþan snāþ snidon sniden

Here the *þ* of the inf. and 1st pret. is the consonant we should expect by Grimm's Law. The *d* of the 2nd pret. and past ptc. (which originally had the accent on the second syllable) is the Verner's Law form. Similarly we find

II cēosan cēas curon coren

and in contracted verbs (which originally had *h* in the inf.; see §§103.3 and 103.4)

I wrēon wrāh wrigon wrigen
V sēon seah sāwon sewen

In these strong verbs, the Verner's Law forms occur in the 2nd pret. and the past ptc., while the inf. and 1st pret. are regular. This is historically 'correct'; we see from the verbs marked † in Appendix A that by Verner's Law TH in the inf. and 1st pret. is LIKELY to be replaced by D in the 2nd pret. and past ptc., s by r, and (mostly in contracted verbs) h by g, w, or (in *hōn* and *fōn*: see below) by NG.²

¹ Its voicing (§9) comes later; see A. Campbell *Old English Grammar*, §444.

² Verner's Law forms are also seen in such related pairs as *cēosan* 'choose' / *cyre* 'choice' and *rīsan* 'rise' / *rāeran* 'raise'. See §136.

§111

§108 The word 'LIKELY' is emphasized because the Verner's Law forms sometimes occur where historically they should not. Thus the principal parts of the contracted verbs of class VII are

hōn hēng hēngon hangen
fōn fēng fēngon fangen

Here the Verner's Law *ng* is extended into the 1st pret.; the same may be true of the *g* in

VI slēan slōg slōgon slāgen¹

Sometimes, on the other hand, the Verner's Law forms are completely eliminated, as in *mīþan* I 'conceal' and *rīsan* I 'rise'; this has happened to all Verner's Law forms in MnE except 'was/were'. This process of systematizing or regularizing by the elimination of odd forms is sometimes called 'levelling'. But, as we see from verbs like *scriþan*, with past ptc. *scriden* or *scriþen*, its results are often capricious because it is not conducted consciously and logically.

§109 These and other levellings which occur in OE can be seen as the first signs of two great changes which overtook the strong verbs as English developed through the centuries. First, we today distinguish fewer classes of strong verbs. For example, the verbs of class V have gone over to class IV. Thus, while OE *specan*, *tredan*, *wefan*, have *e* in their past ptc., MnE 'speak', 'tread', 'weave', have *o*; cf. *beran* IV. Second, while in OE the stem vowels of the 1st and 2nd ptc. are different except in classes VI and VII, they are today the same (again except in 'was/were'). The beginnings of this process are seen in *cuman* IV 'come' and *etan* V 'eat', where the vowel of the 2nd pret. is found in the 1st pret. too. The marked confusion of forms in *niman* IV 'take' also results from this levelling. Perhaps you can work out for yourself why *findan* has a 1st pret. *funde*.

Conjugation of the Strong Verb

§110 Our wanderings through what have been called 'the dusty deserts of barren philology' lead us now to the conjugation of the strong verb, here exemplified by *singan* III. Points which must be carefully noted when conjugating these and all strong verbs are set out below; on the uses of the tenses and moods, see §§195-198 and 173-179.

§111 *Singan* 'sing' *sang sungon sungen* is conjugated

	Present Indicative	Preterite Indicative
Sg. 1	singe	sang
2	singest	sunge
3	singeþ	sang
Pl.	singap	sungon

¹ But *slōh* does occur, and ME forms suggest that the *g* in *slōg* may be merely a spelling variant of *h*.

	<i>Present Subjunctive</i>	<i>Preterite Subjunctive</i>
Sg.	singe	sunge
Pl.	singen	sungen

Before a 1st or 2nd pers. pron., the plural endings can be reduced to *-e*, e.g. *wē singaþ* but *singe wē*.

<i>Imp. Sg.</i>	sing	<i>Pl.</i>	singaþ
<i>Inf.</i>	singan	<i>Inf. Inf.</i>	tō singenne
<i>Pres. Ptc.</i>	singende	<i>Past Ptc.</i>	(ǵe-)sungen

Participles may be declined like adjectives. Strong and weak forms occur, as appropriate.

§112 In the present tense, note:

1 The stem vowel of the inf. appears throughout except in 2nd and 3rd pers. sg. pres. ind., where its *i*-mutated equivalent is found if there is one. Hence *sing(e)st*, *sing(e)þ* but (< *bēodan*) *biest*, *biett*.

2 The common WS reduction in these forms whereby the *e* of the endings *-est* and *-eþ* disappears. If this leaves a combination which is difficult to pronounce, it is simplified. So from *bidan* 'wait for', we get *bīdeþ* > **bīdþ* > **bītþ* > *biitt*. (Try this simple phonetic process for yourself.) Similarly, *bīteþ* from *bītan* 'bite' is also reduced to *biitt*. Hence theoretically *se mann biitt þæt wīf* could mean 'the man is waiting for the woman' or 'the man is biting the woman'.¹ But, in the absence of newspaper reporters in Anglo-Saxon times, this ambiguity does not cause practical difficulty. The most important consequences for you are that 2nd pers. sg. pres. ind. ending in *-st* and 3rd pers. sg. pres. ind. ending in *-tt* may be from verbs with *-tan* (e.g. *bītan*), *-dan* (e.g. *bīdan*), or *-ddan* (e.g. *biddan*). Since *-sest* and *-seþ* both become *-st*, *ciest* may be either 2nd or 3rd pers.²

3 The endings of the imp. – sg. NIL, pl. *-aþ*.

4 The imp. pl. is the same as the pres. ind. pl.

5 The subj. endings sg. *-e* and pl. *-en*, which also occur in the pret.

6 The pres. subj. sg. is the same as the 1st pers. sg. pres. ind.

§113 In the preterite tense, note:

1 The so-called pret. sg. occurs in TWO PLACES ONLY – 1st and 3rd sg. pret. ind. Hence it is better called the 1st pret.

2 The vowel of pret. pl. (better called the 2nd pret.) is found in all other places in the pret. Hence *þu sunge* may be either pret. ind. or pret. subj.

3 In actual practice, a similar ambiguity exists throughout the pret. pl. Many primers and grammars show *-on* as the ind. ending and *-en* as the subj. ending. But (generally speaking) this distinction does not hold in the manuscripts. This is because the process which led to the reduction of all

¹ *Bidan* 'wait for' can take gen. or acc.

² See further, Appendix A.

§114

the inflexional endings to *-e*, *-es*, *-en*, and so on, in ME had already begun in OE. MnE, with its fixed spelling system, still spells differently the second syllables of 'pukka', 'beggar', 'baker', 'actor', and (in some places) 'honour', all of which are pronounced the same by many speakers in Great Britain, and by some in other countries. But in OE the spelling system tended to be more phonetic and we often find scribes writing down in the manuscripts forms which represent the pronunciation they actually used and not the forms which are shown in the grammars. As a result, you may find in your reading pret. pl. forms ending, not only in *-on* and *-en*, but also in *-æn*, *-an*, and *-un*. Any of these may be ind. or subj. Hence the only places in the pret. of the strong verbs where ind. and subj. are clearly distinguished are the two places where the ind. has the 1st pret. form; see 1 above.

4 The variations in the medial cons. caused by Verner's Law; see §§107–108.

§114 Two groups of strong verbs present special difficulties in the present tense. The first – those in classes V and VI with weak presents – are discussed in §116. The others are the contracted verbs, exemplified here by *sēon* V 'see'. Only the present tense is given, for in the pret. it follows the rules given above.

	<i>Present Indicative</i>	<i>Present Subjunctive</i>
Sg. 1	sēo	sēo
2	si(e)hst	sēo
3	si(e)hþ	sēo
Pl.	sēoþ	sēon
<i>Imp. Sg.</i>	seoh	<i>Pl.</i> sēoþ
<i>Inf.</i>	sēon	<i>Inf. Inf.</i> tō sēonne
<i>Pres. Ptc.</i>	sēonde	

Note

We have already seen in §103.3 that *sēon* is a form produced by breaking and loss of *h*. The whole of the pres. tense except 2nd and 3rd sg. pres. ind. (forms which always require special attention in both strong and weak verbs) is affected by these two sound-changes, e.g.

1st sg. pres. ind. *iċ sche > *iċ seohe > *iċ sēoe > iċ sēo

and so on for the other forms. But the 2nd and 3rd sg. pres. ind. are different. The vowel changes are the result of *i*-mutation; see §112.1. But *h* occurs in these forms because the *e* of the ending disappeared (see §112.2) before the *h* could be lost between vowels. Because the *h* did not disappear, the vowels remained short; cf. the imp. sg. *seoh*.

You may care to note that the pres. subj. sg. is the same as the 1st pers. sg. pres. ind. (*sēo*) and that the subj. pl. and the inf. are the same (*sēon*). This is true of all contracted verbs.

VII WEAK VERBS AND SOUND-CHANGES
RELEVANT TO THEM

Introduction

§115 There are three classes of weak verbs in OE. As in MnE, these verbs form their pret. and their past ptc. by the addition of a dental suffix. Normally the stem vowel is the same throughout; for exceptions, see §§122-123 and 126. As will become apparent, the inflexional endings of the strong and weak verbs have much in common.

Class 1

§116 Class 1 of the weak verbs is divided into two sub-classes:

- (a) exemplified by *fremman* 'do' and *nerian* 'save';
(b) exemplified by *hieran* 'hear'.

Present Indicative

	(a)	(a)	(b)
Sg. 1	fremme	nerie	hiera
2	fremest	nerest	hierst
3	fremeþ	nererþ	hierþ
Pl.	fremmaþ	neriaþ	hierarþ

Imperative

Sg.	freme	nerer	hier
Pl.	fremmaþ	neriaþ	hierarþ

Present Subjunctive

Sg.	fremme	nerie	hiera
Pl.	fremmen	nerien	hierren

Preterite Indicative

Sg. 1	fremede	nerede	hierde
2	fremedest	neredest	hierdest
3	fremede	nerede	hierde
Pl.	fremedon	neredon	hierdon

Preterite Subjunctive

Sg.	fremede	nerede	hierde
Pl.	fremeden	nereden	hierden
Inf.	fremman	nerian	hieran
Infl. Inf.	tō fremmenne	tō nerienne	tō hierenne
Pres. Ptc.	fremmende	neriende	hierende
Past Ptc.	(ge-)fremed	(ge-)nered	(ge-)hiered

Participles may be declined like adjectives.

Like *fremman* are most verbs with short vowel + a double consonant, e.g. *cnyssan* 'knock'. The strong verbs of classes V and VI such as *biddan* 'pray' and *hebban* 'lift' are like *fremman* THROUGHOUT THE PRESENT.¹

Like *nerian* are nearly all verbs ending in *-rian* (for exceptions, see §132.1). The class VI strong verb *swerian* is like *nerian* THROUGHOUT THE PRESENT.

Like *hieran* are verbs with a long vowel + a single consonant, e.g. *dēman* 'judge', and verbs with a short vowel + two consonants not the same, e.g. *sendan* 'send'. A few verbs of the same pattern as *fremman*, but with a different history, also belong here; they include *fyllan* 'fill'. The strong verb *wēpan* (class VII(a)) is like *hieran* THROUGHOUT THE PRESENT. Its past ptc. is *wōpen*.

As is shown in §117, all the verbs of this class have an *i*-mutated vowel throughout the stem except those discussed in §§122-123.

§117 A glance at the conjugation of these three verbs will show that *fremman* sometimes loses an *m*, *nerian* its *i*, and that (compared with *fremman* and *nerian*) *hieran* sometimes loses an *e* in the inflexional endings. These 'losses' (an unhistorical name, as we shall see below) occur in the following places:

- 1 2nd and 3rd sg. pres. ind.;
- 2 imp. sg.;
- 3 throughout the pret. The pret. stems of these three verbs are respectively *fremed-* (with one *m*), *nered-* (with no *i*), and *hierd-* (with no *e*);
- 4 in the past ptc., except that *hieran* usually has *hiered*.

Note

These variations can be explained briefly as follows. The infinitive of *fremman* was once **framjan*.² The *j* – a high front sound – operated like *i* and caused *i*-mutation of *a*, which before *m* became *e*. But *j* had another property denied to *i*; in short-stemmed words it caused lengthening or doubling of any cons. (except *r*) which preceded it, and then disappeared. So **framjan* > *fremman*. In **nærjan* the *j* merely caused *i*-mutation and remained as *i*; hence *nerian*.

But in the places where *fremman* 'loses' an *m*, the inflexional ending originally began with *i*. So e.g., the 3rd sg. pres. ind. of **framjan* was **framjip*. Here the *j* was absorbed into the *i* before it could cause doubling; so we get **framip*. The *i* caused *i*-mutation and then became *e*, giving *fremeþ*. Similarly **nærjip* > **nærirþ* > *nererþ*. Similarly, absence of *j* in the pret. gave *fremede* and *nerede*. In *hieran* and the other verbs of sub-class (b), the details and the results are different, and can be taken on trust for the time being.

¹ The only verbs with double medial cons. which are strong throughout belong to class III (e.g. *swimman*, *winnan*) and to class VII (e.g. *bannan*, *feallan*). Verbs whose infinitives rhyme with any of these four are always strong. See further §133.5.

² *j* here and elsewhere is the sound written [j] in phonetic script and pronounced something like MnE *y* in 'year'. It is a high front sound which can be made by saying *i* and then closing the gap between the tongue and the hard palate.

§118 Once these variations are understood, we can observe certain similarities in the inflexional endings of the weak verbs of class 1 and those of the strong verbs. These are

1 The pres. ind. endings of the weak verbs are the same as the endings of the strong verbs. The *-est* and *-ep* of the 2nd and 3rd sg. pres. ind. are subject to the same reductions as occurred in these forms in the strong verbs (§112.2). However, the weak verbs generally show more unreduced forms than the strong verbs.

2 The pres. and pret. subj. endings are the same in both weak and strong verbs.

3 The pres. subj. sg. is the same as the 1st pers. sg. pres. ind.

4 The endings of the pret. pl. ind. are the same.

5 The endings of the imp. pl., the pres. ptc., and the inf. respectively are the same.

6 The imp. pl. is the same as the pres. ind. pl.

§119 Important differences are seen in

1 the imp. sgs. *freme* and *nerē*, where the strong verbs have no final *-e*; cf. *hier* (see §117.2);

2 the pret. ind. sg., where the endings are *-e*, *-est*, *-e*.

§120 As in the strong verbs, the pret. pl. endings *-on* and *-en* are ambiguous; see §113.3. In IWS the 2nd sg. ending *-est* is often extended to the subj. Hence the pret. ind. and subj. can no longer be distinguished in the weak verbs.

§121 Certain simplifications occur in the pret. and the past ptc.:

1 If in forming the pret. a double consonant followed another consonant, it was simplified. Hence *sendan* has pret. *sende*, not **sendde*.

2 A ptc. such as *sended* may be simplified to *send*.

3 After voiceless sounds (e.g. *p*, *s*, *t*) the dental suffix becomes *t*, e.g. *mētan* 'meet' has *mētte*; cf. MnE 'judged' with 'crept'.

4 **-cd-* appears as *-ht-*. Hence *tācian* 'teach' has pret. *tāhte*, past ptc. (*ge-*)*tāht*.

§122 In MnE we have some weak verbs which change their stem vowel in the pret. and the past ptc. as well as adding the dental suffix. They include 'sell/sold', 'tell/told', 'seek/sought', 'buy/bought', 'bring/brought', and 'think/thought', which were weak verbs of class 1 in OE and had the same irregularity even then. There were more of them in OE, for some have disappeared, e.g. *reccan* 'tell', and some have become regular weak verbs, e.g. *streccan* 'stretch'.¹ It is simplest just to learn these in the first instance. The most important ones are

¹ As you will see from §121.4, the verb *tācian* 'teach' usually has the same vowel throughout in WS, but *tāhte*, *tāht*, do occur.

Inf.	Pret. Sg.	Past Ptc.
<i>sēcān</i> 'seek'	<i>sōhte</i>	<i>sōht</i>
<i>sellan</i> 'give'	<i>sealde</i>	<i>seald</i>
<i>cwellan</i> 'kill'	<i>cwealde</i>	<i>cweald</i>
<i>þenčan</i> 'think'	<i>þōhte</i>	<i>þōht</i>
<i>brenġan</i> 'bring'	<i>brōhte</i>	<i>brōht</i>
<i>þynčan</i> 'seem'	<i>þūhte</i>	<i>þūht</i>
<i>bycgan</i> 'buy'	<i>bohte</i>	<i>boht</i>
<i>wyrčan</i> 'work'	<i>worhte</i>	<i>worht</i>

§123 The irregularity of these verbs is due to the fact that there was no *i* in the pret. or the past ptc. to cause *i*-mutation. Hence, while their present tenses have an *i*-mutated vowel like all the other verbs of this class, the vowel of the pret. and past ptc. is unmutated. This can be seen clearly by comparing *sēcān* (< **sōkjan*) with *sōhte/sōht*. However, the parallels in most verbs are obscured by other sound-changes which affected the vowel of the pret. and past ptc. They are

1 Breaking, e.g. *cwellan/cwealde*. Here the *æ* which once occurred throughout has been *i*-mutated to *e* in the pres. and broken to *ea* by the *ld* in the pret.

2 Loss of *n* before *h* with lengthening of the preceding vowel so that the word takes the same time to pronounce. This accounts for *þenčan/þōhte*, *þynčan/þūhte*, and *brenġan/brōhte*. Note that the strong inf. *bringan* usually replaces *brenġan*.

3 A change by which Gmc. *u* under certain conditions became OE *o*. This accounts for the variations in *bycgan/bohte* and *wyrčan/worhte*, where an original *u* has been *i*-mutated to *y* in the pres. and has changed to *o* in the pret.

4 On the derivation of weak verbs of class 1, see Appendix B.

Class 2

§124 The weak verbs of class 2 present few problems. The traditional paradigm is *lufian* 'love'. The long-stemmed *lōcian* 'look' has exactly the same endings.

	Present Indicative	Preterite Indicative
Sg. 1	<i>lufie</i>	<i>lufode</i>
2	<i>lufast</i>	<i>lufodest</i>
3	<i>lufaþ</i>	<i>lufode</i>
Pl.	<i>lufiaþ</i>	<i>lufodon</i>
	Present Subjunctive	Preterite Subjunctive
Sg.	<i>lufie</i>	<i>lufode</i>
Pl.	<i>lufien</i>	<i>lufoden</i>

<i>Imp. Sg.</i>	lufa	<i>Pl.</i>	lufiaþ
<i>Inf.</i>	lufian	<i>Infl. Inf.</i>	tō lufienne
<i>Pres. Ptc.</i>	lufiende	<i>Past Ptc.</i>	(ǵe-)lufod

All weak verbs of class 2 have an infinitive ending in *-ian*. However, most verbs ending in *-rian* belong, not to class 2, but to class 1(a) following *nerian*. But *andswarian* 'answer', *gadrian* 'gather', *timbrian* 'build', and one or two other verbs in *-rian*, usually follow *lufian*.

§125 Points to note in the conjugation of *lufian* are

1 The *i* disappears in the 2nd and 3rd sg. pres. ind., the imp. sg., all forms of the pret., and the past ptc. These are exactly the same places where *fremman* 'loses' its *m*, *nerian* its *i*, and *hieran* its *e*.

2 The *-a* in 2nd and 3rd sg. pres. ind. *lufast*, *lufað*, and in imp. sg. *lufa*. So far the verb ending *-aþ* has always signified imp. or pres. ind. pl. In these verbs, *-aþ* is sg., *-iaþ* pl. Beware of this when reading your texts.

3 The *-od* in the pret. stem *lufod-* and in the past ptc. *lufod* where *fremman* has *-ed*.

Apart from these differences, the weak verbs of classes 1 and 2 are conjugated the same.

Class 3

§126 Class 3 contains four weak verbs – *habban* 'have', *libban* 'live', *secgan* 'say', and *hycgan* 'think'. These are conjugated:

<i>Present Indicative</i>				
<i>Sg. 1</i>	<i>hæbbe</i>	<i>libbe</i>	<i>secge</i>	<i>hycge</i>
<i>2</i>	<i>hæfst</i>	<i>leofast</i>	<i>sæǵst</i>	<i>hyǵst</i>
	<i>hafast</i>	<i>lifast</i>	<i>seǵ(e)st</i>	<i>hogast</i>
<i>3</i>	<i>hæfþ</i>	<i>leofaþ</i>	<i>sæǵþ</i>	<i>hyǵþ</i>
	<i>hafað</i>	<i>lifað</i>	<i>seǵ(e)þ</i>	<i>hogaþ</i>
<i>Pl.</i>	<i>habbaþ</i>	<i>libbaþ, leofaþ</i>	<i>secgaþ</i>	<i>hycgaþ</i>
<i>Present Subjunctive</i>				
<i>Sg.</i>	<i>hæbbe</i>	<i>libbe</i>	<i>secge</i>	<i>hycge</i>
<i>Pl.</i>	<i>hæbben</i>	<i>libben</i>	<i>secgen</i>	<i>hycgen</i>
<i>Imperative</i>				
<i>Sg.</i>	<i>hafa</i>	<i>leofa</i>	<i>saga, seǵe</i>	<i>hoga, hyǵe</i>
<i>Pl.</i>	<i>habbaþ</i>	<i>libbaþ, leofaþ</i>	<i>secgaþ</i>	<i>hycgaþ</i>
<i>Preterite Indicative</i>				
<i>Sg.</i>	<i>hæfde</i>	<i>lifde, leofode</i>	<i>sæǵde, sæde</i>	<i>hog(o)de</i>
<i>Pl.</i>	<i>hæfdon</i>	<i>lifdon, leofodon</i>	<i>sæǵdon, sædon</i>	<i>hog(o)don</i>
<i>Preterite Subjunctive</i>				
<i>Sg.</i>	<i>hæfde</i>	<i>lifde, leofode</i>	<i>sæǵde, sæde</i>	<i>hog(o)de</i>
<i>Pl.</i>	<i>hæfden</i>	<i>lifden, leofoden</i>	<i>sæǵden, sæden</i>	<i>hog(o)den</i>

VIII ANOMALOUS VERBS

Bēon

§127 *Bēon*, *wesan* 'be' has forms from different stems.

<i>Indicative</i>	<i>Pres.</i>	<i>Pres.</i>	<i>Pret.</i>
<i>Sg. 1</i>	<i>eom</i>	<i>bēo</i>	<i>wæs</i>
<i>2</i>	<i>eart</i>	<i>bist</i>	<i>wære</i>
<i>3</i>	<i>is</i>	<i>biþ</i>	<i>wæs</i>
<i>Pl.</i>	<i>sind(on), sint</i>	<i>bēoþ</i>	<i>wæron</i>
<i>Subjunctive</i>			
<i>Sg.</i>	<i>sie</i>	<i>bēo</i>	<i>wære</i>
<i>Pl.</i>	<i>sien</i>	<i>bēon</i>	<i>wæren</i>
<i>Imperative</i>			
<i>Sg.</i>	<i>wes</i>	<i>bēo</i>	
<i>Pl.</i>	<i>wesaþ</i>	<i>bēoþ</i>	

On the distinction in meaning between *eom* and *bēo*, see §196.

Dōn and gān

§128 *Dōn* 'do' and *gān* 'go' have

Present Indicative

<i>Sg. 1</i>	<i>dō</i>	<i>gā</i>
<i>2</i>	<i>dēst</i>	<i>gæst</i>
<i>3</i>	<i>dēþ</i>	<i>gæþ</i>
<i>Pl.</i>	<i>dōþ</i>	<i>gāþ</i>
<i>Imp. Sg.</i>	<i>dō</i>	<i>gā</i>
<i>Pret. Ind. Sg.</i>	<i>dyde</i>	<i>ēode</i>
<i>Past Ptc.</i>	<i>ǵedōn</i>	<i>ǵegān</i>

Note

i-mutation in 2nd and 3rd pers. sg. pres. ind.

The remaining forms can be constructed with the help of §118.

Willan

§129 *Willan* 'wish, will' has

	<i>Present Indicative</i>	<i>Present Subjunctive</i>
<i>Sg. 1</i>	<i>wille</i>	<i>wille</i>
<i>2</i>	<i>wilt</i>	<i>wille</i>
<i>3</i>	<i>wile</i>	<i>wille</i>
<i>Pl.</i>	<i>willað</i>	<i>willen</i>
<i>Pret.</i>	<i>wolde</i>	

Preterite-Present Verbs

§130 Some very common verbs have a strong past tense with a present meaning (cf. Lat. *novi* 'I know') and a new weak past tense. Thus *wāt* 'I know, he knows' *witon* 'they know' belongs to class I; cf. *scān*, *scinon*. Its new past tense is sg. *wiste* pl. *wiston*. Such verbs are called preterite-present verbs. The most important ones are

Meaning	Inf.	Pres. Ind. Sg.		Pres. Ind. Pl.	Pret. Sg.
		1, 3	2		
'possess'	āgan	āh	āhst, āht	āgon	āhte
'grant'	unnan	ann	—	unnon	ūpe
'can, know how to'	cunnan	cann	canst	cunnon	cūpe
'avail, be of use'	*dugan	dēah	—	dugon	dohte
'dare'	*durran	dearr	dearst	durron	dorste
'remember'	gemunan	ġeman	ġemanst	ġemunon	ġemunde
'be able'	magan	mæg	meaht	magon	mihte, meahte
'be allowed to, may'	*mōtan	mōt	mōst	mōton	mōste
'be obliged to'	*sculan	sceal	scealt	sculon	sceolde
'need'	þurfan	þearf	þearft	þurfon	þorfte
'know'	witan	wāt	wāst	witon	wiste, wisse

IX IS A VERB STRONG OR WEAK? TO WHICH CLASS DOES IT BELONG?

§131 If we assume that you can recognize on sight the strong contracted verbs, the four weak verbs of class 3 (§126), and the verbs discussed in §§127–130, the system set out below will enable you to answer the questions at the head of this section.

Verbs in *-ian*

§132 1 Verbs in *-rian* are class 1 weak.

Exceptions:

- (a) *swerian* 'swear' (class VI strong with a weak present);
 (b) *andswarian* 'answer' and a few other verbs which can follow *lufian* 'love'; see §124.

2 All other verbs in *-ian* are class 2 weak.

Verbs in *-an*

§133 These are either strong or class 1 weak. You will find that the recognition symbols for the strong verbs set out in §94 are almost always

reliable. Thus if a verb ending in *-an* has *i* + one cons. in the infinitive, it is probably class I strong. If it has *ū* + one cons., it is probably class II strong. And so on. Exceptions include

1 The strong verbs of classes V, VI, and VII (*wēpan* 'weep'), with weak presents. These too should be recognized on sight.

2 *Fēolan* 'press on' looks like class II strong, but belongs to class III, as the 1st pret. *fealh* shows. (**Felhan* > **feolhan* by breaking (§97.2) > *feolan* by loss of *h* + lengthening; see §38.)

3 A verb with *æ* + one cons. may be either strong or weak; *lætan* 'let' is class VII strong, *lædan* 'lead' is class 1 weak.

4 For weak verbs with *i* and *eo*, see Appendix A.1 and 2.

5 Verbs with a short vowel + a double cons. are mostly weak class 1, e.g. *fremman*. The recognition symbols of the strong verbs of class III will enable us to distinguish *swimman* 'swim' and *winnan* 'fight' as class III strong; note *i* before the nasals compared with the *e* of *fremman*. *Banman* 'summon', *spannan* 'span', *feallan* 'fall', and *weallan* 'boil', are class VII strong. On *bringan*, see §123.2. On *hringan* and *geþingan*, see Appendix A.3.

§134 When you are reading Old English, your problem will often be to find the infinitive from which a certain verb form is derived. Let us take *bitt*, *stæł*, and *budon*, as examples.

For *bitt*, we note *-i-* and *-tt*. Together these suggest the syncopated 3rd sg. pres. ind. of a verb of class I. The ending *-tt* we know to be a reduction of *-teþ* or *-deþ*. This gives us two possibilities – *bitan* 'bite' or *bidan* 'await'. The context should determine which we have. In a text which does not mark long vowels, *bitt* could also be from *biddan* V 'ask'.

For *stæł* we note *-æ-*. This suggests the 1st pret. of class IV or V. Hence the inf. is *stelan* 'steal'. The medial *l* decides for class IV.

Budon is perhaps more difficult. Is it strong or (since it ends in *-don*) weak? If it is strong, the medial *u* and the single cons. suggest class II. Therefore the inf. could be *bēodan* or **būdan*. The glossary decides for *bēodan* 'command'. If it were a weak pret., the inf. would be *buan*. This would not fit *būan* 'dwell' with pret. pl. *būdon* unless the text did not mark long vowels. If this were the case, the context would again decide.

The verbs discussed in §122 present a problem, but you will soon become familiar with their preterites.

X ADVERBS

Formation

§135 Characteristic endings of adverbs are *-e* (e.g. *hræpe* 'quickly'), *-lice* (e.g. *hrædlice* 'quickly'), and *-unga* (e.g. *eallunga* 'entirely'). The ending *-an*

usually means 'from', e.g. *norþ* 'north, northwards' but *norþan* 'from the north'.

The gen. and dat. can be used adverbially; see §§190 and 191.

The negative adverb is *ne*. For its use, see §184.4.

Comparison

Adverbs are normally compared by adding *-or*, *-ost*, e.g. *oft* 'often' *oftor* *oftost*, and (dropping the *-e* of the positive) *swīþe* 'greatly' *swīþor* *swīþost*.

Some have an *i*-mutated vowel in the comparative and superlative, e.g. *lange* 'long' *leng* *lengest* and *feorr* 'far' *fierr* *fierrrest*.

A knowledge of the equivalent OE adjectives and MnE adverbs will enable you to recognize in reading the irregular comparatives and superlatives of the adverbs *wel* 'well', *yfle* 'evilly', *micle* 'much', and *lyt* 'little'.

4

Word Formation

INTRODUCTION

§136 Old English acquired new words in three ways – by borrowing from other languages (see §234), by making compounds of two words already existing in the language, e.g. *sæ-weall* 'sea-wall', and by adding affixes to existing words to change their function or meaning, e.g. *blōd* (neut.) 'blood' but *blōd-ig* 'bloody, blood-stained', and *bēodan* 'command' but *for-bēodan* 'forbid'. A knowledge of these last two methods and of the formative elements used will help you to deduce the meaning of many words which may at first sight seem unfamiliar.

It is also important to realize that parts of speech were not interchangeable in OE as they often are in MnE. Thus the OE noun *drinc* has a corresponding verb *drincan* whereas today 'drink' is both a noun and a verb. Similarly the OE adjective *open* and the verb *openian* are both represented by MnE 'open'. Such correspondences are fairly obvious. But others are more difficult to spot because they are obscured by sound-changes. You may be able to deduce for yourself the change which causes the variations in the following pairs: *scrūd* (neut.) 'clothing' *scrȳdan* 'clothe'; *dōm* (masc.) 'judgement' *dēma* (masc.) 'a judge'; *hāl* 'whole, in good health' *hælan* 'heal, make whole'. If you cannot, see §§52–57 and Appendix B. Other groups of related words have different vowels from the same gradation series (see §90), e.g. *beran* 'carry', *bær* (fem.) 'bier', and the ending *-bora* (masc.) 'bearer, carrier', which often occurs in compounds such as *sweord-bora* 'sword-bearer'. Both these sound-changes and Verner's Law (§§105–108) obscure the relationship between *čeosan* 'choose' and *čyre* (masc.) 'choice', where *y* is an *i*-mutation of *u*.

Notes

¹ On the gender and declension of nouns formed by compounding or by the addition of suffixes or endings, see §§12, 13, and 41.

² The work by Madden and Magoun mentioned in §253 adopts a 'packaging principle' by which parent words, their immediate derivatives, and those related by *i*-mutation and gradation, are grouped together. This makes for ease of learning, and is one of the reasons why the book is so useful.

I COMPOUNDING

§137 The process of forming new words or compounds by joining together two separate words which already exist was common in OE. Some of the possible arrangements are exemplified below.

Nouns can be formed by combining

1 Noun and noun, e.g. *hell-waran* (masc. pl.) 'inhabitants of hell', *niht-waco* (fem.) 'night-watch', *scip-rāp* (masc.) 'ship-rope', *storm-sæ* (masc. or fem.) 'stormy sea';

2 Adjective and noun, e.g. *eall-wealda* (masc.) 'ruler of all', *hēah-clif* (neut.) 'high cliff', *hēah-gerēfa* (masc.) 'high reeve, chief officer', *wid-sæ* (masc. or fem.) '(open) sea';

3 Adverb and noun, e.g. *æ-r-dæg* (masc.) 'early day, first dawn', *eft-sip* (masc.) 'return', *inn-faru* (fem.) 'expedition', *inn-gang* (masc.) 'entrance'.

Adjectives are found consisting of

1 Noun and adjective, e.g. *ælmes-georn* 'alms-eager, generous, charitable', *ār-weorþ* 'honour-worthy, venerable', *dōm-georn* 'eager for glory', *mere-wēriġ* 'sea-weary';

2 Adjective and adjective, e.g. *hēah-þungen* 'of high rank', *hrēow-icariġ* 'sad' (lit. 'sad-anxious'), *wid-cūþ* 'widely known', *wis-hycgende* 'wise-thinking';

3 Adverb and adjective, e.g. *ær-gōd* 'very good', *forþ-georn* 'forth-eager, eager to advance', *wel-þungen* 'well-thriven, excellent', *wel-willende* 'well-wishing, benevolent';

4 Adjective and noun, e.g. *blanden-feax* 'having mixed hair, gray-haired', *bliþe-mōd* 'of kindly mind, friendly', *hrēowig-mōd* 'gloomy-minded, sad', *salu-pād* 'dark-coated'.

In all these words the first element is uninflected; cf. *folc-lagu* (fem.) 'law of the people, public law' with *Godes* (gen.) *lagu* 'God's law' and *wīn-druncen* 'wine-drunk' with *bēore* (dat.) *druncen* 'drunk with beer'. But compounds do occur with an inflected first element, e.g. *Engla-lond* 'land of the Angles, England' (but cf. *Frēs-lond* 'Frisian land, Frisia') and *eġes-full* 'full of terror, terrible, wonderful' (but cf. *synn-full* 'sinful').

Note

Compounds of three elements are sometimes found, e.g. *wulf-hēafod-trēo* (neut.) 'wolf-head-tree, gallows, cross'.

Today, when we are faced with a new object or idea, we often express it by a compound made up of foreign or of native elements, e.g. 'tele-gram' and 'astro-naut', but 'one-up-man-ship' and 'fall-out'. But OE often 'translated'

foreign words. Sometimes the elements of a foreign word were represented by OE equivalents, e.g. *god-spel* (neut.) 'good news', based on *evangelium*, for 'gospel',¹ *þrī-nes* (fem.) representing *Trini-tas* 'The Trinity', and Ælfric's grammatical terms *fore-set-nes* (fem.) for Lat. *prae-positio* 'preposition' and *betwux-āleġed-nes* (fem.) 'between-laid-ness' for Lat. *inter-jectio* 'interjection'. Sometimes the word was analysed into its concepts and these were rendered into English, e.g. two words for 'Pharisees' – *sundor-halġan* (masc. pl.) 'apart-holies' and *æ-lārēowas* (masc. pl.) 'law-teachers'. That these processes are now less natural for speakers of English can be seen in two ways. First, many native compounds such as *tungol-cræft* (masc.) 'star-craft' for 'astronomy' and *lār-hūs* (neut.) 'lore-house' for 'school' have disappeared from the language. Secondly, proposed replacements like the sixteenth-century 'hundreder' for 'centurion' or the nineteenth-century 'folk-wain' for 'bus' seem to us ridiculous, whereas to Germans *Fernsprecher* 'far-speaker' for our Greek-derived 'telephone' is not unnatural, though they do, of course, use *Telephon*.

To help provide the many synonyms beginning with different letters which were essential for the *scop* (poet) working in the alliterative measure, the Anglo-Saxon poets made great use of compounds. Of special interest is the kenning, a sort of condensed metaphor in which (a) is compared to (b) without (a) or the point of the comparison being made explicit; thus one might say of the camel 'The desert-ship lurched on'. So the sea is *hwæl-wēġ* (masc.) 'whale-way', a ship *ŷþ-hengest* (masc.) 'wave-horse', and a minstrel *hleahator-smiþ* (masc.) 'laughter-smith'.

We find too that many set phrases inherited from the days when the poetry was composed orally survive in the lettered poetry. These 'oral-formulae' are set metrical combinations which could be varied according to the needs of alliteration. Thus the phrase 'on, over, across the sea' can be expressed by one of the prepositions *on*, *ofer*, *geond*, followed by the appropriate case of one of the following words: *bæþ-wēġ* 'bath-way', *flōd-wēġ* 'flood-way', *flot-wēġ* 'sea-way', *hwæl-wēġ* 'whale-way' (all masc.), *hran-rād* 'whale-road', *swan-rād* 'swan-road', and *seġl-rād* 'sail-road' (all fem.). References to further discussions on these points will be found in §§265–266.

II THE ADDITION OF AFFIXES

§138 These can be divided into prefixes – elements placed at the beginning of words to qualify their meaning – and suffixes. The effect of many which survive today is obvious; we may cite the prefix *mis-* as in *mis-dæd* (fem.) 'misdeed', prepositions or adverbs used as prefixes, e.g. *ofer-mæġen* (neut.) 'superior force' and *ūt-gān* 'go out', adjectives ending in *-full*, *-isc*,

¹ You should look up the noun 'gospel' in O.E.D. to find out why *godspel* has *ō* when the OE equivalent of 'good' is *gōd*.

and *-lēas*, e.g. *synn-full* 'sinful', *čild-isč* 'childish', and *feoh-lēas* 'moneyless, destitute', and nouns ending in *-dōm*, *-ere*, *-scipe* (all masc.) and *-nes*, *-nis*, *-nys* (fem.), e.g. *wis-dōm* 'wisdom', *fisc-ere* 'fisherman', *frēond-scipe* 'friendship', and *beorht-nes* 'brightness'. Others which occur frequently but are not so easily recognizable are set out below.

Prefixes

- ā-* 1 Sometimes it means 'away', as in *ā-fysan* 'drive forth'.
2 But sometimes it seems to have no effect on the meaning, e.g. *ā-galan* 'sing'.
- æġ-* It generalizes prons. and advs., e.g. *æġ-hwā* 'everyone' and *æġ-hwær* 'everywhere'.
- be-* 1 In some words *be-* is the same as the prep. 'about', e.g. *be-gān* 'surround' and *be-rīdan* 'ride round, surround'.
2 Sometimes it is a deprivative, e.g. *be-dælan* 'deprive' and *be-hēafđian* 'behead'.
3 It can make an intransitive verb transitive, e.g. *be-þencan* 'think about' and *be-wēpan* 'bemoan'.
- for-* It is an intensifier, e.g. *for-bærnan* 'burn up, consume', *for-lorenness* (fem.) 'perdition', and *for-heard* 'very hard'.
- ġe-* 1 In some nouns it has the sense of 'together', e.g. *ġe-fēra* (masc.) 'companion' and *ġe-brōþru* (masc. pl.) 'brothers'.
2 In verbs, it sometimes has a perfective sense, e.g. *ġe-āscian* 'find out' and *ġe-winman* 'get by fighting, win'; hence its frequent use in past ptcs.
- on-, an-* 1 In verbs like *on-bindan* 'unbind' and *on-lūcan* 'unlock', it has a negative sense.
2 Sometimes it means 'against', as in *on-ræcs* (masc.) 'attack'.
- or-* 1 This is a deprivative in *or-mōd* 'without courage, despairing' and *or-sorg* 'without care, careless'.
2 It can also mean 'early, original, primaeval' (cf. *or* (neut.) 'beginning, origin'), e.g. *or-eald* 'of great age', *or-ieldu* (fem.) 'extreme old age', and *or-þanc* (masc.) 'inborn thought, ingenuity, skill'.
- tō-* 1 Sometimes it is the same as the prep. *tō*, e.g. *tō-cyme* (masc.) 'arrival' and *tō-weard* (prep.) 'towards'.
2 But with verbs it frequently means separation, e.g. *tō-drīfan* (trans.) 'drive apart, disperse, scatter' and *tō-faran* (intrans.) 'go apart, disperse'.
- un-* 1 This is sometimes a negative prefix, e.g. *un-friþ* (masc.) 'un-peace, war' and *un-hold* 'unfriendly'.
2 Sometimes it is pejorative, as in *un-ġiefu* (fem.) 'evil gift' and *un-weder* (neut.) 'bad weather'.

wan-

This is a deprivative or negative prefix, e.g. *wan-hāl* 'not hale, ill' and *wan-hoga* (masc.) 'thoughtless man'.

wiþ-

Its primary sense in compounds is 'against', e.g. *wiþ-čeosan* 'reject', *wiþ-cwepan* 'reply, contradict', *wiþ-drīfan* 'repel', and *wiþ-feohtend* (masc.) 'enemy, opponent, rebel'.

ymb-

This means 'around', e.g. *ymb-gang* (masc.) 'circuit, circumference' and *ymb-lædan* 'lead round'.

Suffixes

Nouns

-ap, -op

This forms masc. nouns, e.g. *herg-ap* 'plundering' and *fisc-op* 'fishing'.

-end

This equals '-er', as in *Hæl-end* (masc.) 'Healer, Saviour' and *wīg-end* (masc.) 'fighter, warrior'. It derives from the pres. ptc. ending *-ende*.

-hād

This introduces masc. nouns and equals MnE '-hood', as in *čild-hād* 'childhood' and *woruld-hād* 'secular life'.

-ing

1 In masc. nouns it means 'son of', e.g. *Ælfred Æpelwulf-ing* 'Alfred son of Æthelwulf', or 'associated with', e.g. *earn-ing* 'wretch' and *hōr-ing* 'adulterer, fornicator'.

2 In fem. nouns, it equals *-ung*; see below.

-mæł

1 The noun *mæł* (neut.) 'measure, fixed time' appears in compound nouns, e.g. *fōt-mæł* (neut.) 'foot's length, foot' and (with the dat. pl. used adverbially; see §191.3) *floc-mæłum* 'in (armed) bands' and *ġear-mæłum* 'year by year'.

2 In the sense 'mark, sign', it appears in compound nouns, e.g. *fȳr-mæł* (neut.) 'fire-mark', and also in compound adjectives; see below.

-ræden

This forms fem. abstract nouns, e.g. *hierd-ræden* 'guardianship, care, guard'.

-þ(o), -þ(u)

This is used to form fem. abstract nouns, e.g. *fæh-þ(o)* 'hostility' and *ierm-þ(u)* 'misery, poverty'. Note that *ġeogop* 'youth' is fem.

-ung, -ing

This is found in fem. abstract nouns formed from verbs, e.g. *bod-ung* 'preaching' and *ræd-ing* 'reading'.

Adjectives

-en

1 This is the ending of past ptcs. of strong verbs.

2 It is also found in adjectives with an *i*-mutated vowel in the stem, e.g. *ætr-en* 'poisonous' and *ġyld-en* 'golden'.

- ig This equals MnE '-y', as in *cræft-ig* 'powerful, mighty' and *hāl-ig* 'holy'.
- lic This, originally the same word as *līc* (neut.) 'body', equals MnE '-ly, -like', e.g. *heofon-lic* 'heavenly' and *cild-lic* 'child-like, childish'.
- mæ̅l This element, listed above under Nouns, also occurs in compound adjectives, e.g. *græg-mæ̅l* 'of a grey colour', *hring-mæ̅l* 'ring-marked, ornamented with a ring', and *wunden-mæ̅l* 'with curved markings'.
- sum This occurs in words like *wynn-sum* 'delightful, pleasant' (cf. 'winsome') and *hiēr-sum* 'hear-some, obedient'.

Adverbs

See §135.

Verbs

- an The most common infinitive ending for strong and weak verbs. (For the -an in class 1 weak verbs, which was originally *-jan, see Appendix B.)
- ian The infinitive ending for class 2 weak verbs. Verbs borrowed from Latin are usually conjugated according to this class, e.g. *declinian* 'decline' < *declināre* and *predician* 'preach' < *praedicāre*.
- rian See §132.1.
- sian This is the infinitive ending of a subclass of weak 2 verbs formed from adjectives and nouns, e.g. *clænsian* 'cleanse' and *ricsian* 'be powerful, reign'.
- ettan This infinitive ending is used to form a subclass of weak 1 verbs from adjectives and nouns, e.g. *lāþ-ettan* 'hate, loathe', *līc-ettan* 'pretend', and *sār-ettan* 'lament'.
- læccan This infinitive ending is also used to form a subclass of weak 1 verbs from adjectives and nouns, e.g. *ge-ān-læccan* 'unite' and *ge-þwær-læccan* 'consent'.

5

Syntax

INTRODUCTION

§139 Syntax has been described as the study of 'the traffic rules of language'. If this is so, you are offered here only a simplified Anglo-Saxon highway code, designed to deal with constructions likely to worry the beginner. OE syntax is recognizably English; in some passages the word-order at least is almost without exception that of MnE. At other times, we seem to be wrestling with a foreign language. Some of the difficulties arise from idiosyncrasies due to the Germanic ancestry of OE. Another reason, which obtains mostly in the early writings when OE prose was in a formative state, is that Alfred and his companions were struggling to develop the language as a vehicle for the expression of complicated narrative and abstract thought. They achieved no little success, but had their failures too. The breathless but vigorous account of the Battle of Ashdown (the annal for 871 in the Parker MS of the Anglo-Saxon Chronicle), which sweeps us along on a surging current of simple sentences joined by *and*, is not untypical of the early efforts of prose writers who were not translating from Latin. There is only one complex sentence in the whole piece (the last but one). That the writer gets into trouble with it is symptomatic; cf. the account of the sea-battle of 897 in the same manuscript, where what has happened is not particularly clear on first reading. This inability to cope with complicated ideas is more apparent in the translated texts, where the influence of the Latin periodic structure often produces stilted prose, as in the story of Orpheus and Eurydice in King Alfred's translation of Boethius. Even Alfred's original prose is sometimes twisted in the same way, e.g. the sentences discussed in §172. Perhaps Latin, being the language of the Church, the language from which many works were translated, and the only model available, was accorded a status denied to it (or to any other original) today.

§140 Another source of difficulty becomes apparent from a study of the major differences between OE and MnE. It is sometimes said that OE is the period of full inflexions, ME the period of levelled inflexions (all with the vowel *e*, e.g. *-e*, *-es*, *-en*, as opposed to the endings of OE with their different vowels), and MnE the period of no inflexions. This statement points to the vital truth that MnE depends on word-order and prepositions to make distinctions which in an inflected language are made by the case endings. However, it needs qualification. That there are still a few inflexions in MnE

is of little importance. But it might be less misleading to say that OE is a 'half-inflected' language. Firstly, it has only four cases and remnants of a fifth left of the eight cases postulated for the original IE language. Secondly, as has been pointed out in §189 note, there is often no distinction in form between nominative and accusative. Hence word-order is often the only thing which enables us to tell which is subject and which is object; consider *Enoch gestrynde Irad and Irad gestrynde Mauiahel* (and so on) 'E. begat I. and I begat M.' (cf. *Caesarem interfecit Brutus*) and *Hi hæfðon þa ofergan Eastengle and Eastsexe* 'They had then conquered the East Anglians and the East Saxons'. These and many similar examples support the view that the Anglo-Saxons already had the feeling that the subject came first. If we did not have evidence for this, we should have to hesitate instead of automatically following the modern rule and taking *Oswold and Ealdwold* as the subject in the following lines from *Maldon*, for the order object, subject, verb, is possible in OE (see §147):

Oswold and Ealdwold ealle hwile,
begen þa gebroþru, beornas trymedon

'O. and E., the two brothers, all the time encouraged the warriors'. (More is said in §147 on the triumph of the order 'subject verb'.) Thirdly, prepositions followed by an oblique case are often used to express relationships which could be expressed by case alone; cf. *ond þa geascode he þone cyning lytle werode . . . on Merantune* 'and then he discovered the king [to be] at Merton with a small band (inst. case alone)' with *eode he in mid ane his preosta* 'he went in with one of his priests (*mid* + inst. case)'. All these things suggest a language in a state of transition. The implications of this for the future development of English are mentioned briefly in §231; here we are concerned with it as another source of difficulty.

§141 Important differences between OE and MnE are found in the following:

- the position of the negative (§§144.1 and 184.4);
- the use of the infinitives (§205);
- the uses of moods and tenses of the verb (§§195 ff.);
- the resolved tenses¹ and the function of the participles therein (§§199 ff.);
- the meaning of 'modal' auxiliaries (§§206 ff.);
- agreement (§187);
- the meaning and use of prepositions (§§213–214).

§142 Features found in OE, but not in MnE, include

- strong and weak forms of the adjective (§§63 and 64);
- some special uses of cases (§§188–192);

¹ This term is explained in §199.

some special uses of articles, pronouns, and numerals (§§193–194);
the use of a single verb form where MnE would use a resolved tense or mood (§195).
idiomatic absence of the subject (§193.7).

But the main difficulty of OE syntax lies, not in these differences, but in the word-order of the simple sentence or clause, and in the syntax of the subordinate clauses. These fundamental topics are accordingly treated first; if any of the points mentioned in this or the preceding section cause immediate difficulty, see the Contents and read the appropriate section. The order of clauses within the complex sentence is very similar to that of MnE, and will cause little difficulty.

I WORD-ORDER¹

§143 If we take subject and verb as the fundamental elements of a sentence, we shall find that the following arrangements are common in OE prose:

- S.V., where the verb immediately follows the subject;
- S . . . V., where other elements of the sentence come between subject and verb;
- V.S., where the subject follows the verb.

The same orders are also found in the poetry. But, like their successors, the Anglo-Saxon poets used the language much more freely than the prose writers did. Hence the comments made below apply to the prose only. But the word-order in the poetry will not cause you much difficulty if you understand what follows.

§144 As in MnE, the order S.V. can occur in both principal and subordinate clauses, e.g. *he hæfde an swiðe ænlic wif* 'he had a most excellent wife' and *þe getimbrode his hus ofer sand* 'who built his house on sand'. Therefore it cannot tell us whether a clause is principal or subordinate, except in the circumstances discussed in §§150 ff. It is also found after *ond* 'and' and *ac* 'but', e.g. *ond his lic liþ æt Winburnan* 'and his body lies at W.'.

There are naturally variations of this order. Some are found in both OE and MnE. Thus an adverb precedes the verb in *Se Hælend ða het þa ðeningmen afyllan six stæne fatu mid hlutrum wætere* 'The Saviour then ordered the servants to fill six stone vessels with pure water'. The indirect object precedes the direct object in *Romane gesealdon Gaiuse Iuliuse seofon legan* 'The Romans gave Gaius Julius seven legions', but follows it in *ac he forgeaf eorðlice ðing mannum* 'but he gave earthly things to men'.

¹ In these sections, the following abbreviations are used: S. (subject), V. (verb), O. (object), Adv. (adverb or adv. phrase). A MnE sentence such as 'Do you sing?' is characterized by v. (auxiliary verb) S.V. Round brackets indicate that the feature in question is optional.

Arrangements not found in MnE are

1 The position of the negative *ne* 'not' immediately before the verb. This is the rule in all three OE word-orders; see §184.4.

2 The placing of a pronoun O., which would be unstressed, between S. and V. when a noun O., which would carry some stress, would follow V. Thus *we hie ondredon* 'we feared them' is an idiomatic variation of the order S.V. rather than an example of S. . . V.

3 The possibility that an infinitive or a participle may have final position, e.g. *he ne meahhte ongemong oðrum monnum bion* 'he could not be among other men' and *Eastengle hæfdon Ælfrede cyninge apas geseald* 'The East Angles had given King Alfred oaths'. On the order S.V. in non-dependent questions, see §160.

§145 The order S. . . V. is most common in subordinate clauses, e.g. *se micla here, þe we gefyrn ymbe spræcon* 'the great army which we spoke about before' and *gif hie ænigne feld secan wolden* 'if they wished to seek any open country', and after *ond* 'and' and *ac* 'but', e.g. *Ac ic þa sona eft me selfum andwyrde* 'But again I immediately answered myself'. But it also occurs in principal clauses, e.g. *Da reðan Iudei wedende þone halgan stændon* 'The cruel Jews in their rage stoned the saint' and *Stephanus soðlice gebigedum cneowum Drihten bæd . . .* 'Stephen however on bended knees besought the Lord . . .'. Hence the order S. . . V. does not certify that a clause is subordinate. With this order, the verb need not have final position, but may be followed by an adverbial extension, e.g. *ær he acenned wæs of Marian . . .* 'before He was born of Mary' and *. . . þæt hi wel wyrðe beoð þære deoflican ehtnyse . . .* 'that they will be very worthy of devilish persecution'. On this order in non-dependent questions, see §160.

§146 The order V.S. occurs in MnE in questions with the verbs 'to have' and 'to be', e.g. 'Have you the book?' and 'Are you there?', and in a few other set phrases or constructions, e.g. 'said he', 'Long live the King!', 'be he alive or be he dead', and 'Had I but plenty of money, I would be in Bermuda'. It must not be confused with the normal interrogative word-order of MnE, which is v.S.V., e.g. 'Have you found him?', 'Is he coming?', and 'Do you see him?' In OE the order V.S. is found in

1 Positive non-dependent questions either with or without interrogative words, e.g. *Hwær eart þu nu, gefera?* 'Where are you now, comrade?' and *Gehyrst þu, sælida?* 'Do you hear, sailor?'

2 Negative non-dependent questions, e.g. *ne seowe þu god sæd on þinum æcere?* 'Did you not sow good seed in your field?'

3 Positive statements, e.g. *Wæs he Osrices sunu* 'He was Osric's son' and *Hæfde se cyning his fierd on tu tonumen* 'The king had divided his army in two'.

4 Negative statements, e.g. *Ne com se here* 'The army did not come'.

5 In subordinate clauses of concession and condition, e.g. *swelte ic, libbe ic* 'live I, die I', i.e. 'whether I live or die'.

6 In principal clauses introduced by certain adverbs; cf. MnE 'Then came the dawn'. On the value of this word-order for distinguishing principal from subordinate clauses, see §§150 ff.

Notes

1 The orders described in 3 and 4 above are NOT necessarily emphatic.

2 In *Matthew* 20: 13, we read: *Eala þu freond, ne do ic þe nænne teonan: hu, ne come þu to me to wyrceþne wið anum peninge?* 'Friend, I do thee no wrong; lo, didst thou not come to me to work for one penny?' Here exactly the same word-order is used first in a statement (order 4 above) and then in a question (order 2 above).

§147 Other word-orders may, of course, occur. Some which are used for emphasis are also found in MnE, e.g. *Gesælige hi wurdon geborene . . .* 'Blessed they were born', *Micelne geleafan he hæfde . . .* 'Great faith he had', and (with a MnE preposition replacing the OE dative case) *þam acennedan Cyninge we bringað gold . . .* 'To the newborn King we bring gold' and *Gode ælmihtigum sie ðonc* 'To God Almighty be thanks'. But the order O.V.S. found in *deman gedafenað settl* 'a seat is the proper place for a judge' would be impossible today because, in a MnE sentence of the pattern 'Man flees dog', what precedes the verb must be the subject. Consider what happens to the meaning of the spoken sentence if the word-order is altered. 'Dog flees man', 'Fleas dog man', and even 'Fleas man dog', all mean something different. The absence of endings and the interchangeability of MnE parts of speech have left word-order the only guide and the absolute master. The gradual triumph of this order S.V.O. is one of the most important syntactical developments in English. Its beginnings can be seen in OE. Thus in *Matthew* 7: 24 *ælc þæra þe þas min word gehyrð and þa wyrð, bið gelic þam wisan were, se his hus ofer stan getimbrode*, the two subordinate clauses have S. . . V. But in *Matthew* 7: 26 *And ælc þæra þe gehyrð þas min word, and þa ne wyrð, se bið gelic þam dysigan men, þe getimbrode his hus ofer sandceosel*, they both have S.V. This suggests that any difference there may have been between these orders was disappearing. Again, the old preference for V.S. after an adverb (compare modern German) is at times conquered by the new preference for S.V., e.g. *Her cuomon twegen aldormenn* 'In this year two chiefs came' but *Her Hengest 7 Æsc fuhton wiþ Brettas*¹ 'In this year H. and A. fought against the Britons'. Of course, in OE, where the distinction between the nominative and accusative is not always preserved, freedom sometimes lead to ambiguity, e.g. *Ðas seofon hi gecuron . . .*, where only the context tells us that *hī* is the subject. In MnE 'these seven they chose' is unambiguous because of 'they' and because, while the order O.S.V. is possible, the order S.O.V. is not.

¹ 7 is a common MS abbreviation for *ond* which is often reproduced by editors.

II SENTENCE STRUCTURE

Three difficulties in sentence structure must now be discussed.

Recapitulation and Anticipation

§148 The first is this. In their attempts to explain complicated ideas, Anglo-Saxon writers often had recourse to a device similar to that used by some modern politician who has the desire but not the ability to be an orator, viz. the device of pausing in mid-sentence and starting afresh with a pronoun or some group of words which sums up what has gone before. A simple example will be found in Alfred's Preface to the translation of the *Cura Pastoralis*. Alfred, having written (or dictated) *Ure ieldran, ða ðe ðas stowa ær hioldon* 'Our ancestors who previously occupied these places' pauses as it were for thought and then goes on *hie lufodon wisdom* 'they loved wisdom', where *hie* sums up what has gone before and enables him to control the sentence. Compare with this the orator's gesture-accompanied 'all these things' with which he attempts to regain control of a sentence which has run away from him. Other examples of recapitulatory pronouns will be found in *7 þæt unstillle hweol ðe Ixion wæs to gebunden, Leuita cyning, for his scylde, ðæt oðstod for his hearpunga. 7 Tantalus se cyning ðe on ðisse worulde ungemetlice gifre wæs, 7 him ðær ðæt ilce yfel filgde ðære gifernesse, he gestilde* 'And the ever-moving wheel to which Ixion, King of the Lapithae, was bound for his sin, [that] stood still for his (Orpheus's) harping. And King Tantalus, who in this world was greedy beyond measure and whom that same sin of greed followed there, [he] had rest'. More complicated examples will be found in *hergode he his rice, þone ilcan ende þe Æþered his cumpæder healdan sceolde* 'He (Hæsten) ravaged his (Alfred's) kingdom, that same province which Æthered, his son's godfather, had the duty of holding', where *his rice* is qualified by the rest of the sentence, and in the second passage discussed in §172.

The common use of a pronoun to anticipate a noun clause may be compared with this. A simple example is

þa þæt Offan mæg ærest onfunde,
þæt se eorl nolde yrhðo geþolian

lit. 'When the kinsman of Offa first learned that thing (the first *þæt*), that the leader would not tolerate cowardice'. We have perhaps all had this experience at the hand of some leader, but MnE would dispense with the tautologic *þæt* in giving it expression. In *þæs ic gewilnige and gewysce mid mode, þæt ic ana ne belife æfter minum leofum þegnum* lit. 'That thing I desire and wish in my mind, that I should not remain alone after my beloved thanes', the pronoun *þæs* anticipates the following *þæt* clause. It is in the genitive after the verbs *gewilnian* and *gewyscan*. The pronoun *hit* is sometimes found similarly used, e.g.

þæt is micel wundor
þæt hit ece God æfre wolde
þeoden þolian, þæt wurde þegn swa monig
forlædd be þam lygenum. . . .

Here the first *þæt* is in apposition with the *þæt* clause in l.2 while *hit* anticipates the *þæt* clause in l.3: lit. 'That is a great wonder that eternal God the Lord would ever permit it, that so many a thane should be deceived by those lies'. Dependent questions may be similarly anticipated, e.g. *Men þa þæs wundrodon, hu þa weargas hangodon* lit. 'Men then wondered at that, how the criminals hung' (where *þæs* is genitive after *wundrodon*) and

Hycgað his ealle,
hu ge hi beswicen

lit. 'All [of you] take thought about it, how you may deceive them' (where *his* is genitive after *hycgað*).

Note

It is possible that in the sentence 'He said that he was ill', 'that' was originally a demonstrative - 'He said that: he was ill' - which gradually became a part of the noun clause. If so, the introduction of the second *þæt* or of *hit* illustrates clearly the difficulty our ancestors seem to have had in collecting and expressing complicated thoughts.

The Splitting of Heavy Groups

§149 The second thing which sometimes helps to make OE seem a foreign language is a tendency to split up heavy groups. Thus we say today 'The President and his wife are going to Washington'. But the more common OE arrangement was 'The President is going to Washington, and his wife'. Examples of this tendency are common. We find

1 A divided subject in *eower mod is awend, and eower andwlita* 'your mind and your countenance are changed'. Note here the word-order S.V. and the singular verb; cf. MnE 'Tom was there and Jack and Bill and all the boys'.

2 A divided object in *þa he þone cniht agef 7 þæt wif* 'when he returned the child and the woman'.

3 A divided genitive group in *Inwæres broþur 7 Healfdenes* 'the brother of I. and H.'.

4 Divided phrases in *þa þe in Norþhymbrum bugeað ond on East Englum* 'those who dwell in Northumbria and East Anglia'.

5 Separation of adjectives governing the same noun in *þæt hi næfre ær swa clæne gold, ne swa read ne gesawon* 'that they never before saw such pure, red gold'.

But such groups are not always divided, e.g. *Her Hengest 7 Horsa fuhton wip Wyrteorne þam cyninge* 'In this year, H. and H. fought against King W.'.

Correlation

§150 The third thing which makes us feel that OE is a foreign language is its marked fondness for correlation. This may have its origin in, and so be a more sophisticated manifestation of, the same feeling of insecurity in the face of the complicated sentence which produced the awkward repetitions already discussed. But it later becomes a very important stylistic device which such an outstanding writer as Ælfric exploited to the full. Consider the following sentence from his Homily on the Passion of St. Stephen: *þider ðe Stephanus forestop, mid Saules stanum ofstorfod, þider folgode Paulus, gefultumod þurh Stephanes gebedu* 'Where Stephen went in front, stoned by the stones of Saul, there Paul followed, helped by the prayers of Stephen'. Note:

1 that both the principal and subordinate clause contain the same elements;

2 the word-order S.V. in the subordinate clause *þider ðe Stephanus forestop* and V.S. in the principal clause *þider folgode Paulus*. This is regular OE (see §151) but produces a chiasmus;

3 that the word-order 'prepositional phrase + participle' in the first clause is reversed in the second. Again, both are good OE, but the change produces another chiasmus;

4 the change from *Saules* to *Paulus* – a sermon in itself.

It is (we can say) certain beyond all doubt that Ælfric was influenced by Latin prose style; it is hard to see how it could have been otherwise. But it is equally important to realize that this powerful and moving sentence – parallel yet doubly chiasmic and with the effective contrast between Saul and Paul – contains nothing which is not 'good Old English'. It follows therefore that we must avoid the tendency (often found in critics of Milton's *Paradise Lost*) to rush around slapping the label 'Latinism' on anything which deviates in the slightest from our preconceived notions of the norms of ordinary speech.

§151 Much of the difficulty with correlative pairs arises from the fact that (with a few exceptions such as *gif... þonne* 'if... then') the conjunction and the adverb have the same form, e.g. *þā* can mean both 'when' and 'then'. For the interrogatives (with the possible exception of *hwonne* 'when, until') were not used to introduce adjective or adverb clauses in OE; see §159 n. 2. Sometimes the indeclinable particle *þe* is added to the conjunction, e.g. in the passage discussed in §150 *þider ðe* means 'whither' and *þider* 'thither'. But this is by no means the rule. Sometimes the context helps, e.g. we can safely translate *þa se cyng þæt hierde, þa wende he hine west* as 'When the king heard that, then he turned (reflexive) west'. But the word-order is an even more useful and reliable guide, for it may be taken as a pretty safe rule for prose that, when one of two correlative *þā* clauses has the word-order V.S., it must be the principal clause and *þā* must mean 'then'. The temporal clause introduced by *þā* 'when' may have the order S... V., e.g. *þa he on*

lichoman wæs 'when he was in the flesh', or S.V., e.g. *þa þunor ofslog XXIII heora fodrera* 'when thunder killed twenty-four of their foragers'. The adverb *þā* may be repeated within the subordinate clause, e.g. *þa he þæt þa sumre tide dyde* 'when he did that on one particular occasion', where it need not of course be translated. Doubled *þā*, as in *ða þa seo boc com to us* 'when the book came to us' and *þa þa Dunstan geong man wæs* 'when Dunstan was a young man' usually introduces a subordinate clause, as the word-order in these examples testifies. Ælfric is very fond of this device.

§152 Other correlative pairs with which we can use word-order to determine which of the clauses is principal are

þonne... þonne 'when... then'

þær... þær 'where... there'

þider... þider 'whither... thither'

On the distinction between *þā* and *þonne*, see §168, s.v. *þonne*.

Note

Correlative pairs to which this rule does not regularly apply include: *ær... ær, nū... nū, siþþan... siþþan, swā... swā, þanon... þanon, þeah... þeah*; on these, see §168. *þeah... hwæþre* 'though... yet' and *gif... þonne* 'if... then' present no problems. It should also be noted that the word-order S.V. often occurs after adverbs other than those discussed above; see §147 for an example after *Hēr*, and note *nu todæg hi underfengon Stephanum* 'now today they received Stephen' and *On deaðe he wæs gesett... 'he was placed in death...'* S.V. seems to be more common in such sentences when the subject is an unstressed pronoun, as in the last two examples, but often occurs with a noun subject, as in the example in §147. Compare §144.2.

Exceptions to the rule do exist. But you should view with suspicion any you meet, for the punctuation of some modern editions is sometimes at fault. Remember, however, that the rule does not apply to the poetry and that correlation is not essential, e.g.

þa he þa wið þone here þær wæst abisgod wæs, 7 þa hergas wæron þa gegaderode begen to Sceobyrig on Eastseaxum, 7 þær geweorc worhtun, foron begen ætgædere up be Temese

'When he was occupied against the army there in the west, and the [other] Danish armies were assembled at Shoebury in Essex, and had made a fortress there, they both went together up along the Thames'.

§153 The value of this rule can be demonstrated from the following complicated passage in the Old English version of Bede's account of the poet Cædmon (selection 9, paragraph 2):

Ond he for þon oft in gebeorscipe, þonne þær wæs blisse intinga gedemed, þæt heo ealle sceolden þurh endebyrdnesse be hearpan singan, þonne he geseah þa hearpan him nealecan, þonne aras he for scome from

þæt symble ond ham eode to his huse. þa he þæt þa sumre tide dyde, þæt he forlet þæt hus þæs gebeorscipes ond ut wæs gongende to neata scipene, þara heord him wæs þære neahte beboden, þa he ða þær in gelimplicre tide his leomu on reste gesette ond onslēpte, þa stod him sum mon æt þurh swefn ond hine halette ond grette ond hine be his noman nemnde.

We can begin by underlining the verbs in the second sentence: *dyde, forlēt... ond ut wæs gongende, wæs... beboden, gesette ond onslēpte, stōd... ond... hālette... ond grētte... ond nemnde*. Now the corresponding conjunctions for these five verbs or groups of verbs are *þā... þā, þæt, þāra, þā... ða, and þā. þæt* introduces a noun clause (§155) and *þāra* an adjective clause (§162). From our word-order rule, we know that '*þā* subject *þā*' introduces a subordinate clause, '*þā* V.S.' a principal clause. Hence the last *þā* means 'then', the syntax of the sentence is clear, and we can translate fairly literally: 'When he did that on one particular occasion, namely left the feast-hall and went out to the stall of the cattle, the care of which had been entrusted to him for that night [and] when in due time he stretched his limbs on the bed there and fell asleep, then a certain man appeared to him in a dream and saluted him and greeted him and called upon him by name'.

Similarly, in the first sentence, we have three *þonne* clauses, viz. *þonne þær wæs... , þonne hē geseah... þonne ārās hē...* . The rule instantly tells us that the last is the principal clause 'then he arose... '.

III NOUN CLAUSES

Introduction

§154 This heading traditionally comprehends dependent statements, desires (commands, wishes, etc.), questions, and exclamations. The OE patterns conform very closely to those of MnE, apart from the use of *þæt* and *hit* to anticipate a noun clause (see §148).

Dependent Statements and Desires

§155 Dependent statements are introduced by *þæt*, e.g. *ða ðohte he ðæt he wolde gesecean helle godu* 'then he thought that he would seek the gods of hell', or *þætte* (= *þæt þe*), e.g. *ic wene ðætte noht monige begiondan Humbre næren* 'I believe that there were not many beyond the Humber'. *þæt* (*te*) is sometimes repeated, as in the second sentence discussed in §172, and is sometimes not expressed, e.g. *Swa ic wat he minne hige cuðe* 'So I know he perceived my intention'.

Dependent desires are also introduced by *þæt*, e.g. *bæd þæt hyra randas rihte heoldon* 'requested that they should hold their shields properly', or *þætte*.

þæt clauses are, however, more common in OE than their equivalent in MnE, for they are often found where we should use an accusative and infinitive (as in the last example, where we should say 'requested them to hold their shields properly') or some other construction.

§156 The verb of the *þæt* clause may be indicative or subjunctive. Two questions arise – first, 'What is the significance of the two moods?' and second 'When must the subjunctive be represented in translation?' The first is usually answered in some such way as this:

The *indicative* is used when the content of the noun clause is presented as a fact, as certain, as true, or as a result which has actually followed or will follow.

When the *subjunctive* occurs, some mental attitude towards the content of the noun clause is usually implied; one of the following ideas may be present – condition, desire, obligation, supposition, perplexity, doubt, uncertainty, or unreality.

There is some truth in this. Thus the subjunctive is the natural mood in dependent desires, e.g. *ic ðe bebiode ðæt ðu do...* 'I command that you do... '. But the indicative sometimes occurs after verbs of commanding, compelling, and the like, e.g. *he bebead Tituse his suna þæt he to wearp þæt templ* and *and ðurh ðine halige miht tunglu genedest þæt hi ðe to herað*. Here the indicative emphasizes that the action desired actually took place; hence the translations might read 'Titus carried out his father's command and destroyed the temple' and 'through your holy power you compel the stars to worship you'. These and similar clauses could be called result clauses or noun clauses with the indicative showing that the event actually took place. But 'a rose by any other name... '.

Similarly, in dependent statements, the indicative shows that the speaker is certain of the factuality of what he says and is vouching for its truth, e.g. *ic wat þæt þu eart heard mann* 'I know that you are a hard man',... *ðe cyðan... ðæt me com swiðe oft on gemynd...* 'to make known to you that it has often come into my mind... ', and *þonne wite he þæt God gesceop to mæran engle þone þe nu is deofol* 'let him know therefore that God created as a great angel the creature who is now the devil'. But the subjunctive appears when no certainty is implied about a happening in the future, e.g. *Hit wæs gewitegod þæt he on ðære byrig Bethleem acenned wurde* 'It was prophesied that He should be born in the city of Bethlehem', when the truth of another's statement is not vouched for, e.g. *Be þæm Theuhaleon wæs gecweden... þæt he wære moncynnes tydriend, swa swa Noe wæs* 'About that Deucalion it was said that he was the father of mankind, as Noah was', or when it is denied, e.g. *Nu cwædon gedwolmen þæt deofol gesceope sume gesceafta, ac hi leogað* 'Now heretics said that some creations were the work of the devil but they lie'. This distinction between the indicative and the subjunctive is seen clearly in *Ne sæde þæt halige godspel þæt se rica reafere wære, ac wæs uncystig and modegode on his welum* 'The holy gospel did not say that the rich man was a robber, but that he was mean and exulted in his wealth'.

However, the rule does not tell the whole truth. The indicative does not always state a fact, e.g. *And gif hit gelimpp þæt he hit fint* 'And if it happens that he finds it', nor does the subjunctive always imply uncertainty, doubt, or the like, e.g. *Mine gebroðra, uton we geoffrian urum Drihtne gold, þæt we andettan þæt he soð Cyning sy, and æghwær rixige* 'My brothers, let us offer our Lord gold, that we may confess that He is [the] true King and rules everywhere'; they all believe this. Again, in *Se wisa Augustinus . . . smeade hwi se halga cyðere Stephanus cwæde þæt he gesawe mannes bearn standan æt Godes swyðran* 'The wise Augustine . . . enquired why the holy martyr Stephen said that he saw the Son of Man standing at God's right hand', the subjunctive *gesawe* does not mean that Augustine is casting doubt on Stephen's statement; it is probably due in part to the 'attraction' of the subjunctive form *cwæde* and in part to the influence of the verb *cweðan* itself. For, when introducing a dependent statement, *cweðan* prefers the subjunctive, *cyðan* the indicative. This may reflect some original difference in meaning such as 'I (think and) give it as my opinion' as against a more objective 'I (know and) make it known'. Perhaps originally *cweðan* always had the subjunctive and *cyðan* the indicative, and perhaps this situation would have continued if language were always a strictly logical activity in which verbs of thinking took the subjunctive and verbs of knowing the indicative. But it is not. We tend to say 'I think he may come' and 'I know he will come'. But 'I know he may be here in ten minutes, but I can't wait' and 'I think that he is without doubt the cleverest boy in the school' show that no hard and fast rules can be laid down. Each situation must be judged on its merits.

Hence we may say that, while the rule set out above often works, fluctuation between the subjunctive and the indicative in OE noun clauses is often of little significance. It is just as dangerous to place too much reliance on the presence of a subjunctive in OE as it would be to draw firm conclusions about a modern speaker's attitude from the fact that he started his sentence with 'I know that . . .' rather than 'I think that . . .'.

So the answer to our second question 'When must the subjunctive be represented in translation?' can only be something indefinite like 'When the situation demands it'. It is, for example, unnecessary to bring out the fact that a verb of denying or supposing is followed by a subjunctive referring to some past act, for the verb 'to deny' or 'to suppose' is in itself enough to give a modern reader the necessary information. The subjunctive which will be most frequently represented in MnE is that in which some doubt or uncertainty arises over an action which, at the time of speaking, is still in the future. Such a subjunctive, of course, occurs most commonly in dependent desires.

Dependent Questions

§157 Questions fall into two main divisions – those in which the questioner seeks new information, e.g. *Hwær eart þu?* 'Where are you?' and *Hwy*

stande ge ealne dæg idele? 'Why do you stand all day idle?', and those in which he asks his hearer to choose between alternatives expressed or implied in the question, e.g. *Wilt þu we gað and gadriað hie?* 'Da cwæð he: 'Nese' "Do you wish us to go and gather them?" And he answered "No". [But he could have answered 'Yes'.] Rhetorical questions may, of course, be of either type.

§158 Those questions which seek new information present little difficulty. The dependent question will include the interrogative word of the non-dependent question. This may be a pronoun (e.g. *hwā* 'who' and *hwæt* 'what'), an adjective (e.g. *hwelc* 'which, what sort of'), or an adverb (e.g. *hū* 'how' and *hwær* 'where'). Other common adverbs are *hwider* 'whither', *hwanon* 'whence', *hwonne* 'when' (see §159 n. 2), *hwȳ* and *hwæt* 'why', and combinations of a preposition + an oblique case of *hwæt*, e.g. *tō hwæs* 'whither', *for hwon* and *for hwȳ* 'why'. These questions may be anticipated by a demonstrative or personal pronoun; see §148.

Note

Some of these interrogative words can also be used indefinitely, e.g. *hwā* can mean 'someone, anyone' and *hwær* 'somewhere, anywhere'.

§159 In MnE many of these interrogative words can also be used as relative pronouns, e.g. 'The man who . . .', 'The place where . . .', and so on. This use seems to stem (in part at least) from OE sentences of the type 'I know you, what you are' and 'Consider the lilies of the field, how they flourish', in which the main verb has as objects both a noun (or pronoun) and a clause containing a dependent question. A convenient OE example is a possible reading of *The Wanderer* ll. 23b–27

ond ic hean þonan
 wod wintercearig ofer wafema gebind,
 sohte sele dreorig sinces bryttan,
 hwær ic feor oþþe neah findan meahte
 þone þe in meoduhealle mine wisse

'and I, miserable, with winter in my heart, made my way thence over the frozen expanse of the waves, sadly seeking the hall of a giver of treasure, [sadly seeking] far and near where I might find one who in the mead-hall might know of my origins'.

Here the two objects of *sōhte* are *sele* and the *hwær* clause.

Note 1

The first object of *sōhte* is *sinces bryttan* in our text (piece 16), where the attractive compound *seledreorig* 'sad for a hall' is accepted. But the fact that this interpretation is possible emphasizes that the *hwær* clause is interrogative, not adjective. It could not qualify *bryttan*.

Similarly in

Ne meahte hire Iudas . . .
sweotole gecyþan þe ðam sigebeame
on hwylcne se hælend ahafen wære

hwylcne is strictly an interrogative introducing a noun clause, object of *gecyþan*, and the literal sense is 'Nor could Judas . . . tell her beyond doubt about the victorious tree, [tell her] on which tree the Saviour was raised up'.¹ It is easy to see how such juxtaposition of noun and interrogative would lead to the use of the interrogative as a relative. But this stage has not been reached in OE.

Note 2

Hwonne 'when, until' is perhaps furthest advanced of all the OE interrogatives on the way to becoming a word which could introduce adverb and adjective clauses. Those who are interested may care to look at the ways in which *hwonne* is used in the following examples: *Andreas* l. 136 (noun clause); *Riddle* 31 l. 13 (adjective clause); *Genesis* l. 2603 (adverb clause of time 'when'); *Genesis* l. 1028 (adverb clause of time 'whenever'); and *Andreas* l. 400 (adverb clause of time 'until'). I have put in brackets the interpretation which seems to offer the most convenient translation. But careful consideration will show that an Anglo-Saxon might have regarded all these as noun clauses – if he ever thought about it.

§160 Non-dependent questions inviting a choice between alternatives can be asked in two ways in OE:

1 by the word-order V.S. (as in MnE) – for examples see §§146.1 and 146.2;

2 with *hwæþer* (*þe*) and the word-order S . . . V., e.g. *Hwæþer þe þin eage manful is?* 'Is your eye evil?', or S.V., e.g. *Hwæðer ic mote lybban oðþæt ic hine geseo?* 'May I live until I see him?'

As in MnE, dependent questions of this type are normally introduced by an interrogative word – either *hwæþer* 'whether', e.g. *Lætaþ þæt we geseon hwæðer Elias cume* 'Let us see whether E. comes', or *gif* 'if', e.g. *frægn gif him wære niht getæse* 'asked if the night had been pleasant to him'. An occasional example like 'He asked was anybody there' occurs (e.g. *Elene* ll. 157 ff.); in these the original word-order is retained but the tense has been changed.

In the examples cited above, the alternative 'or not' is implied. But it is occasionally expressed, e.g. *Anra gehwylc wat gif he beswuncgen wæs oððe na*

¹ The OE relative construction occurs in

	... ond geflitu ræran
þe ðam sigebeame	on þam soðcýning
ahangen wæs . . .	

¹to stir up controversy about the victorious tree on which the true King was crucified . . . Note the difference in mood – *wære* above but *wæs* here.

'Each man knows whether he was beaten, or not'. An unusual example of the type of question under discussion here occurs in *Genesis* ll. 531 ff., where the conjunctions are *þeah . . . þe* 'whether . . . or'.

The remarks made about mood in dependent statements also apply in general to dependent questions.

The Accusative and Infinitive

§161 This construction, well known in Latin, e.g. *Solon furere se simulavit* 'Solon pretended to be mad', and in MnE, e.g. 'I know him to be dead', is also an OE idiom. The subject accusative may be expressed, as in

Het þa hyssa hwæne hors forlætan,
feor afysan, and forð gangan

'He then ordered each of the warriors to release his horse [and] drive it away, and to go forth', but is often left unexpressed, as in *ond ðe cyðan hate* lit. 'I order [someone] to make known to you . . .', and *he het hi hon on heam gealgum* lit. 'he ordered [someone] to hang them on the high gallows' (where *hie* is the object of *hōn*). In the last two examples, the subject accusative is not expressed, either because everybody knows or because nobody cares who is to perform the action. In these, it is very convenient to translate the infinitives *cyðan* and *hōn* as if they were passive – 'I order you to be told' (or ' . . . that you be told . . .') and 'he ordered them to be hanged'. Much time has been spent in idle controversy over the question whether these infinitives were actually passive; what is important is that, when the subject accusative of the accusative and infinitive is not expressed, the active infinitive can usually be translated as a passive.

IV ADJECTIVE CLAUSES

Definite Adjective Clauses

§162 Definite adjective clauses are those which refer to one particular antecedent, e.g. 'This is the man *who did it*' as opposed to indefinite clauses whose antecedent is unspecified, e.g. '*Whoever did it* will be caught'. As in Latin, the relative pronoun agrees with its antecedent (expressed or implied) in number and gender, but takes its case from the adjective clause. There are various ways of expressing it in OE.

1 The indeclinable particle *þe* is very common when the relative is the subject, e.g. *lc geseah þa englas þe eower gymdon* 'I saw the angels who took care of you', *ælc þæra þe ðas min word gehyrð* 'each of those who hears these my words', and *swa swa hit gewunelic is þæm ðe on wuda gað oft* 'as is customary among those who frequently go in the wood'. It occurs fairly often when the

relative is the object, e.g. *her onginneð seo boc þe man Orosius nemneð* 'here begins the book which one calls Orosius'. It very occasionally functions as a relative in the genitive or dative. Examples are *of ðæm mere ðe Truso standeð in staðe* 'from the sea on whose shore Truso stands' and *oð ðone dæg þe hi hine forbærmað* 'until the day on which they burn him'.

2 In these last two examples, however, the case of the relative pronoun is not immediately clear because *þe* is indeclinable. So the appropriate case of the third person pronoun was sometimes added. Thus there is no ambiguity in *Eadig bið se wer, þe his tohopa bið to Drihtne* 'Blessed is the man whose hope is in the Lord' or in

þæt se mon ne wat
þe him on foldan fægrost limpeð

'That (object) the man for whom it goes very pleasantly on the earth does not know'.

Note

This combination sometimes occurs when the relative is nominative, e.g. *Paris Psalter* 67 l. 4 (*þe he*) and, with first person pronouns, *Riddle* 12 l. 14 (*þe ic*) and *Christ* l. 25 (*þe we*). With the second person pronoun the regular combination is *þu þe* or *gē þe*; see *The Review of English Studies* 15 (1964), 135–137.

3 The appropriate case of the demonstrative *se, sēo, þæt* is often used as a relative, e.g. *se hearpere, ðæs nama wæs Orfeus, hæfde an wif, seo wæs haten Eurydice* 'the harper, whose name was Orpheus, had a wife who was called Eurydice', *eall þæt ic geman* 'all that I remember', and *fif Moyses boca, ðam seo godcunde æ awriten is* 'five (of the) books of Moses in which the divine law is written'. Here there is no ambiguity about case and number, but we cannot always be sure whether the pronoun is demonstrative or relative.

4 But there is no ambiguity for us in sentences like . . . *and wæs se soþa Scyppend, seþe ana is God, forsewen* '. . . and the true Creator, who alone is God, was rejected', in which both antecedent and relative have the same case, for *þe* certifies that we have a relative pronoun and *se* tells us its case. This can be called the *seþe* relative. Again, there is no ambiguity for us in sentences like *þa com he on morgenne to þam tungerefan, se þe his ealdor-mon wæs* 'Then he came in the morning to the steward, who was his superior' and *þystre genip, þam þe se þeoden self sceop nihte naman* 'the cloud of darkness, for which the Lord Himself made the name "night"', for the presence of the particle *þe* after *se* and *þam* makes it clear that we have to do with a relative pronoun, while *se* and *þam* tell us its case. This pattern, in which the *se* element has the case required by the adjective clause only, can be called the '*seþe* relative. In both these patterns, although the elements are written sometimes together, sometimes separately, by the scribes, the *se* element tells us the case of the relative pronoun.

Note

In the nominative, these combinations can mean 'he who' or 'the one who' or 'whoever'; cf. §164.

5 So far, then, we can say that the OE relatives are the indeclinable particle *þe*, to which the personal pronoun can be added to remove ambiguities of case, and the demonstrative pronoun *se, sēo, þæt* in the case required by the adjective clause, either alone or followed by the indeclinable particle *þe* to make clear that we have a relative and not a demonstrative pronoun.

§163 The comments which follow may be useful when you have mastered §162.

1 Another example of the '*seþe* type like those in §162.4 is

Se wæs Hroþgare hæleþa leofost
rice randwiga, þone ðe heo on ræste abreat

'That man was the most beloved of heroes to Hrothgar, a mighty shield-warrior whom she (the monster) killed in his resting-place'. But a word of warning is necessary here, because you are likely to meet sentences which seem to contain this combination, but do not. Thus in *gedo grenne finul XXX nihta on ænne croccan þone þe sie gepicod utan* 'put green fennel for thirty nights into a jar which is covered with pitch on the outside' and in

syððan hie gefricgeað frean userne
ealdorleasne, þone ðe ær geheold
wið hettendum hord ond rice

'when they learn our lord to be dead, he who in the past guarded our treasure and kingdom against enemies', *þone þe* is not an accusative relative, for *þone* has the case of the principal clause agreeing with its antecedent. Formally, *þone* belongs to the principal clause and we can therefore say that the relative in these examples is *þe*. But they differ from the second and third sentences quoted in §162.1 (where the demonstrative is the only antecedent) in that there is already an antecedent and the demonstrative is therefore superfluous. In earlier times *þone* was no doubt stressed in such sentences – 'our lord . . . that one . . . he'. But there may be some truth in the view that in our sentences *þone* belonged rhythmically to the adjective clause and was felt as part of the relative; hence we can (if we wish) distinguish the relative in which the demonstrative has the case of the principal clause but is not the antecedent, as the *seþe* relative. There is no real difficulty in the pattern seen in the *ðā ðe* clause in example B in §172, where the two clauses require different cases (acc./nom.) but where *ðā* can be either nominative or accusative. But you should be on the alert for examples of what is here called the *seþe* type.

Notes

1 Examples in which real ambiguity occurs are rare. But there is one in *Beowulf* ll. 2291–93:

Swa mæg unfæge eaðe gedigan
wean and wræcsið se ðe Wealdendes
hyldo gehealdeþ.

If the relative pronoun is *se þe*, *hyldo* (indeclinable feminine) is the subject of the adjective clause, *ðe* is accusative, and the translation would read 'So may an doomed man whom the favour of the Almighty protects easily survive both woe and banishment'. If the relative pronoun is *se þe*, it is nominative, *hyldo* is accusative, and the translation would read 'So may an doomed man who retains the favour of the Almighty . . .'

2 Sometimes, when the relative pronoun is in a case other than the nominative, the personal pronoun follows a relative of the *se þe* type. This enables us to tell immediately the case of the relative pronoun, e.g.

se þe him leofast londbuendum
se þe him God syleð gumena rice

'that one is most beloved by land-dwellers to whom God gives the kingdom of men' and *se*, *se þe him ær gepuhte þæt him nan sæ wiphabban ne mehte þæt he hine mid scipum afyllan ne mehte, eft wæs biddende anes lytles troges æt anum earman men, þæt he mehte his feorh generian* 'he to whom it once had seemed that no sea was so great (lit. could stop him) that he could not fill it with ships, finally asked a wretched man for one little boat so that he could save his life'. See also *Dream of the Rood* ll. 85–6.

2 A not uncommon idiom is found in the sentence about Tantalus quoted in §148. The antecedent *Tantulus* is followed by two adjective clauses joined by *ond*. In the first, *ðe . . . gýfre wæs*, the relative pronoun is nominative. The second is *him . . . ðære gýfnesse*. Here the relative pronoun is [*þe*] *him* 'whom'. But it is idiomatic not to repeat the *þe*; *him* warns us of the change of case from nominative to dative.

Another idiom is found in

Nis nu cwicra nan
þe ic him modsefan minne durre
sweotule asecgan.

Here the antecedent is *nān cwicra*. The relative pronoun is *þe him*. *Ic* is the subject of the adjective clause. So we have 'There is no one alive to whom I dare reveal my thoughts'. When the relative pronoun is *þe* + personal pronoun and another pronoun is the subject of the adjective clause, the latter comes between the two elements of the relative. So *þe ic him*.

3 The indeclinable relative *þe* always precedes any preposition which governs it; see the sentence about Ixion quoted in §148.

4 The adjective clause need not immediately follow the antecedent.

5 *þæt* often combines antecedent and relative pronoun. It must then be translated 'what', e.g. *he hæfde ðeah geforþod þæt he his frean gehet* 'he had, however, done what he promised his lord'. This survived into eMnE, e.g. in the Authorized Version *John* 13:27 'That thou doest, do quickly'. In

gode þancode

mihtigan drihtne, þæs se man gespræc,

þæs is genitive after *þancode* and we might expect *þe*: 'thanked God for that which the man spoke'. But this is probably an example of *þæt* 'what' – 'thanked God, the mighty Lord, for what the man spoke'.

6 In MnE the difficulty of combining an adjective clause and a verb of saying or thinking often produces a 'grammatical error', e.g. 'This is the man whom they thought would revolutionize the teaching of English' where we should have ' . . . who, they thought, . . .'. The same problem arises in OE and often results in what seems to us a somewhat incoherent arrangement, e.g. *Ða eode he furður oð he gemette ða graman gydena ðe folcisce men hatað Parcas, ða hi secgað ðæt on nanum men nyton nane are, ac ælcum men wrecen be his gewyrhtum; þa hi secgað ðæt walden ælces mannes wyrde* 'Then he went on further until he met the terrible goddesses whom the people of that land call the Parcae, who (they say) show no mercy to any man, but punish each man according to his deserts; these (they say) control each man's fate'. A result acceptable in MnE can be obtained in these examples by omitting the *ðæt*. Sometimes, however, the subject is expressed twice, e.g. *in þære cirican seo cwen gewunade hire gebiddan, þe we ær cwædon þæt heo Cristen wære*. Here we need to omit *þæt heo* to get the sense: 'in that church the queen who, we said formerly, was Christian, was wont to say her prayers'. But even this is clumsy and needs polishing.

7 Attempts have been made to lay down the rules which governed the use of the various relative pronouns in OE. They have not succeeded, largely because the vital clue of intonation is denied to us.

Indefinite Adjective Clauses

§164 The relative pronouns used in definite adjective clauses also appear in the indefinite ones, e.g.

þa wæs eaðfynde þe him elles hwær
gerumlicor ræste sohte

'Then it was easy to find whoever (= the man who) sought a bed for himself elsewhere, further away',

heold hyne syðþan
fyr ond fæstor se þæm feonde ætward

'thereafter kept himself further away and in greater safety whoever escaped the enemy', *sægde se þe cuþe . . .* 'he who knew said . . .' (the *seþe* relative; see §162.4), and *Se þe gewemð Godes tempel, God hine fordeð* 'Whoever defiles God's temple, God will destroy him' (the *seþe* relative; see again §162.4).

As has already been noted, the interrogatives *hwā* 'who', *hwær* 'where',

and the like, are not used alone in OE as relatives; see §159. But they are used in the indefinite relatives *swā hwā swā* 'whoever', *swā hwæt swā* 'whatever', *swā hwær swā* 'wherever', and so on. One example will suffice – *swa hwa swa þe genyt þusend stapa, ga mid him oðre twa þusend* 'whoever compels thee [to go] one mile, go with him two'.

Mood

§165 The adjective clause usually has its verb in the indicative, even when it is in dependent speech. But the subjunctive may occur in the following situations:

1 When the principal clause contains an imperative or a subjunctive expressing a wish, e.g. *Matthew 5: 42 syle þam ðe þe bidde* Authorized Version 'Give to him that asketh thee'. However, the fact that the indicative is found in such circumstances, e.g. *Matthew 19: 21 becyp eall þæt þu ahst* Authorized Version 'sell that thou hast', shows that the mood varies with the speaker's attitude and not with any automatic 'law of symmetry'. In the first example, there is uncertainty because the asker is as yet unknown and indeed may not exist; we could translate 'Give to anyone who may ask'. In the second, the young man's possessions exist and are known to him. For, as the story tells us, 'he went away sorrowful, for he had great possessions'.

2 When the principal clause contains a negative, e.g. the second sentence discussed in §163.2. But this again is no automatic rule. The subjunctive is found only when the content of the adjective clause is put forward as unreal; in the example, there is no such person in existence nor probably could there be. But in *Beowulf* ll. 1465–7

Huru ne gemunde mago Ecglafes
eafþes cræftig, þæt he ær gespræc
wine druncen

'However, the son of Ecglaf, powerful in his might, did not remember what he had said before, when drunk with wine', Unferth (*mago Ecglāfes*) actually had spoken the words, but he did not now remember them; the poet could have said that he had forgotten them. In this example, the *ne* negates merely the verb of the principal clause, not the whole idea which follows; hence the indicative in the adjective clause.

3 When the principal clause contains a rhetorical question, e.g.

Hwa is on eorðan nu unlærdra
þe ne wundrige wolcna færeldes . . . ?

'Who is there on earth among the unlearned who does not wonder at the motion of the clouds . . . ?' The answer demanded is, of course, 'No-one'. Such examples are exactly parallel to those discussed in 2 above, for the poet could easily have said 'There is no-one on earth . . .'.

4 When a limiting adjective clause¹ has as antecedent a genitive depending on a superlative, e.g.

Niwe flodas Noe oferlað,

...
þone deopestan drencefloda
þara ðe gewurde on woruldrice.

Here the poet is saying that Noah sailed over the deepest deluge that could ever be or have been. Similar examples occur in *Beowulf* ll. 2129 ff., *Genesis* ll. 626 ff., and *Daniel* ll. 691 ff. In these the subjunctive is used to imply that all the possible examples of floods, griefs, women, and cities, respectively are being considered – those which the writer knows about, those which have happened without his knowledge, and those which may yet happen. That the 'superlative + genitive' does not automatically cause the subjunctive is shown by examples like

... ond hi þa gesette on þone selestan
foldan sceata, þone fira bearn
nemnað neorxnawong . . .

'and then he placed them in the best regions of the earth, which the sons of men call Paradise', where the non-limiting adjective clause has the indicative.

V ADVERB CLAUSES

Introduction

§166 The conventional classification will serve us here. It distinguishes eight types – place, time, purpose, result, cause, comparison, concession, condition. On the whole, you will find that these clauses are fundamentally very similar to their counterparts in MnE. The main differences to be noted are:

- 1 the conjunctions themselves;
- 2 the methods of correlation, linked with
- 3 the word-order within the clauses. On these two points, see §§150–153;
- 4 a more frequent use of the subjunctive mood. Sometimes it is used by rule and is of little significance for us, sometimes it makes an important distinction. On this, see §§173–180.

§§167–171 contain a discussion of the conjunctions and alphabetical lists

¹ In the sentence 'The soldiers who (that) were tired lay down' the adjective clause does not merely describe the soldiers; it limits the action of lying down to a particular group – those who were tired. Hence it is a 'limiting' clause. But in 'The soldiers, who were tired, lay down' the adjective clause merely tells us something more about all the soldiers. Hence it is 'non-limiting'.

of non-prepositional and prepositional formulae with their main uses. §§173–180 discuss each type of clause in turn, outlining briefly the conjunctions and moods used in them and any other points of special interest.

§167 If we adopt a purely formal classification, we can detect in MnE at least five types of conjunction. Consider the following series of clauses:

- 1 Christ died, *that* we may live.
- 2 Christ died, *so that* we may live.
- 3 *So* boldly did Christ speak, *that* all men listened.
- 4
- 5
- 6 Christ died, *to the end that* we may live.
- 7 *To this end* Christ died, *that* we may live.

In OE, we can find comparable examples to these and can fill in the missing items 4 and 5:

- 1 ... *he biþ geseald hæþnum mannum þæt he hine bysmrian* '... he will be given to heathen men that they may mock him'.
- 2 *Hæfde se cyning his fierd on tu tonumen, swa þæt he wæron simle healfe æt ham, healfe ute* 'The king had divided his army into two, so that at any one time half were at home, half in the field'.
- 3 *He... swa anræd þurhwunode þæt he nolde abugan to bismorfullum leahtrum* 'he... remained so resolute that he was unwilling to turn aside to shameful sins'.
- 4 ... *ond ðæs ðe ðu gearo forwite hwam ðu gemiltsige, ic eom Apollonius, se Tyrisca ealdormann* '... and, so that you may know who is receiving your mercy, I am Apollonius, Prince of Tyre'.

Note: This use of *ðæs ðe* is a rare one, but it is included to complete the series.

5 *Ic wāt þæt nan nis þæs welig þæt he sumes eacan ne þyrfe* 'I know that there is no man so wealthy that he does not need more of something'.

6 *And ic hyne nyste, ac ic com and fullode on wætere, to þam þæt he wære geswutelod on Israhela folce* 'And I knew him not, but I came and baptized [him] in water, to the end that he might be manifested to the people of Israel'.

7 [the Heavenly King] *þe to ði com on middangeard þæt he of eallum ðeodum his gecorenan gegaderode* ... '[the Heavenly King] who to this end came into the world that he might gather his chosen from all nations'.

So we find

MnE	OE
1 'that'	<i>þæt</i>
2 'so that'	<i>swa þæt</i>
3 'so ... that'	<i>swa ... þæt</i>

	<i>þæs þe</i>
4	<i>þæs ... þæt</i>
5	<i>tō þām þæt</i>
6 'to the end that'	<i>tō þī ... þæt</i>
7 'to this end ... that'	

On the variations *þe/þæt* in 4 and 5 and *þām/þī* in 6 and 7, see §169.

We can therefore speak of prepositional conjunctions (6 and 7) and non-prepositional conjunctions (1–5). We can speak of simple conjunctions (1), grouped conjunctions (2, 4, and 6), and divided conjunctions (3, 5, and 7). MnE has no exact equivalent for types 4 and 5. Their real force cannot be brought out literally today because *þæs* is the genitive of *þæt* used adverbially and we no longer have a genitive of 'that' to use in this way. So we must translate them either 'so that' and 'so ... that', which brings out the adverbial force only, or 'to the end that' and 'to the end ... that', which brings out the adverbial force and at the same time demonstrates the important truth that a good many functions of the OE cases have been taken over by MnE prepositions. Other examples of this type in OE include:

- (a) *þý ... þý* (the instrumental of *þæt*) in comparisons, the ancestor of MnE 'the more, the merrier' (lit. 'by that much ... by that much');
- (b) *þā hwīle þe* 'while'; where we have an accusative of duration of time turned into a conjunction by the addition of the indeclinable particle *þe*;
- (c) *þý læs (þe)* MnE 'lest'. On the use of *þe* in (b) and (c), see §169.

For practical purposes, the best grouping is a twofold one – non-prepositional conjunctions, simple, grouped and divided (i.e. items 1–5), and prepositional conjunctions or formulae, grouped and divided (items 6–7). The following sections contain separate alphabetical lists of the most important OE conjunctions in these two groups, with any comments necessary on their use. Examples are often given from poems you are likely to read.

Non-Prepositional Conjunctions

§168 (Note: The list mentions any adverbial and prepositional uses of the conjunctions discussed and any pronominal forms with which they may be confused.)

æf

- 1 Prep. 'before'. As prep. it also introduces prep. conjs. of time; see §171.
- 2 Adv. 'formerly'. Often a sign of the pluperfect; see §197.4.
- 3 Temporal conj. 'before'. Often takes the subj. But this need not be brought out in translation.

būtan, būton

- 1 Prep. 'without'.
- 2 Conj. 'except that, but' + ind.
- 3 Conj. 'unless, if not' + subj.

gif

- 1 Conj. 'if, whether' introducing dependent questions.
- 2 Conj. 'if' introducing conditional clauses.

hwonne

Conj. 'when'. Originally an interrogative introducing questions, it shades into a temporal conj. 'when, until'; see §159 n. 2.

nefne, nemne, nymbe

The Anglian equivalent of *būton*; you will meet it mostly in the poetry, e.g. *Beowulf* l. 1552.

nō ðy̅ ær

Adv. 'none the sooner, yet . . . not, not yet'. Not a conj.

nū

- 1 Adv. 'now'.
- 2 Conj. 'now that, because', often combining the ideas of time and cause; it takes the ind. and is not used when a false reason is given. It usually refers to a state in the present, e.g. (with present tense) *Maldon* l. 222 and (with preterite tense to be translated as perfect) *Maldon* l. 250. In the latter example, the state in the present is the result of an action completed in the past.

oð

- 1 Prep. 'until, up to' of time or place. As a prep. it also introduces prep. conj. of time; see §171.
- 2 Conj. 'until' marking temporal and/or local limit.

sam . . . sam

Conj. 'whether . . . or' in concessive clauses.

sippan

- 1 Adv. 'after'.
- 2 Conj. meaning
 - (a) *ex quo* 'since'.
 - (b) *postquam* 'after'.
 - (c) sometimes 'when, as soon as'.

swā

- 1 Adv. 'so, thus, such'. It usually refers back, but may anticipate what is to come.
- 2 Conj. alone and in combination. The following main uses can be distinguished:
 - (a) In indefinite combinations in adjective clauses; see §164.
 - in clauses of place, e.g. *swā hwær swā* 'wherever' and *swā wīde swā* 'as widely as'.
 - in clauses of time, e.g. *swā hraþe swā* 'as quickly as', *swā lange swā* 'as long as', *swā oft swā* 'as often as', and (*swā*) *sōna swā* 'as soon as'.

- (b) With the superlative

e.g. *swā ðu oftost mæge* 'as often as you can' and *swā hie selest mihton* 'as well as they could, as best they could'.
- (c) In clauses of comparison

swā 'as'.

swā swā 'as, just as, such as'.

swā . . . swā 'so . . . as, as . . . so'.

swā . . . swā swā 'so . . . as'.

(d) Other uses

swā + subj. often means 'as if', e.g. *Wanderer* l. 96.

swā can sometimes be translated 'as far as', e.g. *Elene* l. 971, or 'wherever', e.g. *Andreas* l. 1582.

swā can sometimes be translated 'because'.

swā sometimes means 'so that'.

Frequently it is 'a rather characterless connective, shading into concession, result, or manner, as the case may be, and, with the negative, corresponding to Modern English "without", "not being"' e.g. *Hi fuhton fif dagas, swā hyra nan ne feol* 'They fought for five days without any of them falling'.

For *swā . . . swā* 'either . . . or', see §184.3.

With a comparative, *swā . . . swā* means 'the . . . the', e.g. *swā norðor swā smæltre* 'the further north, the narrower'.

Note

swā is sometimes translated as a relative pronoun. This is misleading; see *The Review of English Studies* 15 (1964), 140.

swā þæt

Conj. 'so that' introducing result clauses. No unambiguous examples of purpose clauses after *swā þæt* have been noted. But the distinction is often a very fine one, e.g. *swā þæt he mehte ægþerne geræcan*, which might mean either 'was able to reach' or 'might reach'; see §§120 and 207.

swā . . . þæt

Conj. 'so . . . that'. Like its MnE equivalent, it usually introduces result clauses.

swelce, swilce, swylce

- 1 It can be a form of the pron. *swelc* 'such, such a one, such as, which'.
 - 2 Conj. 'such as', e.g. *Beowulf* l. 757, where it would be *swylcne* if it were the pronoun. In *Dream of the Rood* l. 92 *swylce swā* may be translated 'just as'.
- Frequently we can not tell whether we have 1 or 2, e.g. *Seafarer* l. 83. This does not matter.
- 3 Adv. 'likewise, also'.

4 Conj. 'as if' with subj. or without verb, e.g. *swelce him to gamenes* 'as if in fun for them'.

5 Conj. 'because'.

þā

1 Acc. sg. fem. and nom. acc. pl. of *se*.

2 Adv. 'then'.

3 Conj. 'when'. Used only with pret. ind. of a single completed act in the past. For further explanation, see under *þonne*.

4 *þā... furþum* = Lat. *cum... primum* 'as soon as', e.g. *Beowulf* l. 465.

5 In *Maldon* l. 5 (quoted in §148) *þā... ærest* may mean 'as soon as'.

þā hwīle þe

Conj. 'as long as, while' (lit. 'during that time in which', i.e. acc. of duration of time + particle *þe*). It is found only eight times in the poetry, where *þenden* (an older word) is preferred for stylistic reasons. *The Battle of Maldon* contains four of these eight examples.

þanon

1 Adv. 'thence'.

2 Conj. 'whence'.

þær

1 Adv. of place 'there'. Sometimes it can be translated 'then'.

2 With *wæs*, equals MnE 'there was... ', e.g. *Beowulf* l. 2105.

3 Conj. 'where', alone, doubled *þær þær*, or correlative *þær... þær*. (Sometimes it can be translated 'when' or 'because'.)

4 Conj. 'whither, to the place where', e.g. *Dream of the Rood* l. 139.

5 Conj. 'wherever', e.g. *Beowulf* l. 1394.

6 Conj. 'if', especially with pret. subj. of type 3 conditions (§179), e.g. *Beowulf* l. 2730.

7 Introducing a wish with subj. 'if only', e.g. *Metres of Boethius* 81. 39.

þæs

Gen. sg. neut. of *þæt* used as an adv.

1 of time 'from that, after'.

2 of extent or comparison 'to that extent, so'; see under *þæs (þe)*, *þæs... þe*, *þæs... þæt*.

þæs (þe)

1 Gen. sg. masc. or neut. of the relative pronoun; see §162.

2 Conj. of time 'when, after, since', sometimes shading into 'because'.

3 Comparative conj. 'as'.

4 After verbs like *þancian*, see §163.5.

þæs... þæt

Conj. 'so... that' introducing consecutive clauses, e.g. *Beowulf* ll. 1366-7 and *Seafarer* ll. 39 ff. *þæs... þæt* is commoner in the poetry; prose writers prefer *swā... þæt*.

Notes

1 The subject for the *þæt* clause in *Beowulf* l. 1367 is absent. Some take *þæt* as rel. pron. 'who'; this would be an early example of the use of *þæt* without regard to gender. Such absence of a subject is, however, idiomatic; see §193.7 and *Christ* ll. 241 ff. where *þæs... þæs* is followed by *þe* in what may be an adjective or a consecutive clause. *Metres of Boethius* 28 contains examples of *þæt* and *þe* in clauses which seem the same. It is dangerous to say dogmatically that the former are consecutive clauses with unexpressed subjects, the latter adjective clauses. But this may have been the original situation.

2 In *Seafarer* ll. 39 ff. *þæs... þæs...* is paralleled by *tō þæs* (3 times); see §171.

þæs... þe

See *þæs... þæt*.

þæt

1 Neut. dem. and rel. pron. 'that, which, what'; see §§162 and 163.5.

2 Conj. introducing noun clauses; see §155.

3 Conj. 'so that' introducing:

(a) clauses of purpose with subj.

(b) clauses of result with ind. After verbs of motion, it can be translated 'until'.

(c) with ambiguous verb forms, clauses which may be either purpose or result. Often the context makes clear which it is.

4 Conj. introducing some local and temporal clauses where its use is idiomatic, as in MnE, e.g. *Beowulf* l. 1362 and *Maldon* l. 105.

þe

1 In texts which do not mark long vowels, *þe* = *þē* can be a spelling for *þy*.

2 Indeclinable rel. pron.; see §162.

3 Subordinating particle turning an adv. into a conj.; see §169.

4 *þēah... þe* in *Genesis* ll. 531-2 = 'whether... or'.

5 Conj. of time 'when', e.g. *Beowulf* l. 1000. This is not a common use.

6 Sometimes a comparative conj. 'as'; *Maldon* l. 190 is a possible example.

þēah, þēh

1 Adv. 'yet, however'.

2 Alone, or with *þe*, concessive conj. 'although', nearly always with the subj.

3 On *Genesis* l. 531 see s.v. *þe* 4.

þenden

1 Adv. 'meanwhile'.

2 Temporal conj. 'as long as, while'. See *þā hwīle þe* above.

þider

- 1 Adv. of place 'thither'.
- 2 Conj. of place 'whither'.

þon mā þe

Conj. 'more than', a rare alternative to a comparative + *þonne* in negative sentences. Its literal meaning is *mā* 'more' *þon* (inst. of *þæt* expressing comparison) 'than this' *þe* 'namely' (see §169).

þonne

- 1 Adv. of time 'then', frequently correlative with *gif*.
- 2 Conj. of time 'when':

(a) with preterite tense, frequentative 'whenever'.

The difference between *þā* and *þonne* in the past is made clear by a study of the second paragraph of Bede's account of the poet Cædmon, which is quoted in §153. *þā* is used only of a single completed act in the past; note *þa he þæt sumre tide dyde* 'when he did that on one particular occasion'. *þonne* is frequentative 'whenever'; note *oft . . . þonne* 'often . . . whenever'. Cf. Modern German *als* and *wenn*.

(b) in the present and future 'whenever' in both senses:

(i) of a single act to be performed at some unknown time, e.g. *Beowulf* l. 3106.

(ii) 'whenever' frequentative of repeated acts, e.g. *Riddle* 7 l. 1.

As in MnE, the distinction is not always clear; cf. 'I'll see him whenever he comes' with *Beowulf* l. 23.

- 3 Comparative conj. 'than':

(a) with full clause following, e.g. *Maldon* l. 195.

(b) with contracted clause following, e.g. *Beowulf* l. 469.

(c) sometimes = 'than that' when two clauses are compared, e.g. *Maldon* ll. 31-33.

þy

1 Inst. of *þæt* in the combination *þy . . . þy* (lit. 'by that much . . . by that much') MnE 'the . . . the', e.g. *Maldon* ll. 312-13.

2 Alone, or in the combination *þy þe*, 'because', e.g. *Genesis* l. 2626 and *Daniel* l. 85.

þy læs (þe)

Conj. 'lest' introducing negative clauses of purpose, almost always with the subj.

Prepositional Conjunctions

§169 Basically these consist of a preposition + an oblique case of *þæt* (+ *þæt* or *þe*).

§169

Note

The case used depends on the preposition. Thus, since *for* governs the dat. or inst., we find in the manuscripts *for þæm*, *for þam*, *for þan*, *for þon*, *for þy*, *for þi* – all variant spellings of the dat. or inst. (*ð* may appear instead of *þ* in any of these spellings.) The formulae are sometimes written together, e.g. *forþon*. In the discussions which follow, one particular form of the prepositional formula (such as *for þæm*) includes all these variant spellings unless the contrary is specifically stated. *To* sometimes governs the gen. instead of the dat. or inst.; so we find *to þæs* in addition to *to þæm* etc.

These conjunctions probably grew out of an originally adverbial use of a prepositional phrase such as occurs in *ond for ðon ic ðe bebiode ðæt ðu . . .* 'and for that (= 'therefore') I command you that you . . .' and in *for þan wearð her on felda folc totwæmed . . .* 'because of that the army here in the field was divided . . .'. Such phrases were then used as conjunctions by the addition of *þe* or *þæt* to indicate the new function, e.g. . . . *ond he hi him eft ageaf, for þæm þe hiora wæs ofer his godsunu . . .* 'and he afterwards returned them to him, because one of them was his godson . . .'. Here *þe* warns us that the combination is a conjunction. We can call *þe* (if we wish) a subordinating particle. This is the general function of *þe* and its use as a relative pronoun is probably a special adaptation; see §162. We can perhaps get nearest to its original force by translating it as 'namely'. So, in the example above, we have 'and he afterwards returned them to him, for that [reason], namely, one of them was his godson'.

These formulae can be used in two ways. Thus *for þæm* sometimes refers *back* to a reason already given as in the second example above – '[Some fled.] Therefore the army was divided'. Here it is equivalent to MnE 'therefore'. But sometimes it refers *forward* to a reason yet to be given, as in the third example above, where the *þe* warns us not to relax because something – the reason – is still to come, and so tells us that *for þæm* means 'because' and not 'therefore'.

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So far we have distinguished *for þæm* adverb 'therefore' from *for þæm þe* conjunction 'because'. But this distinction was not long preserved by the Anglo-Saxons. They could distinguish adverb and conjunction by the context, word-order, and intonation, just as we can distinguish the use of 'who' in 'The man who did that is a fool' from its use in 'The soldiers, who were tired, lay down'. So they sometimes dispensed with the subordinating particle and used the formula as a conjunction without *þe* or *þæt*, e.g. *Wuton agifan ðæm esne his wif, forðæm he hi hæfð gearnad mid his hearpunga* 'let us give the man back his wife, because he has earned her with his harping'.

Like other adverbs and conjunctions such as *þā* (see §§150 ff.), prepositional conjunctions may be used correlatively. Examples are *forðæm we*

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- 2 Conj. of place 'whither'.

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Like other adverbs and conjunctions such as *þā* (see §§150 ff.), prepositional conjunctions may be used correlatively. Examples are *forðæm we*

habbað nu ægðer forlæten ge ðone welan ge ðone wisdom forðæmðe we noldon to ðæm spore mid ure mode onlutan 'and for that reason we have now lost both the wealth and the wisdom, because we would not bend to the track with our minds', and, without *þe* in the conjunction, *For þon nis me þæs þearf. . . to secgenne, for þon hit longsum is, ond eac monegum cuð* 'For this reason, there is no need for me . . . to speak of it, because it is long and also known to many'.

So now we have

for þæm adv. 'therefore'
for þæm þe conj. 'because'
for þæm conj. 'because'

and the correlative combination *for þæm. . . for þæm (þe)*, 'for this reason . . . because'.

One further variation needs to be recorded. We have already seen that conjunctions can be divided. An OE example of a divided prepositional conjunction is *þa comon for ðy on weg ðe ðara oðerra scipu asæton* lit. 'those (men) got for that away, namely, the ships of the others had gone aground' and so 'those escaped because the others' ships were aground'. The causal conjunction is *for ðy. . . ðe*, divided by *on weg*.

§170 Since all these arrangements are possible with the prepositional conjunctions, it follows that, when in your reading you meet *for þæm* or some such combination, it may be

- 1 an adverb used alone;
- 2 a conjunction used alone;
- 3 an adverb used correlatively with a prepositional conjunction;
- 4 the first part of a divided prepositional conjunction. If it is this, you will need to find the following *þe* or *þæt*.

The combination *for þæm þe* is almost always a conjunction. But sometimes MnE 'for' will be a better translation than 'because'.

§171 The remarks made in §170 about *for þæm* and *for þæm þe* apply to all the prepositional conjunctions set out in the list which follows. It contains all that you are likely to meet. You should note, however, that these combinations may occur 'in their own right' and may not be true prepositional conjunctions. Thus *mid þæm þæt* does not mean 'while' or 'when' in *ealles swiþost mid þæm þæt manige þara selestena cynge þegna forðferdon*; we must translate 'most of all by the fact that (lit. 'with that, namely') many of the king's best thanes died'.

æfter + dat., inst.
 Adv. and conj. 'after'.

Note
æfter is never used alone in OE as a conj. But it does occur as an adv.

æf + dat., inst.
 Adv. and conj. 'before'.

Note
æf is used alone as a conj. and adv.; see §168.

betweox + dat., inst.
 Conj. 'while'.

for + dat., inst.
 See §§169–170 above. *For* alone as a conj. is late.

mid + dat., inst.
 Conj. 'while, when'.

op + acc.
 Conj. 'up to, until, as far as' defining the temporal or local limit.
 It appears as *opþe*, *opþæt*, and *oð ðone fyrst ðe* 'up to the time at which' (a good example of how *þe* can turn a phrase into a conj.).

Note
op can be used alone as a conj.; see §168.

tō + dat., inst.
 Conj. 'to this end, that' introducing clauses of purpose with subj. and of result with ind.

tō + gen.
 Conj. 'to the extent that, so that'.

wiþ + dat., inst.
 Conj. lit. 'against this, that'. It can be translated 'so that', 'provided that', or 'on condition that'.

An Exercise in Analysis

§172 Now you are in a position to 'try your strength' by analysing and translating the following sentences *before* consulting the key given below:

- A. Ond for ðon ic ðe bebiode ðæt ðu do swæ ic geliefe ðæt ðu wille, ðæt ðu ðe ðissa woruldðinga to ðæm geæmetige, swæ ðu oftost mæge, ðæt ðu ðone wisdom ðe ðe God sealde ðær ðær ðu hiene befæstan mæge, befæste.
- B. Forðy me ðyncð betre, gif iow swæ ðyncð, ðæt we eac sume bec, ða ðe niedbeðearfosta sien eallum monnum to wiotonne, ðæt we ða on ðæt geðiode wenden ðe we ealle gecnawan mægen, ond gedon, swæ we swiðe eaðe magon mid Godes fultume, gif we ða stilnesse habbað, ðætte eall sio gioguð ðe nu is on Angelcynne friora monna, ðara ðe ða speda hæbben ðæt hie ðæm befeolan mægen, sien to liornunga oðfæste, ða hwile ðe hie

to nanre oðerre note ne mægen, oð ðone first ðe hie wel cunnen Englisc gewrit arædan.

In A, we have

- 1 three noun clauses introduced by *ðæt* – one the object of *bebīode*, one the object of *geliēfe*, and one which is perhaps most simply explained as being in explanatory apposition to the clause *ðæt ðū dō*.
- 2 an adjective clause introduced by *ðe*.
- 3 two prepositional formulae –
for ðon adverb used alone 'therefore' and
tō ðæm . . . ðæt used as a divided prepositional conjunction.
- 4 two *swā* clauses, one of comparison (*swā ic geliēfe*) and the other of time (*swā ðū ofstost mæge*).
- 5 an adverb clause of place introduced by *ðær ðær*.

In B, we have

- 1 two noun clauses –
the *ðæt* clause subject of *ðyncð* 'seems', which begins after *ðyncð* and has *ðæt*, the subject, and the object, repeated after *wiotonne*. It has two verbs – *wenden* and *gedōn*;
the *ðætte* clause object of *gedōn*.
- 2 four adjective clauses –
the *ðā ðe* clause, where the relative pronoun does not clearly tell us its case (see §163.1);
two *ðe* clauses, excluding that mentioned in 7;
the *ðāra ðe* clause.
- 3 two conditional clauses introduced by *gif*.
- 4 a *swā* clause of comparison.
- 5 a clause of purpose or result introduced by *ðæt* (following *hæbben*).
- 6 a clause of time introduced by *ðā hwile ðe*. Here we must understand *oðfæste wesan*.
- 7 two prepositional formulae –
for ðy adverb 'therefore';
the temporal conjunction *oð ðone first ðe*, where *ðe* can be described as a relative pronoun 'until the time at which'.

These and similarly complicated sentences in Alfred's Preface to the *Cura Pastoralis* show the problems which faced the first men to write in English prose about difficult and complicated subjects. But they and later writers overcame them, often triumphantly.

Clauses of Place

§173 The main conjunctions are:

§174

- 1 *þær* 'where', 'whither', *þider* 'whither', and *þanon* 'whence'. These may introduce definite and indefinite clauses.
- 2 *swā hwær swā* 'wherever' and *swā hwider swā* 'wherever, whithersoever'.

The prevailing mood is the indicative. In examples like *Beowulf* l. 1394 *ga þær he wille*, the subjunctive reflects the subjunctive in the principal clause, the indefiniteness of the adverb clause, and probably also the fact that the whole expression means 'no matter where he goes' and therefore has a concessive force. For other examples see *Genesis* ll. 2723–4 and a passage from Gregory's *Dialogues* where MS C reads *Far þu þider þe þu wille* and MS H *Far þu nu swā hwider swā þu wille* 'Go wherever you wish'.

Clauses of Time

- §174 1 Conjunctions whose primary meaning is 'when' or 'while' are: *þā*, *þonne*, *mid þām (þe)*, *þā hwile (þe)*, *þenden*, and *swā lange swā*.
- 2 Conjunctions whose primary meaning is 'after' are: *siððan* and *þæs þe*. *After* is not used alone as a conjunction in OE.
- 3 'Before' is rendered by *ær* either alone or introducing a prepositional formula.
- 4 Conjunctions whose primary meaning is 'until' are: *oð*, *oð þe*, *oð þæt*, and *hwonne*; on the last, see §159 n. 2.

All these conjunctions usually take the indicative with the exception of *ær*, which prefers the subjunctive, and *hwonne*, which always seems to take the subjunctive (except in *Exodus* l. 251, which is therefore suspect).

Note

Doubtless the fact that both *ær* and *hwonne* clauses refer to a time AFTER the action of the verb of the main clause has something to do with the subjunctive, but the same is true of *oð þæt* which prefers the indicative. The interrogative origin of *hwonne* is also relevant. There are other factors too, but when they have all been investigated, we have to fall back on 'the attitude of the speaker' to explain some variations in mood.

The conjunctions which prefer the indicative may take the subjunctive if circumstances demand. Thus cf. *Beowulf* l. 1374 and l. 1485, in both of which *þonne*, while frequentative and/or indefinite and referring to the future, has the indicative after an indicative principal clause, with *Luke* 14: 13 *Ac þonne þu gebeorscype do, clypa þearfan* 'When you make a feast, call the poor', where the imperative *clypa* imparts to the sentence a further element of wishing and uncertainty which is reflected in the subjunctive *dō*. Again, while *þonne* frequentative in the past is followed by the preterite indicative, e.g. *Beowulf* ll. 1580 ff., it has the subjunctive when the time reference was to the future at the time of speaking. (We may call this the 'future-in-the-past'.) In these

circumstances, the reference may be to a single act, e.g. *þa bæd he hine þæt he him þæs arwyrþan treos hwylcne hwego dæl brohte, þonne he eft ham come* 'he asked him to bring a little bit of that precious tree when he came home again' – *þonne*, the conjunction appropriate to a single act in the future, is retained for the future-in-the-past – or to a series of acts, e.g. *He þa . . . geworhte anes fearres anlícnesse of are, to ðon, þonne hit hat wære, 7 mon þa earman men oninnan don wolde, hu se hlynn mæst wære þonne hie þæt susl þæron þrowiende wæron* 'He then made the likeness of a boar in brass with the object [of showing] how, when it was hot and the wretches had been put inside it, the noise would be greatest when they were undergoing the torture'.

Clauses of Purpose and Result

§175 Since a result is often a fulfilled purpose and a purpose a yet-to-be-completed result, these two have much in common. Both can be introduced by the following conjunctions: *þæt*, *þætte*, *swā þæt*, and *swā . . . þæt*, though the last two are rare in purpose clauses. *þæs . . . þæt* and *tō þæs . . . þæt* occasionally introduce result clauses, more commonly in the poetry than in the prose. *þȳ læs* (*þe*) 'lest' is found only in negative clauses of purpose.

It is generally agreed that purpose clauses take the subjunctive, result clauses the indicative. This proposition cannot be proved, for it is only by classifying all clauses with the subjunctive as purpose and all clauses with the indicative as result that we can deduce the rule. This is clearly a circular argument. But it seems likely enough when we think of MnE usage.

Note

Much time has been spent on arguing whether a clause with the indicative can be purpose. This seems a pointless terminological controversy. A much-discussed example is *Elene* ll. 930 ff., where the indicative *widsæcest* is used of an event which has yet to take place. Some describe the *þæt* clause as purpose, some as result. The indicative clearly reflects the speaker's belief that a future event is sure to take place. In one sense it is therefore a probable result regarded by the speaker as certain. But it does not seem to have taken place. So in another sense it is an unfulfilled purpose which someone once thought certain to be fulfilled. Hence the indicative reflects the certainty of the speaker, when he spoke, that the event would take place. And that seems all that we can usefully say. Cf. *Husband's Message* ll. 26 ff.

The subjunctive occurs in result clauses under much the same conditions as in adjective clauses (see §165). They are:

1 When the principal clause contains an imperative or a subjunctive expressing a wish, e.g. *alswa litel þu gewurpe þet þu nawiht gewurpe* 'may you

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become so small, that you become nothing'. Here the result is expressed as a tendency. A more difficult example is

... ne huru on weg aber þone halgan gast,
þæt he me færinga fremde wyrðe

'... nor take away thy Holy Spirit so that he quickly becomes a stranger to me'. Here the result has not actually taken place. It is a possible future result of an action not yet performed. It is not the purpose or wish of the speaker that the Holy Spirit should depart from him. His purpose would require a *þæt . . . ne* or *þȳ læs* 'lest' clause. It may be a purpose attributed by the speaker to God. But from the speaker's point of view it is a result he is anxious to avoid.

Sometimes it is impossible to decide whether a clause with a subjunctive after an imperative should be classified as purpose or result, e.g. *Andreas* ll. 1182–3 and *Andreas* ll. 1332–3

Gað fromlice,
ðæt ge guðfrecan gylp forbegan

'Go quickly to humble the warrior's pride'. But this is probably a distinction without a difference; cf. *Elene* ll. 930 ff. discussed above.

2 When the principal clause contains a negative which implies that the content of the result clause is doubtful or unreal, e.g. *Beowulf* ll. 1366–7, where the poet means that no human being could possibly know. This should be compared with *Beowulf* ll. 1520–1 and *Maldon* ll. 117–19, where we have examples of litotes in which the negatives refer only to the verbs immediately following them. Hence 'He did not withhold the blow' means 'He gave him a very severe blow'. Thus a result which has actually taken place will not be put into the subjunctive under the influence of a negative in the principal clause.

3 When the principal clause contains a rhetorical question, e.g. *Andreas* ll. 1372–3

Hwylc is þæs mihtig ofer middangeard,
þæt he þe alyse . . .

'Who is there on earth so powerful that he can free you?' or '... powerful enough to be able to free you?' This of course means 'There is no-one . . .'; cf. §165.3.

Causal Clauses

§176 The main causal conjunctions are the *for* formulae, *nū*, and *þæs* (*þe*). *þe*, *þȳ*, and *þȳ þe*, are sometimes found.

When the true cause is given, the causal clause has an indicative verb. The subjunctive is regularly used for a rejected reason, e.g. *Ne cwæp he þæt na forþon þe him wære ænig gemynd þearfendra manna, ah he wæs gitsera . . .* 'He

said that, not because he cared at all about needy men, but because he was a miser

Clauses of Comparison

§177 1 Comparisons involving 'than' are expressed in OE by *þonne* or (occasionally and only after a negative principal clause) *þon mā þe*. There is a strong tendency for the *þonne* clause to have the subjunctive when the principal clause is positive, e.g. *Ic Ælfric munuc and mæssepreost, swa þeah waccre þonne swilcum hadum gebyrige, wearþ asend . . .* 'I Ælfric, monk and mass-priest, though weaker than is fitting for such orders, was sent . . .', and the indicative when the principal clause is negative, e.g. *Beowulf* ll. 247–9. However, exceptions are not uncommon.

2 Comparisons involving 'as' may be expressed by

(a) *swā* 'as' or *swā swā* 'just as';

(b) *swā . . . swā* 'so . . . as, as . . . so';

(c) *swā* + superlative;

(d) *swylce* 'such as';

(e) *swylce . . . swā* 'such . . . as';

(f) *þæs (þe)*, e.g. *Beowulf* l. 1341 and (with a superlative) *Beowulf* l. 1350.

For further details, see the appropriate word in §168. The prevailing mood in these clauses is the indicative.

3 Comparisons involving 'the . . . the' are expressed by *þȳ . . . þȳ*, e.g. *Maldon* ll. 312–13. The verbs are in the indicative.

4 Comparisons involving hypothesis are expressed by *swā* or *swilce* 'as if' followed by the subjunctive. When the time reference is to the past, the preterite subjunctive is found in the 'as if' clause, e.g. *Wanderer* l. 96 and *Finnsburh* l. 36. When it is to the present, we find the present subjunctive in the 'as if' clause, e.g. *Christ* ll. 179–81 and ll. 1376–7. The preterite subjunctive is not used of the present as it is in OE type 3 Conditions (see §179.4) or in MnE 'He runs as if he were tired'; the MnE equivalent of the OE idiom would be 'He runs as if he be tired'.

Clauses of Concession

§178 1 Simple concessive clauses are usually introduced by *þeah (þe)* 'though'. The prevailing mood is the subjunctive, whether the concession is one of fact or hypothesis.

Note

Sometimes we have *þeah . . . eall*, as in *Beowulf* l. 680 *þeah ic eal mæge*. Here *eall* is an adverb, perhaps with the sense 'easily'. But this probably represents a stage in the development of 'although'; see *OED* s.v. *all* C adv. II 10, and note that in such ME

examples as *The Pardoner's Tale* lines 371, 449, and 451 (line references to Skeat's edition), *al* is still an adverb and the concession is expressed by the word-order V.S.

2 Disjunctive concessions are expressed by *sam . . . sam* 'whether . . . or'. In such clauses, the subjunctive is the rule, e.g. *sam hit sy sumor sam winter* 'whether it is summer or winter'.

3 As in MnE, an element of concession is often present in indefinite adjective clauses (e.g. *Beowulf* ll. 942 ff. and ll. 142–3) or in indefinite adverb clauses of place (e.g. *Genesis* ll. 2723 ff.) or time (e.g. *Genesis* ll. 1832 ff.). On the possibility that there was a special OE idiom expressing indefinite concession, see Klaeber's note on *Beowulf* l. 968.

4 Concession can sometimes be expressed by putting the verb first without any conjunction. The two most common types are *swelte ic, libbe ic* 'whether I live or die' and *hycge swa he wille* 'let him think as he will', 'no matter what he thinks'. The first type often occurs in the form *wylle ic, nylle ic* 'willy nilly'.

Clauses of Condition

§179 1 In earlier versions of this *Guide*, I classified conditional clauses according to a system traditionally used for Latin and Greek. I have abandoned this because it does not really fit OE. I now distinguish these three types:

(1) (a) conceded and (b) denied conditions, e.g. (a) 'If you think that [and you have said that you do], you are wrong', and (b) 'Seek if you dare [but you do not]'.

(2) open conditions, e.g. 'If you think that [and I do not know whether you do or not], you are wrong', 'If you thought that [and you might], you would be wrong', and 'Seek if you dare [and you may or may not]'.

(3) rejected or imaginary conditions, e.g. 'If you believed this [but you do not], you would be wrong', 'If you had believed this [but you did not], you would have been wrong', and 'If [= Imagine that] you saw a mouse ruling over men, you would think it strange'.

In OE, conditions of all three types may be introduced by *gif* 'if'. *þær* 'if' sometimes introduces type 3 conditions.

2 Conditions of types 1 and 2 fall into two main groups – those in which both clauses have the indicative, e.g. *Maldon* ll. 34–5 and ll. 36–41, and those in which the verb of the principal clause is imperative or expresses a wish in the subjunctive. In these latter sentences, the 'if' clause usually has the subjunctive, e.g. *sec, gif þu dyrr* 'seek if you dare'. This point is well illustrated by the two almost parallel *gif* clauses in *Beowulf* ll. 445–53.

3 It is not always immediately clear whether a condition belongs to type 1 or 2, e.g. *Fed ðonne min sceap gif ðu me lufige* (cf. *John* 21: 15–17) – here Peter

says that he does love Christ and ultimately proves that he does – and *sec, gif þu dyrrre* (quoted above from *Beowulf* l. 1379) – here Beowulf does dare when the time comes.

4 Type 3 conditions regularly have the preterite subjunctive in both clauses, e.g. *ac hit wære to hrædlic, gif he ða on cild-cradole acwæald wurde* ... 'it would have been too early if He (Christ) had been killed in His cradle ...' and perhaps (with *þær* and in dependent speech)

and þæt wiste eac weroda Drihten,
þæt sceolde unc Adame yfele gewurðan
ymb þæt heofonrice, þær ic ahte minra handa geweald

'and the Lord of Hosts also knew that things would turn out badly between Adam and me about that heavenly kingdom, if I had control of my hands'.

Note

The use of 'perhaps' here is important. In MnE we can distinguish unreality in the past, present, and future, by means of the verb alone, e.g.

If he had been here, it wouldn't have happened.

If he were here, it wouldn't be happening.

If he were coming, it wouldn't happen.

But (as is pointed out in more detail in §§195–198) the OE verb was not as flexible an instrument as the MnE verb. Hence an Anglo-Saxon had to use the preterite subjunctive in all these examples. In other words, he could say that a thing was unreal or impossible, but he was unable to say when it could not happen unless he used an adverb or some other device.

Thus both the OE examples cited in this section have the preterite subjunctive. But the first refers to something which did not happen in the past, while the second might refer to something which is impossible at the time when Satan spoke – the implication being 'if only I had control of my hands now, but I haven't'. But it could also be translated 'God knew that trouble would arise between Adam and me if I were to have control of my hands'.

This raises a further difficulty and explains the 'perhaps'. Does this interpretation mean that there was a possibility that Satan might have control of his hands (type 2 condition) or that such a thing was impossible when God spoke? The issue here is complicated by questions of God's foreknowledge, though perhaps our own knowledge of the story enables us to dismiss the latter possibility. But enough has been said to make it clear that the Anglo-Saxon 'rule' that 'unreality is timeless' is not without its advantages.

A clearer example is *Beowulf* ll. 960–1, discussed in §198.

5 *Būtan* and *nymþe, nemne, nefne* both have two meanings – 'unless' and 'except that'. If they take the subjunctive, they usually mean 'unless', e.g. *Beowulf* l. 966 and l. 1056. If they take the indicative, they usually mean 'except that', e.g. *Beowulf* l. 1560 and l. 1353.

6 'On condition that' may be expressed by *gif* or by the *wif* formula (see §171).

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7 Conditions expressed by the word-order V.S. without a conjunction – e.g. 'Had I plenty of money, I would be lying in the sun in Bermuda' – occasionally occur in OE prose, e.g. *eaðe mihte þes cwýde beon læwedum mannum bediglod, nære seo gastlice getacning* 'this saying could easily be concealed from laymen were it not [for] its spiritual meaning'. The only certain example in the poetry is *Genesis* ll. 368–70; here it is arguable whether a line is missing or whether the poet deliberately left the *þonne* clause unfinished to obtain a dramatic effect.

8 On comparisons involving hypothesis, see §177.4.

Adverb Clauses Expressing Other Relationships

§180 The divisions outlined above are for convenience only and are far from being watertight, for one relationship often involves another. Thus, while clauses of time with *op* (*þæt*) often shade into result, and *þæt* after verbs of motion can often be translated 'until', other temporal clauses may contain elements of cause or of condition. Similarly, indefinite adjective clauses are often the equivalent of conditional clauses, e.g. *Beowulf* ll. 1387–8. See also §178.3.

Note

This latter relationship is very clearly seen in some ME sentences which contain an adjective clause which must be rendered by a conditional clause in MnE, e.g. *Hall Selections from Early Middle English*, p. 54 l. 11 and l. 21 (cf. p. 54 l. 16) and *Sir Gawain and the Green Knight* l. 1112.

Other Ways of Expressing Adverbial Relationships

§181 1 Parataxis; examples will be found in §§182–186.

2 Participles; see §204.

3 Infinitives; see §205.

4 Prepositional phrases, e.g. *mid* expressing condition *mid Godes fultume* 'with God's help, if God helps us'; *þurh* expressing cause *þurh þæs cyninges bebod* 'by command of the king'; and *þurh* expressing time *þurh swefn* 'in a dream, while he dreamt'.

VI PARATAXIS

Introduction

§182 The Anglo-Saxons were far from primitive. At the time of the Norman Conquest, England – although she no longer led Western Europe in monastic learning, as she had in the eighth century – was fruitful ground for new forms of devotion, was famous for her craftsmen, and had a well-developed economy and the most advanced administration north of the

Alps. It is of special interest here that her language was far more developed for the expression of both prose and poetry than any other contemporary European vernacular and that authors using it sometimes rose to very great heights. Look for example at the poem *The Dream of the Rood* and at the magnificent passage beginning *Ne forseah Crist his geongan cempan* in Ælfric's Homily on the Nativity of the Innocents.

Some of the reasons for the belief that Old English was a primitive language have been discussed in §§148–152. Another is the frequent use of parataxis. Some writers, steeped in the periodic structure of Latin and Greek, seem unable or unwilling to believe that parataxis can be anything but a clumsy tool used by people who did not know any better. Certainly, S. O. Andrew (in *Syntax and Style in Old English*) does well to draw our attention to inconsistencies in the editorial punctuation of Old English texts. But he allows himself to be swayed too much by his conviction that good writing must necessarily be periodic. Today, when the long and complicated sentence is losing favour in English, we will perhaps be more in sympathy with the constructions described in the following paragraphs, more able to appreciate the effect they produced, and less likely to believe that the juxtaposition of two simple sentences was necessarily less dramatic or effective than one complex sentence. During his journey to the Underworld in search of Eurydice, Orpheus met the Parcae. *Ða ongon he biddan heora miltse; ða ongunnon hi wepan mid him*, the story continues. Here the word-order supports the view that the two sentences are independent (see §151), and suggests that the writer is giving equal prominence to the two ideas. The effect he was after can perhaps be achieved by the translation 'Then he asked for their pity and they wept with him'. At the end of the same story, the final disappearance of Eurydice is related thus: *Ða he forð on ðæt leoht com, ða beseah he hine under bæc wið ðæs wifes; ða losade hio him sona* 'When he came into the light, he looked back towards his wife. Straightway she disappeared from his sight'. Here a powerful dramatic effect would be lost if we took only one of the clauses with *þā* + V.S. as principal.

§183 The term 'parataxis', with its adjective 'paratactic', has been abandoned by some writers because of its ambiguity. Here it is used in a purely formal sense to mean a construction in which sentences are not formally subordinated one to the other. 'Asyndetic' and 'syndetic' mean respectively without and with conjunctions such as *ond* and *ac*. The term 'co-ordinating' (often used for the MnE equivalents 'and', 'but', and so on) is avoided here because in OE *ond* and *ac* are frequently followed by the order S...V. (see §145), which is basically a subordinate order. The opposite of 'parataxis' is 'hypotaxis', which implies the use of one or more of the conjunctions discussed in §§154–180. Examples follow.

Hypotaxis: When I came, I saw. When I saw, I conquered.

Asyndetic Parataxis: I came. I saw. I conquered.

Syndetic Parataxis: I came and I saw and I conquered.

List of Conjunctions and Adverbs Commonly Used

§184 On word-order after these words, see §§144 and 145.
1 Those meaning 'and', 'both ... and', etc. (traditionally called 'cumulative'):

and, ond 'and' (see below);

æghwæþer (*ge*) ... *ge* ... (*ge*) '(both) ... and ... (and)';

(*æggþer*) (*ge*) ... *ge* ... (*ge*) '(both) ... and ... (and)';

eac 'also, and'; *ge* 'and'; *ge* ... *ge*, *æggþer* ... *and* 'both ... and'.

The *ond* clause can of course imply more than mere continuity and is often the equivalent of an adverb clause. Thus *ofer Eastron gefor Æþered cuning; ond he ricsode V gear* could be translated 'During Easter Æthered died after ruling five years'. This of course often happens today, especially in conversation.

2 Those meaning 'but', 'however', etc. (traditionally called 'adversative'):

ac 'but, on the contrary'; *furþum* 'also, even';

huru 'however, indeed', etc.;

hwæþere 'however, yet'; *swāþeah* 'however, yet';

þeah 'however, yet' (see also §178);

þeahhwæþere 'however, yet'.

3 Those meaning 'either ... or' (traditionally called 'alternative'):

hwilum ... *hwilum* 'at one time ... at another time';

(*æggþer*) *opþe* ... *opþe*; *swā* ... *swā*; *þe* ... *þe*.

4 Those involving a negative:

nā, ne, nō 'not';

(*nāhwæðer ne*) ... *ne* ... (*ne*) 'neither ... nor ... (nor)';

nalles, nealles 'not at all, not';

(*nāðor ne*) ... *ne* ... (*ne*) '(neither) ... nor ... (nor)';

næfre 'never'; *næs* 'not' (a short form of *nalles*).

An example of 'not only ... but also' will be found in *na þæt an þæt he wolde mann beon for us, ðaða he God wæs, ac eac swylce he wolde beon þearfa for us, ðaða he rice wæs* 'not only was He willing to become man for us when He was God, but He was also willing to become poor for us when He was rich'.

The following points should be noted:

(a) The OE verb is normally negated by *ne* immediately preceding it.

But if the negative is stressed, as in *Wanderer* l. 96 and *Seafarer* l. 66, *nā* (= *ne* + *ā*) or *nō* (= *ne* + *ō*) is used. In *Phoenix* l. 72 the MS *no* is unstressed and should probably be emended to *ne* as a scribal anticipation of *o*.

(b) The arrangement seen in *Ne com se here* — *Ne* + V.S. — is common in negative principal clauses; see §146.4.

- (c) Contraction of the negative *ne* with a following word beginning with a vowel, *h*, or *w*, produces *nis* from *ne is*, *næfde* from *ne hæfde*, *woldon* from *ne woldon*, and so on.
- (d) *Ne* not before a finite verb is a conjunction, e.g. *ne tunge ne handa* 'neither tongue nor hands', *ne leornian ne tæcan* 'neither to learn nor to teach'.
- (e) *Nā* and *nō* are used to negate words other than finite verbs, e.g. *He wæs Godes bydel ond na God* 'He was God's messenger and not God'.
- (f) One negative does not cancel out another, as it does in formal MnE. The OE use is similar to that seen in such non-standard sentences as 'I didn't do nothing to nobody'; cf. *on nanum men nyton nane are* '[they] show mercy to no-one'. This could be added to the list of things which make some people think of OE as a primitive language; see §182.
- (g) On a 'semi-subordinating' use of *ne*, see §185.2.

5 Those meaning 'for' (traditionally called 'illative'). A useful article by T. B. Haber on MnE 'for' (*American Speech* 30 (1955), 151) states: 'The only practical conclusion is that the conjunction has two uses, subordinating and co-ordinating, and that punctuation is of no significance in identifying either.' In other words, MnE 'for' can sometimes be replaced by 'because'. In OE, the situation is even more complicated, for *forþon* can mean, not only 'for' and 'because', but also 'therefore'. No rule can be laid down for distinguishing these uses; see §§169–70.

Parataxis without Conjunctions

§185 Two main types of asyndetic parataxis may be distinguished.

1 Here the two sentences are of equal status, as in the well-known *Veni. Vidi. Vici*. Examples are especially common in the poetry, e.g. *Beowulf* ll. 1422–4 and *Maldon* ll. 301–6.

2 Examples of the second type occur in *Eadmund cýning awearp his wæpnu, wolde geæfenlæcan Cristes gebýsningum* and *þa comon þeofas eahta, woldon stelan þa maðmas*, where the clauses beginning with *wolde* and *woldon* respectively could be translated 'wishing to imitate Christ's example' and 'intending to steal the treasures'. Note

- (a) These clauses do not themselves contain a grammatically-expressed subject.
- (b) They are actually, though not formally, subordinate to the clause which precedes them; for this reason they are sometimes said to be in 'semi-subordination'.
- (c) They explain the motive for the action of the principal clause and are the equivalent of an adverb clause of purpose or cause.

This idiom occurs with verbs other than *willan*, e.g. *he sæt on ðæm muntum, weop ond hearpode* which can conveniently be translated 'he sat on the mountains, weeping and harping'. Similar examples occur with an initial negative, e.g. *Beowulf* ll. 1441–2 'Beowulf arrayed himself in princely armour without (or 'not') worrying about his life'.

Some Special Idioms

§186 1 ... *wæs gehāten* '... was called' is frequently used independently of the rest of the sentence, e.g. *mid heora cýningum, Rædgota ond Eallerica wæron hatne* 'with their kings, [who/they] were called R. and E.' (note the change from the dative to the nominative case) and *þa wæs sum consul, þæt we heretoha hatap, Boetius wæs gehaten* 'there was a certain consul – we use the word *heretoha* – [who/he] was called B.'. Cf., with the verb 'to be' only, ... *gefor Ælfred, wæs æt Baðum gerefa*, 'A., [who/he] was reeve at Bath, died'.

2 For 'swā + negative + indicative', see §168 s.v. *swā* 2(d).

VII CONCORD

§187 The main rules of agreement in OE are set out below. They will present little difficulty to any reader with a knowledge of an inflected language.

1. Nouns, Pronouns and their Modifiers

(a) They agree in number, gender, and case, e.g. *se Ælmihtiga Hælend* 'the Almighty Saviour', *ðæs eadigan apostoles* 'of the blessed apostle', and *and þe cwicne gebindap* 'and will bind you alive'.

Note

The masc. ending *-e* in nom. acc. pl. of adjectives is often used for fem. and neut., especially in later texts.

(b) The participle in a participial phrase usually shows similar agreement, e.g. *Hinguar and Hubba, ge-anlæhte þurh deofol* 'H. and H., united by the devil'. But it need not, e.g. *Abraham geseah þær anne ramm betwux þam bremelum be þam hornum gehæft* 'A. saw there a ram caught among the brambles by his horns'.

(c) *Gehāten* 'called' with a noun usually has the nominative irrespective of the case of the word with which it is in apposition, e.g. *into anre byrig, Gaza gehaten* 'into a city called Gaza'; cf. *for ðy hit man hæst Wislemūða* 'therefore we call (lit. 'one calls') it W.' where the nominative *Wislemūða* is the equivalent of the modern italics or inverted commas, and the second example in §186.1.

(d) After *wesan* and *weorþan* the participle often agrees with the subject, e.g. *hie wurdon ofslægene* 'they were slain' and *þe mid him ofslægene wæron* 'who were killed with them'. But it need not, e.g. *þa wurdon hiora wif swa sarige on hiora mode ond swa smiðlice gedrefed . . .* 'then their wives became so sorrowful and so greatly distressed in mind . . .'. See further §§201–203. So too with adjectives.

(e) After *habban*, the participle may agree with the object or may remain uninflected; see §200.

2. Pronouns and their Antecedents

(a) They agree in number and gender, e.g. *to þæm cyninge . . . he . . . his feores* 'to the king . . . he . . . for his life'; *anne slotan . . . se* 'a pirate . . . he (lit. 'that')'; and *se hearpere . . . ðæs nama* 'the harper, whose name'.

(b) The main exceptions arise from the conflict between natural and grammatical gender, e.g. *ðæs hearperes wif* (neut.) . . . *hire sawle* 'the harper's wife . . . her soul' and *an swiðe ænlic wif, sio wæs haten Eurydice* 'a most excellent wife, who was called E.'. Similarly, in a passage from the Preface to the *Cura Pastoralis* (selection 5, end of first paragraph) we find *ðone wīsdōm* followed first by the grammatically right masculine *hiene* and then by the neuter *hit* which seems appropriate to us. Thus there are already signs that the feeling for grammatical gender is weakening.

Note

Agreement in case between pronoun and antecedent is a matter of chance, not principle, despite Quirk and Wrenn *An Old English Grammar* §121(c). In the examples they cite, *rōde* and *hēo* do not agree in case and the relative *ðāra þe* would have to be replaced by the acc. pl. *þā* of the declined relative *se*, i.e. *ðāra* has the case of the principal clause; see §163.1.

(c) Special uses of *hit*, *þæt*, *hwæt*, and the like, in which these neuter pronouns are used without regard to the number and gender of the noun to which they refer, should be noted, e.g. *þæt wæron eall Finnas* 'they were all Lapps' and *Hwæt syndon ge . . . ?* 'Who are you . . . ?' See further §168 s.v. *þæs . . . þæt*, note 1.

3. Subject and Verb

(a) Subject and verb agree in number and person. Dual pronouns are followed by plural verbs.

(b) Collective nouns and indefinite pronouns cause much the same problems as they do today, e.g. *an mægð . . . hi magon cyle gewyrcan* 'a tribe . . . they can make cold' and *þonne rideð ælc, and hit motan habban* 'then each man rides, and [they] can have it'.

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(c) With *ond þæs ymb XIII niht gefeaht Æþered cyning ond Ælfred his broður*, where *gefeah* is singular, cf. 'Here comes Tom, and Jack, and all the boys'.

(d) When the relative pronoun *þara þe* means 'of those who', the verb of the adjective clause can be singular or plural.

VIII THE USES OF THE CASES

These will not present much difficulty to those familiar with an inflected language. On the cases used after prepositions, see §§213–214.

Nominative

§188 The case of the subject, of the complement, and of address, e.g. *Gehyrst þu sælida?* 'Do you hear, seaman?' See also §187.1(c).

Accusative

§189 1 The case of the direct object.

2 It also expresses duration of time, e.g. *ealne dæg* 'all day', and extent of space, e.g. *fleon fotes trym* 'to flee one foot's pace'.

Note

It is important to realize that already in OE the nominative and accusative are frequently the same. In the plural they are always the same except in the 1st and 2nd pers. pron. In the singular, many nouns have the same form in the nominative and accusative, and the distinction depends on the form of any demonstrative or possessive adjective, or on that of any adjective, which may qualify the noun. See further §140.

Genitive

§190 1 The case of possession, e.g. *Hæstenes wif* 'Hæsten's wife'.

2 The subjective genitive – *þæs cyninges bebod* 'the king's command', i.e. 'the king commanded' – differs in function from the objective genitive – *metodes ege* 'fear of the Lord', i.e. 'we fear the Lord'.

3 The genitive may describe or define, e.g. *swete hunig and wynsumes swæcces* 'honey sweet and of pleasant taste', *ðreora daga fæsten* 'a fast of three days', and *an lamb anes geares* 'a one-year-old lamb'.

4 The partitive genitive is common, e.g. *an hiora* 'one of them' and *þreora sum* 'one of three'. See also §194.

5 The genitive is used adverbially, e.g. *dæges ond nihtes* 'by day and night', *micles to beald* 'much too bold', *upweardes* 'upwards', *þæs* 'therefore, so, after that'.

6 The genitive occurs after some adjectives, e.g. *þæs gefeohtes geom* 'eager for the fight', and after some verbs, e.g. *fanda min* 'try me' and *hie þæs fægnodon* 'they rejoiced at that'. The glossary gives you this information when you need it.

Dative

§191 1 The case of the indirect object, e.g. *ond he hi him eft ageaf* 'and he afterwards gave them back to him'.

2 It may express possession, e.g. *him on heafod* 'on his head'.

3 It may express time, e.g. *hwilum* 'at times' and *ðære ylcan nihte* 'in the same night'. Other adverbial uses include *flocmælum* 'in (armed) bands' and *gearmælum* 'year by year'.

4 The dative absolute is used in imitation of the Latin ablative absolute, e.g. *gewunnum sige* 'victory having been gained'.

5 The dative occurs after some adjectives, e.g. *ise gelicost* 'most like to ice', sometimes after comparatives, e.g. *sunnan beorhtra* 'brighter than the sun', and after some verbs, e.g. *þæt he him miltsian sceolde* 'that he should have mercy on him'. Here too the glossary will help you.

Instrumental

§192 Where there is no special instrumental form (and sometimes when there is), the dative serves.

1 The instrumental expresses means or manner, e.g. *þone ilcan we hataþ opre naman æfensteorra* 'we call the same by another name – evening star', *fægere ende his lif betynde* 'closed his life with a fair end' (but cf. the dative in *geendode yflum deaþe* 'ended with an evil death'), and *hlutre mode* 'with a pure mind'.

2 It expresses accompaniment, e.g. *lytle werode* 'with a small band'.

3 It expresses time, e.g. *þy ilcan geare* 'in the same year'.

IX ARTICLES, PRONOUNS, AND NUMERALS

Articles and Pronouns

§193 1 There are no 'articles' as such in OE. The demonstrative *se* does duty for 'the' and 'that', the demonstrative *þes* means 'this', e.g. *Her on þysum geare for se micla here, þe we gefyrn ymbe spræcon . . .* 'In this year went the great army which we spoke about before . . .'. Sometimes, however, *se* can be translated 'this', e.g. *anne æpeling se wæs Cyneheard haten – 7 se Cyneheard wæs þæs Sigebryhtes broþur* 'a princeling who was called C. and this C. was the brother of the S. already mentioned'.

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2 The demonstrative is frequently not used in OE where we would use it today, e.g. *wælstowe gewald* 'command of the battlefield', and, from the poetry (where its absence is even more common), *fram beaduwe* 'from the battle' and *Oddan bearn* 'the sons of Odda'. But the reverse is sometimes true, e.g. *sio lar* 'learning'.

3 In examples like *Æþered cyning* we have either absence of a demonstrative pronoun 'Æthered the King' or (more likely in view of *Iohannes se godspellere* 'John the Evangelist') a different arrangement of appositional elements 'King Æthered'. Hence *Æþelwulf aldormon* might be the equivalent of 'General Smith'.

4 The indefinite article is even rarer; thus we find *holtes on ende* 'at the edge of a wood', *to wæfersyne* 'as a spectacle', and *on beorg* 'onto a mountain'. *Ān* is sometimes used, e.g. *to anum treowe* 'to a tree' and *an wulf* 'a wolf'. But usually *ān* and *sum* mean something more, e.g. *an mægð* 'a certain tribe' and *sum mon* 'a certain man'. Sometimes these words have an even stronger sense, e.g. *þæt wæs an cyning* 'that was a peerless King', 'that was a King', and *eower sum* 'a particular one among you', 'your leader'. In this sense, and as the numeral 'one', *ān* is strong. Meaning 'alone', it is usually weak, e.g. *he ana*, but may be strong, e.g. *ðone naman anne* 'the name alone'.

5 *Se* is also used as a relative pronoun; see §162.3. Sometimes, as in *Beowulf* l. 1206, it may be either demonstrative or relative. But the difficulty is of little practical consequence.

6 The third person pronoun is sometimes used ambiguously, so that we cannot readily tell to whom it is referring. A well-known series of examples is found in the story of Cynewulf and Cyneheard (selection 6, third paragraph). But this is rather the result of inexperience in handling the language than of defects in the language itself, for later in its development, OE managed to make the meaning clear with no more pronouns at its disposal. The same is, of course, true of MnE.

7 A pronoun subject is frequently not expressed. Often the subject not expressed is the same as that of the preceding clause. But the absence of a subject does not certify that it has not changed; see, e.g. *Maldon* ll. 17–21, where the subject changes twice in l. 20 without any pronoun. A pronoun object may be similarly unexpressed, e.g. the sentence quoted in §167.6. Sometimes, however, *sē* is used instead of *hē* to make clear that a subject has changed, e.g. *Maldon* ll. 150 and 227. This avoids the ambiguity which could arise from a repeated or an absent *hē*, e.g. *Maldon* l. 286 and *Beowulf* l. 57.

Numerals

§194 The cardinal numerals can be used

1 as adjectives agreeing with a noun, e.g. *þrim gearum ær he forþferde* 'three years before he died' and *mid XXXgum cyningum* 'with thirty kings';

2 as nouns followed by a partitive genitive, e.g. *to anre þara burga* 'to one of the cities' and *þritig cyninga* 'thirty kings'.

X VERBS

On the detailed uses of the indicative and subjunctive in subordinate clauses, see the discussions on the appropriate clause.

The Uses of the Present and Preterite Tenses

§195 As we have seen in §89, the OE verb distinguished only two tenses in conjugation – the present and the preterite. Hence, despite the fact that the beginnings of the MnE resolved tenses are found in OE (see below), the two simple tenses are often used to express complicated temporal relationships. This is one of the things which made Professor Tolkien once say in a lecture that most people read OE poetry much more quickly than did the Anglo-Saxon minstrel, reciting or reading aloud as he was to an audience which needed time to pick up the implications of what he was saying. And this would apply, not only to the subject-matter, especially to the hints and allusions which frequently had great significance, but also to the relationships between paratactic sentences such as those discussed in §§182–185 and to the actual relationship in time between two actions both of which were described by a simple tense of a verb. Thus it is important for us to understand what these simple tenses could imply.

§196 The present expresses, not only a continuing state as in *Wlitig is se wong* 'The plain is beautiful', and *ðeos woruld nealæcð þam ende* 'this world is drawing near to its end', but also the passing moment, the actual 'now' for which MnE often uses a continuous tense, e.g. *hwæt þis folc segeð* 'what this people are saying, say now'. It is also used for the future, e.g. *þas flotmenn cumað* 'these seamen will come', and (as in equivalent examples in MnE) for the future perfect, e.g. *seþe þæt gelæsteð, bið him lean gearo* 'a reward will be ready for him who does (shall have done) that', and (with a subjunctive *gefehte* as explained in §179.2) *gif hwa gefehte on cyninges huse, sie he scyldig ealles his ierfes* 'if anyone fight (shall have fought) in the king's house, let him forfeit all his property'.

In the principal clause in the last sentence, the subjunctive *sie* expresses a command and could be translated 'he shall forfeit'. The present subjunctive can also express a wish, e.g. *abreoðe his angin* 'may his enterprise fail', or a prayer, e.g. *God þe sie milde* 'May God be merciful to you'.

The only verb which has a special future form is the verb 'to be', where *bið* and its forms are used for the future, e.g. *bið him lean gearo* above, and for the statement of an eternal truth (a use sometimes called 'gnomic'), e.g. *wyrð bið ful aræd* 'Fate is quite inexorable' and *þonne bið heofena rice gelic þæm tyn*

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ƿæmnum 'Then the Kingdom of Heaven is like unto (the) ten virgins'. But *is* may do the same job, e.g. *Heofena rice is gelic þæm hiredes ealdre* 'The Kingdom of Heaven is like unto a man that is an householder'.

The historic present rarely, if ever, occurs.

§197 The preterite indicative is used

- 1 of a single completed act in the past;
- 2 of an act continuing in the past. Both of these are exemplified in *soðlice þa ða men slepon, þa com his feonda sum* 'truly, while men were sleeping, one of his enemies came';
- 3 for the perfect, e.g. *ic mid ealre heortan þe gewilnode* 'I have wished for Thee with all my heart';
- 4 for the pluperfect, e.g. *sona swa hie comon* 'as soon as they had come' and (with a strengthening *ær*) *and his swura wæs gehalod þe ær wæs forslægen* 'and his neck, which had been cut through, was healed'. (Cf. the use of *ærur* in *Dream of the Rood* l. 108.) But see *Anglo-Saxon England* 4 (1975), 17–20.

§198 The preterite subjunctive may refer to the past, e.g. *ond ge wiðsocon þæt in Bethleme bearn cenned wære* 'and you denied that a child was born in Bethlehem', or to the future-in-the-past, e.g. the two sentences quoted at the end of §174.

It has already been pointed out in §179.4 that unreality is timeless in OE. An interestingly ambiguous example of this is seen in *Beowulf* ll. 960–1

Uþe ic swiþor
þæt ðu hine selfne geseon moste . . . !

Here *Beowulf* might be saying to *Hrothgar* either

- 'I could wish that you could see *Grendel* now'; in other words 'I wish that he hadn't got away'
- or 'I could wish that you could have seen *Grendel* yesterday'; in other words 'I wish that you had been at the fight and had seen how badly wounded he was'
- or 'I could wish that you could see *Grendel* tomorrow'; in other words 'I wish that we could find his body and so know that he is dead'.

But the context strongly suggests the second.

The Resolved Tenses

Introduction

§199 This term is used to mean tenses made up from a participle (present or past) or an infinitive together with the verb 'to be', the verb 'to have', or one of the 'modal' verbs (see §206), e.g. MnE 'He is coming', 'He is come', 'He has come', 'He will come'. The beginnings of these forms are seen in OE, with one important difference which throws light on their

origin. A MnE example will explain this. In *Ephesians* 6: 14, the Revised Version reads 'Stand therefore, having girded your loins with truth'. If we parsed 'having girded', we would perhaps call it the perfect participle of the verb 'to gird', with 'your loins' its object; at any rate, we would say that it was part of the verb 'to gird'. But the Authorized Version reads 'Stand therefore having your loins girt about with truth'. Here 'your loins' is the object of the participle 'having' and 'girt about with truth' is a phrase describing 'your loins'; hence 'girt' is adjectival rather than verbal. That this was its original function in such phrases in OE becomes clear when we study the agreement of some of the examples cited below; to make this point, it will be convenient if we take first the ancestor of the MnE perfect tense with 'have'.

The Verb 'to have' as an Auxiliary

§200 Examples in which the participle is adjectival are *he us hasað þæs leohtes bescyrede* 'he has us deprived of that light' (where the present tense of *habban* is followed by *bescyrede* a past participle acc. pl. strong, agreeing with *us*) and *ac hi hæfdon þa heora stemn gesetenne and hiora mete genotudne* 'but then they had their term of service finished and their food used up' (where a past tense of *habban* is followed by two participles both of which are declined acc. sg. masc. strong, agreeing with *stemn* and *mete*, the objects of *hæfdon*). These are clearly the ancestors of the MnE perfect and pluperfect respectively.

But examples also occur in which there is no such declining of the past participle to agree with the object, e.g. *Eastengle hæfdon Ælfræde cyninge apas geseald* 'The East Anglians had oaths given to King Alfred' and *Hæfde se cyning his fierd on tu tonumen* 'The king had his army divided in two'; cf. §187.1(b). This was, of course, a necessary stage in the development of the MnE perfect and pluperfect tenses. The modern arrangement in which the participle precedes the object instead of having final position is found in such examples as *Nu ðu hæfst ongiten ða wanclan truwa þæs blindan lustes* 'Now you have realized the fickle loyalty of blind pleasure'.

The Verb 'to be' as an Auxiliary of Tense

§201 1 It is found with the present participle as the ancestor of the MnE continuous tenses. But here too the participle was originally adjectival rather than verbal. It should also be noted that the OE combination is not the exact equivalent of the modern usage. Often it means the same as the corresponding simple tense, e.g. *þa wæs se cyning openlice andettende þam biscope* 'Then the king openly confessed to the bishop', though it may give greater vividness. (This construction is now agreed to be of native rather than of Latin origin.) But sometimes it implies that an action continued for some time, e.g. *ond hie þa . . . feohtende wæron* 'and then they kept on fighting'

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and *ða ða se apostol þas lare sprecende wæs* 'while the apostle was explaining this teaching'. In these examples, it comes close to the modern use.

2 The verb 'to be' is also found with the past participle forming the perfect and pluperfect of intransitive verbs, e.g. *Swæ clæne hio [= lar] wæs oðfeallenu on Angelcynne* 'So completely was learning fallen away in England' (where the participle is declined nom. sg. fem. strong, agreeing with the subject) and *hu sio lar Lædengediodes ær ðissum afeallen wæs* 'how the learning of Latin was fallen away before this' (where the participle is not declined). Here too the participle was originally adjectival rather than verbal.

The Passive

§202 Only one OE verb had a synthetic passive, viz. *hätte* 'is called', 'was called', e.g. *se munuc hatte Abbo* 'the monk was called A.'. Otherwise the idea was expressed by the impersonal *man* 'one' with the active voice, e.g. *Her mon mæg giet gesion hiora swæð* 'Here one can still see their track', or by the verbs 'to be' or 'to become' with the past participle, e.g. *to bysmore synd getawode þas earman landleoda* 'the miserable people of this land are (have been) shamefully ill-treated', *Æfter þæm þe Romeburg getimbred wæs* 'After Rome was (had been) built', and *æfter minum leofum þegnum þe on heora bedde wurdon mid bearnum and wifum særllice ofslægene* 'after my beloved thanes who became (have been) suddenly killed in their beds with their wives and children'. The inflexions in the first and third of these examples show that here too the participle is adjectival rather than verbal. But again the participle was not always declined, e.g. *hie beoð ahafen from eorðan* 'they are raised from the earth'. (Can we definitely say it is not declined in the example about Rome?)

§203 The difference between the forms with *wesan* and those with *weorðan* is not well-defined. The former sometimes seem to emphasize the state arising from the action, e.g. *he eall wæs beset mid heora scotungum* 'he was completely covered with their missiles' and (showing the continuing state by the use of *bið*) *ne bið ðær nænig ealo gebrowen* 'nor is any ale brewed there', and the latter the action itself, e.g. *þær wearþ se cyning Bagsecg ofslægen* 'there King B. was killed' (lit. 'became slain'). But this does not always hold; cf. e.g. *on þæm wæron eac þa men ofslægene* 'on it too the men were slain'. Such fluctuations are natural in a developing language. The fact that the *weorðan* form of the idiom disappeared suggests that the language found other ways of making the distinction when it was necessary, e.g. *þær se cyning ofslægen læg* 'where the king lay slain'; it was, claims J. M. Wattie, 'the only false start' in the development of the MnE verb.

Other Uses of the Present and Past Participles

§204 1 Present and past participles are found as nouns, e.g. *brimlipendra* 'of the seamen' and *He is se frumcenneda* 'He is the first-born', and as adjectives, e.g. *þinne ancennedan sunu* 'your only son'.

2 They also introduce phrases which may be the equivalent of adjective clauses, e.g. the sentences quoted in §187.1(b), or which may express various adverbial relationships, such as time, e.g. *þæt man his hlaford of lande lifigendne drife* 'that one should drive his lord from the land while he still lives', or cause, e.g. *me þearfendre* 'to me in my need'. (What sex is the last speaker?)

3 Together with a noun or a pronoun, a participle may be inflected in the dative case in imitation of a Latin ablative absolute; see §191.4.

4 Sometimes the exact grammatical status of such a phrase is not certain. Thus the first two words in *astrehtum handum to Gode chypode* 'with outstretched hands called to God' are taken by some as an absolute and by others as a dative of 'attendant circumstances'. Perhaps they are both. At any rate, such ambiguities are merely terminological.

The Uses of the Infinitives

§205 This section sets out the normal uses of the OE uninflected and inflected infinitives. Exceptional uses of the one in the functions here allotted to the other, however, do occur.

1 The uninflected infinitive is usual after the auxiliaries mentioned in §206 and after *uton* 'let us', *þurfan* 'need', and **durran* 'dare'. The infinitive of a verb of motion is frequently not expressed in such circumstances, e.g. *ær he in wille* 'before he will go in'.

As in MnE, there are circumstances in which either the infinitive without *tō* or a present participle can be used, e.g. *Ic geseah ða englas dreorige wepan and ða sceoccan blissigende on eowerum forwyrde* 'I saw the angels weep bitterly and the demons rejoicing at your destruction'.

On the accusative and infinitive, see §161.

2 The inflected infinitive with *tō* is common in the following functions:

- To express purpose, e.g. *an wulf wearð asend to bewerigenne þæt heafod* 'a wolf was sent to guard the head' and, with a passive sense, *bindað sceafmælum to forbærnenne* 'bind them in sheaves for burning, to be burnt'. But the simple infinitive also occurs, e.g. *ut eode ahyrian wyrhtan* 'went out to hire workers'.
- With the verb 'to be' to express necessity or obligation, e.g. *Is eac to witanne* 'It must also be noted'.
- To complete the sense of a verb, e.g. *and begunnon ða to wyrccenne* 'and then [they] began to work'. But cf. *ða ongan ic ða boc wendan on Englisc* 'then I began to translate the book into English', where the infinitive without *tō* occurs.
- To complete the sense of a noun, e.g. *anweald to ofsleanne and to edcucigenne* 'power to kill and to restore to life', or of an adjective, e.g. *wæron æpelingas . . . fuse to farenne* 'the nobles were eager to depart'.
- As the subject, or as the complement, of a sentence, e.g. *to sittanne*

on mine swyðran healfe . . . nys me inc to syllanne 'to sit on my right hand is not for me to give to you two'.

The 'Modal' Auxiliaries

Introduction

§206 Some forms of the OE verbs *cunnan*, *willan*, **sculan*, *magan*, and **mōtan*, still survive as auxiliaries today, viz. 'can', 'will', 'would', 'shall', 'should', 'may', 'might', and 'must'. As in OE, they are followed by the infinitive without 'to'. Their semantic history is a complicated one and even today the uses of some, especially 'shall' and 'will' and 'should' and 'would', cause great confusion to very many foreign speakers of English. Readers of OE too will find difficulties with them, but of a different sort, for the range of meanings they had in OE was wide, just as it is now.

Magan

§207 In *eorðe mæg wið ealra wihta gehwilce* 'earth prevails against every creature', *magan* means 'to prevail against' and has the full force of an independent verb; cf. Hopkins's 'I can no more'. In *þæt he ealle þa tid mihte ge spreca ge gangan* 'so that all the time he could speak and walk', it means 'to be able', while in *Luke 16: 2 ne miht þu leng tunscre bewitan* 'you can no longer hold the stewardship', it means 'to be permitted to'. In these senses, it expresses a shade of meaning which the subjunctive of a simple verb could hardly do. The same is true in *Dream of the Rood* ll. 37–8, where we have a statement of fact 'I could have destroyed all his foes' and not of possibility 'I might have destroyed all his foes'. But this last use – the MnE one – does occur in OE. A striking example is found in *Andreas* ll. 544 ff.

Nænig manna is . . .

ðætte areccan mæg oððe rim wite . . .

'There is no man . . . [of such a sort] that he may relate or know the number'. The proper mood in such clauses is the subjunctive (see §175.2); hence *wite*. But parallel to it is *areccan mæg* 'may relate, may tell'.

Note

K. R. Brooks, the latest editor of *Andreas*, follows Grein in emending to *mæge*. Though possible, this does not seem essential.

Thus *magan* has shades of meaning which cannot always be accurately distinguished. Does *Genesis B* ll. 436–7 mean 'what we can win by our own strength' or 'what God will allow us to win'? Consider too *ðu miht* in *Dream of the Rood* l. 78.

When it means 'to be permitted to' *magan* is a rival of **mōtan* 'to be allowed to'; cf. *Luke* 16: 2 quoted above with *Matthew* 20: 15 *ne mot ic don þæt ic wylle?* where the Authorized Version has 'Is it not lawful for me to do what I will?', and *Maldon* ll. 14 and 235 with *Maldon* ll. 83 and 95.

But in the sense of 'to be able to' it frequently comes close to *cunnan*; cf. *Cædmon's* statement (in the second paragraph of selection 9) *Ne con ic noht singan* 'I do not know how to sing anything' with the angel's reply *Hwæðre þu meahht me singan*¹ 'Yet you can sing to me'. Here, as the Latin original *nescio cantare* suggests, *cunnan* may have its full sense of 'to know how to'. But it comes close to the modern sense of 'to be able to'.

**Mōtan*

§208 The preterite of **mōtan* 'to be allowed to' is *mōste*, the ancestor of MnE 'must'. In *Maldon* l. 30 the present tense *þū mōst* comes close to meaning 'you must'. But it may be a very formal and ceremonious extension of the permissive use, perhaps with ironical overtones: 'The Danes bid me say that they are graciously pleased to allow you to send tribute in exchange for protection'. The sense of 'to be allowed to, may' seems to be the prevailing one for **mōtan* in OE.

Cunnan

§209 For an example of *cunnan* 'to know how to' shading into 'to be able, can' (its MnE sense), see §207 above.

**Sculan*

§210 The most important function of **sculan* is to express necessity or obligation. Thus it must be translated 'must' in *Se byrdesta sceall gyldan* 'The wealthiest must pay', expressing a general obligation, and 'has had to' in *Wanderer* l. 3, where *sceolde* has no future reference at all. In *Maldon* l. 60 too, *sceal* means 'must', but here the reference is more clearly to one specific act which must take place in the future.

Whether **sculan* ever represents the simple future is a matter of some dispute. *Cædmon's* reply to the comment of the angel quoted at the end of §207 was *Hwæt sceal ic singan?* Some of you may be tempted to translate this 'What shall I sing?' But the Latin has *Quid debeo cantare?* which demands the translation 'What must I (ought I to) sing?' Here then **sculan* clearly does not represent a simple future. And on the whole it will be safer for you to assume that it always has an idea of obligation, except in examples like those

¹ So some MSS. MS T lacks *me*; so some read *þu me aht singan* 'you must sing to me'. But here (i) we might expect an infl. inf. after *aht*; (ii) that *aht* could mean 'must' is uncertain.

discussed in the next two paragraphs. When *Ælfric* in his grammar equates *lecturus sum cras* with *ic sceal rædan tomerigen*, it might seem a clear case of 'I shall read tomorrow'. But it probably means 'I must read tomorrow', for elsewhere *Ælfric* equates *osculaturus* with *se ðe wyle oððe sceal cyssan*. This does not mean that *wyle* and *sceal* mean the same thing, but that *osculaturus* has two possible meanings for *Ælfric* – futurity 'He is going to kiss' (see §211) and obligation 'He has to kiss'. So the OE version of *Matthew* 20: 10 *And þa þe þær ærest comon wendon þæt hi sceoldon mare onfon*, which represents the Latin *Venientes autem et primi, arbitrati sunt quod plus essent accepturi*, is perhaps best translated 'And those who had come there first thought that they ought to receive more'.

**Sculan* can also express what is customary, e.g. *And ealle þa hwile þe þæt lic bið inne, þær sceal beon gedrync and plega* 'And all the time the body is within, there shall be drinking and playing'.

In *ðæs nama sceolde bion Caron* 'whose name is said to be C.', *sceolde* shows that the reporter does not believe the statement or does not vouch for its truth. You will probably meet other examples of this.

Willan

§211 The original function of *willan* seems to have been the expression of wish or intention, e.g. *ic wille sellan* 'I wish to give', *þe þær beon noldon* 'who did not wish to be there', and *he wolde adræfan anne æpeling* 'he wished to expel a princeling'. In these (with the possible exception of the second), there is some future reference. How far *willan* had gone along the road to simple futurity is difficult to determine, but examples like *Hi willað eow to gafole garas syllan* 'They wish to (will) give you spears as tribute',

æghwylc gecwæð,

þæt him heardra nan hrinan wolde

'everyone said that no hard thing would touch him', and *þa Darius geseah, þæt he oferwunnen beon wolde* 'When D. saw that he would be conquered' (note the passive infinitive), come pretty close to it.

Willan, like MnE 'will', is sometimes found 'expressing natural disposition to do something, and hence habitual action' (*OED* s.v. 'will' 8), e.g. *He wolde æfter uhtsange ofstost hine gebiddan* 'He would most often pray after matins'.

On paratactic *wolde*, see §185.2 and cf. the *þæt* clause with *willan* in

Geseah ic þa frean mancynnes
efstan elne mycle þæt he me wolde on gestigan

'I saw the Lord of mankind hasten with great zeal in His wish to climb on to me'.

Impersonal Verbs

§212 These are more common in OE than in MnE, but should not cause you much trouble if you notice that the subject 'it' is often not expressed, e.g. *me ðyncð betre* 'it seems better to me' and *hine nanes ðinges ne hyste* lit. 'it pleased him in respect of nothing'. But *hit* does appear, e.g. *hit gelamp* 'it happened'.

XI PREPOSITIONS

§213 The most important prepositions, with their meanings and the cases they govern, are set out below in alphabetical order. For their use in prepositional conjunctions, see §171.

Those marked with a dagger † govern both accusative and dative, the distinction usually being accusative of motion, e.g. *and heo hine in þæt mynster onfeng* 'and she received him into the monastery', and dative of rest, e.g. *on þam huse* 'in that house'. However, this distinction is not always observed.

Prepositions often follow the word they govern, e.g. *him to* 'against them' and *him biforan* 'before him'.

Sometimes words which often occur as prepositions are used without a noun or pronoun, e.g. *þa foron hie to* 'then they went thither' and *het þa in beran segn* 'then [he] ordered [them] to carry in the banner'. Here we have something very similar to the separable prefixes of modern German.

List of Prepositions

§214 (Note: Some prepositions may be followed by the dative or the instrumental. As there is no significance in this variation, the instrumental has not been included in the list.)

<i>æfter</i>	dat. (acc.) 'after, along, according to'
<i>æf</i>	dat. (acc.) 'before'
<i>æt</i>	dat. 'at, from, by'; (acc. 'as far as, until')
<i>be</i>	dat. (acc.) 'by, along, alongside, about'
<i>beforan</i>	dat. acc. 'before, in front of'
<i>betweox</i>	dat. acc. 'among, between'
<i>binnan</i>	† 'within, into'
<i>bufan</i>	† 'above, upon'
<i>būtan</i>	dat. acc. 'except, outside, without'
<i>ēac</i>	dat. 'besides, in addition to'
<i>for</i>	dat. acc. 'before (of place), in front of, because of'
<i>fram</i>	dat. 'from, by (of agent)'
<i>geond</i>	acc. (dat.) 'throughout'

§214

*in**innan**mid**of**ofer**on**on-gēan**op**tō**tō-gēanes**þurh**under**wiþ**ymb(e)*

†	'in, into'
†	'in, within'; (occasionally gen.) dat. acc. 'among, with, by means of'
	dat. 'from, of'
†	'above, over, on'
†	'in, into, on'
	dat. acc. 'against, towards'
	acc. (dat.) 'up to, until'
	gen. 'at, for, to such an extent, so'
	dat. 'towards, to, at, near'
	dat. 'as', in the idiom seen in <i>to frofre</i> 'as a consolation' and <i>to menniscum men</i> 'as a human being'
	(acc. 'towards')
	dat. 'against, towards'
	acc. (dat. gen.) 'through, throughout, by means of'
†	'under, beneath'
	acc. gen. dat. 'towards, opposite, against, along, in exchange for'
	acc. (dat.) 'after, about or concerning'

An Introduction to Anglo-Saxon Studies

I SOME SIGNIFICANT DATES

§215 If the Anglo-Saxon period is taken as beginning in 449 and ending in 1066, it lasted for 617 years. It may help you to put this in perspective if you realize that this is over a hundred years more than the period of time which separates us from Columbus' voyage of 1492 or, in literary terms, roughly the period between the birth of Chaucer and the deaths of Robert Frost and Dylan Thomas.

Note

Where possible, the dates in §216 are taken from *Handbook of British Chronology*, ed. F. M. Powicke and E. B. Fryde (London, Royal Historical Society, 2nd ed., 1961).

§216 See pp. 120–123.

II HISTORY

§217 The Germanic settlements in Britain, which (recent archaeological finds suggest) may have begun at least half a century earlier than the traditional A.D. 449, did not result in the immediate subjugation of the whole island under one Germanic king. Indeed, there is much evidence to suggest a vigorous revival of British fortunes, culminating about the time of the victory of Mons Badonicus (c. 490–517), which led to a renewed British predominance in some western and south-midland areas formerly overrun by the invaders. Only with the battles that the Chronicle associates with the West-Saxon leaders Ceawlin, Cuthwulf, Cutha, and Cuthwine (especially Biedcanford 571 and Dyrham 577), was Saxon control re-established in the Chilterns and Cotswolds. Romano-British elements, of course, still survived extensively in the population of Anglo-Saxon England.

The invading English, therefore, lived in independent kingdoms – there were ten south of the Humber in 600 – cut off from one another by geographical barriers and by hostile British. It is in such conditions of isolation that sound-changes flourish, and hence peculiarities which were originally individual or tribal and which would have been eliminated in a larger community flourished unchecked. Thus by c. 700, the date of the earliest linguistic records, the four dialects mentioned in §2 – Northumbrian,

§217

Mercian, West-Saxon, and Kentish – can be distinguished in a language which at the time of the invasions appears to have been spoken in much the same way by all those who came to England.

The two hundred or so years after the English victory at the unidentified Biedcanford are not well-documented and the history of the period is often obscure. There was certainly much fighting between the various kingdoms, with now one, now another, temporarily 'top-dog' under some powerful warrior-king, though there was a period of comparative peace during the late seventh and the eighth centuries in which the Northern civilization which produced Bede, Alcuin, and the like, flourished. By 800, however, four great kingdoms survived – Northumbria, Mercia, Wessex, and East Anglia.

Then came the Danes. First they made what might be called 'smash-and-grab' raids in the summer, taking their booty back home with them. In 851 they are recorded as wintering on the Isle of Thanet. In 865 they ravaged Kent. In 867 they moved from East Anglia to York. Over the next few years there was intense activity. One by one, the kingdoms of Northumbria, East Anglia, and Mercia, ceased to exist as independent kingdoms and in 878 Wessex too was nearly extinguished, for in that year King Alfred was taking refuge in Æthelney 'with a small band' while the Danes plundered his kingdom. But Alfred was equal to the challenge. His grasp of the principles of war as revealed by a study of his campaigns against the Danes, and his activities in education, learning, and administration, over the next twenty years until his death in 899, are such that, for some people at any rate, his only rival for the title 'The greatest Englishman of all' is Sir Winston Churchill. The Anglo-Saxon Chronicle has two simple, but revealing, phrases in its account of this period. In 878, it says, the whole of Wessex surrendered to the Danes *buton þam cyninge Ælfrede* 'except King Alfred'. He escaped and rallied his forces. Men flocked to his banner *and his gefægene wærun* 'and were glad of him'.

By 880, then, only Wessex remained of the four kingdoms existing in 800. The subsequent years were a period of uneasy peace in which the Danes settled and ploughed and in which the boundaries of Danelaw were established. The arrival of another great army from France in 892 led to more bitter fighting in which the invaders were helped by those in Northumbria and East Anglia. But gradually Wessex, under Alfred and his successors, won back land from the settled Danes and reconciled them to English rule. In 954 the Scandinavian kingdom of York ceased to exist and the permanent unification of England as one kingdom began. As a result England was able to enjoy a period of comparative peace in the second half of the tenth century in which the great revival of Benedictine monasticism took place, and in which England began to achieve nationhood – a short passage in *The Battle of Maldon* (ll. 51–54) may perhaps contain the beginnings of a sense of patriotism. Nevertheless, in the Laws of Canute we still find a threefold

§216 TABLE OF DATES

Date	Lay	Religious	Literary
449	Traditional date of coming of Angles, Saxons, and Jutes.		The legend of Arthur may rest on a British leader who resisted the invaders.
560-616	Æthelbert King of Kent.		c. 547 Gildas writes <i>De Excidio Britanniae</i> .
c. 563		St. Columba brings Celtic Christianity to Iona.	
597		St. Augustine brings Roman Christianity to Kent.	
616-632	Edwin King of Northumbria.		
c. 625	Earliest possible date for Sutton Hoo ship burial.		
627	Edwin killed by heathen King Penda of Mercia.	Edwin converted to Christianity.	
632			
635			
635		Aidan settles in Lindisfarne, bringing Celtic Christianity.	
641	Oswald King of Northumbria killed by Penda.	King Cynegils of Wessex converted.	
654	Penda killed by Oswy King of Northumbria.		
664		Synod of Whitby establishes supremacy of Roman Christianity.	
664			
657-680		St. Chad becomes bishop. Hild Abbess of Whitby.	Cædmon uses Germanic alliterative verse for religious subjects during this period.
c. 678		English missions to the continent begin.	Approximate earliest date for composition of <i>Beowulf</i> .
680			Date of first linguistic records.
c. 700			
709		Death of Aldhelm, Bishop of Sherborne.	Bede completes <i>Historia Ecclesiastica Gentis Anglorum</i> .
731			
735			
757-796	Offa King of Mercia.		
782		Death of Bede. Birth of Alcuin.	
793	Viking raids begin.	Alcuin settles at Charlemagne's court. Sacking of Lindisfarne.	fl. 796 Nennius, author or reviser of <i>Historia Britonum</i> .
800	Four great kingdoms remain - Northumbria, Mercia, East Anglia, Wessex.		
780-850			Cynewulf probably flourishes some time in this period.
804		Death of Alcuin.	
851	Danes first winter in England.		
865	Great Danish Army lands in East Anglia.		

§ 216 TABLE OF DATES (cont.)

<i>Date</i>	<i>Lay</i>	<i>Religious</i>	<i>Literary</i>
867	Battle of York. End of Northumbria as a political power.		
869	King Edmund of East Anglia killed by Danes. East Anglia overrun.		
871	Alfred becomes King of Wessex.		
874	Danes settle in Yorkshire.		
877	Danes settle in East Mercia.		
880	Guthrum and his men settle in East Anglia. Only Wessex remains of the four Kingdoms.		
?	Boundaries of Danelaw agreed with Guthrum. Alfred occupies London.		The period of the Alfredian translations and the beginning of the Anglo-Saxon Chronicle.
892	Further Danish invasion.		
896	Alfred builds a fleet.		
899	Death of King Alfred.		
899-954	The creation of the English Kingdom.		
c. 909		Birth of Dunstan.	
937	Battle of Brunanburh.		
954	The extinction of the Scandinavian kingdom of York.		
959-975	Edgar reigns.		Poem commemorates the battle.
959		Dunstan Archbishop of Canterbury. The period of the Monastic Revival.	
c. 971			<i>The Blickling Homilies</i> .
978 or 979	Murder of King Edward.		Approximate dates of the poetry codices - Junius MS, Vercelli Book, Exeter Book, and <i>Beowulf</i> MS.
950-1000			
978 or 979			
-1016	Ethelred reigns.	Death of Dunstan.	Poem commemorates the battle. <i>Ælfric's Catholic Homilies</i> . <i>Ælfric's Lives of the Saints</i> . <i>Sermo Lupi ad Anglos</i> .
988			
991	Battle of Maldon.	Wulfstan Archbishop of York.	
990-992			
993-998			
1003-1023			
c. 1014			
1005-			
c. 1012			
1013	Sweyn acknowledged as King of England.	Ælfric Abbot of Eynsham.	
1014	Sweyn dies.		
1016	Edmund Ironside dies.		
1016-1042	Canute and his sons reign.		
1042-1066	Edward the Confessor.		
1066	Harold King. Battle of Stamford Bridge. Battle of Hastings. William I King.		

division into Wessex, Mercia, and Danelaw, which reflects the divisions of the earlier period.

The subsequent history of Anglo-Saxon England is well-known – the reigns of Ethelred the Unready, of the Danish dynasty, and of Edward the Confessor, were followed by Harold's victory at Stamford Bridge and his defeat at Hastings.

§218 The fortunes of Christianity fluctuated in Anglo-Saxon England, and students of its literature must grasp the implications of this fact, which are discussed in §§243–245. The Christianity of Roman Britain was not accepted by the pagan invaders, who brought with them the Germanic heroic code, which was in many ways no ignoble way of life. St. Columba and his followers brought Celtic Christianity to the north, while St. Augustine and his followers from Rome spread their teaching from the south until in 664 the Synod of Whitby established the supremacy of Rome. But heathenism was never very far away. King Edwin of Northumbria was killed by the pagan Penda, King of Mercia, in 632. Throughout the Anglo-Saxon period, preachers inveighed against paganism. Alcuin asked his famous question 'What has Ingeld to do with Christ?' in 797, in a letter condemning the recitation of heathen poetry to monks. The invading Danes brought their paganism with them. Both King Alfred and King Ethelred stood sponsor at the baptism of some of their foes, and in 1012, during the lifetime of Ælfric and Wulfstan, Ælfeah Archbishop of Canterbury was murdered by drunken Danes. It is therefore possible that any Christian poet writing in Old English between 680 and 850, when most of the extant poetry was probably written, could have been a convert from paganism or the son of a pagan. If he was not either of these, he lived in a society where the battle between the pagan Germanic religions and Christianity had not been finally resolved. Early Christian poetry adapts pagan symbolism to its own use. This crucial ambivalence is seen in the Benty Grange helmet (§244) and in the Sutton Hoo ship burial, which could be a memorial either to the pagan King Rædwald or to one of his early Christian successors.

III ARCHAEOLOGY

Introduction

§219 The belief that Anglo-Saxon civilization was decadent before the Norman Conquest dies hard, despite recent attempts to refute it. But it is without foundation. By 1066, English missionaries had preached Christianity in Scandinavia and, despite two centuries of Danish attacks, political unity had been achieved. The idea of nationhood had developed among the people; in its account of the dispute between Earl Godwine and Edward the Confessor over Count Eustace, the Chronicle observes that 'it was hateful to

§220 almost all of them to fight against men of their own race, for there were very few on either side who were worth much, apart from Englishmen. Moreover, they did not wish to put this country at the mercy of foreigners by fighting each other' (MS D, 1052). Despite the wars and rumours of wars of this period, England in 1066 possessed (according to R. W. Chambers)

a civilization based upon Alfred's English prose as the national official and literary language. English jewellery, metal-work, tapestry and carving were famed throughout Western Europe. English illumination was unrivalled, and so national that the merest novice can identify the work of the Winchester school. Even in stone-carving, those who are competent to judge speak of the superiority of the native English carver over his Norman supplanter. In building upon a large scale England was behind Normandy. But what little is left to us of Eleventh Century Anglo-Saxon architecture shows an astonishing variety. Its mark is 'greater cosmopolitanism, as compared to the more competent, but equally more restricted and traditional architecture of the Normans'.

Unfortunately, space does not permit a full treatment of these points; all that can be done is to provide you with the means of testing for yourself the truth of R. W. Chambers's vividly expressed view that it seems as if 'Eleventh-Century England was getting into the Fifteenth; as if England was escaping from the Dark Ages without passing through the later Middle Ages at all.' A short Bibliography is given first. This is followed by a list of topics accompanied by brief comments and references to the books cited.

Note

The quotations given above are from R. W. Chambers *On the Continuity of English Prose from Alfred to More and his School* (Early English Text Society, 1932).

List of Abbreviated Titles

§220 For convenience, each book is given a brief title which is used in the sections which follow. The first three contain useful Bibliographies covering many of the topics discussed below. See also §258.

The Anglo-Saxons

D. M. Wilson *The Anglo-Saxons* (3rd ed., Penguin, 1981). This includes thirty-eight figures and seventy-nine monochrome illustrations, covering all the topics listed below.

A-S England

P. Hunter Blair *An Introduction to Anglo-Saxon England* (2nd ed., Cambridge, 1977)

Archaeology

The Archaeology of Anglo-Saxon England, ed. David M. Wilson (Methuen, 1976), now available in paperback (Cambridge, 1981)

Architecture

E. A. Fisher *An Introduction to Anglo-Saxon Architecture and Sculpture* (Faber and Faber, 1959)

Art

C. R. Dodwell *Anglo-Saxon Art. A New Perspective* (Manchester, 1982)

Note

David M. Wilson *Anglo-Saxon Art from the Seventh Century to the Norman Conquest* with 285 illustrations, 73 in colour (Thames and Hudson, 1984), can be recommended as an alternative. But it is perhaps less conveniently arranged for the beginner. Its chapter headings are 1. Taste, personalities and survival; 2. The seventh-century explosion; 3. The eighth and ninth centuries; 4. Influences; 5. From Alfred to the Conquest. The Index does not contain main entries under the headings architecture, buildings, carving, dress, embroidery, jewellery, metalwork, sculpture, or weapons.

Beowulf Arch.

Rosemary J. Cramp 'Beowulf and Archaeology', *Medieval Archaeology* 1 (1957), 57-77

Beowulf Introduction

R. W. Chambers *Beowulf An Introduction with a Supplement by C. L. Wrenn* (3rd ed., Cambridge, 1959)

Everyday Life

R. I. Page *Life in Anglo-Saxon England* (London and New York, 1970)

How They Lived

G. A. Lester *The Anglo-Saxons How They Lived and Worked* (David and Charles, 1976)

Dress

Gale R. Crocker-Owen *Dress in Anglo-Saxon England* (Manchester, 1986)

Jewellery

R. Jessup *Anglo-Saxon Jewellery* (Faber and Faber, 1950)

Bayeux Tapestry

Reproductions of this will be found in

E. Maclagan *The Bayeux Tapestry* (King Penguin, 1949)

Douglas and Greenaway *English Historical Documents Volume II 1042-1189* (Eyre and Spottiswoode, 1953)

F. Stenton and others *The Bayeux Tapestry* (London, 1957)

D. M. Wilson *The Bayeux Tapestry* (London, 1985)

The sections on archaeology are inevitably out of date in some places because many discoveries are not written up until years after they are made. One case in point is the timber material, knowledge of which has expanded enormously in recent years. New information can be found in the Introduc-

§220

tion to *The Anglo-Saxons*, in the works listed in §258, in *Anglo-Saxon England*, published annually by Cambridge University Press, and in *Medieval Archaeology*, which each year offers an account of new finds under the heading *Medieval Britain in 19***. Colour slides of manuscripts, jewellery, and so on, can be obtained from Woodmansterne Colourslides, Holywell Industrial Estate, Watford, WD1 8RD, England, or from the museum which houses them.

Weapons and Warfare

§221 See *The Anglo-Saxons*, chapter IV.

It may be of interest to note here how archaeological finds prove the accuracy of the *Beowulf* poet's descriptions of swords, coats-of-mail, helmets, and the like. Thus his mention in ll. 1448-54 of a helmet with chain-mail is confirmed by the discovery in York of the Coppergate helmet, a magnificent piece of Anglo-Saxon craftsmanship in iron and brass with a curtain of mail protecting the neck of the wearer, while the helmet of ll. 1030-4 can be identified as a Romanesque helmet with a solid comb and not the ribbed helmet seen in the Bayeux Tapestry. See further *Beowulf Arch.*, pp. 57-67, and *The Coppergate Helmet* by Dominic Tweddle (York, 1984).

Other points worthy of study are the Danish strategy in the last decade of the ninth century and Alfred's methods of countering it, and the careful way in which the young Beowulf leads his 'platoon' during his journey to Denmark and his stay there. When reading *The Battle of Maldon* you should ask whether Byrhtnoth's decision to let the Danes cross the causeway unmolested was tactically right or the result of *ofermod* (a characteristic attributed only to Byrhtnoth and Satan). (It can scarcely be a misguided expression of the English sense of 'fair play'.)

Life and Dress

§222 Some knowledge of how the Anglo-Saxons dressed, lived, ate, and drank, will help you to realize more clearly that the writers and scribes whose work you read, and the warriors, priests, statesmen, and others, whose lives you study, were human beings like yourself, subject to weariness and pain, and prey to the same emotions as you are. This knowledge can be acquired from *The Anglo-Saxons*, chapter III, from *Dress*, or from *Everyday Life*, which reconstruct life in Anglo-Saxon times. *How They Lived* also gives some valuable insights into the way our ancestors lived, thought, and felt. The Bayeux Tapestry can be studied with profit. Works in Anglo-Saxon which throw light on the more personal and intimate sides of life include the *Leechdoms*, the *Charms*, and the *Riddles*. *Ælfric's Colloquy* (ed. G. N. Garmonsway, 2nd ed., Methuen, 1947) gives a picture of the life and activities of the middle and lower classes of whom we hear little elsewhere. But now and then those who are on the watch will catch momentary

glimpses. Thus in the Chronicle for 897 (Parker MS), we find the names of three Frisian sailors killed in a sea-battle. The death of these men, who had been teaching the Anglo-Saxons the art of sea-fighting, is given poignancy by a few lines from the *Maxims* or *Gnomes* of the Exeter Book:

Welcome is her beloved to the Frisian wife when the ship lies at anchor. His ship has returned and her husband, her own bread-winner, is at home. She welcomes him in, washes his sea-stained garments, gives him new clothes, and grants him on his return what his love demands.

Here are three Frisians whose garments will need no washing and who will be looked for in vain.

Architecture and Buildings

§223 Monochrome plates I and II in *Jewellery* illustrate timber huts and buildings. *Everyday Life* discusses timber huts and halls with illustrations – and supplements the remarks which follow – in chapter IX ‘King’s Hall, Peasant’s Cottage, Town House’. See also *The Anglo-Saxons*, chapter III.

Aerial photographs taken in 1949 led to excavations at Old Yeavinger, Northumberland, which revealed an Anglo-Saxon township. A large timber fort dated from the second half of the sixth century. A township outside the fort appeared to have developed in the seventh century. It included a massive timber hall with other smaller halls (one of which may have been a pagan temple later converted to Christian use) and a large timber grandstand for outdoor meetings. The large hall was replaced by an even more ambitious one and the grandstand was enlarged in the reign of King Edwin. The whole township was then destroyed by fire, probably by Cadwallon after Edwin’s death in 632. The township was then rebuilt, still in timber, in what may have been Celtic style, and a Christian church was built, around which there grew a large cemetery. This township too was destroyed by fire – perhaps by Penda in 651. The great hall, two smaller halls, and the church, were rebuilt. But towards the end of the seventh century, Yeavinger was abandoned in favour of a new site called Melmin, a few miles away.

At Cheddar in Somerset, another Saxon royal residence was excavated in 1960–2. In King Alfred’s time, it consisted of a two-storey hall and three smaller buildings, the largest of which was probably a *bur*; see *Beowulf* ll. 140 and 1310. Later kings carried out additions and reconstructions.

The discoveries at Yeavinger throw light on the hall in *Beowulf* (see *Beowulf Arch.*, pp. 68–77) and help to fill out the picture given by the poet. Those at Cheddar may serve to illustrate two interesting stories in the Chronicle – the death of King Cynewulf after being trapped in a *bur* which, like that at Cheddar, was separate from the hall, not part of it (selection 6; see note to line 11) and the escape of Archbishop Dunstan, who was left

§225

standing alone on a beam when the upper floor of a hall collapsed at Calne, Wiltshire (Laud MS, 978).

On these excavations, see Philip Rahtz *The Saxon and Medieval Palaces at Cheddar* (Oxford, 1979) and B. Hope-Taylor *Yeavinger – An Anglo-British centre of early Northumbria* (HMSO, 1977).

Excavations on Cowdery’s Down, Basingstoke, Hampshire, in 1978–81 revealed an ancient habitation-site re-used by the Anglo-Saxons but abandoned c. 800, and provided well-preserved and detailed evidence for timber architecture of the sixth and seventh centuries A.D.; see *The Archaeological Journal* 140 (1983), 192–261.

§224 Stone was used mainly for churches. But excavations in Northampton in 1981–2 revealed a rectangular stone hall c. 37.5 × 11.5 metres, with two rooms subsequently added to the west of the building, increasing its length by 6 metres. Tentatively dated early in the eighth century, it seems to have directly replaced a seventh-century timber hall and possibly decayed or was demolished during the Danish occupation of Northampton in the late ninth and early tenth centuries. See *Current Archaeology* 85 (1982), 38–41. *Architecture* contains a useful introduction to the study of Anglo-Saxon churches and crypts, with plans, photographs, and a bibliography. See also *The Anglo-Saxons*, pp. 50 ff. There are a large number of Saxon churches worth visiting. One which for some reason has proved particularly memorable is that of St. Peter at Bradwell-iuxta-Mare in Essex, which is built mostly of masonry from the nearby Roman fort. A visit to this, to the site of the battle of Maldon on a farm on the R. Blackwater, and to the new nuclear power-station, would make quite an interesting day!

However, wood was used for churches when stone was not readily available. The church at Greenstead, Essex, where (tradition relates) the body of King Edmund of East Anglia rested in 1013 on its way from London to Bury St. Edmunds, is a surviving example of the kind, though its timbers may not date back to Anglo-Saxon times.

Sculpture and Carving

§225 *Architecture* gives an interesting introduction, with illustrations, to works in stone. Survivals include Kirk crosses such as those at Ruthwell and Bewcastle, sundials like that at Kirkdale, sepulchral slabs, fonts, and figures like the angels in the Church of St. Lawrence at Bradford-on-Avon. The different types of ornamentation show influences from different countries and civilizations – Celtic, Mediterranean, Northern, and even Eastern.

The carved oak coffin of St. Cuthbert (late seventh-century) and the Franks Casket of whalebone carved with historical and legendary scenes framed with runes (early eighth-century) survive to show that Anglo-Saxon artists worked in media other than stone.

See further *The Anglo-Saxons*, pp. 53 ff., 152 ff., and 158 ff., and *Art*, chapter IV.

Jewellery and Metalwork

§226 A fascinating and well-illustrated account which tells where the jewels can be seen will be found in *Jewellery*. The author writes:

Side by side with its interest for the archaeologist and the historian, Anglo-Saxon jewellery has a foremost appeal to the artist and the craftsman of today, who find in a contemplation of its design and technique the exercise of something more than a bare academic interest. To the practising jeweller especially its excellence needs no commendation, and to him it has often yielded an inspiration far from that of unalloyed sentiment.

See also *The Anglo-Saxons*, pp. 137 ff. and 161 ff., and *Art*, chapter VII.

To test the truth of this claim, those in a position to do so should view what Anglo-Saxon jewellery they can, especially the Kingston Brooch and the jewels of the Sutton Hoo Treasure in the British Museum (see §230) and the Alfred and Minster Lovell Jewels in the Ashmolean Museum, Oxford. Some of these are shown in colour in *Jewellery*. Other well-known treasures include the Pectoral Cross of St. Cuthbert (in the Cathedral Library, Durham), finger-rings which belonged to King Æthelwulf and to Queen Æthelwith, King Alfred's sister (both in the British Museum), and necklaces of amethyst, gold, or other material. *Jewellery*, *The Anglo-Saxons*, and *Art*, offer monochrome illustrations. *Art* has colour plates of an ivory crucifix and a chalice.

By viewing these beautiful objects, we are able to see that the love of beauty and craftsmanship we observe in *Beowulf* is no mere artistic pose, but an accurate reflection of the attitude of the people of his time. Like so many of their descendants, they could combine fierceness in battle with love of the beautiful.

Embroidery

§227 'The tapestries', sings the *Beowulf* poet, 'shone gold-embroidered along the walls, many wondrous sights for those among men who gaze upon such.' Unfortunately, none survives. But rich embroideries can be found in the ninth-century chasuble now at Maaseik, Belgium, and in the early tenth-century vestments now among the relics of St. Cuthbert at Durham, which were made to the order of Queen Ælflæd, King Æthelstan's queen. These include St. Cuthbert's stole, illustrated in colour in *Art*.

Strictly speaking, as Sir Eric Maclagan points out, the Bayeux Tapestry is 'no tapestry at all, the design being embroidered upon the material and not woven into it'. It is very possible that it was made in England within twenty

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years of the Conquest by English needlewomen working to the order of Bishop Odo of Bayeux.
See further *Art*, chapters V and VI.

Coins

§228 See *Archaeology*, pp. 349-372.

Manuscripts and Runic Inscriptions

§229 On illuminations and decorations, see *The Anglo-Saxons*, pp. 148 ff. and 156 ff., and *Art*, chapter IV and the relevant colour plates.
On the contents and whereabouts of manuscripts, see

N. R. Ker *Catalogue of Manuscripts containing Anglo-Saxon* (Clarendon Press, 1957).

On handwriting, see (in addition to the above)

Michelle P. Brown *Anglo-Saxon Manuscripts* (British Library, 1991).
Christopher de Hamel *Medieval Craftsmen: Scribes and Illuminators* (British Museum, 1992).

On runes, see

R. I. Page *An Introduction to English Runes* (Methuen, 1973).

The Sutton Hoo Ship-Burial

§230 In 1939, the excavation of a barrow at Sutton Hoo, Suffolk, revealed the ship-cenotaph of an East Anglian King. R. L. S. Bruce-Mitford *The Sutton Hoo Ship Burial* (London, 1968, 2nd ed. 1972) gives a useful summary of the finds and contains four colour plates, including one of the great gold buckle (5.2 inches long weighing 14.6 ounces) which is portrayed on the cover of this *Guide*. It must not be thought that the poem *Beowulf* was composed to illustrate the ship-burial or that the burial was intended to illustrate *Beowulf*. However, while, in David Wilson's words, 'what Sutton Hoo really illuminates is the general culture of the seventh century', the burial and *Beowulf* can be said to illuminate one another. Both show a mixture of cremation and inhumation. The burial affects the dating and genesis of *Beowulf*. It helps to explain why so much matter concerning the Swedes and other Scandinavian peoples should appear in an English poem and why there is a blend of pagan and Christian elements. It tells us that war gear and treasures of gold and gems like those described by the *Beowulf* poet existed in Anglo-Saxon times and that the poet and his audience shared the pride and joy in them which he portrays. In their turn, certain passages from

Beowulf clarify some of the features of the Sutton Hoo burial and give us some idea of the ceremonies in which the dead king was honoured on the banks of the River Deben over thirteen hundred years ago. They include the story of the funeral of Scyld (the founder of the Danish dynasty which features in the poem) whose body was committed to the sea in a ship nobly equipped with war gear and treasures (ll. 32–52), and of the cremation of Beowulf himself on a funeral pyre along with helmets, shields, and armour; of the adding of precious treasures to the ashes of the pyre; of the building of a barrow like those at Sutton Hoo; and of the funeral rites (ll. 3137–82). Rosemary Cramp's article *Beowulf Arch* and the Sutton Hoo items listed in §258 will assist those wishing to pursue this fascinating topic.

IV LANGUAGE

See first Preliminary Remarks on the Language (§§1–4).

Changes in English

§231 It has already been pointed out in §140 that Old English was in process of changing from an inflected to an uninflected language. It has also been shown in the discussions on syntax that the distinction between subject and object – originally made by the contrast between nominative and accusative endings – was increasingly brought out by word-order and that prepositions more and more took over the function of the oblique cases as the inflexional endings became reduced. These changes in accident and syntax, and in the pronunciation of unstressed vowels, affected the English language far more fundamentally than the later changes in spelling and in the pronunciation of vowels in stressed syllables.

The primitive Germanic languages developed a stress accent on the first syllable of words in place of the shifting stress of the original IE language which is seen, for example, in classical Greek and which has already been mentioned in §§90 and 105–106. As a result, differences in the pronunciation of unstressed syllables which had been important for making distinctions of meaning gradually disappeared. An important example in the endings of verbs has already been mentioned in §113.3, and there are occasional spellings which suggest that the nom. pl. ending *-as* and the gen. sg. ending *-es* of strong masc. and neut. nouns were not always clearly distinguished in late OE.

Before the case endings finally disappeared, we can see the same job being done twice. In *he ofsloh ge þone cyning ge ða cwene* 'he slew both the king and the queen', we see subject and object distinguished by word-order and case-ending. In *mid ealre þære fierde* 'with the whole army', a preposition is followed by an oblique case. This stage was necessary before one of the two

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devices doing the same job could disappear. But once they existed together, the disappearance of one of them became very likely, for few human beings like doing the same job twice. The increasing use of, and finally complete reliance on, word-order and prepositions made possible the ultimate disappearance of noun inflexions, apart from the genitive ending *-s* and the distinction between singular and plural. Similarly, new ways were found of distinguishing tense and mood in the verb; see the article by J. M. Wattie mentioned in §256.

The Danish Invasions

§232 These tendencies were already apparent in OE before the influence of the dialects spoken by the Danish invaders of the ninth century could have made itself felt and may well have been more advanced in colloquial OE than in the more conservative forms of the language recorded in the manuscripts. But the Danish invasions and settlements must in fact have hastened the process and perhaps caused it to be more complete than it might otherwise have been. OHG (the ancestor of Modern German) and OE were very similar in their grammatical structure. Yet today, while German has many inflexions and retains the three word-orders S.V., V.S., and S. . . V., and other typically Germanic grammatical devices such as the distinction between strong and weak forms of the adjective, English has dispensed with them. Why? The Norman Conquest used to be blamed. As we shall see below, it was certainly not without effect here, although its influence on the language was felt more powerfully elsewhere. But the language of the invading Danes was, like Old English, a Germanic language. The roots of many words were similar, but the inflexional endings differed. When a Dane married an Anglo-Saxon woman, it must have been very confusing for their offspring to hear the one say *segls, segli*, where the other said *segles, segle*, or to find that one said *nema nemir nemi* for the present subjunctive singular forms of the verb 'to take' while the other used *nime* for all persons. Some confusion of endings was inevitable as a result of the fixing of the main stress (already mentioned in §231) in all Germanic languages, but this confusion must have been greater in bilingual communities of Danes and Anglo-Saxons.

The Norman Conquest

§233 Since King Ethelred had married a Norman wife in 1002, the influence of French began before the Conquest. But with the Conquest, and its subsequent use as the language of the court and of administration, Norman French became more important. Certain developments already under way in English may have been reinforced by similar tendencies in Norman French and also in Central French, which began to influence English after

Hē cwæð: 'þīne stefne ic ġehierde, lēof, on neorxenawange, and ic ondrēd mē, for þām þe ic eom nacod, and ic behyðde mē.' God cwæð: 'Hwā sægde þe þæt þū nacod wære, ġif þū ne æte of þām trēowe þe ic þe bebēad þæt þū of ne æte?' Adam cwæð: 'þæt wif 25 þæt þū mē forġeafe tō ġefēran, sealde mē of þām trēowe, and ic æt.' God cwæð tō þām wīfe: 'Hwȳ dydest þū þæt?' Hēo cwæð: 'Sēo nādre bepæhte mē and ic æt.'

God cwæð tō þære nādran: 'For þām þe þū þis dydest, þū bist 30 āwierġed betweox eallum niētenum and wilddēorum. þū ġæst on þīnum brēoste and etst þā eorðan eallum dagum þīnes lifes. Ic sette fēondrādene betweox þe and þām wīfe and þīnum ofspringe and hire ofspringe; hēo tōbrȳt þīn hēafod and þū sierwst onġēan hire hō.'

Tō þām wīfe cwæð God ēac swelče: 'Ic ġemanigfealde þīne 35 iermōa and þīne ġeēcununga; on sārnesse þū ācenst cild and þū bist under weres onwealde and hē ġewielt þe.' Tō Adame hē cwæð: 'For þām þe þū ġehierdest þīnes wīfes stefne and þū æte of þām trēowe, þe ic þe bebēad þæt þū ne æte, is sēo eorðe āwierġed on þīnum weorce; on ġeswincum þū etst of þære eorðan eallum 40 dagum þīnes lifes. þornas and brēmelas hēo āsprȳt þe, and þū etst þære eorðan wyrta. On swāte þīnes andwlitan þū brȳcst þīnes hlāfes, oð þæt þū ġewende tō eorðan, of þære þe þū ġenumen wære, for þām þe þū eart dūst and tō dūste wierþst.'

21-2 ic ondrēd mē 'I was afraid.' The *mē* is reflexive and need not be translated in Modern English. (But cf. early Modern English 'fear *thee* not'.)

22 For þām þe 'Because' (§§169-170). So also in ll. 28, 36, and 41-2.

29-32 ġæst... etst... sette... tōbrȳt... sierwst present tense used with future meaning (§196). Several present-tense verbs in the following paragraph (e.g. ġemanigfealde, ācenst, ġewielt, etst, āsprȳt, brȳcst) should also be translated as future.

32 tōbrȳt The verb ending *-ep* has disappeared through syncope and assimilation. (See §112.2.) So also in *ġewielt*, *āsprȳt* in the following paragraph.

39 hēo is fem. nom. sg. agreeing in gender with its antecedent, *sēo eorðe*.

40-1 þīnes hlāfes The verb *brȳcan* takes a genitive object here. See §190.6.

41 þære þe 'which'. *þe* combines with *þære* to form a compound rel. pron. See §162.4.

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

es? ¹⁰Qui ait: Vocem tuam audivi in paradiso et timui eo quod nudus essem et abscondi me. ¹¹Cui dixit: Quis enim indicavit tibi quod nudus esses, nisi quod ex ligno, de quo praeceperam tibi ne comederes, comedisti? ¹²Dixitque Adam: Mulier, quam dedisti mihi sociam, dedit mihi de ligno, et comedi. ¹³Et dixit Dominus Deus ad mulierem: Quare hoc fecisti? Quae respondit: Serpens decepit me, et comedi.

¹⁴Et ait Dominus Deus ad serpentem: Quia fecisti hoc, maledictus es inter omnia animantia et bestias terrae: super pectus tuum gradieris et terram comedes cunctis diebus vitae tuae. ¹⁵Inimicitias ponam inter te et mulierem, et semen tuum et semen illius; ipsa conteret caput tuum, et tu insidiaberis calcaneo eius. ¹⁶Mulieri quoque dixit: Multiplicabo aerumnas tuas et conceptus tuos: in dolore paries filios et sub viri potestate eris et ipse dominabitur tui. ¹⁷Adae vero dixit: Quia audisti vocem uxoris tuae et comedisti de ligno, ex quo praeceperam tibi ne comederes, maledicta terra in opere tuo: in laboribus comedes ex ea cunctis diebus vitae tuae. ¹⁸Spinus et tribulus germinabit tibi, et comedes herbam terrae. ¹⁹In sudore vultus tui vesceris pane, donec revertaris in terram, de qua sumptus es; quia pulvis es, et in pulverem revertaris.

Abraham and Isaac (Genesis 22: 1–19)

Old English Version

God wolde þā fandian Abrahames ġehiersumnesse, and clipode his naman, and cwæð him þus tō: ‘Nim þinne āncennedan sunu Īsaac, 45 þe þū lufast, and far tō þām lande *Visionis* hraðe, and ġeoffra hine þær uppān ānre dūne.’ Abraham þā ārās on þære ilcan nihte, and fērde mid twām cnapum tō þām fierlenen lande, and Īsaac samod, on assum rīdende. þā on þām þriddan dæge, þā hie þā dūne ġesawon þær þær hie tō scoldon tō ofslēanne Īsaac, þā cwæð Abraham tō þām twām cnapum þus: ‘Anbidiað ēow hēr mid þām assum 50 sume hwile. Ic and þæt cild gāð unc tō ġebiddenne, and wē siððan cumað sōna eft tō ēow.’ Abraham þā hēt Īsaac beran þone wudu tō þære stōwe, and hē self bær his sweord and fyr. Īsaac þā āscode Abraham his fæder: ‘Fæder mīn, ic āscie hwær sēo offrung sīe; hēr 55 is wudu and fyr.’ Him andwyrde sē fæder, ‘God forescēawað, mīn sunu, him self þā offrūge.’ Hie cōmon þā tō þære stōwe þe him ġesweotolode God, and hē þær wēofod ārærde on þā ealdan wisan, and þone wudu ġelōgode swā swā hē hit wolde habban tō his suna bærnette siððan hē ofslægen wurde. Hē ġeband þā his sunu, and

44 cwæð him þus tō ‘spoke to him thus’. In OE the preposition can sometimes follow the object (§213).

45 þām lande *Visionis* ‘the land of Moriah’. The Hebrew name *Moriah* was taken by Biblical commentators to mean ‘vision’ etymologically, and both the Vulgate and the OE translator preserve this sacral etymology, substituting the Latin word *visionis* for the name itself. For the peculiar use of name-meanings by OE writers, see *Anglia* 86 (1968), 14–58.

48–9 þā dūne . . . þær þær hie tō scoldon tō ofslēanne ‘the mountain where they must (go) to slay’. The verb of motion following *scoldon* is understood (§205.1). For *þær þær* ‘where’ see §168, *þær* 3.

50 ēow reflexive. OE *anbidian* takes a reflexive object, but modern ‘wait’ does not. Therefore ignore *ēow* in translation.

51 unc The reflexive pronoun need not be translated.

54 sīe ‘is, may be’. The present subjunctive form of the verb ‘to be’ is used here because there is no offering present. Cf. the contrasting use of the indicative in ‘hēr is wudu and fyr’. See §156.

55 forescēawað pres. tense with future meaning.

57 on þā ealdan wisan ‘in the ancient manner’. The OE translator is concerned to emphasize that human sacrifice, although seemingly condoned by the Old Testament, is no longer an acceptable practice.

59 ofslægen wurde ‘had been slain’. For pret. subj. expressing future-in-the-past see §174.

King James Version

AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*.

2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of *Mōriah*; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife, and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

Latin Vulgate Version

Quae postquam gesta sunt, tentavit Deus Abraham et dixit ad eum: Abraham, Abraham. At ille respondit: Adsum. ²Ait illi: Tolle filium tuum unigenitum, quem diligis, Isaac, et vade in terram *visionis*, atque ibi offeres eum in holocaustum super unum montium, quem monstravero tibi. ³Igitur Abraham de nocte consurgens stravit asinum suum ducens secum duos iuvenes et Isaac filium suum; cumque concidisset ligna in holocaustum, abiit ad locum, quem praeceperat ei Deus. ⁴Die autem tertio, elevatis oculis, vidit locum procul, ⁵dixitque ad pueros suos: Exspectate hic cum asino: ego et puer illuc usque properantes, postquam adoraverimus, revertemur ad vos. ⁶Tulit quoque ligna holocausti et imposuit super Isaac filium suum; ipse vero portabat in manibus ignem et gladium. Cumque duo pergerent simul, ⁷dixit Isaac patri suo: Pater mi. At ille respondit: Quid vis, fili? Ecce, inquit, ignis et ligna; ubi est victima holocausti? ⁸Dixit autem Abraham: Deus providebit sibi victimam holocausti, fili mi. Pergebant ergo pariter: ⁹et venerunt ad locum, quem ostenderat ei Deus in quo aedificavit altare, et desuper ligna composuit. Cumque alligasset Isaac filium suum, posuit eum in altare super struem lignorum ¹⁰extenditque

60 his sweord ātēah, þæt hē hine ġeoffrode on þā ealdan wīsan. Mid
þām þe hē wolde þæt weorc beġinnan, þā clipode Godes engel
arodlice of heofonum, 'Abraham!' Hē andwyrde sōna. Sē engel him
cwæð þā tō: 'Ne ācwele þū þæt cild, ne þine hand ne āstrece ofer
his swēoran! Nū ic oncnēow sōðlice þæt þū swiðe ondrætst God,
65 nū þū þinne āncennedan sunu ofslēan woldest for him.'

þā beseah Abraham sōna underbæc and ġeseah þær ānne ramm
betweox þām brēmelum be þām hornum ġehæft, and hē āhefde
þone ramm tō þære offrunge and hine þær ofsnāð Gode tō lāce for
his sunu Isaac. Hē hēt þā þā stōwe *Dominus videt*, þæt is 'God ġe-
70 siehð', and ġiet is ġesæġd swā, *In monte Dominus videbit*, þæt is 'God
ġesiehð on dūne.' Eft clipode se engel Abraham and cwæð, 'Ic
swerie þurh mē selfne, sæġde se Ælmihtiga, nū þū noldest ārian
þinum āncennedan suna, ac þē wæs mīn eġe māre þonne his lif, ic
þē nū bletsie and þinne ofspring ġemanigfealde swā swā steorran
75 on heofonum and swā swā sandcēosol on sǣ. þīn ofspring sceal
āgan hira fēonda gatu, and on þinum sǣde bēoð ealle þēoda
ġebletsode for þām þe þū ġehiersumodest mīnre hǣse þus.'

Abraham þā ġeġierde sōna tō his cnapum and ferdon him hām
swā mid heofonlicre bletsunge.

60 ġeoffrode pret. subj. 'might offer'.

Mid þām þe 'when' (§171).

63 tō see note to l. 44.

64-5 Nū ic oncnēow . . . nū þū 'Now I perceive . . . now that thou'. *Nū . . . nū . . .*
are correlative conjunctions. See §§150-153.

64 ondrætst For this form instead of *ondrædest*, see §112.2.

67 ġehæft see §187(b).

69-70 *Dominus videt* 'The Lord sees.' *In monte Dominus videbit* 'on the
mountain the Lord will see'.

10 And Abraham stretched forth his hand, and took the knife to slay his
son.

11 And the angel of the LORD called unto him out of heaven, and said,
Abraham, Abraham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any
thing unto him: for now I know that thou fearest God, seeing thou hast not
withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and behold behind *him*
a ram caught in a thicket by his horns: and Abraham went and took the
ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehōvahjireh: as it is said
10 this day, In the mount of the LORD it shall be seen.

15 And the angel of the LORD called unto Abraham out of heaven the
second time,

16 And said, By myself have I sworn, saith the LORD, for because thou
hast done this thing, and hast not withheld thy son, thine only *son*:

17 That in blessing I will bless thee, and in multiplying I will multiply
thy seed as the stars of the heaven, and as the sand which *is* upon the sea
shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because
thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went
together to Beersheba; and Abraham dwelt at Beersheba.

manum et arripuit gladium, ut immolaret filium suum. ¹¹Et ecce angelus
Domini de caelo clamavit dicens: Abraham, Abraham. Qui respondit:
Adsum. ¹²Dixitque ei: Non extendas manum tuam super puerum, neque
facias illi quidquam: nunc cognovi quod times Deum, et non pepercisti
unigenito filio tuo propter me. ¹³Levavit Abraham oculos suos viditque
post tergum arietem inter vepres haerentem cornibus, quem adsumens
obtulit holocaustum pro filio. ¹⁴Appellavitque nomen loci illius Dominus
videt. Unde usque hodie dicitur: In monte Dominus videbit.

¹⁵Vocavit autem angelus Domini Abraham secundo de caelo dicens:
¹⁶Per memetipsum iuravi, dicit Dominus: quia fecisti hanc rem et non
pepercisti filio tuo unigenito propter me, ¹⁷benedicam tibi et multiplicabo
semen tuum sicut stellas caeli et velut harenam, quae est in litore maris;
possidebit semen tuum portas inimicorum suorum: ¹⁸et benedicentur in
semine tuo omnes gentes terrae quia oboedisti voci meae. ¹⁹Reversusque
est Abraham ad pueros suos, abieruntque Bersabee simul, et habitavit ibi.

3

A Colloquy on the Occupations

Teachers of Latin in the Middle Ages sometimes composed dialogues or colloquies for their pupils to memorize, the assumption being that one learns a foreign language best by actually speaking it. Ælfric, who had already written a Latin *Grammar*, composed a *Colloquy* as a companion piece. He improved on the traditional form considerably, touching his characters with life and giving the exercise dramatic interest. His *Colloquy* is of particular value to modern readers because it offers an informal glimpse of Anglo-Saxon social structure, with representatives of various occupations explaining their function in the society in which they lived. Ælfric provides a series of questions for the Latin teacher to ask, and pupils assuming the roles of the various craftsmen then recite the assigned responses. By rotating pupils in the various roles, the teacher could be sure that each would learn a full range of vocabulary and syntactical structures.

Some time after Ælfric composed his Latin exercise, another Anglo-Saxon translated it into Old English. The charm of Ælfric's work is not wholly lost in this rendering, but as it stands the translation is inappropriate for modern students of Old English to use in learning the language, since it slavishly follows the Latin constructions of the source text, thus producing unnatural, distorted syntax and phrasing. But in 1897 Henry Sweet, one of the greatest modern scholars of Old English, revised the translation into idiomatic prose. The text below is an adaptation and abbreviation of Sweet's version, which was published in his *First Steps in Anglo-Saxon* (Oxford, 1897), pp. 28–38. The text is normalized throughout.

The Monk

Hwelcne cræft canst þū?

Ic eom munuc.

Hwæt cunnon þās þīne gefēran?

5 Sume sind ierþlingas, sume scēaphierdas, sume oxanhierdas,
sume huntan, sume fisceras, sume fugleras, sume cīepemenn, sume
scōwyrhtan, sume sealteras, sume bæceras.

The Ploughman

Hwæt seġst þū, ierþling? Hū begæst þū þīne cræft?
Lā lēof, þearle ic swince! Ælce dæge ic sceal on dægræd ütgan.
þonne sceal ic þā oxan tō felda drifan and tō þære sylh ġeocian. Nis
nān winter swā stearc þæt ic dyrre æt hām lütian: ne dearr ic for
10 mīnes hlāfordes eġe. Ac þonne ic þā oxan ġeġeocod hæbbe, and
þæt scare and þone culter on þære sylh ġefæstnod hæbbe, þonne
sceal ic fulne æcer erian oþþe mære.

Hæfst þū ænigne ġefēran?

15 Ġiesc, ic hæbbe cnapan: sē sceal þā oxan mid gāde þýwan. Sē is
nū hās for ciele and hrēame.

Hwæt mære dēst þū? Hæfst þū ġiet mære tō dōnne?

Ġiese lēof, miçel ic hæbbe tō dōnne! Ic sceal þāra oxena binne
mid hieġe āfyllan, and hie wæterian, and hira steall feormian.

20 Ēalā, þæt is miçel ġedeorf!

Ġiese lēof, hit is miçel ġedeorf, for þæm þe ic neom frēo.

The Shepherd

Hwæt seġst þū, scēaphierde? Hæfst þū æniġ ġedeorf?

Ġiese lēof, ic hæbbe miçel ġedeorf! On ærnemergen ic drife mīn
scēap tō læswe. Siþþan stande ic ofer hie mid hundum, þý lās þe
25 wulfas hie forswelgen. þonne lāde ic hie on æfen onġēan tō hira
locum. Ic hie melce tuwa on dæge. Ic macie buteran and cīese. And
ic eom mīnum hlāforde ġetriewe.

The Oxherd

Ēalā oxanhierde, hwæt dēst þū?

30 Lā lēof, ic swince þearle! þonne se ierþling þā oxan onġeocaþ,
þonne lāde ic hie tō læswe; and ealle niht ic stande ofer hie,
waciende for þēofum; and þæs on morgenne ic hie betæce eft þæm
ierþlinge, wel ġefylde and ġewæterode.

The Hunter

Is þes mann ān of þīnum ġefērum?

Ġiese.

10–11 for mīnes hlāfordes eġe 'for fear of my lord'. See §190.2.

11–12 þonne . . . þonne 'when . . . then'. See §§151–152.

15 sē 'he'. See §§15 and 193.7. When demonstrative *se* is used in place of personal pronoun, it is stressed and the vowel is long.

31 þæs 'afterwards'. A frequent idiomatic meaning of the gen. sg. of *þæt*. See §168 *þæs* 1.

- 35 Canst þū ænig þing?
 Anne cræft ic cann.
 Hwelcne cræft canst þū?
 Ic eom hunta.
 Hwæs hunta eart þū?
- 40 Ic eom þæs cyninges hunta.
 Hū begæst þū þinne cræft?
 Ic bregde mē nett, and āsette hie on gehæpre stōwe. Þonne
 getyhte ic mine hundas þæt hie þāra wilddēora ēhten, oþ þæt hie
 unwærlīce on þā nett becumen. Þonne hie þus gelæht sind, þonne
- 45 cume ic tō, and hie on þām nettum ofslēa.
 Ne canst þū būtan nettum huntian?
 Giese, ic cann būtan nettum huntian.
 Hū?
 Ic fō þā wilddēor mid swiftum hundum.
- 50 Hwelc wilddēor gefēhst þū swīpost?
 Ic gefō heorotas, and rān, and bāras, and hwilum haran.
 Wære þū tōdæg on huntoþe?
 Nese, for þām hit is sunnandæg; ac giestrandæg ic wæs on
 huntoþe.
- 55 Hwæt gefēnge þū?
 Ic gefēng twēgen heorotas and āne bār.
 Hū gefēnge þū hie?
 Þā heorotas on nettum ic gefēng, and þone bār ic ofsticode.
 Hū wære þū swā gedyrstig þæt þū bār ofsticodest?
- 60 Þā hundas hine bedrifon tō mē, and ic þær fæstlice onġeānstōd,
 and hine færlīce mid spere ofsticode.
 Swīpe gedyrstig wære þū þā!
 Ne sceal hunta forhtmōd bēon, for þām missenlicu wilddēor
 wuniaþ on wudum.
- 65 Hwæt dēst þū ymb þinne huntoþ?
 Ic selle þām cyninge swā hwæt swā ic gefō, for þām ic eom his
 hunta.
 Hwæt selþ hē þē?
 Hē scrýtt mē wel and fētt, and hwilum hē mē hors selþ oþþe
- 70 bēag, þæt ic þý ġeornor minne cræft begā.

42 Ic bregde mē nett 'I weave nets for myself.' Compare modern colloquial English 'I bought me a hat.'

45 cume ic tō 'I come up'. Tō here is the adverb.

69 scrýtt ... fētt 'clothes ... feeds'. For the form of the verbs, see §112.2.

70 þý ġeornor 'the more eagerly'. This use of the instr. þý is the source of modern phrases like 'the bigger the better' or 'the more the merrier'. See §168 þý.

The Fisherman

- Hwelcne cræft canst þū?
 Ic eom fiscere.
 Hwæt begietst þū of þinum cræfte?
 Bileofan ic mē begiete, and scrūd, and feoh.
 Hū gefēhst þū þā fiscas?
 Ic gā on minne bāt, and rōwe ut on þā ēa, and weorpe min nett on
- 75 þā ēa. Hwilum ic weorpe angel ut mid āse, oþþe spyrtan; and swā
 hwæt swā hie gehæftaþ ic nime.
 Hwæt dēst þū gif hit unclāne fiscas bēoþ?
 Ic weorpe þā unclānan ut, and nime þā clānan mē tō mete.
- 80 Hwær cīepst þū þine fiscas?
 On þære ceastre.
 Hwā byġþ hie?
 Þā ceasterware. Ne mæg ic hira swā fela gefōn swā ic sellan
- 85 mæge.
 Hwelcne fiscas gefēhst þū?
 Ælas, and hacodas, and scēotan, and ealle oþre fiscas þe on þām
 ēam swimmaþ.
 For hwý ne fiscast þū on sǣ?
- 90 Hwilum ic dō swā, ac seldon; for þām hit is mē miçel rēwett tō
 þære sǣ.
 Hwæt gefēhst þū on þære sǣ?
 Hæringas, and leaxas, and styrian, and loppestran, and crabban,
 and fela oþerra fisca.
- 95 Wilt þū hwæl fōn?
 Niç!
 For hwý?
 For þām miçel pleoh is þæt man hwæl gefō. Lāsse pleoh mē biþ
 þæt ic tō þære ēa gā mid minum bāte þonne ic mid manigum
- 100 scipum on hwælhuntoþ fare.
 For hwý swā?
 For þām mē is lēofre þæt ic fisc gefō þe ic ofslēan mæg þonne ic
 fisc gefō þe nealles þæt ān mē selfne ac ēac swelcne mine gefēran
 mid ānum slege besençan mæg oþþe ofslēan.

74 mē See note to l. 42 above.

79 unclāne fiscas Cf. Deuteronomy 14:10: 'whatsoever [fish] hath not fins and scales ye may not eat; it is unclean unto you'. Some Anglo-Saxons scrupulously observed many of the Mosaic dietary laws.

80 mē tō mete 'for my food'. See §191.2.

84 hira ... fela See §190.4.

102 mē is lēofre '(it) is more agreeable to me', i.e. 'I prefer'.

103 nealles þæt ān ... ac ēac swelcne 'not only ... but also'.

- 105 And þeah manige gefōþ hwalas, and þām frēcennessum
ætberstaþ, and miċelne sceatt þanon begietað.
Sōþ þū seġst; ac ic ne dearr for þām ic eom forhtmōd.

The Fowler

- Hwæt seġst þū, fuglere? Hū beswicst þū þā fuglas?
Ic hie on manigfealde wisan beswice: hwilum mid nettum,
110 hwilum mid grinum, hwilum mid træppum, hwilum mid lime,
hwilum mid hwistlunge, hwilum mid hafoc.
Hæfst þū hafocas?
Giese.
Canst þū temman hafocas?
115 Giese, ic cann: hū scolden hie mē nytte beon, būtan ic hie
temman cūþe?
Sele mē hafoc!
Ic þe selle lustlice, gif þū mē selst swiftne hund. Hwelcne hafoc
wilt þū habban, þone mārān hwæþer þe þone læssān?
120 Sele mē þone mārān! Hū āfētst þū þine hafocas?
Hie hie selfe fēdaþ on wintra ġe ēac swelcē mē, and on lenctene
ic hie lāte tō wuda ætflēogan; and ic mē nime briddas on hærfest
and hie ġetemme.
For hwȳ lātst þū þā ġetemedan hafocas þe ætflēogan?
125 For þām ic nyle hie on sumera fēdan, for þām þe hie þearle
etaþ.
Ac manige fēdaþ þā ġetemedan ofer sumor, þæt hie hie eft
ġearwe hæbben.
Giese, hie dōþ swā. Ac ic nyle on swelcūm ġeswince mid him
130 beon, for þām ic cann oþre ġefōn – nealles ānne, ac manige.

The Merchant

- Hwæt seġst þū, mangere?
Ic secge þæt ic eom swiþe nytt þām cyninge, and þām
ealdormannum, and þām weligum, and eallum folce.
Hū?
135 Ic āstige on mīn scip mid mīnum hlæstum, and fare ofer sē, and
selle mīn þing, and bycge deorwierþu þing þe on þissum lande

115 būtan 'unless'. (So *cūðe* is subjunctive: see §179.5.)

118 Ic þe selle The direct object (*hafoc*) is understood. See note to 2/14.

121 Hie hie selfe fēdaþ 'They feed themselves.' The first *hie* is nom., the second acc. (used reflexively).

122 mē 'for myself'. Cf. note to l. 42 above.

- ācenned ne beoþ; and ic hit lāde tō ēow hider ofer sē mid miċlum
plēo; and hwilum ic þolie forlidenesse, swā þæt mē losiaþ eall mīn
þing, and ic self unēaþe cwic ætberste.
140 Hwelc þing lātst þū ūs hider ofer sē?
Pællas, seoloc, seldcūþ rēaf, wirtġemang, win, ele, elpendbān,
deorwierþe ġimmas, gold, tin, mæstling, ār, seolfor, glæs, and fela
oþerra þinga.
Wilt þū þin þing hēr on lande sellan wiþ þām ilcan weorþe þe
þū hie þær ūte mid ġebohtest?
145 Niċ; hwæt fremede mē þonne mīn ġedeorf? Ac ic wile hie wiþ
mārān weorþe hēr sellan þonne ic hie þær mid ġebohte, þæt ic
mæġe mē sum ġestreon begietan, þe ic mē mid āfēdan mæġe and
mīn wiþ and mīn bearn.

The Shoemaker

- þū scōwyrhta, hwæt wyrctst þū ūs tō nytte?
150 Mīn cræft is ēow swiþe nytt and swiþe niēdbehēfe. Ic bycge hȳda
and fell, and hie ġearcie mid mīnum cræfte, and wyrce þærof
missenlicēs cynnes ġescȳ, leþerhosa, þwangas, ġerādu, flascan,
and fætelsas; and ne mæġ ēower nān ofer winter wunian būtan
155 mīnum cræfte.

The Salter

- Ealā þū sealtre, hwæt fremēþ ūs þin cræft?
Mīn cræft fremēþ ēow eallum þearle. Ne mæġ ēower nān
flāscmetta brūcan būtan mīnum cræfte. Hwelc mann mæġ
swētmetta brūcan būtan sealtē swæcce? Hwā ġefylþ his cleofan
160 and hēdærn būtan mīnum cræfte? Eowru butere eall ēow losað and
ēower ċiese būtan ic hie mid mīnum cræfte ġehealde. Ne ġe ne
magon furþum ēowerra wyrta brūcan būtan mē.

The Baker

- Hwæt seġst þū, bæcere? Hwæm fremēþ þin cræft?
Būtan mīnum cræfte ælc beod biþ æmettig ġeþūht, and būtan

138–9 mē losiaþ eall mīn þing 'all my things are lost to me', i.e. 'I lose everything'.

148 þe . . . mid 'with which'. See §163.3.

150 ūs tō nytte 'of use to us'.

154 ēower nān 'none of you'.

164 biþ . . . ġeþūht 'will seem'.

165 hlāfe ælc mete biþ tō wlættan ġehwierfed. Ic ġestrangie manna
heortan: ic eom wera mæġen; ġe furþum þā lýtlingas nyllaþ mē
forþolian.

The Cook

Hwæt secge wē be þām cōce? Bepurfon wē his cræftes tō
āwihite?

170 Ġif ġē mē of ēowrum ġeferscipe útādrifaþ, ġē etaþ ēowre wyrta
ġrene and ēowre flāscmettas hrēawe; ne magon ġē furþum fætt
broþ habban būtan mīnum cræfte.

Ne recce wē be þīnum cræfte: nis hē ūs nā nīedbehēfe, for þām
wē magon selfe sēoþan þā þing þe tō sēoþanne sind, and brædan þā
175 þing þe tō brædanne sind.

Ġif ġē mē útādrifaþ and þus dōþ, þonne bēo ġē ealle þēowas,
and nān ēower ne biþ hlāford; and þeah hwæpre ġē ne magon etan
būtan mīnum cræfte.

Critique of the Occupations

180 Ēalā munuc, ic ġesēo þē habban ġōde ġefēran and swīþe nytte;
hæfst þū oþre ēac him?

Ic hæbbe isensmiþas, goldsmiþas, seolforsmiþas, trēowwyrhtan,
and manīge oþre.

Hæfst þū wisne ġeþeahtere?

185 Ġewislice ic hæbbe: hū mæġ ūre ġeferscipe bēon ġewissod
būtan ġeþeahtere?

Ēalā þū wīsa ġeþeahtere, hwæt seġst þū? Hwelc þissa cræfta is
þē fyrrest ġeþūht?

Ic þē secge, Godes þēowdōm is mē fyrrest ġeþūht betweox
þissum cræftum, swā swā Crīst on his godspelle cwæþ 'Fyrrest
190 sēcaþ Godes rīce, and þās þing eall ēow bēoþ tōġeieced'.

And hwelc woruldcræft is þē fyrrest ġeþūht?

Eorþtilþ; for þām se ierþling fētt ūs ealle.

(Se smiþ seġþ:) Hwanon hæfþ se ierþling scean oþþe culter,
oþþe furþum ġāde, būtan of mīnum cræfte? Hwanon hæfþ se
195 fiscere angel, oþþe se scōwyrhta āwel, oþþe se sēamere nædle
būtan of mīnum ġeweorce?

168 secge wē See §111.

173 hē The masculine pronoun agrees with the gender of its antecedent *cræfte*.

174-5 tō sēoþanne . . . tō brædanne 'to be boiled . . . to be roasted'.

179 ic ġesēo þē habban 'I see you to have', i.e. 'I see that you have'.

186-7 is þē . . . ġeþūht 'seems to you'.

189-90 Luke 12:31 'But rather seek ye the kingdom of God; and all these things shall be added unto you.'

(Se ġeþeahtere andswaraþ:) Sōþ þū seġst; ac ūs eallum lēofre is
mid þām ierþlinge tō wīcianne þonne mid þē: for þām se ierþling
selþ ūs hlāf and drynce; ac þū, hwæt selst þū ūs on þīnre smiþþan
būtan isene spearcan, and bēatendra slecga swēġ and blāwendra
200 bielga?

(Se trēowwyrhta seġþ:) Hwelc ēower ne notaþ mīnes cræftes,
þonne ic ēow eallum hūs wyrce and scipu and missenlicu fatu?

(Se smiþ andswaraþ:) Ēalā trēowwyrhta, for hwý sprīcst þū swā,
þonne furþum ān þýrel þū ne miht dōn būtan mīnum cræfte?

205 (Se ġeþeahtere seġþ:) Ēalā ġefēran and ġōde wyrhtan, uton
hrædlīce ġesēman þās ġeslitu, and sīe sīeb and ġeþwārnes betweox
ēow, and fremme ælc oþrum on his cræfte! And uton weorþian
þone ierþling, of þām wē beġietaþ ūs selfum bileofan and fōdor
ūrum horsum! And ic ġelāre eallum wyrhtum þisne rād: þæt ānra
210 ġehwelc his cræft ġeornlice begā. For þām sē þe his cræft forlætt,
sē biþ fram þām cræfte forlāten. Swā hwelc swā þū sīe, swā
mæssepreost, swā munuc, swā ceorl, swā cempa, begā ġeornlice
þīnne cræft! And bēo þæt þæt þū eart! For þām hit is miçel demm
and miçel scand ġif man nyle bēon þæt þæt hē is and þæt þæt hē
215 bēon sceal.

207 sie 'let there be'. Pres. subj. of *bēon* (§127).

209 of þām 'from whom' (§162.3).

212-13 Swā hwelc swā . . . swā . . . swā 'whatsoever . . . whether . . . whether'.

215 þæt þæt 'that which'.

4

Two Characteristic Prose Works
by Ælfric

Preface to Genesis

When a medieval scholar like Ælfric read the Bible, he saw behind the literal sense of the words a host of allegorical and typological meanings which had been discerned by biblical commentators from early Christian times to his own day. These meanings make up the 'spiritual sense' (*þæt gāstlice andgit*) as opposed to the literal meaning (*sēo nacede gerecednis*) of the Bible and are one of the means by which medieval Christians reconciled the sometimes bizarre and violent events of the Old Testament with the doctrine of the New. It is therefore understandable that when Ælfric's patron Æthelweard asked him to make the Old Testament available to the laity through translation, the devout scholar was apprehensive. What would the average Christian make of polygamy, human sacrifice, and other Old Testament practices when he read of them without a priest at hand to explain the 'real', spiritual sense of these things? In the Preface below, Ælfric explains these matters in a letter to Æthelweard, giving us a revealing example of how a medieval Christian scholar in Anglo-Saxon England analysed Scripture and applied it to his system of belief. He also makes it clear that he is at heart opposed to translation of the Old Testament (and elsewhere he even has misgivings about translating the New).

Although the prose of Ælfric's Preface is simple and straightforward and therefore seems appropriate as an early reading selection, some students may find the subject-matter unfamiliar and perplexing. Such students may prefer to read selection 7 before selection 4.

The text is that of Bodleian Library MS Laud Misc. 509, except that a few spellings have been normalized to ease transition into the unnormalized texts in the remainder of the reader.

Incipit prefatio Genesis Anglice

1 Ælfric munuc grēt Æðelwærd ealdormann eadmōdlice. þū bāde
 mē, lēof, þæt ic sceolde ðē āwenden of Lædene on Englisc þā bōc
 Genesis. Ðā þūhte mē hefigtūme þē tō tīdienne þæs, and þū cwæde
 5 þā þæt ic ne þorfte nā mære āwenden þære bēc būton tō Isaace,
 Abrahames suna, for þām þe sum oðer man þē hæfde āwend fram
 Isaace þā bōc oþ ende. Nū þincð mē, lēof, þæt þæt weorc is swīðe
 plēolic mē oððe ānigum men tō underbeginne, for þan þe ic
 ondrāde, gif sum dysig man þās bōc ræt oððe rædan gehyrð, þæt
 10 hē wille wēnan þæt hē mōte lybban nū on þære niwan 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. Hwilum
 ic wiste þæt sum mæsseprēost, se þe mīn magister wæs on þām
 tīman, hæfde þā bōc Genesis, and hē cūðe be dæle Læden
 15 understandan; þā cwæð hē be þām hēahfædere lācōbe, þæt hē
 hæfde fēower wif – twā geswustra and heora twā þīnena. Ful sōð hē
 sæde, ac hē nyste, ne ic þā git, hū micel tōdāl ys betweox þære
 ealdan æ and þære niwan. On anginne þisere worulde nam se
 brōðer hys swuster tō wīfe, and hwilum ēac se fæder tūmde be his
 20 āgenre dehter, and manega hæfdon mā wīfa tō folces ēacan, and
 man ne mihte þā æt fruman wīfian būton on his sibilingum. Gyf hwā
 wyle nū swā lybban æfter Cristes tōcyme swā swā men leofodon ær
 Moyses æ oþþe under Moyses æ, ne byð se man nā Crīsten, ne hē
 furþum wyrðe ne byð þæt him ānig Crīsten man mid ete.
 25 þā ungelæredan prēostas, gif hī hwæt lītes understandað of þām

1 Incipit . . . Anglice 'Here begins the preface to Genesis in English.'

2 grēt For assimilation of the pres. tense ending *-(e)þ* both here and elsewhere (e.g. *ræi*, *styt* below) see §112.2. Writers of letters in OE frequently begin in the third person, as here, and then shift to the first person.

Æðelwærd was a secular patron of Ælfric, a descendant of the house of King Alfred the Great, and the author of a Latin historical work, the *Chronicon Æthelweardi*.

4 þūhte Impersonal verb with subject 'it' understood. See also *þincð* in the next sentence; cf. §212.

10 on þære niwan æ 'in (the time of) the new law' (i.e. the New Testament).

10–11 þā ealdan fæderas 'the patriarchs' (of the Old Testament).

11 þā 'then'.

12 wære Subj. follows *ær þan þe* (§174.4).

14 be dæle 'in part'.

15–16 hē hæfde fēower wif See Genesis 29:16–30:13.

17 sæde Originally *sægde* (§126), but between a front vowel and *d*, *n*, or *ð* OE *g* tends to disappear and the preceding vowel is lengthened. Cf. *foresæde*, l. 97 below.

20 mā wīfa 'more women (than one)'.

21 on 'from among'.

hwā 'someone' (§20).

25 prēostas . . . hī The repetition of subject is otiose: see §148 and cf. *hē* (l. 78). *hwæt lītes* 'something of a little', i.e. 'a little something'.

Lædenbōcum, þonne þincð him sōna þæt hī magon mære lārēowas
 bēon; ac hī ne cunnon swā þeah þæt gāstlice andgit þærtō, and hū
 sēo ealde æ was getācning tōweardra þinga, oþþe hū sēo niwe
 gecyþnis æfter Cristes menniscnisse wæs gefillednys ealra þāra
 30 þinga þe sēo ealde gecyðnis getācnode tōwearde be Criste and be
 hys gecorenum, Hī cweþaþ ēac oft be Pētre, hwī hī ne mōton
 habban wif swā swā Pētrus se apostol hæfde, and hī nellað gehiran
 ne witan þæt se ēadiga Pētrus leofede æfter Moises æ oþ þæt Crist,
 þe on þām tīman tō mannum cōm and began tō bodienne his hālige
 35 godspel and gecēas Pētrum ærest him tō gefēran: þā forlēt Pētrus
 þærrihte his wif, and ealle þā twelf apostolas, þā þe wif hæfdon,
 forlēton ægþer ge wif ge æhta, and folgodon Cristes lāre tō þære
 niwan æ and clānnisse þe hē self þā ārærde. Prēostas sindon
 gesette tō lārēowum þām lāwedum folce. Nū gedafnode him þæt
 40 hig cūðen þā ealdan æ gāstlice understandan and hwæt Crist self
 tæhte and his apostolas on þære niwan gecyðnisse, þæt hig mihton
 þām folce wel wissian tō Godes gelēafan and wel bīsnian tō gōdum
 weorcum.

Wē secgað ēac foran tō þæt sēo bōc is swīþe dēop gāstlice tō
 45 understandenne, and wē ne writað nā mære būton þā nacedan
 gerecednisse. Þonne þincþ þām ungelæredum þæt eall þæt andgit
 bēo belocen on þære ānfealdan gerecednisse; ac hit ys swīðe 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
 50 nā be þāra engla gesceapenisse). Hēo onginð þus: *In principio creauit*
deus celum et terram, þæt ys on Englisc, 'On anginne gesceōp God
 heofenan and eorðan.' 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 Crist, swā swā hē self
 55 cwæþ tō þām Iūdēiscum: 'Ic eom angin, þe tō ēow sprece.' Þurh þis
 angin worhte God Fæder heofenan and eorþan, for þan þe hē

27 þærtō '(pertaining) thereto'.

31 hwi '(asking) why'.

35 him tō gefēran 'for his companion' (§191.2).

39 gedafnode '(it) would befit' (pret. subj.).

40 hig An alternate spelling of *hī*, *hīe* 'they'. Since OE *ig* sometimes becomes *i*,
 the sound *i* was sometimes spelled *ig*.

47-8 feor þām 'far from that'.

48 gecynd, like Latin *genus*, means 'origin' and 'species'.

49-50 hēo ... hēo ... Hēo The pronoun agrees with the gender of its antecedent
bōc (§187.2a).

50 *In principio* ... 'In the beginning God created Heaven and earth.' Genesis
 1:1.

55 Ic eom angin, etc. Revelation 1:8, 21:6, 22:13.

gesceōp ealle gesceafta þurh þone Sunu, se þe wæs æfre of him
 ācenned, wīsdōm of þām wīsan Fæder.

Eft styt on þære bēc on þām forman ferse, *Et spiritus dei ferebatur*
 60 *super aquas*, þæt is on Englisc, 'And Godes Gāst wæs geferod ofer
 wāteru.' Godes Gāst ys se Hālgā Gāst, þurh þone geliffæste se
 Fæder ealle þā gesceafta þe hē gesceōp þurh þone sunu, and se
 Hālgā Gāst færð geond manna heortan and silð ūs synna forgife-
 nisse, ærest þurh wāter on þām fulluhte, and siþþan þurh
 65 dādbōte; and gif hwā forsihð þā forgifennisse þe se Hālgā Gāst sylð,
 þonne bið his synn æfre unmyltsiendlic on ēcnysse. Eft ys sēo
 hālige þrinnis geswutelod on þisre bēc, swā swā ys on þām worde
 þe God cwæð: 'Uton wircean mannan tō ūre ānlicnisse.' Mid þām
 þe hē cwæð, 'Uton wircean,' ys sēo þrinnis gebīcnod; mid þām þe
 þe hē cwæð, 'tō ūre ānlicnisse,' ys sēo sōðe ānnis geswutelod; hē ne
 70 cwæð nā menifealdlice tō ūrum ānlicnissum, ac ānfealdlice tō ūre
 ānlicnisse. Eft cōmon þri englas tō Abrahame and hē spræc tō him
 eallum þrim swā swā tō ānum. Hū clipode Abēles blōd tō Gode
 būton swā swā ælces mannes misdæda wrēgað hine tō Gode būtan
 75 wordum? Be þisum litlum man mæg understandan hū dēop sēo bōc
 ys on gāstlicum andgite, þeah þe hēo mid leohtlicum wordum
 āwriten sig. Eft Iōsēp, þe wæs geseald tō Ēgipta lande and hē
 āhredde þæt folc wið þone miclan hunger, hæfde Cristes getāc-
 nunge þe wæs geseald for ūs tō cwale and ūs āhredde fram þām
 80 ēcan hungre helle sūsle.

þæt mīcele geteld þe Moises worhte mid wunderlicum cræfte on
 þām wēstene, swā swā him God self gedihte, hæfde getācninge
 Godes gelaðunge þe hē self āstealde þurh his apostolas mid menig-
 fealdum frætewum and fægerum þeawum. Tō þām geweorce
 85 brōhte þæt folc gold and seolfor and dēorwirðe gimstānas and
 menigfealde mærdā; sume ēac brōhton gātehær, swā swā God
 bebēad. þæt gold getācnode ūrne gelēafan and ūre gōde ingehygd

58 wīsdōm i.e. Christ, the Logos.

Fæder see §60.2.

59-60 *Et spiritus* ... 'And the spirit of God was carried over the waters.'
 Genesis 1:2.

61 þurh þone 'through which' (§162.3).

67 ys '(it) is' (§193.7).

68 Uton ... ānlicnisse Genesis 1:26. In what follows, Ælfric (who was a
 grammarian) concentrates on the significance of grammatical number in the scrip-
 tural passage.

72 Eft cōmon þri englas, etc. Genesis 18:1-5.

73 Hū clipode Abēles blōd, etc. Genesis 4:10.

77 sig = *sī*, *sīe* 'may be'. See note to l. 40 above.

79 þe The antecedent is *Cristes*. See §163.4.

81 ff. geteld The tabernacle is described in Exodus, chapters 35-9.

þe wē Gode offrian sceolon; þæt seolf for getācnode Godes sprāca
 and þā hālgan lāra þe wē habban sceolon tō Godes weorcum; þā
 90 gimstānas getācnodon mislice fægernissa on Godes mannum; þæt
 gātehār getācnode þā stiðan dædbōte þāra manna þe heora sinna
 behrēowsiað. Man offrode ēac fela cinna orf Gode tō lāce binnan
 þām getelde, be þām ys swiðe menigfeald getācnung; and wæs
 beboden þæt sē tægel sceolde bēon gehāl æfre on þām nýtene æt
 95 þære offrunge for þære getācnunge þæt God wile þæt wē simle wel
 dōn oð ende ūres lifes: þonne bið se tægel geoffrod on ūrum
 weorcum. Nū ys sēo foresāde bōc on manegum stōwum swiðe
 nearolice gesett, and þeah swiðe deoplice on þām gāstlicum
 andgite, and hēo is swā geendebyrd swā swā God self hig gedihte
 100 þām writere Moise, and wē durrōn nā māre āwritan on Englisc
 þonne þæt Lāden hæfð, ne þā endebirdnisse āwendan būton þām
 ānum þæt þæt Lāden and þæt Englisc nabbað nā āne wisan on
 þære sprāce fadunge. Æfre se þe āwent oððe se þe tæcð of Lādene
 on Englisc, æfre hē sceal gefadian hit swā þæt Englisc hæbbe his
 105 āgene wisan, elles hit bið swiðe gedwolsum tō rādenne þām þe þæs
 Lādenes wisan ne can. Is ēac tō witanne þæt sume gedwolmen
 wæron þe woldon āwurpan þā ealdan æ, and sume woldon habban
 þā ealdan and āwurpan þā niwan, swā swā þā lūdēiscan dōð. Ac
 Crīst self and his apostolas ūs tæhton ægðer tō healdenne þā ealdan
 110 gāstlice and þā niwan sōðlice mid weorcum. God gesceop ūs twā
 ēagan and twā ēaran, twā nosþirlu and twēgen weleras, twā handa
 and twēgen fēt, and hē wolde ēac habban twā gecyðnissa on þissere
 worulde geset, þā ealdan and þā niwan, for þām þe hē dēð swā swā
 hine selfne gewyrð, and hē nænne rædboran næfð, ne nān man
 115 þearf him cweðan tō: 'Hwī dēst þū swā?' Wē sceolon āwendan ūrne
 willan tō his gesetnissum and wē ne magon gebīgean his gesetnissa
 tō ūrum lustum.

Ic cweðe nū þæt ic ne dearr ne ic nelle nāne bōc æfter þissere of
 Lādene on Englisc āwendan, and ic bidde þē, lēof ealdorman, þæt

92 ff. fela cinna orf 'cattle of many kinds'. Leviticus 3:9 specifies that the 'whole rump' of the sacrificial animal must be offered, but Ælfric's spiritual interpretation of the injunction is not in the Bible.

93 be þām 'concerning which' (§162.3).

93-4 wæs beboden '(it) was commanded' (§212).

101-2 būton þām ānum þæt 'except for the one [reason, namely] that'.

102-3 āne wisan on . . . fadunge 'one manner in the disposition of language', i.e. a common word order and idiom. (*Fadunge* 'disposition' is adopted here from one of the other manuscripts of the Preface since the Laud manuscript's *fandunge* 'testing' makes little sense.)

103 āwent See note to 2/32 above.

106 Is '(It) is'.

106-7 sume gedwolmen wæron 'there were some heretics'.

114 gewyrð '(it) pleases' (§212).

120 þū mē þæs nā leng ne bidde þī lās þe ic bēo þē ungehīrsum oððe
 lēas gif ic dō. God þē sig milde ā on ēcnisse. Ic bidde nū on Godes
 naman, gif hwā þās bōc āwritan wylle, þæt hē hig gerihte wel be
 þære bȳsne, for þan þe ic nāh geweald, þeah þe hig hwā tō wōge
 125 bringe þurh lēase writeras, and hit byð þonne his pleoh nā min:
 mycel yfel dēð se unwritere, gif hē nele hys wōh gerihtan.

St. Edmund, King and Martyr

The preceding text exemplifies one of the dominant intellectual concerns of Ælfric and his Anglo-Saxon audience – how to understand scriptural narrative in the 'spiritual sense'. The present text exemplifies one of the most popular and most important literary forms in Anglo-Saxon times – the saint's life. Ælfric wrote a series of more than thirty *Lives of Saints* and included more saints' lives in his two series of *Catholic Homilies*. Other Anglo-Saxon writers have left us many more specimens in this genre, some in verse and some in prose. The medieval saint's life was a highly conventional form concerned not so much with presenting actual biography as with supplying inspirational examples of Christian lives well lived and of God's power revealed through the sometimes miraculous accomplishments of His most devoted followers. Since saints' lives often include heathen violence, Christian heroism, and supernatural events, they can be lively and entertaining as well as exemplary. Some of them treat the lives of traditional Christian saints like St. Anthony, St. Sebastian, and St. Andrew, while others deal with the lives of native English saints like St. Oswald, St. Swithun, and St. Æthelthryth.

St. Edmund was a native English saint, a king of East Anglia who was slain by heathen Vikings on 20 November 869. Ælfric's account of St. Edmund is characteristic of the genre: after giving his source for the narrative (ll. 126–36), he describes King Edmund's exemplary qualities – his piety, his charity, and his kindness to his people (ll. 137–46). Then there is a detailed account of his martyrdom, this being the culminating event of his holy life (ll. 147–222). The long, final section of the narrative tells of the disposition of the dead saint's body and of the miracles which occurred before and after his burial. The miracles are carefully recorded because these provide divine verification of Edmund's sainthood. The miracle of

120 þæs gen. obj. of *bidde*: 'ask me for that'.

123-4 þeah þe . . . writeras 'although someone might bring it (the book) to error through false scribes'.

the protective wolf, for example, is important witness to the fact that the saint's charismatic power extended even into the animal realm of God's kingdom, a common proof of saintliness. Also, Ælfric explains, the miracles reveal God's power and presence in Anglo-Saxon England, an important domestication of the conventional Christian verities.

At the beginning of his account Ælfric tells us that his source is a Latin narrative by Abbo of Fleury, a French monk who had learned the story on a visit to England and recorded it in his *Passio Sancti Eadmundi*. But Ælfric's Old English rendering is far more than a mechanical translation. He removes Abbo's elaborate rhetorical flourishes, shortens the speeches, and makes the narrative more brisk. His most daring innovation is the prose style he uses. After giving the introduction in sober, utilitarian prose (ll. 126–36), in l. 137 Ælfric shifts into alliterative prose, an ornamental style which he devised early in his career and used in many of his works. Alliterative prose consists of four-stressed units bound by alliteration. Ælfric borrowed these features from Old English poetry, which is composed in long lines with four stresses and alliteration. The difference between Ælfric's prose and Old English verse is that he avoids the distinctive poetic vocabulary characteristic of verse (see §247) and ignores the strictly ordered stress-patterns of verse (see Appendix C). But alliterative prose is sufficiently similar to verse that modern editors usually print it in verse lines like poetry. We decline to follow this practice here for reasons set forth in Bruce Mitchell *Old English Syntax* (Oxford, 1985), II, §§3974–3975, but it may be well to print a few sentences lined as verse in order to make clear the form that Ælfric is using:

Éadmund se Éadiga Éastengla cýning
 wæs snótor and wúrdful and wúrdode sýmble
 mid æþelum þéawum þone ælmihtigan Gód.
 He wæs éadmod and geþungen and swa ánræd þurhwúnode
 þæt he nólde abúgan to býsmorfullum léahtrum
 ne on nápre héalfe he ne ahýlde his þéawas
 ac wæs sýmble gemýndig þære sóþan láre.
 'þu eart to héafodmen gesét? Ne ahéfe þu ðe
 ac béo betwux mánnum swa swa an mán of him'.

(ll. 137–43)

Here alliterating sounds are underlined and the four syllables bearing primary stress in each line are marked with an acute accent.

The text presented here is essentially that of British Library MS Cotton Julius E.vii, but a few spellings have been normalized, and occasionally we adopt a reading from one of the other manuscripts.

Sum swýðe gelæred munuc côm súþan ofer sǣ fram Sancte Benedic-
 tices stowe on Æþelredes cyninges dæge tō Dūnstāne ærcebi-
 sceope þrim gearum ær hē forðferde, and se munuc hǣtte Abbo. þā
 wurdon hī æt spræce oþ þæt Dūnstān rehte be Sancte Éadmunde,
 swā swā Éadmundes swurdbora hit rehte Æþelstāne cyninge, þā þā
 130 Dūnstān geong man wæs and se swurdbora wæs forealdod man. þā
 gesette se munuc ealle þā gereccednysse on ānre bēc and eft, ðā þā
 seō bōc cōm tō ūs binnan fēawum gearum, þā āwende wē hit on
 Englisc, swā swā hit hēræfter stent. Se munuc þā Abbo binnan
 135 twām gearum gewende hām tō his mynstre and wearð sōna tō
 abbode geset on þām ylcan mynstre.

Éadmund se éadiga, Éastengla cyning, wæs snotor and wurðful
 and wurðode sýmble mid æþelum þéawum þone ælmihtigan God.
 Hē wæs éadmōd and geþungen and swā ánræd þurhwunode þæt
 140 hē nolde abúgan tō bysmorfullum leahtrum, ne on nápre healfe hē
 ne ahýlde his þéawas, ac wæs sýmble gemyndig þære sóþan láre,
 'þu eart tō héafodmen geset? ne ahéfe þu ðe, ac béo betwux man-
 num swā swā an man of him'. Hē wæs cystig wædlum and widewum
 swā swā fæder and mid welwillendnysse gewissode his folc sýmle tō
 145 rihtwisnysse and þām rēþum stýrde and gesǣliglice leofode on
 sóþum gelēafan.

Hit gelamp ðā æt nēxtan þæt þā Deniscan lēode fērdon mid
 sciphere hergiende and slēande wīde geond land swā swā heora

126–7 Sancte Benedictes stowe The French monastery of Fleury, now called St.-Benoit-sur-Loire.

127–8 Dūnstāne ærcebisceope St. Dunstan, who became Archbishop of Canterbury in 959, was an adviser to several Anglo-Saxon kings and a prime mover in the tenth-century monastic reforms which helped revitalize English intellectual life. In making his reforms he sought counsel from the monks at Fleury.

128 þrim gearum For the dative used with expressions of time see §191.3. se munuc hǣtte Abbo See §202. Abbo, who became Abbot of Fleury in 988, spent two years in England as an adviser on monastic reform.

129 wurdon hī æt spræce 'they came into conversation'.

132 on ānre bēc i.e. in the *Passio Sancti Eadmundi*.

133 āwende wē hit 'we translated it'. See §111 for the form of *āwende*. For *seō bōc* ... hit see §187.2(b).

137 According to later sources, Edmund ascended the throne in 855, when he was fourteen years old.

139 Hē ... swā ánræd þurhwunode See §167.3.

140–1 ne on nápre healfe ... þéawas 'neither did he turn away from his good practices' (lit. 'nor did he turn away on either side from his good practices'). The turn of phrase was suggested by Abbo's *nec declinabat ad dexteram, extollendo se de meritis, nec ad sinistram, succumbendo vitiis humanae fragilitatis*.

142–3 béo betwux ... of him 'be among people as (if you were) one of them' (Ecclesiasticus 32:1).

148 sciphere The Scandinavian attack fleets terrorized the Anglo-Saxons and the peoples along the coasts of Europe from approximately 800 to 1050. This particular naval force is discussed at some length in the Anglo-Saxon Chronicle (see Piece 7 below), as is Hinguar, the leader. Hinguar and Hubba are the sons of the renowned Viking leader Ragnar Lothbrok ('Shaggy-Britches').

gewuna is. On þām flotan wæron þā fyrrestan hēafodmen Hinguar
 150 and Hubba, geānlæhte þurh deofol, and hī on Norðhymbra lande
 gelendon mid æscum and āwēston þæt land and þā lēoda ofslōgon.
 þā gewende Hinguar ēast mid his scipum and Hubba belāf on
 Norðhymbra lande, gewunnenum sige mid wælhreowynsse. Hin-
 guar þā becōm tō Eastenglum rowende, on þām gēare þe Ælfrēd
 155 æðeling ān and twentig gēara wæs, se þe, Westsexena cyning,
 siþþan wearð mære; and se foresæda Hinguar færlīce swā swā wulf
 on lande bestalcode and þā lēode slōh, weras and wif and þā un-
 wittigan cild, and tō bysmore tūcode þā bilewitan Crīstenan.

Hē sende ðā sōna syððan tō þām cyninge bēotlic ærende þæt hē
 160 ābūgan sceolde tō his manrædene gif hē rōhte his fēores. Se æren-
 draca cōm þā tō Ēadmunde cyninge and Hingwares ærende him
 arodlice ābēad: 'Hingwar ūre cyning, cēne and sigefæst on sē and
 on lande, hæfð fela lēoda geweald and cōm nū mid fyrde færlīce hēr
 tō lande þæt hē hēr wintersetl mid his werode hæbbe. Nū hætt hē þe
 165 dælan þīne digelan goldhordas and þīnra yldrena gestrēon arodlice
 wið hine, and þū bēo his undercyning, gif ðū cwic bēon wylt, for
 ðan þe ðū næfst þā mihte þæt þū mage him wiðstandan.'

Hwæt þā Ēadmund cyning clypode ænne bisceop þe him þā
 gehendost wæs, and wið hine smæde hū hē þām rēþan Hingware
 170 andwyrðan sceolde. þā forhtode se bisceop for þām færlīcan
 gelimpe and for þæs cyninges life, and cwæð þæt him ræd þūhte
 þæt hē tō þām gebuge þe him bēad Hinguar. þā swīgode se cyning
 and beseah tō þære eorþan and cwæð þā æt nēxtan cynelīce him tō,
 'Ēalā þū bisceop, tō bysmore synd getāwode þās earman landlēoda,
 175 and mē nū lēofre wære þæt ic on gefeohte fēolle, wið þām þe mīn
 folc mōste heora eardes brūcan'; and se bisceop cwæð, 'Ēalā þū
 lēofa cyning, þīn folc lið ofslagen and þū næfst þone fultum þæt þū

150 geānlæhte þurh deofol See §187.1(b). This emphasizes that they are pagans.

153 gewunnenum sige See §191.4. Abbo's Latin has an ablative absolute here.

154-6 Ælfrēd ... Westsexena cyning ... mære This is King Alfred the Great, who became King of the West Saxons in April of 871, when he was twenty-three years old. For more on King Alfred see p. 119 above.

160 ābūgan ... manrædene 'submit to his service', i.e. submit to being an under-king to the pagan Hinguar.

rōhte his fēores 'cared for his life'. See §190.6.

163 fyrde Normally *fyrð* is used for the English army and *here* for the Vikings. The unusual use of *fyrð* here to refer to the Vikings may be for the sake of alliteration.

171 him ræd þūhte 'seemed [good] counsel to him', i.e. 'seemed advisable to him'.

172 þæt hē ... Hinguar 'that he should submit to that which Hinguar demanded' of him.

174 tō bysmore ... landlēoda See §202.

175 wið þām þe 'provided that', 'so long as'.

feohtan mæge, and þās flotmen cumað and þe cwicne gebindað,
 būtan þū mid slēame þīnum fēore gebeorge, oððe þū þe swā ge-
 180 beorge þæt þū būge tō him.' þā cwæð Ēadmund cyning swā swā hē
 ful cēne wæs, 'þæs ic gewilnige and gewisce mid mōde, þæt ic āne
 ne belīfe æfter mīnum lēofum þegnum þe on heora bedde wurdon
 mid bearnum and wifum færlīce ofslagene fram þysum flotman-
 num. Næs mē nāfre gewunelic þæt ic worhte slēames, ac ic wolde
 185 swiðor sweltan gif ic þorfte for mīnum āgenum earde; and se
 ælmihtiga God wāt þæt ic nelle ābūgan fram his biggengum æfre,
 ne fram his sōþan lufe, swelte ic, lybbe ic.'

Æfter þysum wordum hē gewende tō þām ærendracan þe
 Hingwar him tō sende and sæde him unforht, 'Witodlice þū wære
 190 wyrðe sleges nū, ac ic nelle āfylan on þīnum fūlum blōde mīne
 clānan handa, for ðan þe ic Crīste folgie, þe ūs swā gebýsnode; and
 ic bliðelīce wille bēon ofslagen þurh ēow, gif hit swā God
 forescēawað. Far nū swiþe hraðe and sege þīnum rēþan hlāforde,
 "Ne ābiðð nāfre Ēadmund Hingware on life, hæþenum heretogan,
 195 būton hē tō Hælende Crīste ærest mid gelēafan on þysum lande
 gebūge."

þā gewende se ærendraca arodlice āweg and gemette be wege
 þone wælhreowan Hingwar mid eallre his fyrde, fūse tō Ēad-
 munde, and sæde þām ārleasan hū him geandwyrð wæs. Hingwar
 200 þā bebēad mid bylde þām sciphere þæt hī þæs cyninges ānes ealle
 cēpan sceoldon, þe his hāse forseah, and hine sōna bindan. Hwæt
 þā Ēadmund cyning, mid þām þe Hingwar cōm, stōd innan his
 healle, þæs Hælendes gemyndig, and āwearp his wæpnu: wolde
 geæfenlācan Crīstes gebýsungum, þe forbēad Petre mid wæpnum
 205 tō winnēne wið þā wælhreowan Iūdēiscan. Hwæt þā ārleasan þā
 Ēadmund gebundon and gebysmrodon huxlice and bēoton mid
 sāglum, and swā syððan læddon þone gelēaffullan cyning tō ānum
 eorðfæstum trēowe and tūgdon hine þærtō mid heardum bendum,

178 cumað Translate present as future. See §196.

þe cwicne gebindað Present with future meaning. See also §187.1(a).

179-80 þe swā gebeorge ... būge 'save yourself by submitting' (lit. 'save yourself in that you submit').

181-2 'þæs ic ... þegnum ...' This construction is explained in §148.

182 on heora bedde 'in their beds'. In OE the singular (*bedde*) is often used when each person in a group has one of the same thing. Cf. the singular *lichaman* in l. 321 below.

187 swelte ic, lybbe ic See §178.4.

189-90 wære wyrðe sleges 'were worthy of death', i.e. 'you deserve to be killed'.

191 þe ūs swā gebýsnode 'who thus set an example for us'.

198 fūse 'hastening'. The acc. pl. no doubt refers to Hinguar and his men together.

200 þæs cyninges ānes 'only the king'. *Cēpan* takes a genitive object.

201-4 Hwæt þā Ēadmund ... gebýsungum See §185.2.

204-5 Crīstes gebýsungum ... Iūdēiscan See John 18:10-11.

and hine eft swungon langlice mid swipum; and hē symble clypode
 210 betwux þām swinglum mid sōðum gelēafan tō Hælende Criste; and
 þā hāþenan þā for his gelēafan wurdon wōdlice yrre, for þan þe hē
 clypode Crist him tō fultume. Hi scuton þā mid gafelucum, swilce
 him tō gamenes, tō, oð þæt hē eall wæs beset mid heora scotungum,
 215 se ārleāsa flotman, þæt se æþela cyning nolde Criste wiðsacan, ac
 mid ānrædum gelēafan hine æfre clypode: hēt hine þā behēafðian,
 and þā hāþenan swā dydon. Betwux þām þe hē clypode tō Criste
 þā gīt, þā tugon þā hāþenan þone hālgan tō slege and mid ānum
 swencge slōgon him of þæt hēafod, and his sāwl sīpode gesælig tō
 220 Criste. þær wæs sum man gehende, gehealden þurh God behyð
 þām hāþenum, þe þis gehyrde eall and hit eft sæde swā swā wē hit
 secgað hēr.

Hwæt ðā se flothere ferde eft tō scipe and behyðdon þæt hēafod
 þæs hālgan Ēadmundes on þām þiccum brēmelum þæt hit
 225 bebyrged ne wurde. þā æfter fyrste, syððan hī āfarene wæron, cōm
 þæt landfolc tō, þe þær tō lāfe wæs þā, þær heora hlāfordes lic læg
 būtan hēafde, and wurdon swīðe sārige for his slege on mōde, and
 hūru þæt hī næfdon þæt hēafod tō þām bodige. þā sæde se
 scēawere þe hit ær geseah, þæt þā flotmen hæfdon þæt hēafod mid
 230 him, and wæs him geðūht, swā swā hit wæs ful sōð, þæt hī
 behyðdon þæt hēafod on þām hōlte forhwega.

Hī ēodon þā ealle endemes tō þām wuda, sēcende gehwær,
 geond þýfelas and brēmelas, gif hī āhwær mihten gemētan þæt
 hēafod. Wæs ēac micel wundor þæt ān wulf wearð āsend þurh
 235 Godes wissunge tō bewerigenne þæt hēafod wið þā oþre dēor ofer
 dæg and niht. Hī ēodon þā sēcende and symle clypigende, swā swā
 hit gewunelic is þām ðe on wuda gāð oft, 'Hwær eart þū nū,
 gefēra?', and him andwyrde þæt hēafod, 'Hēr! Hēr! Hēr!', and swā

212 him tō fultume See §191.2.

212-13 scuton . . . tō 'shot at'. See §213.

213 him tō gamenes See §191.2 and §168 p. 86.

214 Sebastianus St. Sebastian was a martyr in the days of Diocletian. When it was discovered that he was a Christian, the Emperor ordered his archers to kill him. Although they shot innumerable arrows into his body and left him for dead, he recovered. Later Diocletian ordered him cudgelled to death. He is always depicted tied to a stake with many arrows protruding from his body.

216 hēt hine þā behēafðian See §161.

219 slōgon him of þæt hēafod 'struck the head from him', i.e. 'beheaded him'.

220-1 gehealden þurh God . . . hāþenum 'kept hidden from the heathens by God'.

227 on mōde modifies sārige.

228-9 se scēawere i.e. the witness mentioned in ll. 220-2.

230 wæs him geðūht '[it] seemed to him'.

234-5 ān wulf . . . þæt hēafod See §205.2(a).

236-7 swā swā hit . . . oft See §162.1.

gelōme clypode, andswarigende him eallum swā oft swā heora ænig
 clypode, oþ þæt hī ealle becōmon þurh ðā clypunga him tō. þā læg
 240 se græga wulf þe bewiste þæt hēafod and mid his twām fōtum
 se græga wulf þe bewiste þæt hēafod and mid his twām fōtum
 hæfde þæt hēafod beclypped, grædig and hungrig, and for Gode ne
 dorste þæs hēafdes onbyrian ac hēold hit wið dēor. þā wurdon hī
 ofwundrode þæs wulfes hydrædenne, and þæt hālige hēafod hām
 245 feredon mid him, þancigende þām Ælmihtigan ealra his wundra;
 ac se wulf folgode forð mid þām hēafde, oþ þæt hī tō tūne cōmon,
 swylce hē tam wære, and gewende eft siþþan tō wuda ongēan. þā
 landlēoda þā siþþan legdon þæt hēafod tō þām hālgan bodige and
 bebyrigdon hine swā swā hī sēlost mihton on swylcere hrædinge,
 250 and cyrcan ārærdon sōna him onuppon.

Eft þā on fyrste, æfter fela gearum, þā sēo hergung geswāc and
 sibb wearð forgifen þām geswenctan folce, þā fengon hī tōgædere
 and worhton āne cyrcan wurðlice þām hālgan, for þan ðe gelōme
 wundru wurdon æt his byrgene æt þām gebedhūse þær hē
 255 bebyrged wæs. Hi woldon þā ferian mid folclicum wurðmynde
 þone hālgan lichaman and lecgan innan þære cyrcan. þā wæs micel
 wundor þæt hē wæs eallswā gehāl swilce hē cwic wære, mid
 clānum lichaman, and his swūra wæs gehālod, þe ær wæs
 forslagen, and wæs swylce ān seolcen þræd embe his swūran ræd,
 260 mannum tō swutelunge hū hē ofslagen wæs. Ēac swilce þā wunda
 þe þā wælhrēowan hāþenan mid gelōmum scotungum on his lice
 macodon, wæron gehælede þurh þone heofonlican God; and hē lið
 swā ansund oþ þisne andwerdan dæg, andbidigende æristes and
 þæs ēcan wuldres. His lichama ūs cýð, þe lið unformolsnod, þæt hē
 265 būtan forligre hēr on worulde leofode and mid clānum life tō
 Criste siþode.

Sum widewe wunode, Ōswyn gehāten, æt þæs hālgan byrgene on
 gebedum and fæstenum manega gear syððan, sēo wolde efsian ælce
 geare þone sanct and his næglas ceorfan sýferlice mid lufe and on
 270 scrýne healdan tō hāligdōme on wēofode.

þā wurðode þæt landfolc mid gelēafan þone sanct, and þeodred
 biseop þearle mid gifum on golde and on seolfre gegōdode þæt
 mynster þām sancte tō wurðmynte. þā cōmon on sumne sāl
 ungesælige þeofas eahte on ānre nihte tō þām ārwurðan hālgan:
 275 woldon stelan þā mādmas þe men þyder brōhton, and cunnodon
 mid cræfte hū hī in cuman mihton. Sum slōh mid slege swīðe þā
 hæpsan, sum heora mid fēolan fēolode abūtan, sum ēac underdealf

242 for Gode 'because of God'.

249 swā swā . . . hrædinge 'as best they could in such haste'.

258-9 his swūra . . . forslagen See §197.4.

259 swylce 'as it were'.

268 manega gear See §189.2.

þā duru mid spade, sum heora mid hlæddre wolde unlūcan þæt
 280 hālgā wer hī wundorlice geband, ælcne swā hē stōd strūtigende mid
 tōle, þæt heora nān ne mihte þæt morð gefremman, ne hī þanon
 āstyrian, ac stōdon swā oð mergen. Men þā þæs wundrodon hū þā
 weargas hangodon, sum on hlæddre, sum lēat tō gedelfe, and ælc
 285 on his weorce wæs fæste gebunden. Hī wurdon þā gebrōhte tō þām
 bisceope ealle and hē hēt hī hōn on hēagum gealgum ealle, ac hē
 næs nā gemyndig hū se mildheorta God clypode þurh his witegan
 þās word þe hēr standað: *eos qui ducuntur ad mortem eruere ne cesses* 'þā
 þe man læt tō deaðe, ālys hī ūt symble'; and ēac þā hālgan canōnas
 gehādodum forbēodað, ge bisceopum ge prēostum, tō bēonne
 290 embe þeofas, for þan þe hit ne gebyrað þām þe beoð gecorene
 Gode tō þegnigenne, þæt hī geþwærlæcan sceolon on æniges
 mannes deaðe, gif hī bēoð Drihtnes þegnas. Eft þā ðeodred
 bisceop scēawode his bēc syððan: behreowsode mid geōmerunge
 þæt hē swā rēðne dōm sette þām ungesāligum þeofum, and hit
 295 besārgode æfre oð his lifes ende, and þā lēode bæd georne þæt hī
 him mid fæsten fulllice þrȳ dagas, biddende þone Ælmihtigan þæt
 hē him ārian sceolde.

On þām lande wæs sum man, Lēofstān gehāten, rīce for worulde
 and unwittig for Gode, se rād tō þām hālgan mid rīccetere swīðe,
 300 and hēt him ætēowian orhlice swīðe þone hālgan sanct, hwæper hē
 gesund wære; ac swā hraðe swā hē geseah þæs sanctes lichaman, þā
 āwēdde hē sōna and wælhreowlice grymetode and earmlice
 geendode yfelum deaðe. Þis is ðām gelic þe se gelēaffulla pāpa
 Gregōrius sæde on his gesetnysse be ðām hālgan Laurentie, ðe lið
 305 on Rōmebyrig – þæt menn woldon scēawian symle hū hē lāge, ge
 gōde ge yfele; ac God hī gestilde, swā þæt þær swulton on þære
 scēawunge āne seofon menn ætgædere. þā geswicon þā oþre to
 scēawigenne þone martyr mid menniscum gedwyldre.

Fela wundra wē gehȳrdon on folclīcre sprāce be þām hālgan
 310 Æadmunde, þe wē hēr nellað on gewrite settan, ac hī wāt gehwā. On

279 þæt 'in that'.

282 þæs See §148.

285 hē hēt ... ealle See §161.

287 *eos qui ... cesses* 'Do not fail to release those who are led to death' (Proverbs 24:11).

289–90 tō bēonne embe 'to concern themselves with'.

300 hēt him ætēowian See §161.

þone hālgan sanct and the hwæper clause are parallel objects of *ætēowian*. See §159.

304 Laurentie St. Lawrence was martyred in 258. The story about his body is related in a letter by Gregory the Great (c. 540–604).

307 āne seofon menn ætgædere 'a band of seven men together'.

310 ac ... gehwā 'for everyone knows them'.

þysum hālgan is swutel, and on swilcum oþrum, þæt God ælmihtig
 mæg þone man ārāran eft on dōmes dæg ansundne of eorþan, se þe
 hylt Æadmunde hālne his lichaman oð þone micclan dæg, þeah ðe
 hē of moldan cōme. Wyrðe is sēo stōw for þām wurðfullan hālgan
 315 þæt hī man wurþige and wel gelōgige mid clānum Godes þeowum
 tō Cristes þeowdōme, for þan þe se hālgā is mærra þonne men
 magon āsmēagan.

Nis Angelcynn bedæled Drihtnes hālgena, þonne on Engla
 lande licgað swilce hālgan swylce þes hālgā cyning, and Cūpberht
 se ēadiga, and Æþeldrȳð on Ælig, and ēac hire swustor, ansunde on
 320 lichaman, gelēafan tō trymminge. Synd ēac fela oðre on Angel-
 cynne hālgan þe fela wundra wyrcað (swā swā hit wīde is cūð) þām
 Ælmihtigan tō lofe, þe hī on gelyfdon. Crist geswutelað mannum
 þurh his mæran hālgan þæt hē is Ælmihtig God þe macað swilce
 325 wundru, þeah þe þā earman lūdēi hine eallunga wiðsōcen, for þan
 þe hī synd āwyrgeðe, swā swā hī wiscton him sylfum. Ne bēoð nāne
 wundru geworhte æt heora byrgenum, for ðan þe hī ne gelyfað on
 þone lifigendan Crist, ac Crist geswutelað mannum hwær se sōða
 gelēafa is, þonne hē swylce wundru wyrcað þurh his hālgan wīde
 330 geond þas eorðan. þæs him sȳ wuldor ā mid his heofonlican Fæder
 and þām Hālgan Gāste. Amen.

312–13 se þe hylt ... lichaman lit. 'He Who keeps his [Edmund's] body whole for Edmund'.

319 Cūpberht St. Cuthbert (c. 630–687) was bishop of Lindisfarne.

320 Æþeldrȳð St. Audrey (c. 630–679) and her sister St. Sexburga were daughters of King Anna of East Anglia. Both were abbesses at Ely.

321 lichaman For the singular form see note to l. 182 above.

gelēafan tō trymminge 'as a confirmation of the faith'. See §214 s.v. *tō*.

325–6 for þan þe ... āwyrgeðe 'wherefore they are accursed'. See Matthew 27:25.

Alfred the Great's Preface to his Translation of Gregory's *Pastoral Care*

Among the achievements of King Alfred the Great (sketched briefly in §§217 and 251 above), one of the most remarkable was the cultural renaissance he initiated in his realm even while he was leading his nation in a fight for survival against Scandinavian invaders. To save a people militarily without also restoring them culturally was apparently unthinkable to Alfred, and so he conceived and implemented a far-sighted plan for teaching all free Anglo-Saxons literacy in the vernacular and for translating the more important books of the period into English for all to read. In his letter to Bishop Wærferth, which serves as a preface to the King's translation of Pope Gregory the Great's *Cura Pastoralis* (*Pastoral Care*), the first of the important books to be translated, the elements of the programme for cultural revival are set forth, following a moving lament over the decay of learning which Alfred saw in England when he ascended the throne in 871. The prose has the intensity of deep conviction, but its pace is leisurely and aristocratic, its tone rich with nostalgia for the era of England's intellectual pre-eminence during the lifetime of Bede (673–735).

The text here is based upon that in Hatton MS 20 in the Bodleian Library, although a few unusual spellings (mainly in grammatical endings) have been replaced with more usual spellings from other manuscripts of the preface.

Ælfred kyning hāteð grētan Wærferð biscep his wordum luflice ond frēondlice; ond ðē cýðan hāte ðæt mē cōm swiðe oft on gemynd, hwelce wiotan iū wæron giōnd Angelcynn, ægðer ge

¹ hāteð grētan Wærferð biscep 'commands Bishop Wærferth to be greeted' (§161). For the use of the third person, see note to 4/2 above.

² ond Before nasal consonants *a* often appears as *o* (§103.2). See below such spellings as *lōnd* (l. 12), *understōndan* (l. 15), *mōn* (l. 62).

ðē cýðan hāte '(I) command you to be informed' (§161).

cōm '(it) has come'.

²⁻³ mē ... on gemynd 'into my mind' (§191.2).

godcundra hāda ge woruldcundra; ond hū gesæliglica tīda ðā wæron giōnd Angelcynn; ond hū ðā kyningas ðe ðone onwald hæfdon ðæs folces Gode ond his ærendwrecum hiersumedon; ond hie ægðer ge hiora sibbe ge hiora siodu ge hiora onweald innanbordes gehioldon, ond ēac ut hiora ēðel rymdon; ond hū him ðā spēow ægðer ge mid wige ge mid wīsdōme; ond ēac ðā godcundan hādas, hū giorne hie wæron ægðer ge ymb lāre ge ymb liornunga, ge ymb ealle ðā ðiowotdōmas ðe hie Gode dōn scoldon; ond hū man utanbordes wīsdōm ond lāre hieder on lond sōhte; ond hū wē hie nū sceoldon ūte begietan, gif wē hie habban sceoldon. Swā clāne hīo wæs oðfeallenu on Angelcynne ðæt swiðe fēawa wæron behionan Humbre ðe hiora ðēninga cūden understōndan on Englisc oððe furðum ān ærendgewrit of Lādene on Englisc āreccēan; ond ic wēne ðætte nōht monige begiōndan Humbre nāren. Swā fēawa hiora wæron ðæt ic furðum āne ānlēpne ne mæg geðencean be sūðan Temese ðā ðā ic tō rice fēng. Gode ælmihtegum sie ðonc ðætte wē nū ænigne onstal habbað lārēowa. Ond for ðon ic ðē bebiode ðæt ðū dō swā ic geliefe ðæt ðū wille, ðæt ðū ðē ðissa woruldðinga tō ðām geæmetige, swā ðū oftost mæge, ðæt ðū ðone wīsdōm ðe ðē God sealde ðær ðær ðū hiene befæstan mæge, befæste. Geðenc hwelc witu ūs ðā becōmon 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 wāren, ond swiðe fēawa ðā ðēawas.

Ða ic ðā ðis eall gemunde, ðā gemunde ic ēac hū ic geseah, ær ðām ðe hit eall forhergod wære ond forbærned, hū ðā ciricean

⁸⁻⁹ him ðā spēow 'they were successful then' (literally, 'it was successful to them then'; see §212).

¹⁰ hādas, hū giorne hie wæron See note to 4/25.

¹⁴ oðfeallenu See §201.2.

¹⁷ ðætte See §155.

¹⁹ tō rice fēng 'succeeded to the kingdom'.

²²⁻⁴ ðæt ðū ðē ... befæste 'that you free yourself, as often as you can, from worldly affairs to the end that you apply the wisdom that God gave you wherever you can apply it'. See §172.A.

²⁴ witu The 'punishments' to which King Alfred refers are the Scandinavian invasions: see §217.

²⁵ hit The antecedent is *wīsdōm*. See §187.2, and compare *sio lār ... hit* below (ll. 45–6), where natural gender has again displaced grammatical gender.

²⁶ lēfdon 'bequeathed, passed on' (taking this to be a non-West-Saxon spelling of *læfdon* (l. 35) from *læfan* rather than from *liefan* 'allow', as previous editors have assumed). The negligent Christians neither cherished learning themselves nor bothered transmitting it to later generations.

²⁶⁻⁷ ðone naman ænne ... ðā ðēawas 'we loved only the name that we were Christians, and very few (of us loved) the (Christian) practices'.

²⁹ forhergod ... ond forbærned 'ravaged ... and burned', i.e. by the Scandinavian invaders (§217).

30 giond eall Angelcynn stōdon māðma ond bōca gefylða, ond ēac micel mengeo Godes ðiowa; ond ðā swiðe lýtle fiorme ðāra bōca wiston, for ðām ðe hie hiora nānwuht ongietan ne meahton, for ðām ðe hie nāron on hiora āgen geðiode āwritene. Swelce hie cwāden: 'Ūre ieldran, ðā ðe ðās stōwa ār hioldon, hie lufodon

35 wiðdōm, ond ðurh ðone hie begēaton welan ond ūs lāfdon. Hēr mon mæg giet gesiōn hiora swæð, ac wē him ne cunnon æfter spyrigean. Ond for ðām wē habbað nū ægðer forlāten ge ðone welan ge ðone wiðdōm, for ðām ðe wē noldon tō ðām spore mid ūre mōde onlūtan.'

40 Ðā ic ðā ðis eall gemunde, ðā wundrade ic swiðe swiðe ðāra gōdena wiotena ðe giū wāron giond Angelcynn, ond ðā bēc ealla be fullan geliornod hæfdon, ðæt hie hiora ðā nāenne dāel noldon on hiora āgen geðiode wendan. Ac ic ðā sōna eft mē selfum andwyrd, ond cwæð: 'Hie ne wēndon ðætte æfre menn sceolden swā

45 recclēase weorðan ond sio lār swā oðfeallan: for ðære wilnunga hie hit forlētōn, ond woldon ðæt hēr ðy māra wiðdōm on londe wære ðy wē mā geðeoda cūðon.'

Ðā gemunde ic hū sio ā wæs ārest on Ebriscgeðiode funden, ond eft, ðā hie Crēacas geliornodon, ðā wendon hie hie on heora

50 āgen geðiode ealle, ond ēac ealle oðre bēc. Ond eft Lādenware swā same, siððan hie hie geliornodon, hie hie wendon ealla ðurh wīse wealhstodas on hiora āgen geðiode. Ond ēac ealla oðra Crīstna ðioda sumne dāel hiora on hiora āgen geðiode wendon.

30 stōdon māðma ond bōca gefylða 'were full of books and of treasures'.

31-2 ðā swiðe lýtle ... wiston 'they had very little benefit from the books' (literally, 'they knew very little use of the books').

33-4 Swelce hie cwāden '(It is) as if they had said'. See §177.4 for the meaning of *swelce*.

36 him ... æfter See §213.

38-9 mid ūre mōde 'with our mind(s)'.

40 wundrade Both the gen. pl. *wiotena* and the clause *ðæt hie ... wendan* are objects of the verb *wundrade*.

45 for ðære wilnunga 'on purpose, deliberately'.

46-7 ðy ... ðy See §167.7a.

48 ā The Old Testament, or perhaps only the Hexateuch ('the Law'), is meant.

49 The word *hie* occurs three times in l. 49. In the first and third occurrences it is acc. sg. fem. 'it' agreeing with the antecedent *ā* (l. 48). In the second, it is nom. pl. 'they' referring to *Crēacas*.

50 The first *ealle* is acc. sg. fem. referring back to the third *hie* in l. 49 and so to *ā* (l. 48); the second *ealle* is acc. pl. fem. modifying *bēc*. Presumably *ealle oðre bēc* refers to the remaining books of the Bible.

51 siððan hie hie geliornodon, hie hie wendon ealla 'after they (*Lādenware*) had learned them (*bēc*), they translated them all'. On the repetition of the subject (*Lādenware ... hie*), see §148.

Forðy mē ðyncð betre, gif iow swā ðyncð, ðæt wē ēac sume bēc, ðā ðe niedbeðearfosta sien eallum monnum tō wiotonne, ðæt wē ðā on

55 ðæt geðiode wenden ðe wē ealle gecnāwan mægen, ond gedōn, swā wē swiðe ēaðe magon mid Godes fultume, gif wē ðā stilnesse habbað, ðætte eall sio gioguð ðe nū is on Angelcynne frīora monna, ðāra ðe ðā spēða hæbben ðæt hie ðām befēolan mægen, sien tō

60 liornunga oðfaste, ðā hwile ðe hie tō nānre oðerre note ne mægen, oð ðone first ðe hie wel cunnen Englisc gewrit ārædan. Lāre mon siððan furður on Lādengeðiode ðā ðe mon furðor lāran wille ond tō hierran hāde dōn wille.

Ðā ic ðā gemunde hū sio lār Lādengeðiodes ār ðissum āfeallen

65 wæs giond Angelcynn, ond ðeah monige cūðon Englisc gewrit ārædan, ðā ongan ic ongemang oðrum mislicum ond manigfealdum bisgum ðisses kynerices ðā bōc wendan on Englisc ðe is genemned on Lāden *Pastoralis*, ond on Englisc 'Hierdebōc', hwilum word be worde, hwilum andgit of andgiete, swā swā ic hie geliornode æt Plegmunde mīnum ærcebiscepe, ond æt Assere

70 mīnum biscepe, ond æt Grimbolde mīnum mæsseprīoste, ond æt Iōhanne mīnum mæsseprēoste. Siððan ic hie ðā geliornod hæfde, swā swā ic hie forstōd ond swā ic hie andgitfullicost āreccēan mehte, ic hie on Englisc āwende; ond tō ælcum biscepstole on

75 mīnum rice wille āne onsendan; ond on ælcra bið ān æstel, se bið on fitegum mancessa. Ond ic bebiode 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 sien, swā swā nū, Gode ðonc, welhwær siendon. Forðy ic wolde ðætte hie ealneg æt

80 ðære stōwe wāren, būton se biscep hie mid him habban wille, oððe hio hwær tō lāne sie, oððe hwā oðre bī write.

54-61 Forðy ... ārædan See §172.B for a detailed analysis of this sentence.

55 ðæt wē Otiose restatement of *ðæt wē* in l. 54. See §148.

60 ðā hwile ðe ... ne mægen 'as long as they are competent for no other employment'.

69 hie acc. sg. fem. The antecedent is *Hierdebōc*.

70-2 Plegmunde ... Assere ... Grimbolde ... Iōhanne These are scholars whom King Alfred brought in from outside Wessex to help implement the cultural revival he sought for his people. Plegmund was a Mercian who became Archbishop of Canterbury in 890. Asser, a Welshman, became bishop of Sherborne and wrote a Latin biography of King Alfred. Grimbold was a Frankish priest who was ultimately canonized, and John (*Iōhannes*) a continental Saxon whom King Alfred established as abbot of a new monastery at Athelney in Somerset.

72-4 The *swā swā* clause and the *swā* clause (§168 *swā* 2(b)) are coordinate and reveal that Alfred was modestly aware of possible deficiencies both in his understanding and in his translation of the *Cura Pastoralis*.

75-6 se bið on fitegum mancessa 'it will be worth fifty mancuses'. This use of *on* is an idiom. For the gen. pl. *mancessa*, see §194.2.

78 uncūð '(it is) unknown'.

79-81 Forðy ic ... bī write 'Therefore I have desired that they (the book and the æstel) always remain at that place, unless the bishop wants to have them (or it, i.e. the book) with him, or it (the book) is on loan somewhere, or someone is making a copy (from it)'.

Cynewulf and Cyneheard

This account appears in the Anglo-Saxon Chronicle, a year-by-year record of important events in the kingdom. (See the next selection for details.) The entry for the year 755 contains a narrative which exemplifies one of the cardinal virtues of Germanic society in the heroic age: unswerving loyalty to one's sworn leader, even when that loyalty is in conflict with claims of kinship. (See §§236–240.) For a contemporary audience, the violence and tragedy of the feud between Cynewulf and Cyneheard would have been transcended by the reassuring fact that the ideal prevailed: on both sides men made the heroic choice, and they chose right. The narration is so swift and breathless, the selection of detail so deft, that some scholars have felt that the chronicler was recording a saga refined by many retellings in oral tradition. Supporting this view (and complicating the modern reader's task in following the narrative) is the tale's spontaneous syntax and free word-order, which require close attention to grammatical endings if the sentences are to be construed accurately. Readers should also be wary of the unusual spellings of some verb endings (*wæron*, *-un*, *-an*; *locude* for *locode*; and the subjunctives *ūþon* and *ēodon* in lines 29 and 33, where we would expect *-en* for *-on*). See §113.3 for such spelling variations.

The text is that of Corpus Christi College, Cambridge, MS 173 except in line 29, where we adopt *cjþde*, the reading of most manuscripts, for *cjðdon* of our manuscript. For historical information about persons and places mentioned and chronological disturbances, see Whitelock's work cited in §251.1.

755. Hēr Cynewulf benam Sigebyrht his rices ond Westseaxna wiotan for unryhtum dædum, būton Hamtūnscīre; ond hē hæfde

1 Hēr i.e. 'in this year': the chronicler uses an adverb of place rather than of time because he is referring to the dated slot in the manuscript where he is making his entry.

Sigebyrht King of the West Saxons before Cynewulf, his kinsman, deposed him.

1–2 Cynewulf . . . ond Westseaxna wiotan is the compound subject of the sentence. The verb *benam* is singular because in OE verbs normally agree only with that part of a compound subject which precedes them: see §§149.1 and 187.3f.

þā oþ hē ofslōg þone aldormon þe him lengest wunode. Ond hiene
þā Cynewulf on Andred ādræfde, ond hē þær wunode oþ þæt hiene
ān swān ofstang æt Pryfetes flōdan; ond hē wræc þone aldormon
5 Cumbran. Ond se Cynewulf oft miclum gefeohtum feaht uuiþ Bret-
wālum. Ond ymb xxxi wintra þæs þe hē rice hæfde, hē wolde
ādræfan āne æpeling se was Cyneheard hāten; ond se Cyneheard
wæs þæs Sigebyrhtes brōþur. Ond þā geāscode hē þone cyning
10 lýtle werode on wifcýþþe on Merantūne, ond hine þær berād ond
þone būr ūtan beēode 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 werode oþ hē on þone æpeling lōcude, ond þā ūt
15 ræsde on hine ond hine miclum gewundode; ond hie alle on þone
cyning wærun feohtende oþ þæt hie hine ofslāgenne hæfdon. Ond
þā on þæs wifes gebærum onfundon þæs cyninges þegnas þā
unstillnesse, ond þā þider urnon swā hwelc swā þonne gearo wearþ
ond radost. Ond hiera se æpeling gehwelcum feoh ond feorh

3 þā acc. sg. fem., agreeing in gender with its antecedent *Hamtūnscīre*.
þe him lengest wunode 'who had dwelt with him longest', i.e. who had remained faithful to him longer than the rest.

4 Andred A large forest which extended from Kent into Hampshire (the area now called the Weald).

5 Pryfetes flōdan 'the stream at Privett' (in Hampshire).

5–6 þone aldormon Cumbran This is the loyal *aldormon* slain by Sigebyrht (l. 3).

6–7 Bretwālum Britons (probably Cornishmen) descended from the original inhabitants of England before the Anglo-Saxon invasion (§217).

7 Ond ymb xxxi wintra þæs þe . . . literally 'And after 31 winters from that in which . . .'

wintra i.e. 'years'. The Anglo-Saxons reckoned years in terms of winters. For the case of *wintra* see §194.2; cf. §190.4. The passage of many years in the course of this 'annal' shows that this is not a normal chronicle entry (which would record only the events of the year just ended) but rather is an independent tale which the chronicler has interpolated into his sequence of yearly reports. The *Chronicle* records the death of Cynewulf in the annal dated 784: apparently XXXI is an error for XXIX. The 784 entry reads as follows: *Hēr Cyneheard ofslōg Cynewulf cyning, ond hē þær wearþ ofslāgen ond lxxxiiii monna mid him*.

10 lýtle werode See §192.2.

on wifcýþþe on Merantūne i.e. visiting a mistress in Merton.

11 būr i.e. the apartment where the lady receives the King. The *būr* stands inside the stronghold (*burh*) but is separate from the main hall, where the King's retinue is housed. The entire compound is surrounded by a wall and is entered through *gatu* (ll. 27, 36) in the wall. The *būr* is entered through a *duru* (l. 13).

14 æpeling i.e. Cyneheard.

17 on þæs wifes gebærum 'from the woman's outcries'.

18–19 urnon . . . ond radost literally, 'they ran, whoever became ready and quickest', i.e. each ran to the King as quickly as he could get ready.

19 hiera . . . gehwelcum 'to each of them (i.e. the King's men)'.

20 gebed, ond hiera nænig hit geþicgean nolde; ac hie simle feohtende wæran oþ hie alle lægon bütan anum Bryttiscum gisle, ond se swiþe gewundad wæs.

þa on morgenne gehierdun þæt þæs cyninges þegnas þe him beaftan wærun, þæt se cyning ofslægen wæs. þa ridon hie þider,
25 ond his aldormon Osríc, ond Wiferþ his þegn, ond þa men þe hie beaftan him læfde ær, ond þone æþeling on þære byrig mætton þær se cyning ofslægen læg (ond þa gatu him tō belocen hæfdon) ond þa þærto eodon. Ond þa gebead hie him hiera aþenne dōm feos ond
30 londes, gif hie him þæs rices uþon, ond him cýþde þæt hiera mægas him mid wæron, þa þe him from noldon. Ond þa cuædon hie þæt him nænig mæg leofra nære þonne hiera hláford, ond hie næfre his banan folgian noldon. Ond þa budon hie hiera mægum þæt hie gesunde from eodon. Ond hie cuædon þæt tæt ilce hiera gefērum
35 geboden wære þe ær mid þām cyninge wærun. þa cuædon hie þæt hie hie þæs ne onmunden 'þon mā þe eowre gefēran þe mid þām cyninge ofslægene wærun.' Ond hie þa ymb þa gatu feohtende

20-1 simle feohtende wæran i.e. 'kept on fighting'.

21 gisle Presumably the hostage was taken in the course of Cynewulf's wars with the Britons (ll. 6-7).

26 ær Here as elsewhere *ær* combined with pret. tense signals the pluperfect (§197.4): 'and the men that he had left behind him'.

27 þa gatu ... hæfdon Cyneheard's men 'had locked the gates (leading in) to them', i.e. had locked themselves in the compound. Or, alternatively, one could read, 'had locked the gates against them (King Cynewulf's men)'.

28 hiera aþenne dōm Cyneheard offers to let King Cynewulf's men name their own price for allowing him to assume the kingship. (Giving enemies 'their own judgment of compensation' is a common Germanic idiom and practice.)

30 þa þe him from noldon 'who did not want (to go) from him' (§205.1).

30 cuædon hie 'they (Cynewulf's men) said'.

32 Ond þa budon hie 'And then they (Cynewulf's men) offered'.

33 eodon subj. 'might go'.

33-4 Ond hie cuædon ... geboden wære 'And they (Cyneheard's men) said that the same (thing) had been offered to their (Cynewulf's men's) comrades'.

34-5 þa cuædon ... onmunden 'Then they (Cyneheard's men) said that they would not pay attention to that (offer of safe passage).' *Onmunan* with refl. pron. (*hie*) takes a gen. obj. (*þæs*).

35 þon mā þe '(any) more than (did)'. The mid-sentence shift into direct discourse is characteristic of vivid oral narrative.

C. T. Onions, in earlier editions of Henry Sweet's *Anglo-Saxon Reader*, provided the following dialogue to clarify the rapid shifts of speaker in the foregoing passage:

Cyneheard. I offer you your own choice of money and land if you will grant me the kingship; and there are kinsmen of yours with us who will not leave me (us). *Osríc*. No kinsman of ours is dearer to us than our liege lord, and we will never follow his slayer. We offer a safe exit to those of them who come out.

Cyneheard. The same offer was made to your comrades who were with the king before. We pay no more regard to the offer than your comrades did who were killed along with the king.

36 Ond hie 'And they (i.e. Cynewulf's men)'.

wæron oþ þæt hie þærinne fulgon ond þone æþeling ofslōgon ond þa men þe him mid wærun, alle bütan anum, se wæs þæs aldormonnes godsunu; ond hie his feorh generede, ond þeah hie wæs oft gewundad.

40 Ond se Cynewulf ricsode xxxi wintra and his lic līþ æt Wintan-ceastre, ond þæs æþelinges æt Ascanmynster; ond hiera ryht-fæderencyn gæþ tō Cerdice.

37 oþ þæt hie 'until they (i.e. Cynewulf's men)'.

38-9 þæs aldormonnes presumably Osríc, mentioned in l. 25.

39 ond hie his feorh generede The *hē* refers to the godson.

43 Cerdice the putative founder of the kingdom and royal line of the West Saxons.

Selections from the Anglo-Saxon Chronicle

Around A.D. 890, during the reign of King Alfred the Great, Anglo-Saxon scholars compiled a year-by-year record of important events from antiquity to their own day. Copies of this Chronicle were distributed throughout the realm, and the annual record of happenings in England was continued by various hands in various places, sometimes only a short while after the events occurred. This annalistic activity at times approaches genuine historical writing and constitutes an important stage in the development of a narrative prose independent of Latin models. The following selections suggest the nature both of the Chronicle's prose style and of the events it portrays at one dark period in England's history. Norsemen were waging a war of conquest in the land, and the English King, Æthelred the Unready, adopted the disastrous policy of paying the invaders Danegeld rather than rallying his troops for defence, as King Alfred had done in an earlier time of trial (see §217). The leading men of the realm, moreover, were often untrustworthy, and the nation was demoralized. One Anglo-Saxon leader named Brihtnoth, whose death is noted briefly in the entry for 991, rejected the prevailing pusillanimity of his times and made a desperate stand against the invaders rather than pay Danegeld. His valour and that of his men is extolled in a moving heroic poem, *The Battle of Maldon*, which appears below as selection 12.

The entries are drawn from several manuscripts of the Chronicle, and some have been abbreviated. The words *tobrocon* (l. 39), *gefeordon* (l. 50), *se* (l. 51), and *beodon* (l. 74) have been normalized to *tōbrocen*, *gefērdon*, *sēo*, and *bēodan*.

980. Hēr on þ̅ys gēare wæs Æþelgār abbod tō bisceope gehālgod on vi nōnas Mai tō þ̅am bisceopstōle æt Sēolesigge. And on þ̅am

1 Hēr See 6/1n.

2 vi nōnas Mai i.e. May 2nd. (Latin terms are used by some chroniclers in reckoning time.) Note here and elsewhere in this text (e.g. ll. 10, 24, 63) the use of Roman numerals.

ylcan gēare wæs Sūðhamtūn forhergod fram scipherige, and sēo burhwaru mæst ofslegen and gehæft. And þ̅y ilcan gēare wæs Tenetland gehegod; and þ̅y ilcan gēare wæs Lēgeceasterscīr gehegod fram norðscipherige.

981. Hēr on þ̅is gēare wæs Sancte Petroces stōw forhergod, and þ̅y ilcan gēare wæs micel hearm gedōn gehwær be þ̅am sārīman ægþer ge on Defenum ge on Wēalum.

982. Hēr on þ̅ys gēare cōmon ūpp on Dorsætum iii scypu wīcinga and hergodon on Portlande. þ̅y ilcan gēare forbarn Lundenbyrig. And on þ̅am ylcan gēare forðfērdon twēgen ealdormenn, Æþelmær on Hamtūnscīre and Ēadwine on Sūðseaxum.

988. Hēr wæs Wecedport geheregod, and Goda, se Defenisca þegen, ofslegen, and mycel wæl mid him. Hēr gefōr Dūnstān arcebisceop, and Æðelgār bisceop fēng æfter him tō arcestōle, and hē lýtle hwile æfter þ̅am lyfode – būtan i gēare and iii mōnþas.

990. Hēr Sigerīc wæs gehālgod tō arcebisceope, and Ēadwine abbod forðfērde, and Wulfgār abbod fēng tō þ̅am rīce.

991. Hēr wæs Gypeswīc gehegod, and æfter þ̅am swīðe raðe wæs Brihtnōð ealdorman ofslāgen æt Mældūne. And on þ̅am gēare man gerædde þæt man geald ærest gafol Deniscan mannum for þ̅am mycclan brōgan þe hī worhtan be þ̅am sārīman. þæt wæs ærest x þ̅usend punda. þ̅æne rād gerædde Sīrīc arcebisceop.

992. Hēr Ōswald se eadiga arcebisceop forlēt þ̅is lif and gefērde þæt heofonlice, and Æðelwine ealdorman gefōr on þ̅am ilcan gēare. Ðā gerædde se cyng and ealle his witan þæt man gegaderode þā scipu þe āhtes wæron tō Lundenbyrig. And se cyng þā betæhte þā fyrde tō lādene Ealfrīce ealdorman and þorode eorl and Ælfstāne bisceop and Æscwīge bisceop, and sceoldan cunnian gif hī muhton þone here āhwær ūtene betræppen. Ðā sende se

12 Lundenbyrig nom. sg. Since *burg* is declined like *bōc* (§58), the normal nom. sg. form is *-burg*, not *-byrig*. But in the Chronicle and elsewhere the form with *i*-mutation occasionally appears as a nominative singular.

16 fēng ... tō arcestōle 'succeeded to the archiepiscopal see after him'.

19 fēng tō þ̅am rīce 'succeeded to the office (of abbot)'.

22 man gerædde ... gafol 'advice was given so that tribute was first paid'.

Deniscan A late spelling of *Deniscum* (§65). The Anglo-Saxons used *Denisc* loosely to refer to any and all of the Scandinavian peoples who were invading them. The Vikings at Maldon seem to have been mainly Norwegians.

28 āhtes 'of any value' (gen. sg. of *āwīht*).

29 tō lādene Properly, *tō lādenne* 'for leading' i.e. 'as leaders'.

29-30 Ealfrīce ealdorman ... Æscwīge bisceop The names of these leaders are, correctly, in the dative case, but their titles are uninflected.

ealdorman Ælfric and hēt warnian þone here, and þā on þære nihte
 35 ðe hī on ðone dæi tōgædere cumon sceoldon, ðā sceōc hē on niht
 fram þære fyrde, him sylfum tō mycclum bismore. And se here þā
 ætbærst, būton ān scip þær man ofslōh. And þā gemætte se here ðā
 scipu of Eastenglum and of Lunden, and hī ðær ofslōgon mycel
 wæl and þæt scip genāmon eall gewæpnod and gewædod, þe se
 ealdorman on wæs.

993. Hēr on ðissum gēare wæs Bæbbanburh tōbrocen and mycel
 40 herehūðe þær genumen; and æfter þām cōm tō Humbran mūðe se
 here and þær mycel yfel gewrohtan ægðer ge on Lindesige ge on
 Norðhymbran. þā gegaderode man swiðe mycele fyrde, and þā hī
 tōgædere gān sceoldan, þā onstealdon þā heretogan ærest þone
 flēam – þæt wæs Fræna and Godwine and Friðegist. On þysum
 45 ilcan gēare hēt se cyng āblendan Ælfgār Ælfrices sunu ealdor-
 mannes.

994. Hēr on þisum gēare cōm Anlāf and Swegen tō Lundenbyrig
 on Nativitas sancte Marie mid iiii and hundnigontigum scipum,
 and hī ðā on ðā burh festlice feohtende wæron, and eac hī mid fyre
 50 ontendan woldon. Ac hī þær gefērdon mārān hearm and yfel þonne
 hī æfre wēndon þæt heom ænig burhwaru gedōn sceolde. Ac sēo
 hālige Godes mōdor on ðām dæge hire mildheortnisse þære
 burhware gecyðde and hī āhredde wið heora fēondum. And hī
 þanon fērdon, and wrohton þæt mæste yfel þe æfre ænig here dōn
 55 mihte on bærnette and hergunge and on manslihtum ægðer be ðām
 sārīman on Eastseaxum and on Centlande and on Sūðseaxum and

32 Ælfric This treacherous Ælfric (whose name is spelled *Ealfrice* in l. 29) was ealdorman of Hampshire. He has no connection with Abbot Ælfric, author of the *Colloquy*, Biblical translations, and other works.

hēt warnian (§161).

32-3 on þære nihte ðe hī on ðone dæi 'in the night before the day on which they'. (A day was regarded as going with the previous night.)

35 ān scip ... ofslōh literally 'one ship where one destroyed', i.e. 'one ship which was destroyed'.

36 hī The antecedent of *hī* is the collective noun *here* (l. 35).

40 herehūðe partitive gen. with *micel*.

41 gewrohtan A late spelling of *gewrohton*. The Chronicler first thinks of *here* as a unit (*cōm*) and then pluralizes (*gewrohtan*) as he thinks of it as many men. See §187.3*b*, and cf. ll. 61-2 below (*cōm* ... *nāmon*).

45 hēt ... āblendan Ælfgār (§161) This blinding of the son was presumably in retribution for Ælfric's treachery.

47 Anlāf and Swegen Since it precedes the compound subject, *cōm* is singular. (Anlāf is King Olaf Tryggvason of Norway, who ultimately converted his countrymen to Christianity; Swegen is Sweyn Forkbeard, King of Denmark and conqueror of England in 1013. His son Canute was King of England and Denmark 1016-35.)

48 Nativitas sancte Marie '(the day of) the Nativity of Saint Mary', i.e. September 8th.

49 hī (preceding *mid*) acc. sg. fem. (antecedent is *burh*).

on Hamtūnscīre. And æt nýxtan nāman heom hors and ridon swā
 wide swā hī woldon and unāsecgendlice yfel wircende wæron. þā
 gerædde se cyng and his witan þæt him man tō sende and him gafol
 60 behēte and metsunge wið þon þe hī þære hergunge geswicon. And
 hī þā þet underfēngon, and cōm þā eall se here tō Hamtūne and
 þær wintersetle nāmon. And hī man þær fædde geond eall
 Westseaxna rice, and him man geald fēos xvi þūsend punda.

1011. Hēr on þissum gēare sende se cyning and his witan tō ðām
 here, and gyrndon friðes, and him gafol and metsunge behēton wið
 65 þām ðe hī hiora hergunge geswicon. Hī hæfdon þā ofergān (i) East-
 engle and (ii) Eastsexe and (iii) Middelsexe and (iiii) Oxena-
 fordsclīre and (v) Grantabricsclīre and (vi) Heortfordscīre and (vii)
 Buccingahamsclīre and (viii) Bedefordscīre and (ix) healfe
 70 Huntadūnscīre and micel (x) on Hām tūnscīre, and be sūþan
 Temese ealle Kentingas and Sūðsexe and Hæstingas and Sūðrige
 and Bearroscīre and Ham tūnscīre and micel on Wiltūnscīre.

Ealle þās ungesælða ūs gelumpon þuruh unrædas, þæt man
 nolde him ā timan gafol bēodan oþþe wið gefeohtan; ac þonne hī
 75 mæst tō yfele gedōn hæfdon, þonne nam mon frið and grið wið hī.
 And nā þe læs for eallum þissum griðe and gafole hī fērdon
 æghweder floccmælum, and heregodon ūre earme folc, and hī
 rýpton and slōgon.

57 nāman heom Late spellings of *nāmon him*. For the function of the pronoun see note to 3/42.

58 unāsecgendlice a late form of acc. pl. neut. *-licu*.

73 unrædas See below, p. 241 n. 1.
 þæt 'in that'.

74 him i.e. the Danes.

ā timan 'in time'.

75 mæst tō yfele 'the most for harm', i.e. 'the most to (our) injury'.

8

Bede's Account of the Conversion of King Edwin

Saint Bede the Venerable – scientist, historian, philologist, and one of the Church Fathers – lived in the north of England from c. 673 to 735. His important work as a theologian earned him a place in the fourth heaven of Dante's *Paradiso*, but it is his work as a historian that has established his reputation among modern readers. At a time when most 'historical' writing was a mish-mash of fact and fiction, Bede's *Ecclesiastical History of the English People* (written, like virtually all his works, in Latin) maintained a high standard of accuracy, order, and verification of sources. It is also well written and has sustained the interest of readers both during and after the Middle Ages.

Sometime in the reign of King Alfred the Great (871–899), Bede's *History* was translated into Old English. The translation is vigorous and at times even eloquent, but one can also detect in it the struggle of a vernacular artist trying (not always successfully) to free himself from the alien syntax of his source text and to establish a native English prose style. All these features are present in the following excerpt from the Old English Bede, which recounts how Christianity was brought to the pagan Anglo-Saxons of Northumbria in 625. The first missionary work took place in 597 in Kent, and it is from there that Bishop Paulinus travelled to the court of King Edwin of Northumbria in hopes of persuading the ruler and his *witan* to renounce their pagan beliefs and accept Christianity. At the point where our excerpt begins, Paulinus has just succeeded in converting Edwin, but the King explains that he must put the matter before his *witan* before he can commit his subjects to the new faith. The deliberations of his advisers, which Bede records with deft and unobtrusive art, give us a remarkable glimpse of that pivotal moment in history when the warrior society of Anglo-Saxon England began to abandon Germanic paganism for the religion newly brought from Rome.

The text is basically that of Corpus Christi College, Oxford, MS 279 up to *-bedo* in l. 47 and of Bodleian Library MS Tanner 10 for

the rest, but we have occasionally adopted a simpler reading from another manuscript when the base text is problematic, and in l. 56 we read *þā þe* for the various and conflicting readings of the manuscripts.

þā se cyning þā þās word gehyrde, þā andswarode hē him and cwæð, þæt hē æghwæþer ge wolde ge sceolde þām gelēafan onfōn þe hē lārde; cwæð hwæþere, þæt hē wolde mid his frēondum and mid his wytum gesprec and geþeapt habban, þæt gif hī mid hine þæt gefafian woldan, þæt hī ealle ætsomne on lifes willan Crīste gehālgade wāran. þā dyde se cyning swā swā hē cwæð, and se bisceop þæt gefafade.

þā hæfde hē gesprec and geþeapt mid his witum and syndriglice wæs fram him eallum frignende hwylc him þūhte and gesawen wære þeos nīwe lār and þære godcundnesse bigong þe þær lāred wæs. Him þā andswarode his ealdorbisceop, Cēfi wæs hāten: 'Geseoh þū, cyning, hwelc þeos lār sīe þe ūs nū bodad is. Ic þe 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 nānig þinra þegna nēodlicor ne gelustfullicor hine sylfne underþeodde tō ūra goda bigange þonne ic, and nōht þon lās monige syndon þā þe mārān gefe and fremsumnesse æt þe onfengon þonne ic, and in 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 ond hīrde. For þon mē þynceð wislic, gif þū gesēo þā þing beteran and strangran þe ūs nīwan bodad syndon, þæt wē þām onfōn.'

þæs wordum oþer cyninges wita and ealdormann gefafunge

1 him i.e. Bishop Paulinus, who has just explained to the King his obligation to accept Christianity.

5 woldan Here and elsewhere the scribe (who made this copy in the eleventh century) uses *-an* instead of *-en* for the subj. pl. ending: cf. *wāran* (l. 6) and *woldan* (l. 20). He also uses *-an* for *-on*: *spræcan* (l. 38), *beōdan* (l. 43). These spellings are characteristic of the late Old English period.

9–10 hwylc him ... wære literally 'how seemed to them and was seen (by them)'. The Latin word *videretur* 'seemed' is translated with two roughly synonymous expressions (*þūhte* and *gesawen wære*). This practice is common in the Old English Bede and is symptomatic of the translator's awkwardness in dealing with his Latin source. Cf. *hæfdon and beōdon* (l. 15) and *sōhte ond āhsode* (l. 53).

11 Cēfi wæs hāten See §186.1. (Cēfi's title *ealdorbisceop* means he was a *pagan* high priest.)

19 godo = *godu* nom. pl. neut. Pagan gods are neuter, while the Christian God is masculine.

24 þæs wordum ... wita 'To that one's words another counsellor of the King'.

25 sealde, and tō þære spræce fēng and þus cwæð: 'þyslic mē is
 gesewen, þū cyning, þis andwearde lif manna on eorðan tō
 wiðmetenese þære tīde þe ūs uncūð is: swylc swā þū æt swāsen-
 dum sitte mid þīnum ealdormannum and þegnum on wintertīde,
 and sie fyr onærlæd and þīn heall gewyrmed, and hit rīne and sniwe
 30 and styrme ūte; cume ān spearwa and hrædlīce þæt hūs þurhflēo,
 cume þurh ōpre duru in, þurh ōpre ūt gewīte. Hwæt, hē on þā tīd
 þe hē inne bið ne bið hrinen mid þy storme þæs wintres; ac þæt bið
 ān ēagan bryhtm and þæt læsste fæc, ac hē sōna of wintra on þone
 winter eft cymeð. Swā þonne þis monna lif tō medmiclum fæce
 35 ætýweð; hwæt þær foregange, oððe hwæt þær æfterfylige, wē ne
 cunnun. For ðon gif þeos niwe lār ōwiht cūðlicre ond gerisenlicre
 brenge, þæs weorþe is þæt wē þære fylgen.' þeossum wordum
 gelicum oðre aldormen and ðæs cyninges geþeahteras spræcan.

þā gēn tōætýhte Cēfi and cwæð, þæt hē wolde Paulīnus þone
 40 bisceop geornlicor gehýran be þām Gode sprecende þām þe hē
 bodade. þā hēt se cyning swā dōn. þā hē þā his word gehýrde, þā
 clypode hē and þus cwæð: 'Geare ic þæt ongeat, þæt ðæt nōwiht
 wæs þæt wē beōdan; for þon swā micle swā ic geornlicor on þām
 bigange þæt sylfe sōð sōhte, swā ic hit læs mētte. Nū þonne ic
 45 openlice ondette, þæt on þysse lāre þæt sylfe sōð scīneð þæt ūs
 mæg þā gyfe syllan ēcre ēadignesse and ēces lifes hālo. For þon ic
 þonne nū lāre, cyning, þæt þæt templ and þā wīgbedo, þā ðe wē
 būton wæstmum ænigre nytnisse hālgodon, þæt wē þā hrape
 forlēosen ond fyre forbærnen.' Ono hwæt, hē þā se cyning openlice
 50 ondette þām bisceope ond him eallum, þæt hē wolde fæstlice þām
 deofolgildum wiðsacan ond Crīstes gelēafan onfōn.

Mīd þy þe hē þā se cyning from þām foresprecenan bisceope
 sōhte ond āhsode heora hālignesse þe hēo ær biēodon, hwā ðā

25 tō þære spræce fēng 'took up the discussion', i.e. 'took the floor'.

25-6 mē is gesewen 'seems to me' (literally 'is seen by me').

27 swylc swā (more usually *swylce swā*) + subj. means 'as if'. The poignant simile introduced here is the subject of Wordsworth's sixteenth Ecclesiastical Sonnet, but the poet misconstrues the terms of the comparison. The anonymous counsellor compares the flight of a sparrow through a hall with the life of men on earth (*þis andwearde lif manna on eorðan*). Wordsworth thinks the comparison is with 'the human Soul . . . / While in the Body lodged, her warm abode'.

37 þæs weorþe is þæt wē 'it is worthy of that, (namely) that we . . .'. The pleonastic *þæs* anticipates the following clause (§148).

37-8 þeossum wordum gelicum 'in words like these'.

41 hē i.e. Cēfi.

43-4 swā micle swā ic geornlicor . . . swā ic . . . læs 'the more eagerly I . . . the less I', literally 'by so much as I more eagerly . . . so I less'.

48 þæt wē þā þæt conj. repeats the first *þæt* in l. 47; *þā* is a recapitulatory pronoun (§148).

52-3 bisceope . . . heora hālignesse 'high priest . . . of their religion' (i.e. Cēfi).

53 hēo nom. pl. refers to Edwin's pagan subjects.

wīgbed ond þā hergas þāra deofolgilda mid heora hegum þe hēo
 ymbsette wæron, hēo ærest ādligan ond tōweorpan scolde, þā
 55 ondsworede hē: 'Efne ic. Hwā mæg þā nū, þā þe ic longe mid
 dysignesse beēode, tō bysene oðerra monna gerisenlecor tōweor-
 pan, þonne ic seolfa þurh þā snytro þe ic from þām sōðan Gode
 onfēng?' Ond hē ðā sōna from him āwearp þā idlan dysignesse þe
 60 hē ær beēode, ond þone cyning bæd þæt hē him wæpen sealde ond
 stōdhors þæt hē mehte on cuman ond deofolgyld tōweorpan, for
 þon þām bisceope heora hālignesse ne wæs ālyfed þæt hē mōste
 wæpen wegan ne elcor būton on mýran ridan. þā sealde se cyning
 him sweord þæt hē hine mid gyrde ond nom his spere on hond ond
 65 hlēop on þæs cyninges stēdan ond tō þām deofulgildum fērde. þā
 ðæt folc hine þā geseah swā gescyrpedne, þā wēndon hēo þæt hē
 teola ne wiste, ac þæt hē wēdde. Sōna þæs þe hē neālēhte tō þām
 herige, þā scēat hē mid þy spere þæt hit sticode fæste on þām
 herige, ond wæs swiðe gefēonde þære ongytenesse þæs sōðan
 70 Godes bigonges. Ond hē ðā hēht his gefēran tōweorpan ealne þone
 herig ond þā getimbro, ond forbærnan. Is sēo stōw gýt ætēawed gū
 þāra deofulgilda nōht feor ēast from Eoforwicceastre begeondan
 Deorwentan þære ēa, ond gēn tō dæge is nemned Gōdmundinga-
 hām, þær se bisceop þurh ðæs sōðan Godes inbryrdnesse tōwearp
 75 ond fordyde þā wīgbed þe hē seolfa ær gehālgode.

Ðā onfēng Ēadwine cyning mid eallum þām æðelingum his
 þeode ond mid micle folce Crīstes gelēafan ond fulwihte bæðe þy
 endlyftan gēare his rīces.

55 hēo recapitulatory pronoun (§148).

56 þā . . . þā þe 'those (pagan things) . . . which'.

57 oðerra monna gen. pl. Translate 'for other men'.

67 teola ne wiste 'did not perceive well', i.e. 'was not in his right mind'.

Sōna þæs þe 'Immediately after', i.e. 'As soon as'. For *þæs þe*, see §168 *þæs (þe)* and §174.2.

71-2 Is sēo stōw . . . deofulgilda 'The place formerly of the idols is still pointed out.'

Bede's Account of the Poet Cædmon

Cædmon is the first English poet whose name is known to us. Yet, to say that English poetry begins with him would be misleading, for when Cædmon's Anglo-Saxon forebears migrated from the Continent to the British Isles, they brought with them a well-developed poetic tradition shaped by centuries of oral improvisation in the Germanic north. Not only was this tradition rich with legends and characters, but it also included a highly formalized poetic diction and an intricate system of versification. In the normal course of Christianization this tradition would have been displaced by new subjects and new styles derived from Christian Latin poetry, for medieval missionaries were usually anxious and intolerant in the presence of established pagan traditions. But the ancient Germanic style survived in England, for Cædmon demonstrated soon after the conversion that the old heroic tradition of poetry could be put in the service of Christian themes. The result of this wedding of Christian matter with pagan Germanic style is that unique blend of Christian and heroic elements which characterizes so much Old English poetry, such as *The Dream of the Rood*, *Andreas*, *Exodus*, and *The Fates of the Apostles*.

Bede's account in his *Ecclesiastical History* of how the illiterate cattle-herd Cædmon suddenly began singing of Christian subjects in the old heroic measure seems to capture that moment in history when two cultures began to merge. To the Anglo-Saxons, Cædmon's miracle was his instantaneous acquisition of the power of poetic composition through the agency of a divinely inspired dream. Modern readers familiar with the widely documented folk-motif of people suddenly acquiring poetic powers through a dream may dismiss Bede's story as essentially fabulous, but the nine-line *Hymn* itself attests to a minor miracle of literary history that cannot be denied: in these polished verses Cædmon demonstrated that the ancient heroic style was not incompatible with Christian doctrine and hence was worthy of preservation. The old Germanic poets had hailed Woden with such terms as 'Father of Armies' (cf. Old Norse *Herja-faðir* in the *Edda*) and Cædmon skilfully adapts the formula to make it reflect the Christian term for God, 'Father of

Glory' (Ephesians 1:17): *Wuldorfæder*. Kings were referred to as 'guardians of the realm' in traditional Anglo-Saxon poetry (cf. *Brytenrices weard* and *rices weard* in other Old English poems) and Cædmon appropriates the term for Christian poetry by altering it to *heofonrices Weard*. The metre and the dignity of the phrases remain intact; only the spiritual quality has been changed. Through such expedients as these the ancient style was saved from disrepute and extinction, so that even poets who wished to treat subjects not specifically Christian (such as the poets of *Finnsburg*, *Maldon*, or *The Battle of Brunanburh*) were free to do so without reproach from the Christian establishment. And monastic scribes did not hesitate to preserve poems written in the old measure, thus making it possible for us to read today specimens of the earliest English poetry which would otherwise have been lost forever.

The text of the Old English Bede presented here is that of the Bodleian Library MS Tanner 10, although we have occasionally adopted a reading from one of the other manuscripts when these seemed preferable to Tanner, most notably in lines 32, 35, 36, 47, and 69.

In ðeosse abbudissan mynstre wæs sum brōðor syndriglice mid godcundre gife gemæred ond geweorðad, for þon hē gewunade gisenlice lēoð wyrcan, þā ðe tō æfæstnisse ond tō ārfaestnisse belumpen, swā ðætte, swā hwæt swā hē of godcundum stafum þurh
 5 bōceras geleornode, þæt hē æfter medmiclum fæce in scopgereorde mid þā māstan swētnisse ond inbryrdnisse geglængde ond in Engliscgereorde wel geworht forþbrōhte. Ond for his lēopsongum monigra monna mōd oft tō worulde forhogdnisse ond tō gepēodnisse þæs heofonlican lifes onbærnde
 10 wæron. Ond ēac swelce monige oðre æfter him in Ongelþeode ongunnon æfæste lēoð wyrcan; ac nænig hwæðre him þæt gelice dōn meahte, for þon hē nales from monnum ne þurh mon gelæred wæs, þæt hē þone lēoðcræft leornade, ac hē wæs godcundlice gefultumed ond þurh Godes gife þone songcræft onfēng. Ond hē
 15 for ðon næfre nōht lēasunge ne idles lēopes wyrcan meahte, ac efne þā ān þā ðe tō æfæstnesse belumpon, ond his þā æfestan tungan gedafenode singan.

1 ðeosse abbudissan Abbess Hild, the woman in charge of the monastic community where Cædmon was a brother. Cf. ll. 49, 61.

9 gepēodnisse 'joining' of the heavenly life. This very awkward sense is probably the result of confusion (by the translator or a scribe) between Latin *appetium* 'longing' (which is what Bede wrote in the Latin version) and *appictum*, past participle of *appingo* 'join'. 'Longing for the heavenly life' is what Bede intended.

16-17 his þā æfestan ... singan '(it) befitted that pious tongue of his to sing' (§212).

Wæs hē se mon in weoruldhāde geseted oð þā tīde þe hē wæs
 gelyfdre ylde, ond hē næfre nānig lēoð geleornade. Ond hē for þon
 oft in gebēorscipe, þonne þær wæs blisse intinga gedēmed, þæt hēo
 20 ealle sceolden 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 þæt hūs þæs gebēorscipes ond üt wæs gongende
 25 tō nēata scipene, þāra heord him wæs þære neahte beboden, þā hē
 ðā þær in gelimplicre 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 onswarede hē ond cwæð: 'Ne con ic nōht singan; ond ic for
 30 þon of þeossum gebēorscipe üt ēode, ond hider gewāt, for þon ic
 nāht singan ne cūðe.' Eft hē cwæð, se ðe mid hine sprecende wæs:
 'Hwæðre þū meahst mē 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 herenisse Godes Scyppendes
 35 þā fers ond þā word þe hē næfre gehyrde, þāra endebyrdnes þis is:

Nū wē sculon herigean heofonrīces Weard,
 Meotodes meahste ond his mōdgeþanc,
 weorc Wuldorfæder, swā hē wundra gehwæs,
 ēce Drihten, or onstealde.
 40 Hē ærest sceop eorðan bearnum
 heofon tō hrōfe, hālig Scyppend.
 þā middangeard monncynnes Weard,
 ēce Drihten, æfter tēode
 fīrum foldan, Frēa ælmihtig.

45 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

19–28 Ond hē ... nemnde See §153. For the semantic distinction between *þonne* and *þā*, see §168 *þonne* 2.

20 þonne þær ... gedēmed, þæt 'whenever it was deemed (that there was) cause for merriment there, (namely) that ...'. The sense of the Latin is different: 'whenever it would be decided, for the sake of merriment, that ...'. The Old English translator mistook the Latin ablative *causā* for a nominative.

hēo 'they'. So also in ll. 55, 101, 104, 106, 107, and 114.

25 þāra heord 'the care of which'.

32 þū meahst mē singan 'thou canst sing to me'. See §207 and fn.

45 eal þā þe 'all those (things) which'.

47 Gode wyrðes songes 'of song dear to God'. Since this sentence tells us that Cædmon immediately added more verses to the nine lines he composed in his dream (and presumably sang this completed version to the Abbess and her scholars), we should regard the text which we now call 'Cædmon's Hymn' as only a fragment, the opening lines of a much longer poem in praise of the Creator.

morgenne tō þām tūngerēfan, þe his ealdormon wæs; sægde him
 hwylce gife hē onfēng. Ond hē hine sōna tō þære abbudissan
 gelædde ond hire þā cūðde ond sægde. þā hēht hēo gesomnian
 50 ealle þā gelæredetan men ond þā leornaras, ond him ondwardum
 hēt secgan þæt swefn ond þæt lēoð singan, þæt ealra heora dōme
 gecoren wære, hwæt oððe hwonon þæt cuman wære. þā wæs him
 gecoren gesegen, swā swā hit wæs, þæt him wære from Drihtne
 eallum gesegen, swā swā hit wæs, þæt him wære from Drihtne
 55 sylfum heofonlic gifu forgifen. þā rehton hēo him ond sægdon sum
 hālig spell ond godcundre lāre word; bebudon him þā, gif hē
 meahste, þæt hē in swinsunge lēopsonges þæt gehwyrfde. þā hē ðā
 hæfde þā wisan onfongne, þā ēode hē hām tō his hūse, and cwōm
 eft on morgenne, ond þy betstan lēoðe geglenged him āsong ond
 60 āgeaf þæt him beboden wæs.

Ðā ongan sēo abbudisse clyppan ond lufigan þā Godes gife in
 þām men; ond hēo hine þā monade ond lærde þæt hē woruldhad
 ānforlēte ond munuchād onfēnge; ond hē þæt wel þafode. Ond hēo
 hine in þæt mynster onfēng mid his gōdum, ond hine geþeodde tō
 65 gesomnunge þāra Godes þeowa, ond hēht hine lēran þæt getæl
 þæs hālgan stāres ond spellas. Ond hē eal þā hē in gehyrnesse
 geleornian meahste mid hine gemyndgade, ond swā swā clāne nēten
 eodorcende in þæt swēteste lēoð gehwerfde. Ond his song ond his
 lēoð wæron swā wynsumu tō gehýranne þætte þā seolfan his
 70 lārēowas æt his mūðe wreaton ond leornodon. Song hē ærest be
 middangeardes gesceape ond bi fruman moncynnes ond eal þæt
 stār 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
 75 bōca, ond bi Cristes menniscnesse ond bi his þrōwunge ond bi his
 upāstignesne in heofonas ond bi þæs Hālgan Gāstes cyme ond þāra
 apostola lāre; ond eft bi þām dæge þæs tōwardan dōmes ond bi
 fyrhtu þæs tintreglican wiites ond bi swētnesse þæs heofonlecan
 80 rīces hē monig lēoð geworhte. Ond swelce ēac oðer monig be þām
 godcundan fremsumnessum ond dōmum hē geworhte. In eallum

51 him ondwardum 'with them present', i.e. 'in their presence'.

52–3 þæt ealra ... cuman wære 'so that it might be determined by the judgement of them all what (that poetic skill was) or whence it had come'. The Old English is awkward and unidiomatic because the translator is following his Latin source too slavishly.

59–60 ond þy ... wæs 'and sang and gave back to them what had been dictated to him, adorned with the best poetry'.

66 eal þā 'all those things which'.

67 mid hine gemyndgade 'remembered within himself', i.e. 'mulled over'.

67–8 swā swā ... eodorcende Biblical commentators explain that the ruminating animals of Leviticus 11:3 symbolize pious men meditating on God.

69–70 þā seolfan his lārēowas 'the same ones his teachers', i.e. 'his very teachers'.

þām hē geornlice gēmdē þæt hē men ātuge from synna lufan ond
māndāda, ond tō lufan ond tō geornfulnesse āwehte gōdra dāda;
for þon hē wæs se mon swiþe āfæst ond regollecum þēodscipum
85 eādmōdlice underþēoded. Ond wið þām þā ðe in oðre wisan dōn
woldon, hē wæs mid welme micelre ellenwōdnisse onbærned; ond
hē for ðon fægre ænde his lif betýnde ond geendade.

For þon þā ðære tīde nēalæcte his gewitenesse ond forðfore, þā
wæs hē, fēowertýnum dagum ær, þæt hē wæs lichomlicre untrym-
nesse þrycced ond hefgad, hwæðre tō þon gemetlice þæt hē ealle
90 þā tīd meahte ge spreca ge gongan. Wæs þær in nēaweste
untrumra monna hūs, in þām heora þēaw wæs þæt hēo þā untrum-
ran ond þā ðe æt forðfore wæron inlādan sceoldon, ond him þær
ætsonne þegnian. þā bæd hē his þegn on æfenne þære neahte þe
hē of worulde gongende wæs þæt hē in þām hūse him stōwe
95 gegearwode þæt hē gerestan meahte. þā wundrode se þegn for
hwon hē ðæs bāde, for þon him þūhte þæt his forðfor swā nēah ne
wære; dyde hwæðre swā swā hē cwæð ond bibēad. Ond mid þý hē
ðā þær on reste ēode, ond hē gefeonde mōde sumu þing mid him
sprecende ætgædere ond glēowiende wæs, þe þær ær inne wæron,
100 þā wæs ofer middeneah þæt hē frægn hwæðer hēo ænig hūsl inne
hæfdon. þā ondswardon hēo ond cwædon: 'Hwylc þearf is ðe
hūsles? Ne þinre forþfore swā nēah is, nū þū þus rōtlice ond þus
glædlice tō ūs sprecende eart.' Cwæð hē eft: 'Berað mē hūsl tō.' þā
hē hit þā on honda hæfde, þā frægn hē hwæþer hēo ealle smolt mōd
105 ond būton eallum incan bliðe tō him hæfdon. þā ondswardon hý
ealle ond cwædon þæt hēo nānigne incan tō him wiston, ac hēo
ealle him swiðe bliðemōde wæron; ond hēo wrixendlice hine
bædon þæt hē him eallum bliðe wære. þā ondswardade hē ond
cwæð: 'Mīne brōðor, mīne þā lēofan, ic eom swiðe bliðemōd tō
110 ēow ond tō eallum Godes monnum.' Ond swā wæs hine getrym-
mende mid þý heofonlecan wegneste ond him oðres lifes ingong
gegearwode. þā gýt hē frægn, hū nēah þære tīde wære þætte þā
brōðor ārisan scoiden ond Godes lof ræran ond heora ūhtsong
sigan. þā ondswardon hēo: 'Nis hit feor tō þon.' Cwæð hē:

87 nēalæcte '(it) drew near' (§212).

88 þæt hē wæs In a clumsy effort to control the sentence the translator introduces these three redundant words (§148). Ignore them when rendering into modern English.

89 tō þon gemetlice þæt 'to that (extent) moderately that', i.e. 'sufficiently moderately that'.

92 æt forðfore 'at (the point of) death'.

99 þe The antecedent is *him* in l. 98. See §163.4.

104-5 smolt mōd ... hæfdon 'had a serene and friendly spirit without any rancour toward him'.

106 nānigne incan ... wiston 'felt no rancour toward him'.

115 'Teala: wuton wē wel þære tīde bīdan.' Ond þā him gebæd ond
hine gesegnōde mid Crīstes rōdetācne, ond his hēafod onhyldē tō
þām bolstre, ond medmicel fæc onslēpte, ond swā mid stilnesse his
lif geendade. Ond swā wæs geworden þætte swā swā hē hlūttre
120 mōde ond bilwitre ond smyltre wilsumnesse Drihtne þēode, þæt hē
ēac swylce swā smylte dēaðe middangeard wæs forlætende, ond tō
his gesihðe becwōm. Ond sēo tunge, þe swā monig hālwende word
125 in þæs Scyppendes lof gesette, hē ðā swelce ēac þā ýtmæstan word
in his herenisse, hine seolfne segniende ond his gāst in his honda
bebēodende, betýnde. Ēac swelce þæt is gesegen þæt hē wære
gewis his seolfes forðfore, of þām wē nū secgan hýrdon.

121-4 Ond sēo tunge ... betýnde The awkward change of subject from *sēo tunge* to *hē* is the result of a mistranslation, the Latin ablative *illāque linguā* having been mistaken for a nominative. The Anglo-Saxon translator ought to have written *mid þære tungan*: 'And with the tongue that had composed so many salutary words ... he then concluded his last words', etc.

124-5 is gesegen ... of þām wē 'it is seen from what we'.

The Goths and Boethius: Prose and Verse from the Introduction to King Alfred's Boethius Translation

Among the works which King Alfred the Great translated into Old English as part of his educational programme (see selection 5 above and §251.2) was the philosophical treatise *De consolatioe philosophiae* by the Roman consul Boethius. One of the most popular writings of the entire Middle Ages, the *Consolation* was composed after its author had been falsely accused of treason and imprisoned by Theodoric, King of the Ostrogoths and ruler in Rome. The injustice which occasioned Boethius's search for consolation and the pathos of his subsequent murder give the work a special force and immediacy, and so it is not surprising that King Alfred prefaced his translation with an account of the historical background of Boethius's fate: the invasion of Rome by the Goths, Theodoric's rise to power, and the imprisonment and execution of the philosopher. Nor is it surprising that this prefatory material should be recounted first in prose and then in poetry, for much of the Latin *Consolatio* itself is written in verse, and the Old English translator has left both prose and poetic renditions of each verse passage. The existence of these dual versions of the same material affords the modern student an excellent means of becoming acquainted with the form and style of Old English poetry. In the selection which follows (containing King Alfred's preface to his translation) one sees some of the most prominent features which differentiate the language of Old English poetry from that of Old English prose: the fondness for apposition, complicated syntax, colourful compounds like *sincegeofa* and *wéaláf*, and a wealth of poetic synonyms for concepts like warrior and war.

The text for the prose (a) is from Bodleian Library MS 180 (except that *mið* [l. 2], *and* [l. 3], *gelæst* [l. 9], and *arwyrða wæs on* [l. 26] have been changed to *mid*, *hi þā*, *gelæste*, and *arwyrða on*). The text for the verse (b) is from Bodleian Library MS Junius 12, except that *Gotene* [l. 5], *ealla* [l. 12], *Godena* [l. 38], *weorðmynda*

[l. 51], and *hererine* [l. 71] have been changed to *Gotena*, *ealle*, *Gotena*, *weorðmynda*, and *hererinc*.

(a)

On ðære tīde ðe Gotan of Sciððiu mægðe wið Rōmāna rīce gewin
 ūp āhōfon and mid heora cyningum, Rædgōta and Eallerīca wæron
 hātne, Rōmāne burig ābræcon, hi þā eall Ītālia rīce þæt is betwux
 þām muntum and Sicilia þām ēalonde in anwald gerehton; and þā
 æfter þām foresprecenan cyningum þeodric fēng tō þām ilcan rīce.
 5 Se þeodric wæs Amulinga. Hē wæs Crīsten, þeah hē on þām
 Arriāniscan gedwolan þurhwunode. Hē gehēt Rōmanum his
 frēondscipe, swā þæt hi mōstan heora ealdrihta wyrðe bēon, ac hē
 þā gehāt swīðe yfele gelæste, and swīðe wrāðe geendode mid
 10 manegum māne. þæt wæs, tō ēacan oðrum unārīmedum yflum, þæt
 hē Iōhannes þone pāpan hēt ofslēan.

þā wæs sum consul, þæt wē heretoha hātað, Bōētius wæs
 gehāten, se wæs in bōccræftum and on woruldþeawum se
 rihtwīsesta. Sē þā ongeat þā manigfealdan yfel þe se cyning
 15 ðeodric wið þām crīstenandōme and wið þām Rōmaniscum
 witum dyde. Hē þā gemunde þāra ēðnessa and þāra ealdrihta þe hi
 under þām cāserum hæfdon, heora ealdhlāfordum. þā ongan hē
 smēagan and leornigan on him selfum hū hē þæt rīce þām unriht-
 wīsan cyninge āferran mihte and on ryhtgelēafulra and on
 20 rihtwīsa anwealde gebringan. Sende þā digellice ærendgewritu tō

2-3 Rædgōta . . . hātne '(who) were called Rædgota and Alaric'. See §186. The Anglo-Saxon writer is here telescoping (and confusing) actual events. The heathen Goth Radagaesius (*Rædgota*) was killed in battle five years before Alaric led his troops into Rome.

4 in anwald gerehton 'subjugated'.

4-5 The Anglo-Saxon writer here skips over many years and several reigns. Theodoric did not become King of Italy until A.D. 493 - more than eighty years after the death of Alaric.

5 foresprecenan The ending *-an* stands here for dat. pl. *-um*; see §65; cf. *gesceappēotan* 11(g)/4.

8 heora ealdrihta wyrðe bēon 'be in possession of their ancient rights', i.e. 'regain their ancient rights'.

11 Iōhannes . . . ofslēan In 525 Theodoric had Pope John I cast into prison, where he languished and soon died.

12-13 Bōētius wæs gehāten '(who) was named Boethius'.

14 Sē þā ongeat 'he then perceived'.

16-17 hi under . . . ealdhlāfordum cāserum and ealdhlāfordum are in apposition: 'they had under the emperors, their ancient lords'.

17-19 þā ongan hē . . . āferran mihte 'then he began to study and take thought within himself as to how he might remove the kingdom from the unrighteous king'. Actually Boethius denied that he had betrayed the King in this way, but his enemies claimed that he had written treasonous letters to the eastern emperor Justin I.

þām kāsere tō Conſtentinopolim, þær is Crēca hēahburg and heora
 cynestōl, forþām se kāsere wæs heora ealdhlāfordcynnes. Bædon
 hine þæt hē him tō heora crīstendōme and tō heora ealdrihtum
 gefultumede. þā þæt ongeat se wælhreowa cyning ðeodric, þā hēt
 25 hē hine gebringan on carcerne and þærinne belūcan. þā hit ðā
 gelomp þæt se ārwyrdā on swā micelre nearanessa becōm, þā wæs
 hē swā micle swiðor on his mōde gedrefed swā his mōd ær swiðor
 tō þām woruldsælþum gewunod wæs; and hē þā nānre frōfre
 beinnan þām carcerne ne gemunde, ac hē gefeoll niwol ofdūne on
 30 þā flōr, and hine āstrehte swiðe unrōt, and ormōd hine selfne ongan
 wēpan and þus singend cwæð.

(b)

Hit wæs gēara iū, ðætte Gotan ēastan
 of Sciððia sceldas læddon,
 þrēate geþrungon þeodlond monig;
 setton sūðweardes sigþeoda twā.
 5 Gotena rīce gēarmælum wēox.
 Hæfdan him gecynde cyningas twēgen,
 Rædgōd and Aleric; rīce geþungon.
 þā wæs ofer Muntgīop monig ātyhted
 Gota gylpes full, gūðe gelysted,
 10 folcgewinnes; fana hwearfode
 scīr on sceaft; scēotend þohton
 Itālia ealle gegongan,
 lindwīgende. Hi gelæstan swuā
 efne from Muntgīop oð þone mæran wearoð,
 15 þær Sicilia sǣstrēamum in
 ēglond micel, ēðel mǣrsað.
 Ðā wæs Rōmāna rīce gewonnen,
 ābrocen burga cyst; beadurincum wæs
 Rōm gerýmed; Rædgōt and Aleric
 20 fōron on ðæt fæsten; flēah cāsere
 mid þām æþelingum ūt on Crēcas.

(a) 22-4 Bædon hine þæt . . . gefultumede 'bade him that he should assist them (to return) to their Christianity and their ancient laws'. 'Their Christianity' is the orthodox Christianity that the Romans were practising when the Arian Christian, Theodoric, conquered them. Late in his reign he began to persecute them.

24-5 hēt hē hine . . . belūcan Active infinitives to be translated as passive: 'he commanded him to be brought to prison and to be locked up therein'. See §161.

26-8 wæs hē swā micle swiðor . . . gewunod wæs 'he was so much the more troubled in his mind in as much as his mind had previously been accustomed to earthly blessings'.

Ne meahte þā sēo wēalāf wīge forstandan
 Gotan mid gūðe; giōmonna gestrion
 sealdon unwillum ēþelweardas,
 25 hālige āðas. Wæs gehwæðeres waa.
 þeah wæs magorinca mōd mid Crēcum,
 gif hī lēodfruman lāstan dorsten.
 Stōd þrāge on ðām; þeod wæs gewonnen
 wintra mænigo, oðþæt wyrd gescrāf
 30 þæt þe þeodrice þegnas and eorlas
 hēran sceoldan. Wæs se heretēma
 Crīste gecnōden; cyning selfa onfēng
 fulluhtþeawum. Fægnodon ealle
 Rōmwarā bearn and him recene tō
 35 frīðes wilnedon. Hē him fæste gehēt,
 þæt hī ealdrihta ælcas mōsten
 wyrðe gewunigen on þære welegan byrig,
 ðenden God wuolde, þæt hē Gotena geweald
 āgan mōste. Hē þæt eall ālēag.
 40 Wæs þām æþelinge Arriānes
 gedwola lēofre þonne Drihtnes ā.
 Hēt Iōhannes, gōdne pāpan,
 hēafde behēawan; næs ðæt hærlic dæd!
 45 Æac þā wæs unrīm oðres mānes,
 þæt se Gota fremede gōdra gehwilcum.
 Ðā wæs rīcra sum on Rōme byrig
 āhefen heretoga, hlāforde lēof,
 þenden cynestōle Crēacas wioldon.
 50 þæt wæs rihtwis rinc; næs mid Rōmwarum
 sinceofa sēlla siððan longe;
 hē wæs for weorulde wīs, weorðmynda georn,
 beorn bōca glēaw. Bōitius

(b) 4 sigþeoda twā i.e. Rædgota's army and Alaric's.

25 Wæs gehwæðeres waa 'It was an affliction (to the Romans) in both respects'; (to have to give both their wealth and their sacred oaths to the conquerors).

26-7 þeah wæs . . . dorsten 'The conquered Romans looked to the Greeks in the Eastern Empire (in Constantinople) for rescue from their Gothic invaders. Under duress they had given 'holy vows' for allegiance to the Goths (l. 25a), 'Yet the heart of the (Roman) warriors was with the Greeks if they would dare to help the leader of the people (i.e. the exiled Roman emperor).'

28 Stōd þrāge on ðām 'it remained thus for a time'.

31-2 Wæs . . . Crīste gecnōden 'was committed to Christ'.

34-5 and him . . . wilnedon 'and soon petitioned for peace from him'.

48 þenden . . . wioldon 'while the Greeks controlled the throne'. Theodoric's predecessor, Odowacer, had acknowledged the overlordship of the eastern emperor in Constantinople, as had Theodoric when he became king, but Theodoric's relations with the Greek emperor became strained in the closing years of his reign.

se hæle hātte; sē þone hlīsan geþāh.
 Wæs him on gemynde mæla gehwilce
 55 yfel and edwit þæt him elðeodige
 kyningas cýðdon; wæs on Crēacas hold,
 gemunde þāra āra and ealdrihta,
 þe his eldran mid him āhton longe,
 lufan and lissa. Angan þā listum ymbe
 60 ðencean þearflīce, hū hē ðider meahte
 Crēcas oncerran, þæt se cāsere eft
 anwald ofer hī āgan mōste.
 Sende ærendgewrit ealdhlāfordum
 dēgelīce, and hī for Drihtne bæd
 65 ealdum trēowum, ðæt hī æft tō him
 cōmen on þā ceastre, lēte Crēca witan
 rædan Rōmwarum, rihtes wyrðe
 lēte þone lēodscipe. Ðā þā lāre ongeat
 Ðeodric Amuling and þone þegn oferfēng,
 70 hēht fæstlice folcgesiðas
 healdon þone hererinc; wæs him hrēoh sefa,
 ege from ðām eorle. Hē hine inne hēht
 on carcerne clūstre belūcan.
 þā wæs mōdsefa miclum gedrēfed
 75 Bōētius. Brēac longe ær
 wlencea under wolcnum; hē þý wys meahthe
 þolian þā þrage, þā hīo swā þearl becōm.
 Wæs þā ormōd eorl, āre ne wēnde,
 ne on þām fæstene frōfre gemunde;
 80 ac hē neowol āstreht niðer ofdūne
 fēol on þā flōre; fela worda spræc
 forþōht ðearle; ne wēnde þonan æfre
 cuman of ðām clammum. Cleopode tō Drihtne
 geōmran stemne, gyddode þus.

58 þe his eldran ... longe 'that his elders long had among themselves'.

64-5 hī for Drihtne ... trēowum 'asked them for the sake of God, (and because of their) ancient beliefs'.

66-8 lēte Crēca ... lēodscipe 'let Greek senators worthy of rule, let that nation have control over the Romans'.

71-2 'his (Boethius') mind was troubled, (in him was) fear of the leader (Theodoric)'.

72-3 Hē hine ... belūcan 'He commanded him to be locked in a prison, in a cell.' Hine is the object of *belūcan*. See §161.

76-7 hē þý wys ... becōm 'the worse he was able to endure so harsh a time when it befell'.

84 The lament which follows is the first of the Latin metres of Boethius, translated into OE.

II

Riddles

Riddles are popular in most cultures, and their presence in the Bible (e.g. Judges 14:14) and in Greek tragedy reminds us that they are more than a children's game. In the Old English period scholars like Aldhelm and Symphosius composed verse riddles in polished Latin hexameters, and the anonymous vernacular riddles presented here are sometimes based upon Latin originals. Indeed, since the Latin riddles are accompanied by their solutions (as the Old English are not), this correspondence between Latin and vernacular riddles has sometimes helped scholars to solve some knottier enigmas among the latter.

The Old English verse riddles fall into two basic types. In one type the riddler speaks in his own voice (*Ich seah, Wiga is*) describing the subject of the riddle and asking the reader to guess the answer. The description is in vague, metaphorical, deliberately misleading language with much anthropomorphizing of animals and inanimate objects. In the second type, which is equally mystifying and indirect in expression, the subject of the riddle describes itself (*Ich eom, Ich wæs*) and asks to be identified. The idea of inanimate objects speaking about themselves was not unfamiliar to Anglo-Saxons, for when they inscribed a weapon or piece of jewellery to mark possession, they often put the statement in the first person singular, as if the object itself were speaking. Thus the inscription on the King Alfred Jewel says, 'Ælfred mec het gewyrcaþ' ('Alfred had me made'), while another says, 'Ædred mec ah, Eanred mec agrof' ('Ædred owns me, Eanred engraved me'). This habit of mind culminates in one of the grandest achievements of Old English poetry, *The Dream of the Rood* (selection 14 below), in which the cross on which Christ died recounts with agony and awe the grim details of the crucifixion. Indeed, two of the riddles printed below (texts *n* and *o*) appear to have 'cross' as their solution and so may be seen as seed stages of *The Dream of the Rood*.

The subjects of the riddles presented here are various: farm implements, weapons, animals and insects, items of food or drink, the Bible, the natural world. Casual and intimate, they are brief meditations on familiar objects. They are often light but rarely

humorous, and sometimes the riddlers seem to forget their primary purpose of creating a puzzle as they become absorbed in the curiosities and quaint perplexities which become apparent in the objects around us when we reflect on them. They explore paradoxes both in the object described and in the language describing the objects. Thoughtful probings of both the milieu and the language, the riddles reveal quirks and moods of the Anglo-Saxons quite unlike anything we find in their other poetry.

The riddles presented here have been selected from the Exeter Book, a tenth-century manuscript which contains some of the best poetry left by the Anglo-Saxons. It is a rich poetic miscellany containing nearly a hundred verse riddles and more than thirty different poems including *The Wife's Lament*, *The Wanderer*, and *The Seafarer*, all three of which appear below (selections 15, 16, and 17).

(a)

Wer sæt æt wīne mid his wīfum twām
 ond his twēgen suno ond his twā dohtor,
 swāse gesweostor, ond hyra suno twēgen,
 frēolico frumbearn; fæder wæs þær inne
 5 þāra æþelīnga æghwæðres mid,
 ēam ond nefa. Ealra wæron fīfe
 eorla ond idesa insittendra.

(b)

Wiht cwōm gongan þær weras sæton
 monige on mæðle, mōde snottre;
 hæfde ān ēage ond ēaran twā,
 ond twēgen fēt, twelf hund hēafda,
 5 hrycg ond wombe ond honda twā,
 earmas ond eaxle, āne swēoran
 ond sīdan twā. Saga hwæt ic hātte.

Riddle a The solution is 'Lot and his offspring'. Genesis 19:30-8 tells how Lot's two daughters, after an incestuous union with their father, each gave birth to a son. The riddle explores the complicated, overlapping kinship relations which resulted. Emendations: *Wer* for MS *wær* (l. 1), *hyra* for *hyre* (l. 3).

6 *ēam ond nefa* This refers to the sons in relation to each other. Since Lot is the father both of the daughters and their two sons, his four offspring are siblings. Therefore each son is both uncle and nephew to the other.

Riddle b The solution is 'one-eyed garlic pedlar'. Emendation: *hrycg* for MS *hryc* (l. 5).

(c)

Moððe word fræt. Mē þæt þūhte
 wrætlicu wyrd, þā ic þæt wundor gefrægn,
 þæt se wyrn forswalg wera gied sumes,
 þeof in þýstro, þrymfæstne cwide
 5 ond þæs strangan stapol. Stælgīest ne wæs
 wihte þý glēawra, þē hē þām wordum swealg.

(d)

Hrægl mīn swīgað, þonne ic hrūsan trede,
 oþþe þā wīc būge, oþþe wado drēfe.
 Hwīlum mec āhebbað ofer hæleþa byht
 hyste mīne ond þeos hēa lyft,
 5 ond mec þonne wīde wolcna strengu
 ofer folc byreð. Frætwe mīne
 swōgað hlūde ond swīnsiað,
 torhte singað, þonne ic getenge ne bēom
 flōde ond foldan, fērende gāst.

Riddle c Since the first word identifies the subject of the poem, this is not a riddle so much as an exploration of a paradox: the insect devours learning but is none the wiser for it. The whimsical meditation is enhanced by delicate puns on words like (*for*) *swealgan* (which can mean 'understand' as well as 'consume') and *cwide* (which can mean 'morsel' as well as 'statement').

5 *þæs strangan stapol* 'the (very) foundation of that mighty (utterance)', i.e. the vellum on which the *cwide* is written. *Stapol* could also refer to the intellectual content of the statement (cf. *stapolung* 'ordinance').

5-6 *ne ... swealg* 'was not a whit the wiser in that he had swallowed (comprehended) those words'. For the *þý ... þē* construction, see §167(a) and §177.3 and cf. 11(k)/11-12 note.

Riddle d The solution is 'swan'. The Anglo-Saxons believed that when the swan was aloft the feathers in its wings produced music. In typical riddling fashion the poet refers to the swan's feathers with vague, metaphorical words like *hrægl* 'rayment', *hyste* 'equipment', and *frætwe* 'trappings'.

5 *wolcna strengu* 'The strength of the skies' is the wind.



humorous, and sometimes the riddlers seem to forget their primary purpose of creating a puzzle as they become absorbed in the curiosities and quaint perplexities which become apparent in the objects around us when we reflect on them. They explore paradoxes both in the object described and in the language describing the objects. Thoughtful probings of both the milieu and the language, the riddles reveal quirks and moods of the Anglo-Saxons quite unlike anything we find in their other poetry.

The riddles presented here have been selected from the Exeter Book, a tenth-century manuscript which contains some of the best poetry left by the Anglo-Saxons. It is a rich poetic miscellany containing nearly a hundred verse riddles and more than thirty different poems including *The Wife's Lament*, *The Wanderer*, and *The Seafarer*, all three of which appear below (selections 15, 16, and 17).

(a)

Wer sæt æt wīne mid his wīfum twām
 ond his twēgen suno ond his twā dohtor,
 swāse gesweostor, ond hyra suno twēgen,
 frēolico frumbearn; fæder wæs þær inne
 5 þāra æþelīnga æghwæðres mid,
 ēam ond nefa. Ealra wæron fīfe
 eorla ond idesa insittendra.

(b)

Wiht cwōm gongan þær weras sæton
 monige on mæðle, mōde snottre;
 hæfde ān ēage ond ēaran twā,
 ond twēgen fēt, twelf hund hēafda,
 5 hrycg ond wombe ond honda twā,
 earmas ond eaxle, āne swēoran
 ond sīdan twā. Saga hwæt ic hātte.

Riddle a The solution is 'Lot and his offspring'. Genesis 19:30-8 tells how Lot's two daughters, after an incestuous union with their father, each gave birth to a son. The riddle explores the complicated, overlapping kinship relations which resulted. Emendations: *Wer* for MS *wær* (l. 1), *hyra* for *hyre* (l. 3).

6 *ēam ond nefa* This refers to the sons in relation to each other. Since Lot is the father both of the daughters and their two sons, his four offspring are siblings. Therefore each son is both uncle and nephew to the other.

Riddle b The solution is 'one-eyed garlic pedlar'. Emendation: *hrycg* for MS *hryc* (l. 5).

(c)

Moððe word fræt. Mē þæt þūhte
 wrætlicu wyrd, þā ic þæt wundor gefrægn,
 þæt se wyrn forswealg wera gied sumes,
 þeof in þýstro, þrymfæstne cwide
 5 ond þæs strangan stapol. Stælgīest ne wæs
 wihte þý glēawra, þē hē þām wordum swealg.

(d)

Hrægl mīn swīgað, þonne ic hrūsan trede,
 oþþe þā wīc būge, oþþe wado drēfe.
 Hwīlum mec āhebbað ofer hæleþa byht
 hyste mīne ond þeos hēa lyft,
 5 ond mec þonne wīde wolcna strengu
 ofer folc byreð. Frætwe mīne
 swōgað hlūde ond swīnsiað,
 torhte singað, þonne ic getenge ne bēom
 flōde ond foldan, fērende gāst.

Riddle c Since the first word identifies the subject of the poem, this is not a riddle so much as an exploration of a paradox: the insect devours learning but is none the wiser for it. The whimsical meditation is enhanced by delicate puns on words like (*for*)*swealgan* (which can mean 'understand' as well as 'consume') and *cwide* (which can mean 'morsel' as well as 'statement').

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5 *wolcna strengu* 'The strength of the skies' is the wind.

(e)

Nis mīn sele swīge, ne ic sylfa hlūd
 ymb dryhtsele; unc dryhten scōp
 siþ ætsomne. Ic eom swiftra þonne hē,
 þrāgum strengra, hē þreohtigra.
 5 Hwīlum ic mē reste; hē sceal rinnan forð.
 Ic him in wunige ā þenden ic lifge;
 gif wit unc gedælað, mē bið dēað witod.

(f)

Ic eom weorð werum, wīde funden,
 brungen of bearwum ond of bēorghleoþum,
 of denum ond of dūnum. Dægēs mec wāgun
 feþre on lifte, feredon mid liste
 5 under hrōfes hlēo. Hæleð mec siþþan
 baþedan in bydene. Nū ic eom bindere
 ond swingere, sōna weorpe
 esne tō eorþan, hwīlum ealdne ceorl.
 Sōna þæt onfindeð, se þe mec fēhð ongēan
 10 ond wið mægenþisan mīnre genæsteð,
 þæt hē hrycge sceal hrūsan sēcan,
 gif hē unrādes ær ne geswīceð.
 Strengo bistolen, strong on sprāce,
 mægene binumen, nāh his mōdes gewæld,
 15 fōta ne folma. Frige hwæt ic hātte,
 ðe on eorþan swā esnas binde,
 dole æfter dyntum be dægēs lēohte.

Riddle e The solution is 'fish in the river'. The poet delights in the paradox of the silent, versatile fish in the rushing stream, which, though seemingly insubstantial, is essential to the fish's life and will survive its death. Emendations: *ymb dryhtsele*; *unc dryhten scōp* for MS *ymb unc . . . dryht scop* (l. 2), *swiftra* for *swistre* (l. 3), *rinnan* for *yrnan* (l. 5).

1 *Eom* is understood before *ic*.

Riddle f The solution is 'mead', an alcoholic beverage made from honey. Emendations: *bēorghleoþum* (l. 2) for MS *burghleoþum*, *weorpe* for *weorpere* (l. 7), *esne* for *efne* (l. 8).

3 *Dægēs* 'by day'. See §190.5.

4 *feþre* The wings of the bees who gather the honey from which mead is made and bring it to the hive (*under hrōfes hlēo*).

17 *be dægēs lēohte* i.e. the morning after.

(g)

Ic þā wiht geseah wāpnedcynnes.
 Geoguðmyrþe grādig him on gafol forlēt
 ferðfripēnde feower wellan
 scīre scēotan on gesceapþēotan.
 5 Mon mabelade, se þe mē gesægde:
 'Sēo wiht, gif hio gedýgeð, dūna briceð;
 gif hē tōbirsteð, bindeð cwice.'

(h)

Agob is mīn noma eft onhwyrfed;
 ic eom wrætlic wiht on gewin sceapen.
 þonne ic onbūge, ond mē on bōsme fareð
 ætren onga, ic bēom eallgears
 5 þæt ic mē þæt feorhbealo feor āswāpe.
 Siþþan mē se waldend, se mē þæt wite gescōp,
 leoþo forlāteð, ic bēo lengre þonne ær,
 oþþæt ic spāte spilde geblonden
 calfelo āttor þæt ic ær gegēap.
 10 Ne tōgongeð þæs gumena hwylcum,
 ānigum ēape þæt ic þær ymb sprice,
 gif hine hrīneð þæt mē of hrife flēogeð,
 þæt þone māndrinc mægne gecēapaþ,
 fullwer fæste feore sīne.
 15 Nelle ic unbunden ānigum hýran
 nymþe searosæled. Saga hwæt ic hātte.

Riddle g The solution is 'bull calf' or 'young ox'. In related contemporary Latin riddles, the poets make much of the calf's drinking milk from the 'four fountains' of the mother. Emendation: *Geoguðmyrþe* for MS *geoguð myrwe* (l. 2).

2 *him on gafol* 'as a gift to himself'.
 6-7 i.e. while alive the bull will break the ground by pulling a plough through it, while the dead bull's hide will provide leather thongs that can tie people up. The shift from the grammatical gender of *wiht* in l. 6 to the logical gender of a bull in l. 7 may be intentionally mystifying.

Riddle h The solution 'bow' is spelled backwards in the first word in the riddle. (This reverse spelling of *boga* was corrupted to *agof* by an inattentive scribe.) The riddler speaks first of the arrow as it passes into the bosom of the arched bow as the Bowman takes aim (ll. 2-5) and then of the arrow's flight to its target after it is released (ll. 6-9). Emendations besides *Agob* are *on* for MS *of* (l. 3), *gegēap* for *geap* (l. 9), and *fullwer* for *full wer* (l. 14).

2 *on gewin sceapen* A characteristic riddler's double meaning: the bow is created in the toil and strife of the arrowsmith's shop; it is also given its (arched) shape in the course of battle when the Bowman bends it.

5 *þæt ic mē . . . āswāpe* 'that I may remove that mortal danger (the arrow) far from me'.

6 *se mē . . . gescōp* 'who caused me that pain' (i.e. by bending the bow).

11 The noun clause *þæt ic . . . sprice* is the subject of the verb *tōgongeð*.

(j)

Ic wæs wāpen, wiga. Nū mec wlonc þeceð
 geong hagostealdmon golde ond sylfore,
 wōum wīrbogum. Hwīlum weras cyssað;
 hwīlum ic tō hilde hlēopre bonne
 5 wilgehlēþan; hwīlum wycg byreþ
 mec ofer mearce; hwīlum merehengest
 fereð ofer flōdas frætwum beorhtne;
 hwīlum mægða sum minne gefylleð
 bōsm bēaghroden; hwīlum ic on bordum sceal,
 10 heard, hēafodlēas, behlȳþed licgan;
 hwīlum hongige hystum frætwed,
 wlitig on wāge, þær weras drincað,
 frēolic fyrdsceorp. Hwīlum folcwigian
 on wicge wegað, þonne ic winde sceal
 15 sincfāg swelgan of sumes bōsme;
 hwīlum ic gereordum rincas laðige
 wlonce tō wine; hwīlum wrāþum sceal
 stefne minre forstolen hreddan,
 flȳman fēondsceaþan. Frige hwæt ic hātte.

Riddle j The subject of the riddle, a horn, is described variously as a weapon and fighter (while still growing on the animal's head), as an ornamented drinking horn, and as a wind instrument (used to summon warriors to battle or to the wine-drinking, or to sound the alarm after a robbery). Emendations: *on* supplied in ll. 9 and 14; *wrāþum* for MS *wrāþum* (l. 17).

3 *Hwīlum weras cyssað* Supply *mec*. Men kiss the horn when they put their lips to it either to blow it or drink from it.

6-7 *hwīlum ... beorhtne* Again, *mec* is understood.

9-10 *hwīlum ... licgan* 'at times I must lie on the tables, hard, headless, plundered' - presumably plundered of its contents (mead) after its lid ('head') has been removed.

13-14 *Hwīlum ... wegað* *Mec* is understood.

(k)

Mec on þissum dagum dēadne ofgēafon
 fæder ond mōdor; ne wæs mē feorh þā gēn,
 ealdor in innan. þā mec ān ongon,
 welhold mēge, wēdum þeccan,
 5 hēold ond freoþode, hlēosceorpe wrāh
 swā ārlice swā hire āgen bearn,
 oþþæt ic under scēate, swā min gesceapu wāron,
 ungesibbum wearð ēacen gāste.
 Mec sēo friþemæg fēdde siþþan,
 10 oþþæt ic āwēox, widdor meahte
 siþas āsettan. Hēo hæfde swāesra þȳ læs
 suna ond dohra, þȳ hēo swā dyde.

Riddle k The cuckoo leaves its egg in the nest of other birds and flies away, leaving the foster mother to hatch and feed the fledgling along with her own brood. As the young cuckoo gains strength, it often evicts the fledglings who were hatched with it. The subject of this riddle became a legendary example of ingratitude, as in the Fool's observation in *King Lear* I. iv. 235: 'The Hedgesparrow fed The Cuckoo so long that it had it head bit off by it young.' Emendations: *ofgēafon* for MS *ofgeafum* (l. 1), *ān* supplied in l. 3, *þeccan* for *weccan* (l. 4), *swā ārlice* for *nearlice* (l. 6).

1 *on þissum dagum* 'in these days', i.e. 'recently'.

dēadne The egg is only apparently dead, of course.

7 swā min gesceapu wāron 'as was my destiny'.

8 ungesibbum ... gāste 'among (nestlings) unrelated to me I became great with life'.

11-12 Hēo hæfde swāesra þȳ læs ... þȳ hēo swā dyde A correlative use of the instrumental *þȳ*: 'by so much as she did so ... she had so much the fewer of her own dear ones.' This idiom survives in MnE 'the bigger they come, the harder they fall' and 'the more the merrier'. The word *the* in these constructions is a survival of OE *þȳ*. See §167(a) and 177.3 and cf. 11(c)/5-6 and 12/312-13.

(l)

Ic seah wrætlice wuhte fēower
 samed sibian; swearte wāran lāstas,
 swaþu swiþe blacu. Swift wæs on fōre,
 fuglum framra; flēag on lyfte,
 5 deāf under yþe. Drēag unstillē
 winnende wiga se him wegas tæcneþ
 ofer fæted gold fēower eallum.

(m)

Wiga is on eorþan wundrum ācenned
 dryhtum tō nytte, of dumbum twām
 torht ātyhted, þone on tēon wigeð
 fēond his fēonde. Forstrangne oft
 5 wif hine wrið; hē him wel hēreð,
 þēowaþ him geþwære, gif him þegniað
 mægeð ond mæcgas mid gemete ryhte,
 fēdað hine fægre; hē him fremum stēpeð
 life on lissum. Lēanað grimme
 10 þām þe hine wlōncne weorþan lāteð.

Riddle l The solution is two fingers and a thumb writing with a quill pen. Emendations: *flēag on* for *fleotgan* (l. 4) and *wegas* for *wægas* (l. 6).

4 *fuglum framra* 'more swift among the birds', i.e. swifter in the air (when the hand darts from the writing surface to the inkwell and back again) than it is when moving across the vellum page, writing. Perhaps also with a glance back at the time when the quill was a feather in the wing of a living bird flying through the air. See §191.5.

5 *under yþe* i.e. into the ink. *Drēag* 'persevered'.

7 *fæted gold* 'ornamented gold' (of the illuminated manuscript page).

Riddle m The solution is 'fire'. Emendations: *forstrangne* for MS *fer strangne* (l. 4), and *þām* supplied in l. 10.

3-4 *þone on ... fēonde* 'which foe bears against foe to his injury'. A reference, apparently, to the use of fire in warfare.

5-7 *hē him wel ... mæcgas* 'he obeys them well, compliant, he serves them, if women and men serve him ...'.

(n)

Ic seah in healle, þær hæleð druncon,
 on flet beran fēower cynna,
 wrætlic wudutrēow ond wunden gold,
 sinc searobunden, ond seolfres dæl
 5 ond rōde tācn, þæs ūs tō roderum ūp
 hlādre rārde, ær hē helwara
 burg ābræce. Ic þæs bēames mæg
 ēape for eorlum æþelu secgan;
 þær wæs hlin ond āc ond se hearda īw
 10 ond se fealwa hōlen: frēan sindon ealle
 nyt ætgædre; naman habbað āne,
 wulfhēafedrēo; þæt oft wæpen ābæd
 his mondryhtne, māðm in healle,
 goldhilted sweord. Nū mē þisses gieddes
 15 ondsware ywe, se hine on mēde
 wordum secgan hū se wudu hāte.

Riddle n The solution appears to be 'cross', although some details of the riddle remain obscure. In early Christian tradition the cross was thought to have been made from four different kinds of wood, the specific kinds varying from one authority to another. (See W. O. Stevens *The Cross in the Life and Literature of the Anglo-Saxons* Yale Studies in English 22 (New Haven, 1904), p. 10; reprinted in *The Anglo-Saxon Cross* with a new preface by Thomas D. Hill (New Haven, 1977), pp. 14-15.) Ceremonial crosses were ornamented with gold, silver, and jewels. See *The Dream of the Rood* below. Emendations: *healle* for MS *heall* (l. 1), *āc* for *acc* (l. 9).

2-3 *fēower ... wudutrēow* 'wondrous forest-wood of four different kinds'.

5-6 *rōde tācn ... rārde* 'the sign of the cross of the One (who) raised for us a ladder to the heavens'. Following *þæs* the relative *þe* is either understood or has been omitted by a scribe.

6-7 *ær hē ... ābræce* i.e. the harrowing of Hell.

12 *wulfhēafedrēo* 'outlaw-tree', i.e. 'gallows'. The Anglo-Saxons regularly referred to the cross as gallows.

12-14 *þæt oft ... sweord* 'that often received from his lord (owner) a weapon ...'.

15 *se hine on mēde* 'he who takes it upon himself' or 'he who presumes'.

(o)

Ic eom lēgbysig, lāce mid winde,
 bewunden mid wuldre, wedre gesomnad,
 fūs forðweges fyre gebysgad,
 bearu blōwende, byrnende glēd.
 5 Ful oft mec gesīpas sendað æfter hondum,
 þæt mec weras ond wif wlonce cyssað.
 þonne ic mec onhæbbe, hī onhnigap tō mē
 monige mid miltse; þær ic monnum sceal
 ycan ūpcyme ēadignesse.

(p)

Ic was fāmne geong, feaxhār cwene,
 ond ænlic rinc on āne tid;
 flēah mid fuglum ond on flōde swom,
 dēaf under yþe dēad mid fiscum,
 5 ond on foldan stōp; hæfde ferð cwicu.

Riddle o This too is conjectured to be a riddle about the cross, or more specifically about *an beam*, the Old English words which can mean 'a cross', 'a tree', and 'a log'. Emendation: *hī onhnigap* for MS *ond hī on hin gap* (l. 7).

² bewunden mid wuldre 'girded with splendour' (probably with reference to foliage).

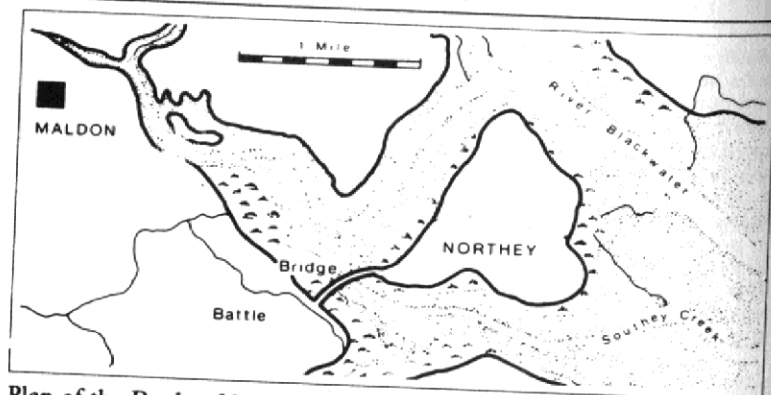
³ fūs forðweges 'ready for the way hence'. Usually this phrasing means 'ready for death', and this is the log's fate when afflicted by fire.

⁵ sendað æfter hondum 'pass from hand to hand'.

⁸⁻⁹ þær ic ... ēadignesse 'there I shall increase the ascendancy of happiness among men'.

Riddle p The solution is unknown. Scholars have suggested answers – 'cuttlefish', 'swan', 'water', 'siren', 'writing', 'ship's figurehead', etc. – but none satisfies all the conditions set forth in the poem. Emendation: *ferð* for MS *forð* (l. 5).

² on āne tid 'at the same time', 'all at once'.



Plan of the Battle of Maldon in 991. From David Hill *An Atlas of Anglo-Saxon England* (Basil Blackwell, 1981), p. 64.

The Battle of Maldon

In August of the year 991 marauding Vikings sailed up the river Blackwater (then called 'Pante') and beached their ships on an island not far from the town of Maldon. The English ealdorman, Byrhtnoth, called out the local levy and, combining with this force the warriors from his own personal retinue, marched to the riverbank across from the island and confronted the Viking army. The ensuing battle (which is reported in the Anglo-Saxon Chronicle entry for 991 printed above on p. 213) is the subject of the poem which we are about to read.

The Battle of Maldon is the story of a military disaster suffered by the English in the course of their long and losing struggle against Scandinavian invaders. (Since 980 the Viking fleets had been raiding Southampton, Thanet, and elsewhere, and in the second decade of the eleventh century they seized the English throne.) The Anglo-Saxon king who presided over this prolonged humiliation of the English was Æthelræd (dubbed by later chroniclers 'the Unready'¹), whose reign seems to have been characterized by demoralization in the military and, if a famous sermon by Archbishop Wulfstan is to be believed, in the populace as a whole. It is against this unhappy background that the battle of Maldon is fought by the Englishmen and celebrated by the poet. The poem is about how men bear up when things go wrong. The fighting men at Maldon, no less than those at Balaklava and Dunkirk, triumph in this test of character in a manner of which Englishmen have always been especially proud. The Anglo-Saxons who fight to the bitter end are portrayed by the poet as glorious in defeat, and their valour redeems the honour of their country. The poet of course idealizes the actual battle; his verses are poetry, not history.

To understand the action of the poem, and especially the action in ll. 62-99, one must have some idea of the geography of the battle. (See map on p. 240, which shows the site which most scholars agree to be the likeliest location of the battle.) The Vikings occupy the

¹ The name *Æðelræd* means 'noble counsel'. The sobriquet *unræd* means 'no counsel', i.e. 'folly'. 'Unready' is an inaccurate modernization of *unræd*.

island now called Northey, and Byrhtnoth's Anglo-Saxons array themselves across the water along the river-bank. At high tide the island is completely surrounded by water, but when the tide recedes (l. 72), an elevated road or causeway (called a *bricg* in ll. 74 and 78) is exposed, thus providing access to the island from the mainland. When the two armies first confront each other, the tide is in and the causeway is submerged (ll. 64–71). When the tide goes out, the Vikings begin to file across the causeway to the mainland, but the Anglo-Saxons block their progress from the narrow passageway to the shore (ll. 72–83). Seeing that they are at a serious disadvantage, the Vikings ask Byrhtnoth to order his troops to stand back and allow the invaders free passage to the shore (ll. 84–8). Byrhtnoth rashly agrees to give the enemy this advantage (ll. 89–95), and the battle begins.

Many of the English participants in the battle are named in the poem. (The poet seems to know nothing of the individual identities of the Vikings.) Extant documents from the period allow us to identify some of those mentioned, and it is to be assumed that all were actual Englishmen who were known to the poet's audience. Modern readers need to concern themselves with only the most important of these: the hero of the poem, Byrhtnoth (about whom a great deal is known), and his king, Æthelræd the Unready. We should also bear in mind the names of the cowardly sons of Odda: Godric, Godwig, and Godwine. Any other persons named in the poem can be assumed to be members of the Anglo-Saxon defending force – most likely members of Byrhtnoth's personal retinue, since the *fyrð*-men are generally left anonymous.

The Old English manuscript leaves containing *The Battle of Maldon* were destroyed by fire in 1731. Fortunately, a man named David Casley made a copy of the poem a few years before the fire and this copy is the basis for the present edition, except that modern conventions of punctuation, capitalization, word-division, verse-lineation, and long-vowel marking are introduced, and the following emendations are adopted: *tō hige* for MS *t hige* (l. 4), *þā* for *þ* (l. 5), *þām* for *þætam* (l. 10), *wīge* for *w . . . ge* (l. 10), *randas* for *randan* (l. 20), *hilde* for *. . ulde* (l. 33), *wē* for *þe* (l. 61), *feohte* for *fohte* (l. 103), *grimme gegrundene* for *gegrundene* (l. 109), *weard* for *weard* (l. 113), *weard* for *wærd* (l. 116), *gestandan* for *ge stundan* (l. 171), *Gepancie* for *ge þance* (l. 173), *weard* for *wurdon* (l. 186), *mearh* for *mear* (l. 188), *ærndon* for *ærdon* (l. 191), *Godwine* for *godrine* (l. 192), *þearfe* for *þære* (l. 201), *forlætān* for *for lætun* (l. 208), *ægðer* for *ægder* (l. 224), *wræce* for *wrece* (l. 257), *læge* for *lege* (l. 279), *crincgan* for *crintgan* (l. 292), *Forð þā* for *forða* (l. 297), *sunu* for *sunā*

(l. 298), *geþrange* for *geþrang* (l. 299), *oðþæt* for *oð þæt* (l. 324), *gūðe* for *gude* (l. 325).

brocen wurde.

Hēt þā hyssa hwæne hors forlætān,
feor āfýsan, and forð gangan,
hicgan tō handum and tō hige gōdum.
þā þæt Offān mæg ārest onfunde,
5 þæt se eorl nolde yrhðo geþolian,
hē lēt him þā of handon lēofne flēogan
hafoc wið þæs holtes, and tō þære hilde stöp;
be þām man mihte oncnāwan þæt se cniht nolde
10 wācian æt þām wīge, þā hē tō wæpnum fēng.
Ēac him wolde Ēadric his caldre gelæstan,
frēan tō gefeohte, 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 Byrhtnōð ongan beornas trymian,
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.
þā hē hæfde þæt folc fægere getrymmed,
hē lihte þā mid lēodon þær him lēofost wæs,

1 The opening lines of the poem are lost. They must have told how the Anglo-Saxon leader Byrhtnoth heard of the Vikings' arrival, gathered his troops, and led them to the river shore where they could challenge the invaders.

2 The subject of *Hēt* is Byrhtnoth, referred to as *se eorl* in l. 6. Cf. §161.

4 *hicgan . . . gōdum* 'to give thought to their hands and to virtuous courage', i.e. to think about courage and about the handiwork through which they can display that courage.

5–6 For the anticipatory *þæt* see §148.

7 *handon* = *handum*. *-on* for *-um* appears again in l. 23 (*lēodon*), l. 129 (*Denon*), l. 270 (*hwīlon*), 306 (*worðon*), etc. This is a feature of late Old English.

14 *þā hwīle þe* 'while, as long as' (so also in ll. 83, 235, and 272).

17–24 In ll. 17–21 Byrhtnoth gives elementary instructions to the members of the *fyrð* (ll. 140, 221), the home guard consisting of civilians who answer the call to arms when the local leader summons them in an emergency. In ll. 24–4 Byrhtnoth dismisses among his personal retinue of professional fighting men (*heorðwerod*), 'where it was most agreeable to him' (*þær him lēofost wæs*).

20 *hēoldon* = *hēolden* The subjunctive plural ending of verbs is invariably spelled *-on* in this poem rather than *-en*: e.g. *forgyldon* (l. 32), *dælon* (l. 33), *gangon* (l. 56), *syllon* (l. 61), *ēodon* (l. 229). This coalescence in spelling is characteristic of late Old English.

þær hē his heorðwerod holdost wiste.
 25 þā stōd on stæðe, stiðlice clypode
 wicinga ār, wordum mælde,
 se on bēot ābēad brimliþendra
 ārænde tō þām eorle, þær hē on ofre stōd:
 'Mē sendon tō þē sāmēn 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 þam golde grið fæstnian.
 Gyf þū þat gerædest, þe hēr ricost eart,
 þæt þū þine lēoda lȳsan wille,
 syllan sāmānum on hyra sylfra dōm
 feoh wið frēode, and niman frið æt ūs,
 40 wē willaþ mid þām sceattum ūs tō scype gangan,
 on flot fēran, and ēow friþes healdan.
 Byrhtnōð mæpelode, bord hafenode,
 wand wācne æsc, wordum mælde,
 yrre and ānræd āgēaf him andsware:
 45 'Gehȳrst 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 lāþre spell,
 þæt hēr stynt unforcūð eorl mid his werode,
 þe wile gealgean ēpel þysne,
 Æpelrēdes eard, ealdres mīnes,
 folc and foldan. Feallan sceolon
 55 hāþene 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;

30 hēton ðē secgan Cf. 5/1, 10(a)/72-3, etc., and ll. 62 and 101 below. Cf. §161.

31 wið 'in exchange for'. Cf. ll. 35, 39.

31-3 betere ... þon ... See §168 *bonne* 3(c). (*þon* = *bonne*.)

34 gif gē ... tō þām 'If you are sufficiently rich for that (i.e. for the purpose of paying us off).'

38 on hyra ... dōm 'according to their own stipulation'. Cf. 6/28.

50 miccle lāþre spell 'a much more unpleasant report (than they expect)'.

ūs sceal ord and ecg ær gesēman,
 60 grim gūðplega, ær wē gofol syllon.
 Hēt þā bord beran, beornas gangan,
 þæt hī on þām easteðe ealle stōdon.
 Ne mihte þær for wætere werod tō þām oðrum;
 þær cōm flōwende flōd æfter ebban,
 65 lucon lagustrēamas. Tō lang hit him þūhte,
 hwænne hī tōgædere gāras bēron.
 Hī þær Pantan strēam mid prasse bestōdon,
 Eastseaxena ord and se æschere.
 Ne mihte hyra ānig oþrum derian,
 70 būton hwā þurh flānes flyht fyl genāme.
 Se flōd ūt gewāt; þā flotan stōdon gearowe,
 wicinga fela, wīges georne.
 Hēt þā hæleða hlēo healdan þā bricge
 wigan wigheardne, se wæs hāten Wulfstān,
 75 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 fȳnd werēdon,
 þā hwile 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 lādan.
 Ðā se eorl ongan for his ofermōde
 90 ālyfan landes tō fela lāþere ðeode.
 Ongan ceallian þā ofer cald wæter

60-1 ær ... ær ... 'first ... before ...'.

66 lucon lagustrēamas i.e. the rising tide submerges the causeway, completely encircling the island.

67 hwænne 'when, until'. See §159, note 2.

71 hwā 'someone'. Cf. 5/81.

81 flēam gewyrcan 'flee, yield'.

89-90 ofermōde 'pride' The national pride and manly defiance which Byrhtnoth has expressed so eloquently in his answer to the Viking messenger (ll. 45-61) have been carefully noted by the invaders, who play on Byrhtnoth's *ofermōd* to persuade him to grant them free access to 'too much land' (*landes tō fela*). The poet acknowledges that Byrhtnoth makes a tactical error here, but at a time when many Anglo-Saxons are seen as cowardly, he probably half admires this display of rash pride.

Byrhtelmes bearn (beornas gehlyston):
 'Nū ēow is gerýmed, 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 scir wæter scyldas wēgon,
 lidmen tō lande linde bāron.
 100 þær ongēan gramum gearowe stōdon
 Byrhtnōð mid beornum; hē mid bordum hēt
 wyrcan þone wihagan, and þæt werod healdan
 fæste wið feondum. þā wæs feohte nēh,
 tīr æt getohte. Wæs sēo tid cumen
 105 þæt þær fāge men feallan sceoldon.
 þær wearð hrēam āhafen, hremmas wundon,
 earn āses georn; wæs on eorþan cyrm.
 Hī lēton þā of folman feolhearde speru,
 grimme gegrundene gāras flēogan;
 110 bogan wāron bysige, bord ord onfēng.
 Biter wæs se beadurās, beornas feollon
 on gehwæðere hand, hyssas lāgon.
 Wund wearð Wulfmār, wælræste gecēas,
 Byrhtnōðes mæg; hē mid billum wearð,
 115 his swustersunu, swiðe forhēawen.
 þær wearð wicingum wiþerlēan āgyfen.
 Gehýrde ic þæt Eadward ānne slōge
 swiðe mid his swurde, swenges ne wyrnde,
 þæt him æt fōtum feoll fāge cempa;
 120 þæs him his ðeoden þanc gesāde,
 þām bürþene, þā hē byre hæfde.
 Swā stemnetton stiðhigende
 hysas æt hilde, hogodon georne
 hwā þær mid orde ærost mihte
 125 on fāgean men feorh gewinnan,
 wigan mid wæpnum; wæl feol on eorðan.
 Stōdon stædefæste; stihte hī Byrhtnōð,
 bæd þæt hyssa gehwylc hogode tō wīge
 þe on Denon wolde dōm gefeohtan.

92 Byrhtelmes bearn i.e. Byrhtnoth.

115 swustersunu The relationship between a man and his sister's son was peculiarly close in Germanic society (Tacitus comments on it in *Germania*), and so this opening scene of killing and vengeance reveals the Anglo-Saxons' adherence to ancient traditions of loyalty, both familial and military. Note that it is Byrhtnoth's personal chamberlain (*bürþegn*) who instantly avenges his leader's heavy loss.

Wōd þā wīges heard, wāpen ūp āhōf,
 130 bord tō gebeorge, and wið þæs beornes stōp.
 Eode swā ānræd eorl tō þām ceorle,
 ægþer hyra oðrum yfeles hogode.
 Sende ðā se sārinc sūþerne 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 gære stang
 wlancne wicing, þe him þā wunde forgeaf.
 140 Frōd wæs se fyrdrinc; hē lēt his francan wadan
 þurh ðæs hysses hals, hand wisode
 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 þe bliþra,
 hlōh þā, mōdi man, sāde 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 Æþelrēdes þegen.
 Him be healfe stōd hyse unweaxen,
 cniht on gecampe, se full cāflice
 bræd of þām beorne blōdigne gār,
 155 Wulfstānes bearn, Wulfmār se geonga,
 forlēt forheardne faran eft ongēan;
 ord in gewōd, þæt sē on eorþan læg
 þe his þeoden ær þearle geræhte.
 Eode þā gesyrwed secg tō þām eorle;

130 wīges heard evidently refers to some Viking, while *þæs beornes* (l. 131) refers to Byrhtnoth. The transition is so abrupt here that we might suspect the loss of a line or two introducing the Viking who is *wīges heard* 'bold in battle'.

134 sūþerne gār 'spear of southern make'. Vikings prized weapons produced in lands to the south of them, such as England and France.

135 wigena hlāford Byrhtnoth.

136-7 With a thrust of his shield Byrhtnoth knocks away the spear that the Viking had hurled into his body. Specifically, his shield breaks the spear-shaft in such a way that it 'forced out' (*sprengde*) the spear, which 'sprang back' (*sprang ongēan*) from the wound.

142 feorh geræhte 'reached the life'. That is, Byrhtnoth's hand guided the spear so that it reached (and thus extinguished) the life in the Viking. The phrase is strikingly Homeric. Cf. l. 226.

143 Ðā hē . . . scēat 'Then he (Byrhtnoth) swiftly pierced another (Viking).'

157 sē refers to the Viking who had wounded Byrhtnoth.

159 gesyrwed secg The 'armoured warrior' is yet another Viking.

160 hē wolde þæs beornes bēagas gefecgan,
 reaf and hringas and gerēnod swurd.
 þā 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,
 wæpnes wealdan. þā 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:
 ‘Gepāncie þē, ðēoda Waldend,
 ealra þæra wynna þe ic on worulde gebād.
 175 Nū ic āh, milde Metod, mæste þearfe
 þæt þū minum gāste gōdes geunne,
 þæt mīn sāwul tō ðē siðian mōte
 on þīn geweald, þēoden engla,
 mid friþe ferian. Ic eom frymði tō þē
 180 þæt hī hēlcēaðan hīnan ne mōton.’
 Ðā hine hēowon hāðene scealcas
 and bēgen þā beornas þe him big stōdon,
 Ælfnōð and Wulmæx bēgen lāgon,
 ðā onemn hyra frēan feorh gesealdon.
 185 Hī bugon þā fram beaduwe þe þær bēon noldon.
 þær wearð Oddan bearn ārest on flēame,
 Godric fram gūþe, and þone gōdan forlēt
 þe him mænigne oft mearh gesealde;
 hē gehlēop þone eoh þe āhte 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,

172 The second half of this line is missing. A few words may be lost, but since there are other metrical irregularities in the poem (e.g. in ll. 45, 75, 183, 271) it is also possible that this is a feature of the later, looser style of *The Battle of Maldon*.

173 Gepāncie þē ‘(I) thank Thee.’

179 Ic eom frymði tō þē ‘I am suppliant to Thee’, i.e. ‘I beg Thee.’

180 hī acc. sg. fem. referring to *sāwul* (l. 177).

190 þe hit riht ne wæs Either ‘as it was not right (to do)’ (see §168 s.v. *þe* 6), or ‘which was not right’ (assuming *þe hit* to be a compound relative introducing an adjective clause). Or *þe* may be a scribal error for *þeah* or *þēh* ‘although’, but in that case one might expect the subjunctive.

and manna mā þonne hit ānig mæð wære,
 195 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 mōdelice manega spræcon
 þe eft æt þearfe þolian noldon.
 þā wearð āfeallen þæs folces ealdor,
 Æþelrēdes eorl; ealle gesāwon
 heorðgenēatas þæt hyra heorra læg.
 205 þā ðær wendon forð wlance þegenas,
 unearge men efston georne;
 hī woldon þā ealle oðer twēga,
 lif forlætān oððe lēofne gewrecan.
 Swā hī bylde forð bearn Ælfrices,
 210 wiga wintrum geong, wordum mælde,
 Ælfwine þā cwæð, hē on ellen spræc:
 ‘Gemunu þā mæla þe wē oft æt meodo spræcon,
 þonne wē on bence bēot āhōfon,
 215 hæleð on healle, ymbe heard gewinn;
 nū mæg cunnian hwā cēne sý.
 Ic wylle mine æþelo eallum gecýþan,
 þæt ic wæs on Myrcon miccles cynnes;
 wæs mīn ealda fæder Ealhelm hāten,
 wīs ealdorman, woruldgesælig.
 220 Ne sceolon mē on þære þēode þegenas ætwitan
 þæt ic of ðisse fyrde fēran wille,
 eard gesēcan, nū mīn ealdor ligeð
 forhēawen æt hilde. Mē is þæt hearma mæst;
 hē wæs ægðer mīn mæg and mīn hlāford.’

198 Swā him . . . āsæde ‘Thus Offa had told him (earlier) in the day.’ Evidently Byrhtnoth had called a meeting (*gemōt* l. 199) earlier that day to plan strategy with his *heorðwerod*, who had vowed to support him loyally in the field, as was their solemn obligation. See §237.

203-4 ealle . . . heorðgenēatas Byrhtnoth’s personal retainers (*heorðgenēatas*), who would have been fighting close by him, could all see that their leader had fallen. Members of the *fyrð* fighting at a greater distance could not see this (ll. 239-42).

212 Gemunu þā mæla ‘(I) remember the occasions.’ Unexpressed subjects are entirely permissible in Old English when they can be readily inferred from the context (see §193.7), but their repeated use in direct discourse here (173, 212, 215) is probably a stylistic device aimed at suggesting the hurried speech of men talking to one another during the rush of battle.

215 nū mæg . . . sý ‘now (one) can find out who is brave’. Cf. preceding note.

221 fyrde ‘The aristocrat Ælfwine, kinsman of Byrhtnoth, identifies himself with the *fyrð*, the common militia. Distinctions between upper-class retainers and the levy are forgotten as aristocracy of rank is superseded by an aristocracy of courage.’

225 þā hē forð ēode, fāhðe gemunde,
 þæt hē mid orde āne geræhte
 flotan on þām folce, þæt sē on foldan læg
 forwegen mid his wæpne. Ongan þā winas manian,
 frýnd and gefēran, þæt hī forð ēodon.
 230 Offa gemælde, æscholt ascēoc:
 'Hwæt þū, Ælfwine, hafast ealle gemanode
 þegenas tō þearfe, nū ure þeoden lið,
 eorl on eorðan. Ūs is eallum þearf
 þæt ure æghwylc oþerne bylde
 235 wigan tō wige, þā hwile þe hē wāpen mæge
 habban and healdan, heardne mēce,
 gār and gōd swurd. Ūs Godric hæfð,
 earh Oddan bearn, ealle beswicene.
 Wēnde þæs formoni man, þā hē on mēare rād,
 on wlanca þām wige, þæt wære hit ure hlāford;
 240 forþan wearð hēr on felda folc tōtwāmed,
 scyldburh tōbrocen. Åbrēoðe his angin,
 þæt hē hēr swā manigne man āflýmde!
 Lēofsunu gemælde and his linde āhof,
 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 minne winedrihten.
 Ne þurfon mē embe Stūrmere stedefæste hælæð
 250 wordum ætwitan, nū mīn wine gecranc,
 þæt ic hlāfordlēas hām siðie,
 wende fram wige, ac mē sceal wāpen niman,
 ord and iren.' Hē ful yrre wōd,
 feaht fæstlice, flēam hē forhogode.
 255 Dunnere þā cwæð, daroð acwehte,
 unorne ceorl, ofer eall clypode,
 bād þæt beorna gehwylc Byrhtnōð wræce:
 'Ne mæg nā wandian se 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 bādon

239 þæs gen. obj. of *wēnan* anticipating the *þæt* clause in l. 240. See §148.

242 Åbrēoðe his angin 'Damn his behaviour!'

255-9 The brief, simple speech of Dunnere befits his status as a 'simple churl' (*unorne ceorl*), and yet its mere appearance here puts him in the company of the noblest men in the region, all now united in common loyalty to the code of honour which requires that fighting men avenge their slain leader or die in the attempt.

þæt hī mōston gewrecan hyra winedrihten
 and on hyra fēondum fyl gewyrčan.
 265 Him se gýsel ongan geornlice fylstan;
 hē wæs on Norðhymbron heardes cynnes,
 Ecglāfes bearn, him wæs Æscferð nama.
 Hē ne wandode nā æt þām wigplegan,
 ac hē fýsde forð flān genehe;
 270 hwilon hē on bord scēat, hwilon beorn tāsde,
 æfre embe stunde hē sealde sume wunde,
 þā hwile ðe hē wāpna wealdan mōste.
 þā gýt on orde stōd Eadweard 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,
 oðþæt hē his sincgyfan on þām sāmnum
 wurðlice wrec, ær hē on wæle læge.
 280 Swā dyde Æþeric, æþele gefēra,
 fūs and forðgeorn, feaht eornoste.
 Sībyrhtes brōðor and swiðe mænig oþer
 clufon cellod bord, cēne hī weredon;
 285 bærst bordes lærig, and sēo byrne sang
 gryrelēoða sum. þā æt gūðe slōh
 Offa þone sālidan, þæt hē on eorðan fēoll,
 and ðær Gaddes mæg grund gesohte.
 Raðe wearð æt hilde Offa forhēawen;
 hē hæfde ðeah geforþod þæt hē his frēan gehēt,
 290 swā hē beotode ær wið his beahgifan
 þæt hī sceoldon bēgen on burh ridan,
 hāle tō hāme, oððe on here crincgan,
 on wælstōwe wundum sweltan;
 hē læg ðegenlice ðeodne gehende.

271 'Ever and anon he gave one (of the Vikings) a wound.' Since *st-* alliterates only with *st-* in the Germanic verse system, this line lacks alliteration altogether, but, like l. 282, it has rhyme to link the two half-lines. These lines anticipate the Middle English period, when rhyme displaces alliteration almost completely.

277 Hē bræc þone bordweall 'He penetrated the wall of shields.' Apparently Eadweard broke through the phalanx of the Vikings and fought individually with enemy warriors until he was overwhelmed and slain.

283 cellod occurs nowhere else, and its meaning is obscure. It is evidently an adjective describing the shield (*bord*).

285-6 þā æt gūðe . . . sālidan 'Then Offa struck that Viking in the fight so that he fell to the earth.' What Viking? It has been reasonably suggested that a line or two has been lost between ll. 283 and 284, telling us who it was whose shield's rim was broken (l. 284), and this person would be *þone sālidan* of l. 286.

295 Ðā wearð borda gebræc. Brimmen wōdon
 gūðe gegremode; gār oft þurhwōd
 fāges feorhhūs. Forð þā ēode Wistān,
 þurstānes sunu, wið þās secgas feaht;
 hē wæs on geþrange hyra þrēora bana,
 300 ær him Wigelines bearn on þām wæle læge.
 Þær wæs stið gemōt; stōdon fæste
 wigan on gewinne, wīgend cruncon,
 wundum wērige. Wæl fēol on eorþan.
 Oswald and Eadwold ealle hwile,
 305 bēgen þā gebrōþru, beornas trymedon,
 hyra winemāgas wordon bædon
 þæt hī þær æt ðearfe þolian sceoldon,
 unwāclīce wāpna nēotan.
 Byrhtwold maþelode, bord hafenode
 (se wæs eald genēat), æsc acwehte;
 310 hē ful baldlice beornas lārde:
 'Hige sceal þē heardra, heorte þē cēne,
 mōd sceal þē mære, þē ure mægen lýtlað.
 Hēr lið ure ealdor eall forhēawen,
 315 gōd on grēote. Ā mæg gnornian
 se 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 fyrrest ēode,
 hēow and hýnde, oðþæt hē on hilde gecranc.
 325 Næs þæt nā se Godrīc þe ðā gūðe forbēah

* * *

300 'before the son of Wigelin lay down in the carnage'. (The same use of reflexive pronoun with *licgan* appears in ll. 318–19 and need not be translated.) *Wigelines bearn* seems clearly to refer to Wistan, but how can he be the son both of *þurstān* (l. 298) and *Wigelin*? A metonymic would be very unusual – even in a poem like *Maldon*, which seems to be addressed to an audience which knew the poem's characters and their families. It has been conjectured that Wistan's father may have been known by two different names, but it is also possible that lines introducing a new character have been lost.

312–13 'Our resolve must be so much the firmer, our hearts so much the bolder, our courage so much the greater, by so much as our (physical) strength diminishes.' See §168 *þy* l.; cf. 11(*k*)/11–12 note.

325 The closing lines of the poem are lost. We know from other accounts of the battle that the Vikings were victorious.

13

The Ruin

'Where are those who lived before us?' In every age and culture people have raised this haunting question, especially when prompted to such thoughts by an ancient ruin or some other relic of the past. In both their poetry and their prose the Anglo-Saxons were very given to reflection on former civilizations and the people who built them, so much so that their language had a word for such meditation: *dūstscēawung* 'contemplation of the dust'. This theme occurs often as an incidental motif in longer works (e.g. *The Wanderer* ll. 73–110 and *Beowulf* ll. 2255–66), but *The Ruin* is an entire poem devoted to the depiction of an ancient ghost town and to the thoughts which the scene evokes.

The poet draws no explicit moral from his description of Roman ruins. He records rather the simple wonder with which the scene fills him: wonder at the ingenuity of the people who built the city, and wonder at the power of *wyrd* 'fate' which has laid it all waste. Although the poem is for the most part an admiring catalogue of artefacts and architecture, the objects described are all closely associated with the people who had made and used them. The poet marvels at how the builders conceived of such structures, he imagines how the inhabitants filled the city with life and joy, he muses over the fact that their gaze had fallen on the very objects he is studying, and he reflects on the powerful fate (*wyrd seō swīpe*) that has swept them all into oblivion. Buildings and people alike have fallen (*crungon, gecrong*) and though the artefacts have survived their creators, their deteriorated state bears eloquent witness to the perishability of everything on earth. The transience of earthly things is emphasized by the repeated contrast between the ruins the poet sees and the city in its prime, which the poet re-creates with lively imagination. His details are so persuasive that some scholars have thought they could identify the city he describes as the Roman city of Bath, where thermal springs were skilfully channelled into stone baths much like those described in ll. 38–46. But other sites have also been suggested, and it could well be that the scene is a composite of various Roman ruins that the poet had seen.

The poem survives in the Exeter Book (see selection 11,

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Riddles). Damage done to the later pages of the book have left *The Ruin* something of a ruin itself. Aside from a tentative reconstruction of l. 12, no effort is made to restore the damaged verses. Losses in the text are indicated by series of dots. Emendations include normalization of *þæs* to *þes* in ll. 9 and 30, deletion of *torras* (mechanically repeated from l. 3) in l. 4 following *hrimgeat*, and the change of MS *geheapen* to *gehēawen* (l. 12), *secgrof* to *secgrōfra* (l. 26), *rof* to *hrōf* (l. 31), and *gefrætweð* to *gefrætwed* (l. 33).

Wrætlic is þes wealstān; wyrde gebræcon
 burgstede burston; brosnað enta geweorc.
 Hrōfas sind gehrorene, hrēorge torras,
 hrimgeat berofen hrim on lime
 5 scearde scūrbeorge scorene, gedrorene,
 ældo undereotone. Eorðgrāp hafað
 waldendwyrhtan, forweorone, geleorene,
 heard gripe hrūsan, oþ hund cnēa
 werþeoda gewitan. Oft þes wāg gebād
 10 ræghār ond rēadfāh rice æfter oþrum,
 ofstonden under stormum; stēap gēap gedrēas.
 Wunað gīet se wealstān wederum gehēawen
 fel on
 grimme gegrunden
 15 scān hēo
 g orþonc ærsceaft
 g lāmrium bēag
 mōd mo yne swiftne gebrægd
 hwætrēd in hringas, hygerōf gebond
 20 weallwalan wīrum wundrum tōgædre.

- 1-2 wyrde ... burston 'the fates broke, smashed the city'.
 enta geweorc 'the work of giants'. The Anglo-Saxons used this expression to refer to the impressive stone buildings left by the Romans. Cf. *Wanderer* l. 87.
 3-5 Hrōfas sind ... gedrorene The verb *sind* should be carried over, in both singular and plural senses, in the ensuing verses: 'The roofs are fallen, the towers [are] in ruins, the frosty gate [is] despoiled....'
 6-7 undereotone and forweorone are past participles with *-on-* for *-en-*, a rare but attested spelling.
 9 gewitan = *gewiton* '[shall] have passed away'. See §198.
 9-11 Oft þes wāg ... stormum 'Often this wall, red-stained and grey with lichen, unmoved beneath the storms, has survived kingdom after kingdom.'
 11 stēap ... gedrēas stēap and gēap modify wāg (cf. l. 9), the understood subject of *gedrēas*.
 13-18 It is best to skip over the fragmentary words and phrases, of which little sense can be made. Resume in l. 18 with *swiftne gebrægd*.
 18-20 swiftne gebrægd ... tōgædre '... put together (*gebrægd*, past ptc.) a swift, quick plan in rings; one strong in intelligence (*hygerōf*) bound the wall-braces together marvellously with wires.'

Beorht wæron burgræced, burnsele monige,
 hēah horngestrēon, hereswēg micel,
 meodoheall monig mondrēama full,
 oþþæt þæt onwende wyrd sēo swīpe.
 25 Crungon walo wīde, cwōman wōldagas,
 swyft eall fornōm secgrōfra wera;
 wurdon hyra wīgsteal wēstenstaþolas,
 brosnade burgsteall. Bētend crungon
 hergas tō hrūsan. Forþon þās hofu drēorgiað,
 30 ond þes tēaforgēapa tigelum sceadeð
 hrōstbēages hrōf. Hryre wong gecrong
 gebrocen tō beorgum, þær iū beorn monig
 glædmōd ond goldbeorht gleoma gefrætwed,
 wlonc ond wīngāl wīghyrstum scān;
 35 seah on sinc, on sylfor, on searogimmas,
 on ēad, on æht, on eorcanstān,
 on þās beorhtan burg brādan rīces.
 Stānhofu stōdan, strēam hāte wearp
 wīdan wylme; weal eall befēng
 40 beorhtan bōsme, þær þā baþu wæron,
 hāt on hreþre. þæt wæs hýðelic.
 Lēton þonne gēotan
 ofer hārne stān hāte strēamas
 un
 45 .þæt hringmere hāte
 þær þā baþu wæron.
 þonne is
 re; þæt is cynelic þing,
 hūse burg

- 27 wurdon ... wēstenstaþolas 'their sanctuaries (place of idols) became waste places'. *Wīgsteal* could also mean 'war places', but a possible Biblical source in Amos 6: 9 ('and the sanctuaries of Israel shall be laid waste') has been suggested, and this would support the meaning 'places of idols, sanctuaries'.
 28-9 Bētend ... hrūsan 'The tenders (i.e. repairmen), the armies fell to the earth.' *Hergas* could also mean 'idols, temples', and reference could be to the *wīgsteal* of l. 27: 'The tenders, the idols, fell to the earth.'
 30-1 ond þes tēaforgēapa ... hrōf 'and this red-curved roof of the vault splits from the tiles'.
 32 gebrocen tō beorgum 'broken into rubble-heaps'.
 34 wīghyrstum scān 'shone in his war-trappings'. (The subject is *beorn monig* 'many a warrior'.)
 38-9 strēam hāte ... wylme 'the flowing water threw out heat, a great billow'.
 40 beorhtan bōsme 'within its bright bosom', i.e. in the interior of the encircling wall that holds the hot bath-water.
 41 hāt on hreþre 'hot to the core', i.e. 'very hot'.
 42-3 Lēton þonne ... strēamas 'They let the hot streams gush over the grey stone.' From here to the end the text is too fragmentary to translate, except for l. 48b.

The Dream of the Rood
or
A Vision of the Cross

This, the earliest dream-vision poem in the English language, is the central literary document for understanding that resolution of competing cultures which was the presiding concern of the Christian Anglo-Saxons. The Germanic heroic tradition which the Anglo-Saxons brought with them to England celebrated courage, mastery, and aggressive action. The Christian outlook which the Anglo-Saxons in due course adopted stressed virtues like loving kindness and self-sacrifice. (See §§218, 236–246.) Finding a proper adjustment of the two competing ideals was a constant spiritual struggle. The poet of *The Dream of the Rood* discovered in the central event of Christian history an opportunity for using his people's native poetic tradition to encompass and naturalize the alien ideals of the new faith. In so far as the crucifixion required great courage of the Saviour, it offered the poet ample opportunity for displaying how the heroic diction of Old English poetry could serve to extol Christ's passion, especially since early Christianity perceived Christ in more heroic terms than later Christianity was to do: he was a warrior-king doing battle with the Devil (as one can readily see by reading the sources and analogues of the poem in D. G. Calder and M. J. B. Allen's *Sources and Analogues of Old English Poetry* (Cambridge, 1976), pp. 53–8). But there is a gentle, passive side to the character of Christ that is absent from the pagan heroic ethos. Under provocation he turns the other cheek. He forgives his tormentors. He accepts physical defeat for the sake of spiritual victory. He allows his adversaries to kill him. The poet of *The Dream of the Rood* accommodates the intermingled passivity and heroism of Christ by his daring and imaginative device of giving human characteristics and the power of speech to the inanimate cross on which Christ died. Possibly this literal personification of the cross was suggested to him by the Old English verse riddles, where various inanimate objects are made to speak out and describe their essential qualities. (See especially riddles *n* and *o* above.) The example of the riddles would have been reinforced by

Classical rhetorical exercises in prosopopoeia, which were prescribed in the schools. Whatever the source of the device, the poet uses it to portray a cross which is the passive, plangent sufferer in the crucifixion while Christ is left to be active and heroic – a figure reminiscent of the awesome Byzantine mosaics of Christ the King and also of Germanic heroes like Beowulf.

On a literary level the poem resolves not only the pagan-Christian tensions within Anglo-Saxon culture but also current doctrinal discussions concerning the nature of Christ, who was both God and man, both human and divine. But throughout its imaginative poeticizing of theological issues, *The Dream of the Rood* remains a thoroughly Germanic poem with an exciting plot, vivid martial imagery which makes heroic all that happens, startling effects such as the gory, talking cross whose drops of blood realistically congeal into beautiful gems and then become blood again. The characterization of the cross is also quintessentially Germanic: it presents itself as a loyal retainer (all creatures on earth being members of God's retinue) who is forced by his very loyalty to become the instrument of his beloved Lord's execution.

That this poem gripped the imagination of its Anglo-Saxon audience is suggested by the fact that a large, ornamented Anglo-Saxon stone cross in the town of Ruthwell has been inscribed with excerpts from *The Dream of the Rood* written in the ancient runic alphabet of the Germanic peoples (§229). Each passage quoted is from portions of the poem spoken by the animate cross. One of the passages, quoted here in the Northumbrian dialect of the inscription (slightly restored), may be compared with ll. 44–5 of the poem:

Ahof ic riicnæ kyninc
heafunæs hlafard hælde ic ni dorstæ

A silver reliquary cross in Brussels is also inscribed with verses which echo lines spoken by the cross in *The Dream of the Rood*.¹ The poem and the idea of a speaking cross evidently met with cordial responsiveness in the imaginations of the Anglo-Saxons.

Like virtually all Old English poems, *The Dream of the Rood* has no title in its original manuscript (The Vercelli Book), its present title being an invention of modern scholars. It has also been called *A Vision of the Cross*, which is perhaps more suitable. Following are emendations which have been adopted in the text which follows: *hwæt* for MS *hæt* (l. 2), *eaxl* for *eaxle* (l. 9), *geweorðod* for *geweorðode* (l. 15), *bewrigen* for *bewrigene* (l. 17), *Wealdendes* for *wealdes* (l. 17),

¹ Rod is min nama; geo ic ricne cyning bæf byfigynde, blode bestemed. Cf. ll. 44 and 48.

sorgum for *surgum* (l. 20), *ænigum* for *nænigum* (l. 47), *sorgum* supplied in l. 59, *grēotende* for *reotende* (l. 70), *stefn* for *syððan* (l. 71), *holtwudu* for *holmwudu* (l. 91), *lænan* for *lænum* (l. 109), *anforht* for *unforht* (l. 117), *þam* for *þan* (l. 122), *mē* for *he* (l. 142).

Hwæt, ic swefna cyst secgan wylle,
 hwæt mē gemætte tō midre nihte,
 syðþan reordberend reste wunedon.
 þūhte mē þæt ic gesāwe syllicre trēow
 on lyft lædan lēohte bewunden,
 5 bēama beorhtost. Eall þæt bēacen wæs
 begoten mid golde; gimmas stōdon
 fægere æt foldan scēatum, swylce þær fife wæron
 uppe on þām eaxlgespanne. Behēoldon þær engel Dryhtnes
 ealle
 10 fægere þurh forðgesceaft; ne wæs ðær hūru fracodes gealga,
 ac hine þær behēoldon hālige gāstas,
 men ofer moldan and eall þeos mære gesceaft.
 Syllic wæs se sigebēam, and ic synnum fāh,
 forwundod mid wommum. Geseah ic wuldres trēow

1-2 swefna cyst in l. 1 and the clause introduced by *hwæt* in l. 2 are parallel objects of the verb *secgan*: 'to tell the best of dreams, (to tell) what . . .'. See §159.

2 mē gemætte 'came to me in a vision', i.e. 'I dreamed' *gemætan* (like *þūhte* in l. 4) is an impersonal verb with dative of person. See §212.

4 syllicre is often said to be an absolute comparative ('exceedingly rare'), but some comparative meaning can also be implicit: 'a rarer tree (than all the others)'. Cf. ll. 90-4 below.

5 on lyft lædan 'lifted into the air'. The infinitive following *gesāwe* has a passive sense. See §161. So also *þenian* following *geseah* in l. 52.

8 foldan scēatum Either 'at the surface of the earth' (i.e. at the foot of the cross) or 'at the corners of the earth', the cross being seen as extending across the sky to four points on the horizon. With this verse begins the first of several groups of hypermetric lines which appear periodically throughout this poem (in ll. 8-10, 20-3, 30-4, 39-43, 46-9, 59-69, 75, and 133) and occasionally in other poems as well (e.g. *The Wanderer*, ll. 111-15, *The Seafarer*, ll. 106-9). Obviously some special effect was achieved by shifting from normal to hypermetric verses, but we cannot be sure what that effect was. The hypermetric verses seem to be systematic variations on the regular verse-types, most of them being expanded A-verses. The effect of hypermetric verses was exclusively aural and not visual, since the Anglo-Saxons wrote poetry continuously across the page from margin to margin just like prose and did not lineate their poems into separate verses.

9-10 Behēoldon . . . forðgesceaft 'All those fair by eternal decree gazed on the angel of the Lord (i.e. Christ or possibly the cross) there.' 'Those fair by eternal decree' are the *hālige gāstas* of l. 11 - the loyal angels who were predestined to remain in Heaven. Line 9b is long even for a hypermetric line and therefore has often been emended. But since it makes sense as it stands and none of the emendations is entirely satisfactory, we retain the manuscript reading.

11 hine refers to the nearest masculine antecedent, *gealga* 'the cross'.

wādum geweorðod wynnnum scīnan,
 gegyred mid golde; gimmas hæfdon
 bewrigen weorðlice Wealdendes trēow.
 Hwæðre ic þurh þæt gold ongytan meahthe
 earmra ærgewin, þæt hit ærest ongan
 swætan on þā swiðran healfe. Eall ic wæs mid sorgum gedrefed;
 20 forht ic wæs for þære fæggran gesyhðe; geseah ic þæt fuse
 bēacen
 wendan wādum and blēom: hwilum hit wæs mid wātan
 bestēmed,
 beswyled mid swātes gange, hwilum mid since gegyrwed.
 Hwæðre ic þær licgende lange hwile
 behēold hrēowcearig Hælendes trēow,
 25 oð ðæt ic gehyrde þæt hit hlēoðrode;
 ongan þā word sprecan wudu sēlesta:
 'þæt wæs gēara iū - ic þæt gȳta geman -
 þæt ic wæs āhēawen holtes on ende,
 30 āstyred of stefne mīnum. Genāman mē ðær strange fēondas,
 geworhton him þær tō wāfersȳne, hēton mē heora wergas
 hebban;
 bāron mē þær beornas on eaxlum, oð ðæt hīe mē on beorg
 āsetton;
 gefæstnodon mē þær fēondas genōge. Geseah ic þā Frēan
 mancynnes
 35 efstan elne micle, þæt hē mē wolde on gestigan.
 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.

15 wādum geweorðod 'adorned with garments'. 'Garments' is a poetic reference to the gold and jewelled adornments. In l. 22 it refers to these and the blood covering the cross as well.

19 earmra ærgewin 'ancient hostility of wretched ones', i.e. those who crucified Christ. *Ærgewin* and the following *þæt* clause are parallel objects of *ongytan*.

20 on þā swiðran healfe 'on the right side'. According to Christian tradition, it was Christ's right side that the centurion pierced with a spear.

31 geworhton . . . wāfersȳne 'they made (me) into a spectacle for themselves there'. This refers to the Romans' use of crosses for the public (and ignominious) execution of felons.

33 gefæstnodon . . . genōge 'Enemies enough (i.e. many enemies) secured me there.'

34 þæt hē . . . gestigan '(in) that he wanted to ascend onto me', i.e. 'in his wish to ascend onto me'. See §211.

36-7 þā ic bifian . . . scēatas 'when I saw the surface of the earth tremble'. Matthew 27:51 says that the earth trembled at the crucifixion.

37-8 Ealle . . . gefyllan, hwæðre . . . 'I was able to fell (i.e. could have felled) all the adversaries, but . . .'

Ongyrede hine þā geong hæleð – þæt wæs God ælmihtig! –
 40 strang and stīðmōd; gestāh hē on gealgan hēanne,
 mōdig on manigra gesyhðe, þā hē wolde mancyn lȳsan.
 Bifode ic þā mē se beorn ymbclypte; ne dorste ic hwæðre
 būgan tō eorðan,
 feallan tō foldan scēatum, ac ic sceolde fæste standan.
 Rōd wæs ic āræred; āhōf ic ricne Cyning,
 45 heofona Hlāford; hyldan mē ne dorste.
 þurhdrifan hī mē mid deorcan næglum; on mē syndon þā dolg
 gesiēne,
 opene inwidhlemmas; ne dorste ic hira ænigum sceððan.
 Bysmeredon hīe unc bütū ætgædere; eall ic wæs mid blōde
 bestēmed,
 begoten of þæs guman sidan siððan hē hæfde his gāst
 onsended.
 50 ‘Feala ic on þām beorge gebiden hæbbe
 wrāðra wyrda: geseah ic weruda God
 þearle þenian. þȳstro hæfdon
 bewrigen mid wolcnum Wealdendes hræw,
 scirne scīman; sceadu forð ēode,
 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; forlēton mē þā hilderincas
 standan stēame bedrifenne; eall ic wæs mid strælum
 forwundod.
 Ālēdon hīe ðær limwērigne; gestōdon him æt his līces hēafðum;
 behēoldon hīe ðær heofenes Dryhten, and hē hine ðær hwile
 reste,
 65 mēðe æfter ðām miclan gewinne. Ongunnon him þā moldern
 wyrcan
 beornas on banan gesyhðe, curfon hīe ðæt of beorhtan stāne;

49 begoten ‘drenched’ modifies *ic* in l. 48.

51–2 See note to l. 5 above.

54 scirne scīman ‘the bright radiance’ is in apposition with *wealdendes hræw*.

57 fūse ‘eager ones’. In view of John 19: 38–9, the eager ones would appear to be Joseph of Arimathea and Nicodemus, who came to claim the body of Jesus.

59 þām secgum tō handa ‘to the hands of the men’. Poss. dat. See §191.2.

62 strælum ‘with arrows’. The cross is referring to the hostile nails of l. 46.

63 gestōdon . . . hēafðum ‘they positioned themselves at his body’s head’. Dat. pl. *hēafðum* with singular meaning is an Old English idiom. Cf. *brēostum* in l. 118.

66 banan ‘of the slayer’. The cross refers to itself as Christ’s slayer.

gesetton hīe ðæron sigora Wealdend. Ongunnon him þā
 sorhlēoð galan
 earme on þā æfentīde, þā hīe woldon eft siðian,
 70 mēðe fram þām mæran þeodne; reste hē ðær mæte weorode.
 Hwæðere wē ðær grēotende gōde hwile
 stōdon on staðole; stefn up gewāt
 hilderinca; hræw cōlode,
 fæger feorgbold. þā ūs man fyllan ongan
 ealle tō eorðan; þæt wæs egeslic wyrd!
 75 Bedealf ūs man on deopan sēaþe; hwæðre mē þær Dryhtnes
 þegnas,
 frēondas gefrūnon,
 gyredon mē golde and seolfre.
 ‘Nū ðū miht gehȳran, hæleð mīn se lēofa,
 þæt ic bealuwara weorc gebiden hæbbe,
 80 sārra sorga. Is nū sāl cumen
 þæt mē weorðiað wīde and sīde
 menn ofer moldan and eall þeos mære gesceaft,
 gebiddaþ him tō þyssum bēacne. On mē Bearn Godes
 þrōwode hwile; for þan ic þrymfæst nū
 85 hlifige under heofenum, and ic hēlan mæg
 æghwylcne ānra þāra þe him bið egesa tō mē.
 Iū ic wæs geworden wīta heardost,
 lēodum lāðost, ær þan ic him līfes weg
 rihtne gerȳmde, reordberendum.
 90 Hwæt, mē þā geweorþode wuldres Ealdor
 ofer holtwudu, heofonrices Weard,
 swylce swā hē his mōdor ēac, Marian sylfe,
 ælmihtig God for ealle menn
 geweorðode ofer eall wīfa cynn.
 95 ‘Nū ic þe hāte, hæleð mīn se lēofa,
 þæt ðū þas gesyhðe secge mannum;
 onwrēoh wordum þæt hit is wuldres bēam,
 se ðe ælmihtig God on þrōwode

69 mæte werode ‘with little company’. Germanic understatement meaning ‘alone’. So also in l. 124.

70 wē i.e. the three crosses.

76 The second half of this line is lost, but the sense is clear: the cross was buried, and then many years later St. Helena recovered it and adorned it as a precious relic.

79–80 þæt ic bealuwara . . . sārra sorga ‘that I have suffered distress from dwellers in iniquity, from sore sorrows’. *Bealuwara* and *sorga* are parallel genitives dependent on *weorc*.

86 þāra þe . . . tō mē ‘of those in whom is fear of me’. See §162.1 and 2.

92 swylce swā ‘just as’.

98 se ðe . . . þrōwode ‘on which almighty God suffered’. See §163.1.

for mancynnes manegum synnum
 100 and Adomes caldgewyrhtum.
 Dēað hē þær byrigde; hwæðere eft Dryhten ārās
 mid his miclan mihte mannum tō helpe.
 Hē ðā on heofenas āstāg. Hider eft fundað
 on þysne middangeard mancynn sēcan
 105 on dōmdæge Dryhten sylfa,
 ælmihtig God and his englas mid,
 þæt hē þonne wile dēman, se āh dōmes geweald,
 ānra gehwylcum, swā hē him ærur hēr
 on þyssum lænan life geearnað.
 110 Ne mæg þær ænig unforht wesan
 for þām worde þe se Wealdend cwyrð:
 frīneð hē for þære mænige hwær se man sīe,
 se ðe for Dryhtnes naman dēaðes wolde
 biteres onbyrgan, swā hē ær on ðām bēame dyde.
 115 Ac hīe þonne forhtiað, and fea þencað
 hwæt hīe tō Crīste cweðan ongīnnen.
 Ne þearf ðær þonne ænig anforht wesan
 þe him ær in brēostum bereð bēacna sēlest;
 ac ðurh ðā rōde sceal rīce gesēcan
 120 of eorðwege æghwylc sāwl,
 sēo þe mid Wealdende wunian þenceð.
 Gebæd ic mē þā tō þām bēame blīðe mōde,
 elne mycle, þær ic āna wæs
 mæte werede. Wæs mōdsefa
 125 āfýsed on forðwege, feala ealra gebād
 langunghwīla. Is mē nū lifes hyht
 þæt ic þone sigebēam sēcan mōte
 āna oftor þonne ealle men,
 well weorþian. Mē is willa tō ðām
 130 mycel on mōde, and 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;

107-9 þæt hē þonne ... geearnað 'in that He who has power of judgement will wish to pass judgement then on each of those even as he shall have earned for himself (while) here in this transitory life'. *Ærur* with the present (with future meaning) *geearnað* yields a future perfect in meaning. Similarly *ær* ... *bereð* in l. 118.
 124-6 Wæs mōdsefa ... langunghwīla '(My) mind was inspired with longing (*āfýsed*) for the way hence (to the next world), it has experienced in all (*ealra*) many periods of longing (for the next life)'.

129-30 Mē is willa ... on mōde 'The desire for that is intense in my heart.'
 133 him This reflexive dative (with *sōhton*) need not be translated.

lifiaþ nū on heofenum mid Hēahfædere,
 135 wuniaþ on wuldre; and ic wēne mē
 daga gehwylce hwænne mē Dryhtnes rōd,
 þe ic hēr on eorðan ær scēawode,
 on þysson lænan life gefetige,
 and mē þonne gebringe þær is blis mycel,
 140 drēam on heofonum, þær is Dryhtnes folc
 geseted tō symle, þær is singal blis;
 and mē þonne āsette þær ic syþþan mōt
 wunian on wuldre, well mid þām hālgum
 drēames brūcan. Si mē Dryhten frēond,
 145 se ðe hēr on eorðan ær þrōwode
 on þām gealgrēowe for guman synnum;
 hē ūs onlýsde, and ūs lif forgeaf,
 heofonlicne hām. Hiht wæs genīwad
 mid blēdum and mid blisse, þām þe þær bryne þolodan.
 150 Se Sunu wæs sigorfæst on þām sīðfate,
 mihtig and spēdig, þā hē mid manigeo cōm,
 gāsta weorode, on Godes rīce,
 Anwealda ælmihtig, englum tō blisse
 and eallum ðām hālgum þām þe in heofonum ær
 155 wunedon on wuldre, þā heora Wealdend cwōm,
 ælmihtig God, þær his ēðel wæs.

135-8 ic wēne mē ... gefetige 'I look forward each day to (the time) when the cross of the Lord ... will fetch me.' The *mē* in l. 135 is reflexive and need not be translated. On *hwænne* introducing a clause, see §159 note 2.

144 Si mē Dryhten frēond 'May the Lord be a friend to me.' Cf. ll. 131-2.

146 for guman synnum 'for men's sins'. *Guman* is a late gen. pl. (for *gumena*).

148-9 Hiht wæs genīwad ... þolodan This sentence refers to Christ's harrowing of hell when, following the crucifixion, he descended to the nether regions and rescued from the burning fires all good people who had died since the creation.

150-6 These verses refer to Christ's ascension into heaven with all the souls he had rescued in the harrowing. The ascension actually takes place forty days later.

153 englum tō blisse 'to the delight of the angels'.

The Wife's Lament

The Wife's Lament is a woman's account of how she became estranged from her young husband through the machinations of his relatives. Forced to live alone in a settlement far away from him, she suffers pitifully, yearning for him day and night. The details of the plot are somewhat sketchy, the poet's main attention being on the speaker's sadness and love-longing. It has been conjectured that the woman speaking in the poem was a character known to the audience from other narratives and that by knowing her story beforehand they would have been better able to understand what is going on in *The Wife's Lament*. It is true that we are told nothing about why her husband originally had to leave her and make a sea journey, about why and how his relatives persuaded him to reject her, or about the identities of any of the principal characters. But the general sequence of actions is fairly clear in the poem as it is presented here. Her husband leaves, and the wife, smitten with longing for him, joins him (ll. 6–10). His kinsmen, who want to separate the couple from each other, get the husband to send her back to his homeland where he orders her to live in a cave or hovel in the midst of a forbidding grove of trees (ll. 11–32). (Sad recollections of their former devotion to one another contrasted with the husband's hostile state of mind at present intervene at ll. 18–22.) Lines 32–41 are a poignant account of the abandoned wife's longing and sorrow. The final section (ll. 42–53) seems to be the wife's speculations as to the husband's present circumstances and her assurances to herself that he must feel as sad as she when he recalls their former life together. She closes with a gnomic observation about the suffering of parted lovers.

Since thousands of lines of Old English poetry deal primarily with women (e.g. *Elene*, *Judith*, *Juliana*), it is not surprising to find in *The Wife's Lament* a concern with exploring the psychology of a suffering woman. Yet some scholars have doubted that this is a woman's monologue and try to interpret it as the lament of a man, much like *The Wanderer*. Such interpretations have to begin by altering or explaining away the grammatical endings in *geōmorre* (l. 1) and *mīnre sylfre* (l. 2), which make it clear that the speaker is

feminine. Other interpretations have sought to introduce a love-triangle by suggesting that some of the speaker's references to her lord and lover are to one man (her husband) and others are to another (her lover). Yet other scholars have suggested that the monologue is spoken by the Heavenly Bride (i.e. the Church), who is commanded by Christ to remain in this world of sorrow until the Second Coming. Another suggests it is a voice from the grave. The narrative is sufficiently cryptic and the language of Old English poetry sufficiently flexible that a case can be made for a variety of different situations in the poem. As in much literary interpretation, the only available curb to ever more ingenious speculations about *The Wife's Lament* is common sense.

The text here is that of the Exeter Book, except that modern conventions of punctuation, capitalization, word-division, verse-lineation, and long-vowel marking are introduced, and the following emendations are adopted: *āwēox* for MS *wēox* in l. 3, *hycgendne* for *hycgende* in l. 20, *næfre* for *no* in l. 24, *sceal* for *seal* in l. 25, and *sittan* for *sittam* in l. 37.

Ic þis giedd wrece bi mē ful geōmorre,
 mīnre sylfre sið. Ic þæt secgan mæg,
 hwæt ic yrmþa gebād, siþþan ic ūp āwēox,
 nīwes oþþe ealdes, nō mā þonne nū.
 5 Å 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 wēapearfe,
 ongunnon þæt þæs monnes māgas hycgan
 þurh dyrne geþōht, þæt hī tōdælden unc,
 þæt wit gewīdost in woruldrīce
 lifdon lādlicost, ond mec longade.

2 sið is acc. sing., parallel with *giedd*. 'I narrate this poem, . . . (narrate) my own experience' lit. '[the] experience of mine of self' – a strange pattern rare in OE.

8 hwær . . . wære '(as to) where in the land my leader of men might be'. *Londes* (like *nīwes oþþe ealdes* in l. 4) is adverbial genitive (§190.5).

9–10 Ðā . . . wēapearfe 'When, because of my woeful need, I set out, a friendless stranger, to visit the retinue'. Her husband, who has just been described as 'a leader of men' (*lēodfruma*, l. 8) is travelling with his retainers, and it is this group that she must seek out when she goes to visit him.

11–14 'The man's kinsmen began plotting that they would separate us, so that we two have lived most miserably, most far apart, and longing has afflicted me.'

- 15 Hēt mec hlāford mīn herheard niman,
 āhte ic lēofra lýt on þissum londstede,
 holdra frēonda, for þon is mīn hyge geōmor.
 Ðā ic mē ful gemæcne monnan funde,
 heardsæligne, hygegeōmorne,
 20 mōd miþendne, morþor hycgendne
 bliþe gebæro. Ful oft wit bēotedan
 þæt unc ne gedælde nemne deað āna
 ōwiht elles; eft is þæt onhworfen,
 is nū swā hit næfre wære,
 25 frēondscipe uncer. Scéal ic feor ge nēah
 mīnes felalēofan fāhðu drēogan.
 Heht mec mon wunian on wuda bearwe,
 under āctrēo in þām eorðscræfe.
 Eald is þes eorðsele, eal ic eom oflongad,
 30 sindon dena dimme, dūna ūphēa,
 bitre burgtūnas, brērum beweaxne,
 wīc wynna lēas. Ful oft mec hēr wrāþe begeat
 fromsiþ 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 wræcsiþas,
 earfoþa fela; forþon ic æfre ne mæg
 40 þære mōdceare mīnre gerestan,
 ne ealles þæs longæþes þe mec on þissum life begeat.
 Å scyle geong mon wesan geōmormōd,

15 OE *card niman* means 'to take up an abode', so *herheard niman* means 'to take up (my) abode in a *herh*'. *Herh* (or *hearth*) refers either to a grove or a part of a pagan sanctuary or temple grounds. In view of l. 27b, it probably means 'grove' here.

18 'Then I found the man (who had been) very suitable to me. . . .'

22-3 ne . . . ōwiht 'naught, nothing': 'that naught but death alone should separate us'.

24 'it is now as if it had never been'.

27 Heht mec mon 'I was commanded (by my husband).'

32 mec hēr wrāþe begeat 'took hold of me cruelly here', i.e. 'caused me pain'.

34 leger weardiað 'occupy their bed', i.e. 'are in bed together'.

39-41 Forþon . . . longæþes 'Therefore I can never rest from that sorrow of mine nor from all that longing.'

42-52 Here the speaker seems to speculate over what might be the present state of her estranged spouse and to assure herself that whatever his circumstances he will certainly be sharing her sorrow over their separation.

42-3 Å scyle . . . geþōht 'It may be that the young man must always be sorrowful (and) his heart's thought stern.' The subjunctive *scyle* suggests that she is only speculating about his state of mind, but the shift to indicative *scéal* indicates certainty ('at the same time he *must* have a cheerful demeanour along with his

- heard heortan geþōht, swylce habban scéal
 bliþe gebæro, eac þon brēostceare,
 sinsorgna gedreag. Sý æt him sylfum gelong
 45 eal his worulde wyn, sý ful wide fāh
 feorres folclondes, þæt mīn frēond siteð
 under stānhliþe storme behrimed,
 wine wērigmōd, wætre beflōwen
 50 on drēorsele, drēogeð se mīn wine
 micle mōdceare; hē gemon tō oft
 wynlicran wīc. Wā bið þām þe scéal
 of langoþe lēofes ābidan.

breast-cares'), since she has observed at first hand in ll. 20-1 that this is a characteristic of the young man.

45-7 Sý . . . sý . . . The two subjunctives are used correlatively to introduce alternative speculations: 'Whether he is dependent (solely) upon himself for all his joy in the world, or whether he is outlawed far from his remote inheritance so that my dear one sits . . .'

50-1 drēogeð . . . mōdceare 'that lover of mine will experience great sorrow at heart'. This is the main clause upon which the preceding subordinate clauses depend.

The Wanderer

The Wanderer is one of several great meditative poems from the Exeter Book. It is a dramatic monologue briefly introduced by the Christian poet and briefly concluded by him with a terse exhortation to seek comfort in God the Father. The monologue itself is spoken by a heroic-age nobleman whose assessment of life's meaning shows no awareness of Christian enlightenment. The only outside forces of which he has knowledge are fate, the forces of nature, and a 'creator of men' (*ælda scyppend*, l. 85) whose only action in the poem is to lay waste all that men have made. The wanderer who speaks the monologue is in the worst possible circumstances for an Anglo-Saxon warrior in the heroic age: he is a retainer who has lost his lord and comrades and who therefore finds himself with no place in society, no identity in a hostile world. He is man *in extremis*, alone with his memories and naked to his enemies. This plight moves him to strenuous and painful reflection.

He begins by acknowledging the noble precept that a suffering man must bear up silently and, indeed, all that he says is spoken *on mōde* 'in his mind', i.e. 'silently to himself' (l. 111). He is *āna* (l. 8), and what we hear are his inmost thoughts. The depth of his feeling for his dead lord and lost comrades is dramatized by the unceasing sorrow that seems to attend his vain wanderings, and by his reveries of the past, which at times lead to hallucinatory illusions that his dead friends have returned and which leave him even deeper in sadness after his return to reality. At l. 58 he begins to move from his personal sorrow into a sense of the sorrowful state of the entire world, where all is transient and meaningless. Like the sparrow in Bede's story of the conversion of Edwin (8, ll. 24–38), men leave the hall at the end of life (l. 61) and pass into darkness and oblivion. With poetic imagination he evokes and laments a ruined city (ll. 75–110) and concludes with the hopeless observation that 'all the foundation of this earth will become empty'. He has summoned the full range of heroic-age wisdom to his meditation on existence, and the conclusion to which this wisdom brings him is that all is empty and without meaning. When his thoughts have run their

course, the Christian poet returns and offers his terse comment: our only security lies with the Father in Heaven; we must seek consolation from Him.

Some modern readers have found a troubling imbalance in the monologue and authorial comment. The wanderer's hopeless situation and despairing scrutiny of the meaning of existence seem too briefly answered by the Christian poet's assertion that all our hope is in God the Father. But this assertion is in fact all that is needed since the wanderer's philosophizing – strong in feeling, high in dignity, and wisely reflective – demonstrates its own impotence before the transience and sorrow of the world. The poet can safely assume that if such an eloquent inquirer as the wanderer can find no more satisfying answer than 'eal þis eorþan gesteal idel weorþeð' (l. 110), then the Christian invitation to consolation requires no elaboration. This after all is the logic of the nameless nobleman who counselled King Edwin to accept Christianity: if our pagan faith offers nothing more than the meaninglessness of a sparrow's flight through a hall, then let us turn to the God whom Paulinus is proclaiming.

Later Christian poets have followed a similar course in presenting the superiority of Christianity to a noble but unavailing pagan alternative. Throughout the five books of *Troilus* Chaucer involves his readers in the beauties and disasters of love in the pagan Classical world, only to end with the brief but moving palinode exhorting his readers, 'Repeyreth hom fro worldly vanyte!' An even closer parallel is Samuel Johnson's *The Vanity of Human Wishes*, in which the poet gives eloquent expression throughout most of the poem to the Juvenalian commentator who surveys the world with stoic insight and learns from his survey nothing more than that helpless man must 'roll darkling down the torrent of his fate'. At this point the poet as Christian moralist interrupts with the command 'Enquirer cease!' and closes the poem with the solemn observation that only Christian faith offers hope and meaning to man. In all these poems it is the powerful and unavailing pagan perspective that moves the reader and makes the Christian's point, so that no Christian insistence is needed. And yet each poet leaves us permanently fascinated by the outlook he deftly rejects: Chaucer's Homeric milieu, Johnson's Roman stoicism, and the pre-Christian creed of the Anglo-Saxon wanderer.

The following emendations have been adopted: *healde* for MS *healdne* (l. 14), *minne* for *mine* (l. 22), *wapema* for *wapena* (l. 24), *frēondlēasne* for *frēond lease* (l. 28), *wenian* for *weman* (l. 29), *mōdsefa* for *mod sefan* (l. 59), *weorþan* for *wearþan* (l. 64), *ealre* for *ealle* (l. 74), *deorce* for *deornce* (l. 89), *hrūsan* for *hruse* (l. 102).

OFT him anhaga afe gebroed metuof miltre hælpe
 he mod cearig gæro lagu lade longe scoldes hrethian
 mid hondum hrum cældes se radan pnat lastar pto
 bid ful aseo. Spa cwæð aseo stapa. asepse gæmnoig
 pnaþra þæl flæhtu pine mæga hryre. Oft ic scoldes
 ana uht na gehwylce mine cæpe cþan nifnu cpe
 na nan þe ic him mod pþan minne durne pætu
 aþegan ic to soþe pat. þ biþ inwile inwylcra þær
 þæt he hif pþid locan pæte birtes hætones hif hopto
 copan hrege ppahe pille. Nænæg pþug mod pto ve pð
 ftonvan nife hrad hrege helpe gþpman. Forðon dom
 gþpne oþþe pþugne oft in hra birtes copan birtes
 pæte. þra ic mod pþan minne scoldes. oft aþum cæpug
 æðle birtes pþu mægu pþon pæthum þelan pþan
 gþra lu tolo pine mine hwaran hælfne birtes
 ic hæn þonan po pnaþ cæpug oþþe pæthra ge birtes
 pæte þe oþþe pnaþ pnaþ birtes hrad ic pþon oþþe
 nænæg pnaþ mæhte þone þe inwærou hælle mine
 pnaþ oþþe mæ pnaþ leaþe pnaþan pto pnaþ mid
 pnaþan pæte þe cænneþ hælpe þæt bið pnaþ to gþe
 nan þær he hæn hæt. hælpe þær gholtra pnaþ hi
 ne pnaþ hælpe mæht pnaþ gto pnaþ loca pnaþ

Facsimile of the opening page of *the Wanderer*, from the Exeter Book, folio 76b, lines 1–33a. Reproduced by kind permission of the Dean and Chapter of Exeter Cathedral.

Oft him anhaga āre gebideð,
 metudes miltse, þeah þe hē mōdcearig
 geond lagulāde longe sceolde
 hrēran mid hondum hrimcealde sǣ,
 wadan wræclāstas. Wyrð bið ful āræd!
 5 Swā cwæð eardstapa, earfeþa gemyndig,
 wrāþra wælsleahta, winemæga hryre:
 ‘Oft ic sceolde āna ūhtna gehwylce
 mīne ceare cwīþan. Nis nū cwicra nān
 10 þe ic him mōdsefan mīnne durre
 sweotule āsecgan. Ic tō sōþe wāt
 þæt biþ in eorle indryhten þeaw,
 þæt hē his ferðlocan fæste binde,
 healde his hordcofan, hycge swā hē wille.
 15 Ne mæg wērig mōd wyrde wiðstondan,
 ne se hrēo hyge helpe gefremman.
 Forðon dōmgeorne drēorigne oft
 in hyra brēostcofan bindað fæste;
 swā ic mōdsefan mīnne sceolde,
 20 oft earmcearig, eðle bidæled,
 frēomægum feor feterum sǣlan,
 siþþan gēara iū goldwine mīnne
 hrusan heolstre biwrah, ond ic hēan þonan
 wōd wintercearig ofer wapema gebind,
 25 sōhte seledrēorig sinces bryttan,
 hwær ic feor oþþe nēah findan meachte
 þone þe in meoduhealle mīne wisse,
 oþþe mec frēondlēasne frēfran wolde,

1–5 Oft him anhaga . . . ful āræd! Because *gebideð* can mean both ‘waits for’ and ‘experiences’, this sentence has been variously interpreted. We suggest: ‘The solitary man always waits for prosperity, for the favour of fate, although he, sad at heart, has long had to stir the ice-cold sea with his hands, traverse throughout the water-ways the paths of an exile. Fate is wholly inexorable!’ *Oft* literally means ‘often’, but in poetry is frequently an understatement for ‘always’. The pronoun *him* (l. 1) is dative of interest: ‘for himself’.

7 winemæga hryre (= hryra) ‘of the deaths of kinsmen’. This is but one of several attempts by scholars to interpret the grammar of *hryre*.

9–11 Nis nū . . . āsecgan See §163.2.

11 tō sōþe ‘for a truth’, ‘truly’.

14 hycge . . . wille ‘think as he will’, ‘whatever he may want to think’.

17 drēorigne ‘sorrowful (mind)’, with *hyge* understood from l. 16.

22–3 siþþan gēara iū . . . biwrah ‘since years ago I concealed (i.e. buried) my lord in earth’s darkness’. The subject of *biwrah* is *ic*, understood from l. 19.

25 sōhte seledrēorig ‘sad for the lack of a hall, I sought’. See §159.

27 mīne wisse ‘might know of my own (i.e. my origins or people)’. Only if a lord has prior knowledge of the man’s tribal affiliations will he be willing to accept the wanderer into his retinue.

wenian mid wynnum. Wāt se þe cunnað
 30 hū slīpen bið sorg tō gefēran
 þām þe him lýt hafað lēofra geholena:
 warað hine wræclāst, nales wunden gold,
 ferðloca frēorig, nalæs foldan blæd.
 Gemon hē selescegas ond sincþege,
 35 hū hine on geoguðe his goldwine
 wenede tō wiste. Wyn eal gedrēas!
 Forþon wāt se þe sceal his winedryhtnes
 lēofes lārcwidum longe forþolian:
 ðonne sorg ond slāp somod ætgædre
 40 earmne ānhogan oft gebindað,
 þinceð him on mōde þæt hē his mondryhten
 clyppe ond cysse ond on cnēo legce
 honda ond hēafod, swā hē hwilum ær
 in gēardagum giefstōlas brēac.
 45 Ðonne onwæcneð eft winelēas guma,
 gesihð him biforan fealwe wēgas,
 baþian brimfluglas, brædan feþra,
 hrēosan hrīm ond snāw hagle gemenged.
 Þonne bēoð þy hefigran heortan benne,
 50 sære æfter swæsne. Sorg bið genīwad.
 Þonne māga gemynd mōd geondhweorfeð,
 grēteð glīwstafum, georne geondscēawað
 secga geseldan; swimmað oft on weg.

29-30 Wāt se þe cunnað . . . gefēran 'He who knows (at first hand) how cruel is sorrow for a companion . . . understands.'

32 warað hine wræclāst 'the path of an exile claims him'.

37-44 Forþon wāt . . . brēac The long sentence in ll. 39-44 is the direct object of *wāt* (l. 37): 'He who must long forgo his beloved lord's counsels knows (that) when sorrow and sleep both together constrain the wretched solitary, it seems to him . . .'

43-4 swā hē hwilum . . . brēac 'just as from time to time he used to make use of the throne in days of old'. (*giefstōlas* is a late spelling of gen. sg. *giefstōles*.) 'Making use of the throne' by embracing the lord, placing hand and head on his knees, etc. is evidently a ritual confirming the close ties between the lord and his retainer.

46-7 gesihð him biforan . . . brimfluglas 'sees before him the fallow waves (sees) the seabirds bathing', etc.

51-3 þonne māga gemynd . . . geseldan Either 'whenever the memory of kinsmen passes through his mind, he greets joyfully (and) eagerly scrutinizes the companions of men' or 'whenever the mind passes through the memory of kinsmen, it greets joyfully (and) eagerly scrutinizes the companions of men'. *Secga geseldan* (and the *flēotendra ferð* of l. 54) appear to refer both to the birds the wanderer sees when he is awake and to the remembered kinsmen, whom he imagines he sees before him in his dreams and reveries.

53 swimmað oft on weg 'they always drift away'. Just as in the next line *nō* . . . *fela* means (by ironic understatement) 'none', here *oft* 'often' means 'always'. Cf. l. 1 above.

Flēotendra ferð nō þær fela bringeð
 cūðra cwidegiedda. Cearo bið genīwad
 55 þām þe sendan sceal swīþe geneahhe
 ofer waþema gebind wērigne sefan.
 Forþon ic geþencan ne mæg geond þās woruld
 for hwan mōdsefa min ne gesweorce
 þonne ic eorla lif eal geondþence,
 60 hū hī færlīce flet ofgēafon,
 mōdge maguþegnas. Swā þes middangeard
 ealra dōgra gehwām drēoseð ond fealleþ;
 forþon ne mæg weorþan wīs wer, ær hē āge
 65 wintra dæl in woruldrīce. Wita sceal geþyldig,
 ne sceal nō tō hātheort ne tō hrædwyrde,
 ne tō wāc wīga ne tō wanhýdig,
 ne tō forht ne tō fægen, ne tō feohgīfre
 ne næfre gielpes tō georn, ær hē gearcunne.
 70 Beorn sceal gebīdan, þonne hē bēot spricedð,
 oþþæt collenferð cunne gearwe
 hwider hreþra gehygd hweorfan wille.
 Ongietan sceal glēaw hæle hū gæstlic bið,
 þonne ealre þisse worulde wela wēste stondeð,
 75 swā nū missenlice geond þisne middangeard
 winde biwāune weallas stondaþ,
 hrime bihrorene, hryðge þā ederas.
 Wōriað þā wīnsalo, waldend licgað
 drēame bidrorene, duguþ eal gecrong,
 80 wlonc bī wealle. Sume wīg fornōm,

58-9 Forþon ic geþencan . . . gesweorce 'Wherefore I cannot think for all this world why my mind does not grow dark.' The highly metaphorical *modsefa* . . . *gesweorcan* 'mind darken' obviously means more than simply 'become sad', since the speaker has been sad ever since his wanderings began. Probably 'despair' or 'lose the light of reason' or something equally critical is intended.

61 flet ofgēafon lit. 'left the floor (of the meadhall)', i.e. 'died'.

66-9 ne sceal . . . gearcunne 'must not be wrathful at all, nor precipitate of speech', etc. Although the literal sense is that a wise man 'must not be too wrathful, nor too precipitate in speech', etc., it is obvious that these are qualities to be avoided altogether. The use of *tō* 'too' here seems to be a rhetorical expression growing out of the Anglo-Saxons' predilection for understatement rather than absolute assertion. (An infinitive meaning 'be' should be understood following each *sceal*, this omission being characteristic of gnomic utterances in Old English.)

70-2 'Whenever he makes a vow, a stout-hearted warrior must wait until he knows precisely where the thoughts of his heart will tend.' Both here and in l. 69 the speaker is warning against rash vows (*gielp*, *bēot*) uttered in public, since a man would earn contempt if he failed to carry out what he boasted he would do.

73 bið 'it will be'.

80-4 Sume wīg fornōm 'War destroyed several' is followed by a description of the fate met by the corpses of individual members of the slain (*sumne* being acc. sg.

ferede in forðwege, sumne fugel oþbær
ofer hēanne holm, sumne se hāra wulf
dēaðe gedælde, sumne drēorighlēor
in eorðscræfe eorl gehýdde.

85 Ýþde swā þisne eardgeard ælda scyppend
oþþæt burgwara breahntma lēase
eald enta geweorc idlu stōdon.

Se þonne þisne wealsteal wīse geþōhte
ond þis deorce lif dēope geondþenceð,
90 frōd in ferðe, feor oft gemon
wælsleahta worn, ond þās word ācwið:
“Hwær cwōm mearg? Hwær cwōm mago? Hwær cwōm
māþþumgyfa?

Hwær cwōm symbla gesetu? Hwær sindon seledrēamas?
Ēalā beorht bune! Ēalā byrnwiga!

95 Ēalā þēodnes þrym! Hū sēo þrāg gewāt,
genāp under nihthelm, swā hēo nō wære.

Stondeð nū on lāste lēofre duguþe
weal wundrum hēah, wrymlicum fāh.

Eorlas fornōman asca þryþe,
100 wāpen wælgifru, wyrd sēo mære,
ond þās stānhleoþu stormas cnyssað,
hrīð hrēosende hrūsan bindeð,
wintres wōma, þonne won cymeð,
nīpeð nihtscūa, norþan onsendeð

105 hrēo hæglfare hæleþum on andan.”
Eall is earfoðlic eorþan rīce,
onwendeð wyrda gesceaft weoruld under heofonum.
Hēr bið feoh lāne, hēr bið frēond lāne,
hēr bið mon lāne, hēr bið māg lāne,

masc.). The bird of prey which carries off the body (piecemeal) and the wolf are a familiar motif in Old English battle poetry. Cf. 12/106–7.

86–7 oþþæt burgwara ... stōdon ‘until the ancient works of giants stood empty, devoid of the revelry of their (erstwhile) inhabitants’.

87 enta geweorc Cf. 13/2 and note.

88 Se ‘He who’. See §164.

92–3 Hwær cwōm ‘where has gone’; loosely, ‘what has become of’. This haunting lament on the transience of earthly things may be based on *ubi sunt* passages in Latin sermons, as has been suggested, but such a universal sentiment hardly needs a specific source.

97 on lāste lēofre duguþe lit. ‘in the track of the dear retinue’, i.e. ‘after (the departure, i.e. death of) the dear retinue’.

99–100 Eorlas is acc. pl. masc.; þryþe, wāpen, and wyrd are nom., parallel subjects of *fornōman*.

107 onwendeð ... heofonum ‘the operation of the fates changes the world under the heavens’.

110 eal þis eorþan gesteal idel weorþeð!
Swā cwæð snottor on mōde, gesæt him sundor æt rīne.
Til biþ se þe his trēowe gehealdeþ, ne sceal nāfre 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.

114 Wel bið ... sēceð ‘Well is it for the one who seeks mercy for himself.’

The Seafarer

Ever since the Anglo-Saxons migrated by ship from the Continent to the isle of Britain, Englishmen seem to have been more aware than most people of the importance and fascination of the sea and seafaring. One aspect of the seafaring life which has always captured the attention of people everywhere is the paradoxical state of mind called 'sea fever' – that irresistible call of the sea felt by experienced seamen who may on some occasions complain bitterly about the pains and trials of sea travel, but will sign on for another voyage when the opportunity presents itself. Poems and novels in many periods have treated this subject, but none has done so more convincingly than the Old English poetic monologue *The Seafarer*, which searches so deeply the thoughts and feelings of one Anglo-Saxon sailor that the poet Ezra Pound claims to have discovered in this work 'the English national chemical'.

But impressive as it is in its treatment of the physical and psychological rigours of seafaring life, the poem is about much more than that. Indeed, most of the latter half of the monologue does not mention the sea but rather is concerned with the impermanence of earthly riches and worldly fame and the importance of fixing one's attention on the world to come, where judgement will be severe and the rewards will be lasting. The juxtaposition of the seafarer's account of his involvement with the sea and his concerns for the future life is startling, but it is not incomprehensible. First he describes dramatically his sufferings at sea while men on land live in comfort, but he simultaneously expresses his disdain for the land-lubber's life and his preference for the trials and challenges of seafaring. But then (ll. 64–6) his thoughts shift from considerations of sea voyages to his ultimate goal of union with the Lord in Heaven. To achieve this higher goal, one must forgo the pomps and joys of earthly existence and the fleeting benefits of gold and worldly goods at large. Just as the seafaring man is willing to deny himself the pleasures of life on land in order to take up the hard challenges of the sea, the devout Christian must be willing to renounce the pleasures of the flesh in order to arrive at his heavenly destination. Once this analogy is perceived, the vividness and force of the early

description of the seafarer's lot take on in retrospect larger dimensions. The movingly expressed catalogue of pleasures that the seafarer renounces (ll. 44–7) seem on second thought like the determined exercise in self-abnegation that a Christian might practise on taking holy orders. The undefined cares which are hot in the seafarer's heart in l. 11 are echoed in ll. 64–6 when he speaks of the joys of the Lord being 'hotter' than transitory earthly existence. (And we may be reminded of Luke 24: 32: 'did not our heart burn within us, while he [the Lord] talked with us by the way . . .?') Key words like *dryhten* and *lond* take on second meanings as the initial monologue of the seafarer is placed in juxtaposition with this broader conception of man's voyage through life to an ultimate destination. Scholars have detected artful symmetries and subtle allegories at work in *The Seafarer*, but perhaps the poet's strongest statement is the question implicit in the simple analogy he has established: if we can all accept the fact that seafaring men will forgo the pleasures of life on land for the obscure enticements of a dangerous ocean journey, is it unreasonable for Christianity to require renunciation of some earthly delights for the goal of eternal salvation?

As the notes below will indicate, *The Seafarer* presents some difficulties in syntax and thought transition, partly because of its strong feeling and sometimes passionate insistence. But its hard realism combined with lofty otherworldliness repays the effort required to read the poem. The following emendations have been adopted: *hleahtr* for MS *hleahtr* (l. 21), *ne ænig* for *nænig* (l. 25), *frēfran* for *feran* (l. 26), *gewitan* for *gewita* (l. 52), *sēfteadig* for *efteadig* (l. 56), *hwælweg* for *wælweg* (l. 63), *stondað* for *stondeð* (l. 67), *tidege* for *tide ge* (l. 69), *bið* for *þæt* (l. 72), *fremum* for *fremman* (l. 75), *blæd* for *blæð* (l. 79), *nearon* for *næron* (l. 82), *mon* for *mod* (l. 109), *lufan* supplied in l. 112, *swiþre* for *swire* (l. 115), *wē* for *se* (l. 117).

Mæg ic be mē sylfum sōðgied wrecan,
 sīþas secgan, hū ic geswincdagum
 earfoðhwile oft þrōwade,
 bitre brēostceare gebiden hæbbe,
 5 gecunnad in cēole cearselda fela,
 atol yþa gewealc. þær mec oft bigeat
 nearo nihtwaco æt nacan stefnan,

2 *geswincdagum* 'in days of hardship'.

5 *cearselda fela* 'many a house of care'. The ship has often been a sorrowful abode for the seafarer.

6–7 *mec oft bigeat . . . stefnan* 'the anxious nightwatch often held me at the ship's prow'.

þonne hē be clifum cnossað. Calde geþrunge
 wæron mine fēt, forste gebunden,
 10 caldum clommum, þær þā ceare seofedun
 hāt'ymb heortan; hungor innan slāt
 merewērges mōd. þæt se mon ne wāt
 þe him on foldan fægrost limpeð,
 hū ic earmcearig iscealdne sǣ
 15 winter wunade wræccan lāstum,
 winemægum bidronen,
 bihongen hrimgicelum; hægl scūrum flæg.
 þær ic ne gehyrde būtan himman sǣ,
 iscealdne wæg. Hwīlum ylfete song
 20 dyde ic mē tō gomene, ganetes hlēoþor
 ond huilpan swēg fore hleahtre wera,
 mǣw singende fore medodrince.
 Stormas þær stānclifu bēotan, þær him stearn oncwæð
 isigfeþera; ful oft þæt earn bigeal,
 25 ūrigfeþra; ne ænig hlēomæga
 fēasceaftig ferð frēfran meahte.
 Forþon him gelýfeð lýt, se þe āh lifes wyn
 gebiden in burgum, bealosīþa hwōn,
 wlonc ond wīngāl, hū ic wērig oft
 30 in brimlāde bīdan sceolde.
 Nāp nihtscūa, norþan snīwde,
 hrīm hrūsān bond, hægl fēol on eorþan,

11 hāt' The correct nom. pl. fem. form (modifying *ceare*) is *hāte*, but here the *-e* is elided before the vowel of *ymb*.

12-14 þæt se mon ... hū ic ... 'The man whom it befalls most pleasantly on land does not know that, (namely) how I ...' etc. *þæt* anticipates the noun clause introduced by *hū*. See §148.

13 þe him. See §162.2.

15 winter 'in the winter' (adverbial acc.). The object of *wunade* is *sǣ* (l. 14).

16 A half-line appears to be missing, but the sense is unimpaired.

18 ic ne gehyrde būtan 'I heard nought but'.

19-20 ylfete song ... tō gomene 'I made the song of the wild swan (serve) for my entertainment.'

23 him i.e. the storms.

24 þæt is object of *bigeal* and refers to the clamour of the storms and the tern (l. 23) according to most scholars, but the construction is odd. Alternatively, *þæt* could be explained as referring to the eagle, although *earn* is usually masc.

27 Forþon The usual meanings of *forþon* 'therefore', 'because' do not always serve well in *The Seafarer*, and it has been suggested that in this poem (as in a few other places) it may sometimes have the meaning 'indeed' or even 'and yet'.

27-9 him gelýfeð lýt ... hū ic ... 'he who has experienced joy of life in the cities (and) few baleful journeys little believes how I ...'. *Āh* in l. 27 is used as an auxiliary verb with past ptc. *gebiden*; *wyn* and *hwōn* are parallel objects of *āh gebiden*.

corna caldast. Forþon cnysað nū
 heortan geþōhtas, þæt ic hēan strēamas,
 sealtýþa gelāc sylf cunnige;
 35 monað mōdes lust mǣla gehwylce
 ferð tō fēran, þæt ic feor heonan
 elþeodigra eard gesēce.
 Forþon nis þæs mōdwlonc mon ofer eorþan,
 ne his gifena þæs gōd, ne in geogupe tō þæs hwæt,
 40 ne in his dǣdum 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,
 ne tō wīfe wyn ne tō worulde hyht,
 45 ne ymbe ōwiht elles, nefne ymb yða gewēalc,
 ac ā hafað longunge se þe on lagu fundað.
 Bearwas blōstmum nimað, byrig fægriað,
 wongas wlitigað, woruld ōnetted;
 50 ealle þā gemoniað mōdes fūsne

33-5 Forþon cnysað nū ... cunnige 'And yet the thoughts of my heart are pressing (me) now that I myself should explore the high seas, the tumult of the salt waves.' But since the seafarer has already been to sea, some have argued that *sylf* means 'alone'.

37 ferð is acc., direct object of *monað*.

38 elþeodigra eard 'land of foreigners', i.e. 'foreign lands'. Some have argued that this could mean 'Heaven', *elþeodig* referring to those who are pilgrims on earth and regard Heaven as their true home. See Hebrews 11:13-16.

39 nis þæs ... mon 'there is no man so proud in spirit'. The repeated *þæs* (or *tō þæs*) in ll. 40-1 means 'so' also. See §168 *þæs ... þæt* note 2.

40 ne his ... gōd 'nor so fortunate in his gifts'.

41-3 dryhten ... dryhten The first *dryhten* seems clearly to refer to the seafarer's earthly lord; the second one could have the same reference ('that he does not always have concern as to what his lord might be willing to do for him [in return for his services as a seafarer]'). But the sentence could also refer to what rewards on earth or in the next life the Lord may have in store for him. The ambiguity is probably deliberate since this is where the poet begins to make his transition between the seafarer's account of his experiences and Christian exhortation. Since Old English scribes did not capitalize the first letter of terms for the Deity (as is regularly done in Modern English), the play on the secular and religious meanings of *dryhten* was easy.

44-6 Ne biþ him ... gewēalc 'His thought is not for the harp nor for the ring-taking, nor his pleasure in a woman nor his delight in the world, nor (is his thought) about anything else but the rolling of the waves.' This description of how the seafarer willingly forgoes the delights of the land for a higher, harder goal establishes the analogy between the self-abnegation of seamen and that required of Christians.

48-9 Bearwas ... wlitigað *Bearwas* 'groves' may be taken as the subject of *fægriað* and *wlitigað* as well as of *nimað*. But since it is odd to say that *bearwas* ('groves', 'woods') beautify cities, some have preferred to take *fægriað* and *wlitigað* as intransitive: 'the cities grow fair, the meadows become beautiful'.

50-1 gemoniað ... tō siþe 'urge (the one) eager of spirit, (urge) the mind to the journey'.

sefan tō sīþe þām þe swā þenceð
 on flōdwegas feor gewītan.
 Swylce gēac monað geōmran reorde,
 singeð sumeres weard, sorge bēodeð
 55 bitter in brēosthord. þæt se beorn ne wāt,
 sēftēadig secg, hwæt þā sume drēogað
 þe þā wræclastas wīdost lecgað.
 Forþon nū mīn hyge hweorfeð ofer hreþerlocan,
 mīn mōdsefa mid mereflōde
 60 ofer hwæles ēþel hweorfeð wide,
 eorþan scēatas, cymeð eft tō mē
 gīfre ond grādīg, gielleð ānfloga,
 hweteð on hwælweg hreþer unwearnum
 ofer holma gelagu. Forþon mē hātran sind
 65 Dryhtnes drēamas þonne þis dēade lif,
 læne on londe. Ic gelýfe nō
 þæt him eorðwelan ēce stondað.
 Simle þrēora sum þinga gehwylc
 ær his tīddege tō twēon weorþeð;
 70 ādl oþþe ylde oþþe ecghete
 fægum fromweardum feorh oðþringeð.
 Forþon bið eorla gehwām æftercweþendra
 lof lifgendra lāstworda betst,
 þæt hē gewyrce, ær hē on weg scyle,

51 þām þe swā þenceð 'by which (he [*mōdes fūs*]) intends': the *seþe* relative (§162.4) with an unexpressed subject.

58 Forþon 'and yet'. (Alternatively, one can take this *Forþon* as correlative with the *forþon* in l. 64: 'Indeed . . . because . . .') In this sentence the mind of the speaker leaves his body and ranges like a bird over land and sea, locates his goal, and then returns to urge him on to his destination.

58-61 hyge and mōdsefa are parallel subjects of *hweorfeð*; ēþel and scēatas are parallel objects of *ofer*. *ofer hreþerlocan* 'beyond my breast'.

66 on londe Two senses are simultaneously operative here: 'land (as opposed to sea)' and 'earth (as opposed to heaven)'.

67 þæt him . . . stondað 'that worldly goods will endure forever'. The *him* is apparently reflexive and need not be translated.

68 þinga gehwylc 'in every circumstance', i.e. 'invariably'.

69 tō twēon weorþeð 'arises as an uncertainty', i.e. 'hangs in the balance'. Until the end of his days (*ær his tīddege*) a man can never be sure when age, sickness, or death might take his life from him.

72-80 Having mentioned the certainty of death, the poet seems at first to cite the traditional Germanic-heroic view that earning fame after death through valorous deeds in life is the best course for a man. But he Christianizes this admonition by specifying that the deeds should be in Christian action against the devil and that the fame that counts is fame in Heaven, which will earn him the joy of eternal life. Cf. Milton's *Lycidas*, ll. 78-84.

72-4 bið eorla . . . hē gewyrce 'for every man the best of reputations after death (*lāstworda*) will be the praise of posterity (*æftercweþendra*), of the living, (will be) that he should bring it about . . .'

75 fremum on foldan wið fēonda nīþ,
 dēorum dādum dēofle tōgēanes,
 þæt hine ælda bearn æfter hergen,
 ond his lof siþþan lifge mid englum
 āwa tō ealdre, ēcan lifes blæd,
 80 drēam mid dugeþum.

Dagas sind gewitene,
 ealle onmēdlan eorþan rīces;
 nearon nū cyningas ne cāseras
 ne goldgiefan swylce iū wāron,
 þonne hī mæst mid him mārþa 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. Blæd is gehnāged,
 eorþan indryhto ealdað ond sēarað,
 90 swā nū monna gehwylc geond middangeard.
 Ylde him on fareð, onsýn blācað,
 gomelfeax gnornað, wāt his iūwine,
 æþelinga bearn, eorþan forgiefene.
 Ne mæg him þonne se flæscho, 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 sawle þe biþ synna ful
 gold tō gēoce for Godes egsan,
 þonne hē hit ær hýdeð þenden hē hēr leofað.

80-100 This declaration of the demise of the past (heroic) age, though somewhat tinged with regret (e.g. ll. 85, 87-9), is concerned primarily to emphasize the transience of worldly glory as contrasted with the eternal life in Heaven.

84 þonne hī . . . gefremedon 'when they performed the greatest of glorious deeds among themselves'.

88 brūcað þurh bisgo 'live in (it) by toil'.

97-102 þeah þe græf . . . hēr leofað 'Although a brother may wish to strew the grave with gold for his born (brother), bury (him) among the dead with various treasures, which he wishes (to go) with him, gold, when he hides it here while he lives on earth previously, cannot (be) of help before the terrible power of God to the soul that is full of sin.' *þæt* (l. 99) is a neut. sg. relative pron. agreeing with *gold* (l. 97). The familiar Christian admonition against hoarding gold and burying lavish treasures with the dead is here introduced to stress that man is beyond earthly help when he faces Judgement.

Micel biþ se Meotudes egsa, for þon hi sēo molde
 oncyrrēð;
 se gestapelade stiþe grundas,
 105 eorþan scēatas ond ūprodor.
 Dol biþ se þe him his Dryhten ne ondrædeþ; cymeð him
 se deað unþinged.
 Eadig bið se þe eapmōd leofaþ; cymeð him sēo ā of
 heofonum,
 Meotod him þæt mōd gestapelað, forþon hē in his
 meahte gelýfeð.
 Stieran mon sceal strongum mōde, ond þæt on stapelum
 healdan,
 110 ond gewis wērum, wīsum clāne;
 scyle monna gehwylc mid gemete healdan
 lufan wiþ lēofne ond wið lāþne bealo,
 þeah þe hē hine wille fýres fulne
 oþþe on bāle forbærnedne
 115 his geworhtne wine. Wyrð biþ swiþre,
 Meotud meahtriga þonne ānges monnes gehygd.
 Uton wē hycgan hwær wē hām āgen,
 ond þonne geþencan hū wē þider cumen,
 ond wē þonne eac tilien, þæt wē tō mōten
 120 in þā ecan eadignesse,
 þær is lif gelong in lufan Dryhtnes,
 hyht in heofonum. þæs sý þām Halgan þonc,
 þæt hē ūsic geweorþade, wuldres Ealdor,
 ēce Dryhten, in ealle tīd.

Amen.

103 for þon hi sēo molde oncyrrēð 'before which the earth turns (itself) aside'. Revelation 20: 11 'him . . . from whose face the earth and the heaven fled away' may lie behind this.

108 'The Lord establishes that (good) spirit in him, because he believes in His (the Lord's) power.'

110 ond gewis . . . clāne 'and (keep it) steadfast in (its) pledges, pure in (its) ways'.

111-12 'each man should hold in moderation his affection toward a friend and his enmity toward a foe.'

113-15 þeah þe hē . . . wine. This seems to continue the sense of what precedes, but l. 113 is metrically defective, and the lines are probably corrupt: 'although he may wish him (the lāþne of l. 112) full of fire (in hell?) or his friend (i.e. the friend of the enemy?) consumed on a funeral pyre'.

117-18 These lines return the religious exhortation to the original seafaring imagery.

119 þæt wē tō mōten 'that we may (proceed) thither'.

Beowulf

Beowulf is the first great English heroic poem, and yet its subject is not England but men and women from Germanic legend and history. It takes place in Northern Europe before Christianity had reached that part of the world. The poet, who wrote centuries later than the time of the poem's action, was a Christian and may even have been a churchman, but he claimed for his subject pre-Christian nations living in and around the lands from which the Anglo-Saxons had originally migrated to England. He admires the characters he describes, especially the hero Beowulf, but there is poignancy in his admiration, for he knows that these brave and eloquent people were ignorant of the revelation generally believed to be essential for Christian salvation.

The poem describes how a powerful warrior from the land of the Geats (a Scandinavian people dwelling in southern Sweden) travels to Denmark to do battle with a man-eating ogre who is killing King Hrothgar's thanes in a series of nocturnal attacks. Beowulf rids the Danes of their tormentor and returns to Geatland, where he puts his great strength at the service of his own people in their wars with hostile neighbours. Eventually, he becomes King of the Geats, and years later, when he is an old man, he gives his life in the course of slaying a dragon that had threatened to destroy the nation. His people bury him amid forebodings of disaster, for the Geats will not be able to withstand their enemies without Beowulf's strong supporting hand.

Beowulf is our most sustained demonstration of the power and range of Old English poetry. In the excerpts printed here readers will recognize several of the themes and strains encountered individually in the preceding poetic texts: appreciative descriptions of valour in battle, stirring speeches, elegiac reflections on man and his world, love of the past, and a keen sense of the transience of things.¹

¹ The emendations and reconstructions required in these passages from *Beowulf* are extensive and so are relegated to this footnote. 'MS' refers to MS Cotton Vitellius A.XV in the British Museum; 'A' and 'B' refer to the two transcripts of the manuscript known as the Thorkelin transcripts. Textual details and complexities

(a) *Beowulf's Fight with Grendel*

For twelve years the monster Grendel has left his watery abode at night and come to the royal hall Heorot to seize and devour some warriors of King Hrothgar's. On the occasion described in this selection the Geatish champion Beowulf and his fourteen comrades are awaiting Grendel's attack. The monster stalks across the moor, tears open the door to the hall and gobbles down one of the Geatish warriors before Beowulf can do battle with him. The two then fight, and after the fray the Danes and Geats follow Grendel's tracks to the mere and then return to Heorot. Along the way one of King Hrothgar's thanes celebrates Beowulf's courage by reciting a poem about Sigemund, son of Wæls, Sigemund being the ideal Germanic hero and a worthy figure with whom to compare Beowulf.

Cōm on wanre niht
scriðan sceadugenga. Scēotend swāfon,
þā þæt hornreced healdan scoldon –
705 ealle būton ānum. þæt wæs yldum cūþ,
þæt hie ne mōste, þā metod nolde,
se scynscaþa under sceadu bregdan;

are avoided here. For a thorough description of the manuscript readings, see *The Nowell Codex*, ed. Kemp Malone, *Early English Manuscripts in Facsimile*, vol. 12 (Copenhagen, 1963).

The emendations and reconstructions are as follows: *scynscaþa* for MS *synscaþa* (l. 707), *æthrān* for MS *hran* (l. 722), *hē gebolgen* for MS ... *bolgen* (l. 723), *scēata* for MS *sceat/ta* (l. 752), *wæs* for MS *he wæs* (l. 765), *betlic* for MS *hetlic* (l. 780), *hrōf* for B *hr* (l. 836), *Sigemundes* for MS *sigemunde* (l. 875), *hwæþer* for MS *hwæpre* (l. 1314), *nægde* for AB *hnægde* (l. 1318), *æþeling ærgod* for MS *ærgod* (l. 1329), *nēodlaðum* for MS *neod laðu* (l. 1320), *hwæder* for MS *hwæþer* (l. 1331), *gefægnod* for MS *gefrægnod* (l. 1333), *onlicnes* for MS *onlic næs* (l. 1351), *nemdon* for MS *nemdon* (l. 1354), *standeð* for MS *standeð* (l. 1362), *hafelan beorgan* for MS *hafelan* (l. 1372), *sinnigne* for MS *fela sinnigne* (l. 1379), *wundnum* for MS *wun/dini* (l. 1382), *mōstan* for MS *mæstan* (l. 2247), *fjra* for MS *fyrena* (l. 2250), *þāra* for MS *þana* (l. 2251), *þis lif ofgeaf* for MS *þis ofgeaf* (l. 2251), *feormie* for MS *fe. r. . .* (l. 2253), *scēoc* for MS *seoc* (l. 2254), *twelfe* for MS *twelfa* (l. 3170), *ceare* for illegible space in MS (l. 3171), *ond cýning* for MS *cýning* (l. 3171), *læded* for illegible space in MS (l. 3177), *wyruldçýninga* for MS *wyruldçýning* (l. 3180).

702–3 Cōm . . . scriðan The threefold announcement of Grendel's approach to Heorot is each time expressed using *cōm* plus an infinitive: *cōm . . . scriðan* 'came gliding', *cōm . . . gongan* 'came striding' (ll. 710–11), *Cōm . . . siðian* 'came stalking' (l. 720).

703 sceadugenga 'walker in darkness', i.e. Grendel (who always attacks at night).

706–7 þæt hie . . . bregdan 'that the demonic foe might not fling them beneath the shades when the ruler did not wish (it)', i.e. Grendel could not kill them without the consent of a higher power.

ac hē wæccende wrāþum on andan
bād bolgenmōd beadwa geþinges.

710 Ðā cōm of mōre under misthleoþum
Grendel gongan; Godes yrre bær;
mynte se mānscaða manna cynnes
sumne besyrwan in sele þām hēan.
Wōd under wolcnum tō þæs þe hē winreced,
715 goldsele gumena gearwost wisse
fættum fāhne. Ne wæs þæt forma sið,
þæt hē Hrōþgāres hām gesōhte;
nāfre hē on aldordagum ær ne siþðan
heardran hāle, healðegnas fand!
720 Cōm þā tō recede rinc siðian
drēamum bedæled. Duru sōna onarn
fýrbendum fæst, syþðan hē hire folmum æthrān;
onbræd þā bealohýdig, ðā hē gebolgen wæs,
recedes mūþan. Raþe æfter þon
725 on fāgne flōr fēond treddode,
ēode yrremōd; him of ēagum stōd
ligge gelicost lēoht unfæger.
Geseah hē in recede rinca manige,
swefan sibbegedriht samod ætgædere,
730 magorinca hēap. þā his mōd āhlōg:
mynte þæt hē gedælde, ær þon dæg cwōme,
atol āglæca ānra gehwylces
lif wið lice, þā him ālumpen wæs
wistfille wēn. Ne wæs þæt wyrd þā gēn,
735 þæt hē mā mōste manna cynnes
ðicgean ofer þā niht. Þrýðswýð behēold
mæg Higelāces hū se mānscaða
under færgripum gefaran wolde.
Ne þæt se āglæca yldan þōhte,
740 ac hē gefēng hraðe forman siðe

708 hē i.e. Beowulf.

709 geþinges 'result, outcome' (object of *bād*, which takes gen.).

714 tō þæs þe 'to (the point) where, until'.

715 wisse 'knew', i.e. 'recognized'.

718–19 nāfre hē . . . fand! 'Never did he before nor after in the days of his life find hall-thanes (and) worse luck!'

722 hire i.e. the door (object of *æthrān*).

726 him of ēagum stōd 'from his eyes shone forth' (poss. dat.; see §191.2).

731 mynte þæt hē gedælde 'he intended to sever' (lit., 'he intended that he should sever').

734 Ne wæs . . . gēn 'It was not by any means destined.'

738 under . . . wolde 'would proceed with his sudden grips'.

740 forman siðe 'at the first opportunity'.

slāpendne rinc, slāt unwearnum,
 bāt bānlocan, blōd ēdrum dranc,
 synsnædum swealh; sōna hæfde
 unlyfigendes eal gefeormod,
 745 fēt ond folma. Forð nēar ætstōp,
 nam þā mid handa higeþihtigne
 rinc on ræste, ræhte ongēan
 fēond mid folme; hē onfēng hraþe
 inwitþancum ond wið earm gesæt.
 750 Sōna þæt onfunde fyrena hyrde,
 þæt hē ne mētte middangeardes,
 eorþan scēata on elran men
 mundgripe mārān; hē on mōde wearð
 forht on ferhðe; nō þȳ ær fram meahte.
 755 Hyge wæs him hinfūs, wolde on heolster flēon,
 sēcan dēofla gedræg; ne wæs his drohtoð þær
 swylce hē on ealderdagum ær gemētte.
 Gemunde þā se gōda, mæg Higelāces,
 æfenspræce, uplang āstōd
 760 ond him fæste wiðfēng; fingras burston;
 eoten wæs útweard, eorl furþur stōp.
 Mynte se mæra, þær hē meahte swā,
 widre gewindan ond on weg þanon
 flēon on fenhopu; wiste his fingra geweald
 765 on grames grāpum. þæt wæs gēocor sið,
 þæt se harmscaþa tō Heorute ātēah.
 Dryhtsele dynede; Denum eallum wearð,
 ceasterbūendum, cēnra gehwylcum,
 eorlum ealuscerwen. Yrre wæron bēgen,
 770 rēpe renweardas. Reced hlynsode.
 þā wæs wundor micel, þæt se wīnsele
 wiðhæfde heaþodēorum, þæt hē on hrūsan ne fēol,

745 fēt ond folma '(including) the feet and hands'.

748-9 fēond i.e. Grendel. hē onfēng ... gesæt 'he (Beowulf) received (him, i.e. Grendel) quickly with hostile purpose and sat up against (Grendel's) arm'. Beowulf seizes Grendel in an arm-lock.

750 fyrena hyrde 'master of crimes', i.e. Grendel.

752-3 on elran ... mārān 'a greater handgrip in (any) other man'.

754 nō þȳ ... meahte 'none the sooner could he (get) away', i.e. 'yet he could not (get) away'.

756-7 ne wæs his ... gemētte 'nor was his experience there such as (§168 *swelce* 2) he had ever before met with in the days of his life'.

760 him i.e. Grendel.

762 se mæra i.e. Grendel.

þær hē meahte swā 'if he (Grendel) could (do) so'.

764 wiste his ... geweald 'he (Grendel) realized the control of his fingers (was)'.

769 ealuscerwen '?terror'. A mysterious word, recorded only here.

fæger foldbold; ac hē þæs fæste wæs
 innan ond ūtan irenbendum
 775 searoþoncum besmiþod. þær fram sylle ābēag
 medubenc monig mine gefræge
 golde geregnad, þær þā gramān wunnon.
 þæs ne wēndon ær witan Scyldinga,
 þæt hit ā mid gemete manna ānig
 780 betlic ond bānfæg tōbreca meahte,
 listum tōlūcan, nymþe liges fæþm
 swulge on swaþule. Swēg ūp āstāg
 nīwe geneahhe: Norð-Denum stōd
 atelic egesa, ānra gehwylcum
 785 þāra þe of wealle wōp gehȳrdon,
 gryrelēoð galan Godes andsacan,
 sigelēasne sang, sār wānigean
 helle hæfton. Hēold hine fæste
 se þe manna wæs mægene strengest
 790 on þām dæge þysses lifes.
 Nolde eorla hlēo ānige þinga
 þone cwealmcuman cwicne forlætān,
 ne his lifdagas lēoda ānigum
 nytte tealde. þær genehost brægd
 795 eorl Bēowulfes ealde lāfe,
 wolde frēadrihtnes feorh ealgian,
 mæres þeodnes, ðær hie meahton swā.
 Hie þæt ne wiston, þā hie gewin drugon,
 heardhicgende hildemecgas,
 800 ond on healfa gehwone hēawan þohton,
 sāwle sēcan: þone synscaðan
 ānig ofer eorþan irenna cyst,

773 hē i.e. the hall.

þæs 'so' (§168 *þæs* 2).

776 mine gefræge 'as I have heard say'. Infrequently the poet enters the narrative in the first person.

778-9 þæs ... þæt Anticipatory pronoun followed by noun clause (§148). *þæs* is object of *wēndon*, which takes gen.

786-8 Godes andsacan ... helle hæfton i.e. Grendel. Cf. l. 711. The monster's screams of pain are described with grim irony as an unhappy song.

788 Hēold hine fæste '(Beowulf) held him (Grendel) firmly.'

791-2 Nolde eorla hlēo ... forlætān 'The protector of men (Beowulf) did not want to let the murderous visitor go alive by any means.' But the monster does break away (ll. 819-21). It is important to notice that although he is 'the strongest of men in that day of this life' (ll. 789-90), Beowulf is subject to human limitations.

794-5 þær genehost ... lāfe 'A warrior of Beowulf's in abundance brandished his ancient heirloom there', i.e. 'Many a warrior brandished his sword.'

800-1 ond on healfa ... sēcan 'and intended to slash away on every side, to get (i.e. kill) the soul (of Grendel)'.

gūðbilla nān grētan nolde;
 ac hē sigewāpnūm forsworen hæfde,
 805 ecga gehwylcre. Scolde his aldorgedāl
 on ðām dæge þysses lifes
 earmlic wurðan, ond se ellorgāst
 on fēonda geweald feor sīðian.
 Ðā þæt onfunde se þe fela æror
 810 mōdes myrðe manna cynne,
 fyrene gefremede – hē fāg wið God –
 þæt him se lichoma læstan nolde,
 ac hine se mōdega mæg Hygelāces
 hæfde be honda; wæs gehwæper oðrum
 815 lifigende lād. Līcsār gebād
 atol æglāca; him on eaxle wearð
 syndolh sweotol, seonowe onsprungon,
 burston bānlocan. Bēowulfe wearð
 gūðhrēð gyfeþe; scolde Grendel þonan
 820 feorhsēoc flēon under fenhleoðu,
 sēcean wynlēas wīc; wiste þe geornor
 þæt his aldres wæs ende gegongen,
 dōgera dægriṃ. Denum eallum wearð
 æfter þām wælrāse willa gelumpen.
 825 Hæfde þā gefālsod se þe ær feorran cōm,
 snotor ond swyðferhð, sele Hrōðgāres,
 genered wið niðe. Nihtweorce gefeh,
 ellenmārþum. Hæfde East-Denum
 Gēatmecga lēod gilp gelæsted,
 830 swylce oncyþðe ealle gebētte,
 inwidsorge, þe hīe ær drugon
 ond for þreānydum þolian scoldon,
 torn unlytel. þæt wæs tācen sweotol,
 syþðan hildedēor hond ālegde,
 835 earm ond eaxle – þær wæs eal geador
 Grendles grāpe – under gēapne hrōf.

801–5 Grendel's invulnerability to weapons seems to be explained here as the result of his having laid a spell on them, but the meaning of *forsworen* is uncertain.

805–8 *Scolde* 'had to' is to be construed with both *wurðan* and *sīðian*.

810–11 *mōdes myrðe* ... *gefremede myrðe* and *fyrene* are parallel gen. pl. nouns with *-e* for *-a* (cf. 16/7 note): 'had done to the race of men afflictions of spirit, crimes'.

811 *hē fāg wið God* 'he (who was) hostile towards God'. This phrase is parallel with and specifies *se þe* (l. 809).

817–18 *seonowe* ... *bānlocan* 'the sinews sprang asunder, the joints broke (apart)', that is, Grendel's arm was torn from his body.

822–3 *his aldres* ... *dægriṃ* 'the number of his days, the end of his life, had run out'.

Ðā wæs on morgen mīne gefræge
 ymb þā gifhealle gūðrinc monig;
 fērdon folctogan feorran ond nēan
 840 geond wīdwegas wundor scēawian,
 lāpes lāstas. Nō his lifgedāl
 sārlic þūhte secga ænegum
 þāra þe tirlēases trode scēawode,
 hū hē wērigmōd on weg þanon,
 845 nīða ofercumen, on nicera mere
 fāge ond geflymed feorhlāstas bær.
 Ðær wæs on blōde brim weallende,
 atol yða geswing eal gemenged,
 hāton heolfre, heorodrēore wēol;
 850 dēaðfæge dēog, siððan drēama lēas
 in fenfreoðo feorh ālegde,
 hæþene sāwle; þær him hel onfēng.
 þanon eft gewiton ealdgesīðas
 swylce geong manig of gomenwāpe,
 855 fram mere mōdige mēarum rīdan,
 beornas on blancum. Ðær wæs Bēowulfes
 mārðo māned; monig oft gecwæð,
 þætte sūð ne norð be sām twēonum
 ofer eormengrund oþer nānig
 860 under swegles begong sēlra nāre
 rondhæbbendra, rīces wyrðra.
 Nē hīe hūru winedrihten wiht ne lōgon,
 glædne Hrōðgār, ac þæt wæs gōd cyning.
 Hwīlum heaþorōfe hlēapan lēton,
 865 on geflit faran fealwe mēaras,
 ðær him foldwegas fægere þūhton,
 cystum cūðe. Hwīlum cyninges þegn,
 guma gilphlæden, gidda gemyndig,
 se ðe ealfela ealdgesegena
 870 worn gemunde, word oþer fand
 sōðe gebunden; secg eft ongan

837 *mīne gefræge* See l. 776 note.

847 *Ðær wæs* ... *weallende* 'There the water was surging with blood.' The men from far and near have followed Grendel's tracks back to the mere where he has his abode.

850 *dēaðfæge dēog* 'the one doomed to death (i.e. Grendel) had been concealed'. The meaning of *dēog*, which occurs only here, is uncertain.

861 *rīces wyrðra* 'more worthy of a kingdom', i.e. 'more worthy of being a king'. This high praise leads naturally to the reassurance that they intended no dispraise of their own king (who had been unable to protect them from Grendel).

867 *cystum cūðe* 'known for their good qualities' refers to *foldwegas* nom. pl.
 870–1 *word oþer* ... *gebunden* '(the king's thane) found other words faithfully

sīð Bēowulfes snyttrum styrian,
 ond on spēd wrecan spel gerāde,
 wordum wrixlan; wēlhwylc gecwæð,
 875 þæt hē fram Sigemundes secgan h̄yrde
 ellendædum, uncūþes fela,
 Wælsinges gewin, wīde sīðas,
 þāra þe gumena bearn gearwe ne wiston,
 fāhðe ond fyrena, būton Fitela mid hine,
 880 þonne hē swulces hwæt secgan wolde,
 ēam his nefan, swā hīe ā wæron
 æt nīða gehwām n̄ydgesteallan;
 hæfdon ealfela eotena cynnes
 sweordum gesæged. Sigemunde gesprong
 885 æfter deaðdæge dōm unlytel,
 syþðan wīges heard wurm ācwealde,
 hordes hyrde; hē under hārne stān,
 æþelinges bearn āna genēðde
 frēcne dæde, ne wæs him Fitela mid;
 890 hwæpre him gesælde, ðæt þæt swurd þurhwōd
 wrætlicne wurm, þæt hit on wealle ætstōd,
 dryhtlic iren; draca morðre swealt.
 Hæfde āglæca elne gegongen,
 þæt hē beāhhordes brūcan mōste
 895 selfes dōme; sǣbāt gehlēod,
 bær on bearm scipes beorhte frætwa,
 Wælses eafera; wurm hāt gemealt.

bound together', 'other' meaning perhaps new words for this occasion. *Gebunden* seems to refer to the alliterative linking together of words in Old English verse.

872 sīð . . . styrian 'to engage Beowulf's undertaking skilfully'. Some such sense as 'engage' is implied, because the thane does not narrate the hero's achievement but rather celebrates it by telling other heroic stories, exalting Beowulf's victory to the status of the greatest victories of Germanic legend, such as Sigemund's slaying of the dragon.

874-97 The first part of the thane's account of Sigemund's adventures describes his expeditions with his nephew Fitela (ll. 874-84). The details of this activity are to be found in the Old Norse *Volsungasaga*, chapters 3-8. Sigemund's dragon fight (ll. 884-97) is the event renowned in Germanic legend at large, only in other accounts the dragon is slain by Sigemund's son Siegfried. Indeed, it is possible that this passage says the same, since *wiges heard . . . hē* (ll. 886-7) could refer to Siegfried. The Middle High German *Nibelungenlied* is the most famous of the accounts of Siegfried, but he is also prominent in Scandinavian literature.

879 būton Fitela mid hine 'except for Fitela (who was) with him'.

891 þæt hit . . . ætstōd 'so that it (the sword) stuck into the wall'. The dragon is pinned to the wall.

893 Hæfde . . . gegongen 'By his valour the combatant (i.e. Sigemund or Siegfried) had brought it about.'

895 selfes dōme 'according to (his own) judgement', i.e. 'to his heart's content'.

897 wurm hāt gemealt 'the hot dragon was consumed (? in its own fire)'.

(b) *Beowulf* Consoles Hrothgar for Æschere's Death

The night after Beowulf's victory over Grendel, the Danes are surprised by another monstrous visitant: Grendel's mother comes to Heorot and slays Hrothgar's favourite thane, Æschere, in vengeance for her son's death. Beowulf, who has lodged in a separate building some distance from the royal hall, is brought to the King, and Hrothgar tells him of Æschere's death. He also describes to Beowulf the eerie lair where Grendel and his mother live, and this description (ll. 1357-79) is one of the most famous passages in all Old English literature. As if appalled by his own account of the monsters' dwelling place, he asks almost despairingly whether the hero will consider challenging this second monster. Beowulf's answer (ll. 1383-96) is the finest statement we have of the Germanic heroic ethos.

þā wæs frōd cyning,
 hār hilderinc on hrēon mōde,
 syðþan hē aldorþegn unlyfigendne,
 þone deōrestan deādnē wisse.
 1310 Hraþe wæs tō būre Bēowulf fetod,
 sigorēadig secg. Samod ærdæge
 ēode eorla sum, æþele cempa
 self mid gesiðum þær se snotera bād
 hwæper him alwalda æfre wille
 1315 æfter wēaspelle wyrpe gefremman.
 Gang ðā æfter flōre fyrdwyrðe man
 mid his handscale – healwudu dynede –
 þæt hē þone wisan wordum nægde
 frēan Ingwina, frægn gif him wære
 1320 æfter nēodlaðum niht getæse.
 Hrōðgār mapelode, helm Scyldinga:
 'Ne frīn þū æfter sælum! Sorh is geniwod
 Denigea lēodum. Deād is Æschere,
 Yrmenlāfes yldra brōþor,
 1325 mīn rūnwita ond mīn rædbora,
 eaxlgestealla, ðonne wē on orlege
 hafelan weredon, þonne hniton fēþan,

1309 þone deōrestan . . . wisse 'knew the dearest one (to be) dead'.

1312 eorla sum 'a certain one of the warriors' or perhaps 'the important warrior' (i.e. Beowulf).

1313-14 bād hwæper 'waited (to find out) whether'.

eoferas cnysedan. Swylc scolde eorl wesan,
 æþeling ærgōd, swylc Æschere wæs!
 1330 Wearð him on Heorote tō handbanan
 wælgæst wæfre; ic ne wāt hwæder
 atol æse wlanc eftsīðas tēah,
 fylle gefægnod. Hēo þā fāhðe wræc,
 þe þū gýstran niht Grendel cwealdest
 1335 þurh hǣstne hād heardum clammum,
 forþan hē tō lange lēode mīne
 wanode ond wyrde. Hē æt wīge gecrang
 ealdres scyldig, ond nū oþer cwōm
 mihtig mānscaða, wolde hyre mæg wrecan,
 1340 ge feor hafað fāhðe gestæled,
 þæs þe þincean mæg þegne monegum,
 se þe æfter sincgyfan on sefan grēoteþ,
 hreþerbealo hearde; nū sēo hand ligeð,
 se þe ēow wēlhwylcra wilna dohte.
 1345 Ic þæt londbūend, lēode mīne,
 selerædende secgan hýrde,
 þæt hie gesāwon swylce twēgen
 micle mearcstapan mōras healdan,
 ellorgæstas. Ðæra oðer wæs,
 1350 þæs þe hie gewislicost gewitan meahton,
 idese onlicnes; oðer earmsceapen
 on weres wæstmum wræclāstas træd,
 næfne hē wæs mǣra þonne ænig man oðer;
 þone on gēardagum Grendel nemdon
 1355 foldbūende; nō hie fæder cunnon,
 hwæþer him ænig wæs ær ācenned

1330 Wearð him . . . handbanan 'became his slayer in Heorot'.

1340 ge feor . . . gestæled 'and has avenged the hostility far (i.e. thoroughly)'.

1341 þæs þe 'as'. See §177.2 (f).

1343 hreþerbealo hearde acc. sg., object of hafað . . . gestæled (l. 1340).

1343-4 nū sēo hand . . . dohte 'now the hand lies low which did well by you as regards all good things'. Grammatically *sēo þe* rather than *se þe* (l. 1344) is required to agree with *sēo hand*, but the poet was no doubt thinking of the man rather than the feminine hand.

1347 swylce twēgen 'two such', i.e. Grendel and his mother.

1349-51 Ðæra oðer . . . oðer 'One of them . . . the other.'

1350 þæs þe hie gewislicost 'as well as they'. See §177.2 (f).

1351-2 idese onlicnes . . . on weres wæstmum 'the likeness of a woman (i.e. of a woman's shape) . . . in a man's shape'.

1353 næfne 'except that'. See §179.5.

1355-7 nō hie fæder . . . gāsta 'they do not know whether they had any father born of mysterious demons'. Earlier in the poem the poet explains that the Grendelkin are the offspring of Cain, but the Danes, who know nothing of the Bible, are ignorant as to the monsters' parentage.

dyrnra gāsta. Hie dýgel lond
 warigeað wulfhleoþu, windige næssas,
 frēcne fengelād, ðær fyrgenstrēam
 1360 under næssa genipu niþer gewīteð,
 flōd under foldan. Nis þæt feor heonon
 mīlgemearces, þæt se mere standeð;
 ofer þām hongiað hrinde bearwas,
 wudu wirtum fæst wæter oferhelmað.
 1365 þær mæg nihta gehwæm niðwundor sēon,
 fýr on flōde. Nō þæs frōd leofað
 gumena bearna, þæt þone grund wite.
 Ðeah þe hǣðstapa hundum geswenced,
 heorot hornum trum holtwudu sēce,
 1370 feorran geflymed, ær hē feorh seleð,
 aldor on ofre, ær hē in wille,
 hafelan beorgan; nis þæt hēoru stōw!
 þonon yðgeblond up āstigeð
 won tō wolcnum, þonne wind styreþ
 1375 lād gewidru, oð þæt lyft drysmaþ,
 roderas rēotað. Nū is se rād gelang
 eft æt þe ānum. Eard gīt ne const,
 frēcne stōwe, ðær þū findan miht
 sinnigne secg; sēc gif þū dyrre!
 1380 Ic þe þā fāhðe feo lēanige,
 ealdgestrēonum, swā ic ær dyde,
 wundnum golde, gyf þū on weg cymest.
 Bēowulf mapeode, bearn Ecgþēowes:
 'Ne sorga, snotor guma! Sēlre bið æghwæm,
 1385 þæt hē his frēond wrece, þonne hē fela murne.
 Ure æghwylc sceal ende gebidan

1357-76 The landscape described here is at once vivid and mysterious. There is a mere or pool surrounded by sheer cliffs with overhanging trees. A waterfall descends into the mere, and concealed behind this waterfall is a cave where Grendel and his mother live. The cave can be reached only by diving into the water and swimming under the waterfall. The Old Norse *Grettissaga*, which tells a story much like that of Beowulf's fight with the Grendelkin, describes the setting with precision.

1362 mīlgemearces 'in measurement by miles'. See §190.5.

1366 fýr on flōde The fire in the water would be the fire burning in the cave of the Grendelkin (which Beowulf later sees), but to the Danes it is an inexplicable glimmering on the surface of the water.

1366-7 þæs . . . þæt See §168 þæs . . . þæt and note 1.

1370-1 ær hē feorh . . . wille 'he will sooner give up his life, his spirit, on the shore before he will (go) in'.

1376-7 Nū is se rād . . . ānum 'Now the remedy is again dependent upon you alone.'

worolde lifes; wyrce se þe mōte
 dōmes ær dēaþe; þæt bið drihtguman
 unlifgendum æfter sēlest.
 1390 *Āris, rīces weard, uton hraþe fēran,*
Grendles māgan gang scēawigan.
 Ic hit þe gehāte: nō hē on helm losaþ,
 ne on foldan fæþm, ne on fyrgeholt,
 ne on gyfenes grund, gā þær hē wille!
 1395 *Ðys dōgor þū geþyld hafa*
wēana gehwylces, swā ic þe wēne tō.
Āhlēop ðā se gomela, gode þancode,
mihtigan drihtne, þæs se man gespræc.

(c) *The Lament of the Last Survivor*

The last thousand lines of *Beowulf* describe the hero's final battle with a fire-breathing dragon. He is an old man and, having no progeny, the last of his line. The profoundly elegiac tone of this final section of the poem is established by the poet just after the section gets under way. He describes an unnamed man who is the sole survivor of his people, a people who lived in an earlier age long before the time of the poem's action. Since there is no one left to carry on the tribe's history, the heroic ideal of fame as the one means of survival beyond death is rendered meaningless. Having no other use for the treasures of his nation, he decides to bury them, and as there is no one to whom he can address his lament, he addresses it to the earth which is receiving the people's treasure. The speech prefigures the end of *Beowulf*, where the Geatish nation buries a treasure hoard with their slain king (selection 18(d) following). Compare selection 13.

'Heald þū nū, hrūse, nū hæleð ne mōstan,
 eorla æhte! Hwæt, hyt ær on ðe
 gōde begēaton. Gūðdēað fornam,
 2250 feorhbealo frēcne fýra gehwylcne

(b) 1387–8 wyrce . . . dēaþe 'let him who is able achieve fame before death'. This is the ruling ideal of the Germanic heroic ethos.

1392–4 hē . . . hē Grammatical gender: masc. *hē* agrees with the antecedent *māgan* (l. 1391).

1395–6 geþyld . . . gehwylces 'have patience in each of your afflictions'.

1397–8 gode þancode . . . gespræc. See §163.5.

(c) 2247 nū hæleð ne mōstan For *nū* see §168 *nū* 2.

lēoda mīnra þāra ðe þis lif ofgeaf,
 gesāwon seledrēam. Nāh, hwā sweord wege
 oððe feormie fæted wāge,
 dryncfæt dēore; duguð ellor sceōc.
 2255 *Sceal se hearda helm hyrstedgolde,*
fætum befeallen; feormynd swefað,
þā ðe beadogriman býwan sceoldon;
ge swylce sēo herepād, sīo æt hilde gebād
ofer borda gebræc bite irena,
 2260 *broснаð æfter beorne. Ne mæg byrnan hring*
æfter wīgfruman wide fēran,
hæleðum be healfe. Næs hearpan wyn,
gomen glēobēames, ne gōd hafoc
geond sæl swingeð, ne se swifra mearh
 2265 *burhstede bēateð. Bealocwealm hafað*
fela feorhcynta forð onsended!

(d) *Beowulf's Funeral*

The aged King Beowulf was successful in his fight with the dragon: the creature that had threatened to destroy the Geatish nation was himself destroyed by Beowulf's hand. But in the course of the fight Beowulf received a mortal wound. The poet describes the hero's suffering and death and records his speeches of farewell to his people. The Geats cremate his body in an impressive pagan ceremony, and then we are told in the present selection how they bury his ashes and bid him farewell. The sadness of his funeral is deepened by the people's awareness that with King Beowulf gone the entire nation faces certain destruction by their surrounding enemies, who had been kept at bay only by the protective power of their king. With Beowulf's fall the nation will fall.

Geworhton ðā Wedra lēode
 hlāw on hōe, se wæs hēah ond brād,

(c) 2252 *gesāwon seledrēam* Assuming that the *ge-* prefix gave perfective meaning to the verb *sāwon* here, we can translate '(who) had seen the last of joys in the hall'.

Nāh, hwā sweord wege 'I do not have anyone who can bear the sword.' Cf. 12/212 note.

2255–6 *Sceal . . . befeallen* 'Must (be) . . . deprived of'.

2258 *ge swylce* 'and likewise'.

2261 *æfter wīgfruman* 'along with the war-leader'. The corselet is personified and described as a companion of the man.

2262 *Næs (= Ne ealles)* 'by no means (is there)'.

- wāgliðendum wide gesýne,
 ond betimbredon on tyn dagum
 3160 beadurōfes bēcn, bronda lāfe
 wealle beworhton, swā hyt weorðlicost
 foresnotre men findan mihton.
 Hī on beorg dydon bēg ond siglu,
 eall swylce hyrsta swylce on horde ær
 3165 niðhēdige men genumen hæfdon;
 forlēton eorla gestrēon eorðan healdan,
 gold on grēote, þær hit nū gēn lifað
 eldum swā unnyt swā hit æror wæs.
 þā ymbe hlāw riodan hildedēore,
 3170 æþelinga bearn, ealra twelfe,
 woldon ceare cwīðan, ond kyning mænnan,
 wordgyd wrecan, ond ymb wer sprecan;
 eahtodan eorlscipe ond his ellenweorc
 duguðum dēmdon, swā hit gedēfe bið,
 3175 þæt mon his winedryhten wordum herge,
 ferhðum frēoge, þonne hē forð scile
 of lichaman lāded weorðan.
 Swā begnornodon Gēata lēode
 hlāfordes hryre, heorðgenēatas;
 3180 cwædon þæt hē wære wyruldcyninga
 mannum mildust ond monðwærust,
 lēodum liðost ond lofgeornost.

3161-2 swā hyt ... mihton 'as splendidly as the very wise men were able to devise it'.

3164 eall swylce hyrsta 'all such treasures as'
 on horde 'from the hoard'.

3176 ferhðum frēoge 'cherish (him) in (his) heart'. For the dat. pl. *ferhðum* see 14/63 note.

A Note on the Punctuation of Old English Poetry

One thing at least is certain about OE prosaists and poets, scribes and *scops*: they knew nothing of modern punctuation. Yet today modern punctuation is invariably used in OE texts presented to beginners and is probably the norm in scholarly editions. Why? The main reason appears to be the 'inadequacy' of the punctuation of OE manuscripts. This is less true of the prose, where some texts at any rate can be and have been presented with manuscript punctuation, than of the poetry where (as a glance at the facsimile of lines 1-33a of *The Wanderer* printed on page 254 will show) the punctuation can be almost non-existent. But there are good grounds for believing that the use of modern punctuation can distort both the syntax and the meaning of OE texts. The paragraphs which follow deal only with the poetry. But - *mutatis mutandis* - much that is said holds for the prose. Those interested can read further in *Review of English Studies* 31 (1980), 385-413.

A comparison of recordings of various great actors performing such passages as Hamlet's soliloquy 'To be, or not to be' or King Lear's outburst 'Ay, every inch a King' will reveal differences in stress, intonation, and timing, and in the arrangement of breath-groups and sense-groups. At least six contexts can be detected in which different interpretations were or may have been available to a *scop* performing an OE poem.

The first two are the result of the fact that *se* can be a demonstrative meaning 'that one, he', or a relative pronoun meaning 'who' (see §162.3) and that words such as *þa* and *þær* can be adverbs meaning 'then' and 'there' or conjunctions meaning 'when' and 'where' (see §168). The Anglo-Saxons would have distinguished these when speaking, but today we have no way of deciding which we have in any given context. Thus, in selection 12 we cannot be certain whether *þa* in line 5 means 'then' or 'when' or whether *be þam* in line 9 means 'by that' or 'by which'. So we do not know whether we have one sentence or two or three in lines 5-10, which are printed here with no punctuation apart from the initial capital and the final full stop:

þa þæt Offan mæg ærest onfunde
 þæt se eorl nolde yrhðo geþolian
 he let him þa of handon leofne fleogan
 hafoc wið þæs holtes and to þære hilde stop
 be þam man mihte oncnawan þæt se cniht nolde
 wacian æt þam wige þa he to wæpnum feng.

With the text printed in this way, we can feel that lines 5–10 form a verse paragraph and can see that, if we do not translate, the grammatical questions posed above are not significant. But modern editors, using modern punctuation and thinking in terms of modern sentences rather than of OE verse paragraphs, have to make arbitrary decisions by putting either a comma or a semi-colon (or full stop) after *geþolian* in line 6 and *stop* in line 8. We could signal these ambiguities by using a double comma in these places.

The third of the six contexts referred to above can be illustrated from selection 18(b) from *Beowulf*, lines 1392–4:

Ic hit þe gehate: no he on helm losað,
 ne on foldan fæþm, ne on fyrgeholt,
 ne on gyfenes grund, ga þær he wille!

There is a similarity between this and the first two contexts in that we cannot be sure whether *ga þær he wille* is independent of, or subordinate to, what goes before ‘Let her go where she will’ or ‘... no matter where she intends to go’; see §178.4. (For *he* ‘she’, see the note on the line.) This difficulty could be similarly resolved by using ‘,’ after *grund*.

We turn now to parentheses, which – it is increasingly being realized – play an important part in the construction of the OE verse paragraph. Space prevents a full exposition of this problem. But we may note that in selection 14 (*The Dream of the Rood*) line 39b *þæt* cannot be a relative pronoun referring to *geong hæleð* – that would require *se* – and that the line is therefore not an apologetic aside ‘by the way, he was God Almighty’ but a triumphant affirmation:

– þæt wæs God ælmihtig! –

In the verse selections in this *Guide*, the problem of the possible parenthesis is perhaps best illustrated from selection 16 (*The Wanderer*), where both line 50b *sorg bið geniwad* and line 55b *cearo bið geniwad* have been taken as parenthetical. But the punctuation of this

poem, especially lines 37–57, must be left for discussion in class or tutorial.

The fifth of our six contexts involves the *apo koinou* construction, seen in its most simple form in a sentence like ‘I went out beagling is my favourite pastime’, where *beagling* is a common element or *koinon* to two sentences ‘I went out beagling’ and ‘Beagling is my favourite pastime.’ Much of the magic and mystery of OE poetry will be lost to the reader insensitive to such constructions. The *koinon* can be a noun, an adjective, a verb, a phrase, or a principal or subordinate clause. Simple examples include two passages from selection 18, viz. 18a/753–4 *he on mode wearð // forht on ferhðe* (the *koinon* is *wearð forht*) and 18b/1357–8 *Hie dygel lond // warigeað wulfhleopu (warigeað)*. Rather more elaborate perhaps is *Andreas* 474:

Ic wille þe,
 eorl unforcuð, anre nu gena
 bene biddan, þeah ic þe beaga lyt,
 sincwearðunga, syllan mihte,
 fætedsinces, wolde ic freondscipe,
 þeoden þrymfæst, þinne, gif ic mehte,
 begitan godne

‘And now again, noble warrior, I wish to ask a favour of you, although I can give you few rings, few precious things, little beaten gold, I would (if I could) win your gracious friendship, O glorious prince’, where the speaker’s poverty makes him both reluctant to ask and fearful of a refusal. When you read lines 49–57 of selection 16, we would urge you to disregard the punctuation and to bear in mind the possibility of taking line 53a *secga geseldan apo koinou*. Similarly, when reading lines 162–8a of selection 12, you could ask yourself such questions as: When and how did the seaman hinder Byrhtnoth? What happened as a result of Byrhtnoth’s injury? Why did it happen? If you do, you will see a relationship of time, cause, and effect, in a series of clauses which make a verse paragraph and of which only one – that in line 165 – need be taken as subordinate.

Finally, we turn to what for want of a better term can be called ‘enjambment of sense’ – the continuation of the sense beyond the end of a (half-) line seen in the *Andreas* passage quoted above, where the sequence *freondscipe . . . þinne . . . godne* gives dramatic emphasis: ‘friendship . . . your friendship . . . your gracious friendship’, and perhaps in line 151 of selection 12, *The Battle of Maldon*, where

þurh ðone æþelan Æþelredes þegen

can be translated 'through the noble thane of Æthelred', but is better rendered 'through that noble one, the thane of Æthelred'. After patient work with grammar and glossary, we may translate lines 7-8 of the passage from selection 12 printed in the third paragraph of this note thus: 'then he let the dear hawk fly from his hands towards the wood, and advanced to the battle.' But if we take it word by word, it reads: 'he let from him then from hands the dear one fly, the hawk towards the wood, and advanced to the battle.' This version restores to us what has been called 'the excitement of the momentary riddle' experienced by Anglo-Saxon hearers.

Much more could be said about OE poetry, with its technique of repetition with variation and advance, well demonstrated in lines 113-15 of selection 12, where the first half-line summarizes the contents of the three lines, with Wulfmær being identified in the next two first half-lines as a relation and then as a very close relation of Byrhtnoth, and the nature of his wound - fatal, with swords, cruelly cut down - being explained in the three second half-lines. But, as Chaucer said, *shortly for to maken is the best*.

Glossary

Abbreviations are the same as those on p. xvii except that within entries case, number, and gender are indicated with a single initial letter (nsm = nominative singular masculine, gpf = genitive plural feminine, isn = instrumental singular neuter, etc.) and verb classes are identified with a simple numeral, Roman for strong verbs and Arabic for weak, or else with *anom.* for anomalous verbs and *pret. pres.* for preterite present verbs. Thus if an entry word is followed by m. or f., this means it is a masculine noun or a feminine noun. If it is followed by II, this means it is a second-class strong verb, while a 2 would mean it was a second-class weak verb. In analysing verb forms we use an Arabic numeral to indicate person and s or p to indicate singular or plural (3p = third person plural). When verb forms are indicative, no mood is specified, but subjunctives and imperatives are marked subj and imp respectively. Where it seems helpful to do so, we indicate in parentheses the section in the *Guide* where the word or its general type is discussed. Following are abbreviations used in addition to, or instead of, those listed on p. xvii:

anom.	anomalous	pers. n.	personal name
compar.	comparative degree	p ptc	past participle
corr.	correlative	refl.	reflexive object
imp s	imperative singular	superl.	superlative degree
imp p	imperative plural	w.a.	with accusative object
interj.	interjection	w.d.	with dative object
interr.	interrogative	w.g.	with genitive object
MnE	Modern English	w.i.	with instrumental object
num.	numeral	w. refl.	with reflexive object

The letter æ follows a, þ/ð follows t. The prefix *ge-* is ignored in alphabetizing words, so that *gemunan* appears under m. Occurrences of words are cited by text number and line: 3/25 refers to text number 3 (*A Colloquy on the Occupations*), line 25.

Probably the most difficult element of Old English vocabulary for the beginner is the considerable number of compound conjunctions like *mid þām þe* and *for þon*. Students will find it helpful to familiarize themselves with the list of conjunctions in §§168 and 171 before reading the texts or using the glossary.

This revised glossary was prepared in collaboration with Roy Michael Liuzza of Tulane University and Philip Rusche of Yale University.

ā adv. *forever, always* 4/121, 4/330, 11(e)/6, 12/315, 15/5, 15/42, āwa 17/79, etc.; *ever* 18(a)/779 [archaic MnE aye]

Abbo pers. n. *Abbo* ns 4/128, 4/134

abbod m. *abbot* ns 7/1, 7/19; ds *abbode* 4/136

abbudisse f. *abbess* ns 9/61; gs *abudissan* 9/1; ds 9/49

ābēag see **ābūgan**

Abel pers. n. *Abel* gs *Abēles* 4/73

ābeodan II *announce, deliver (a message)* imp s *ābeod* 12/49; pret 3s *ābead* 4/162, 12/27

ābidan I w.g. *await* inf 15/53 [MnE *abide*]

ābiddan V *get by asking, receive* pret 3s *ābæd* 11(n)/12

ābihð see **ābūgan**

āblendan I *blind* inf 7/45

Abraham pers. n. *Abraham* ns 2/46, 2/52; as 2/53, 2/71; gs *Abrahames* 2/43, 4/6

ābreccan IV *storm, sack* pret 3p *ābræcon* 10(a)/3; subj 3s *ābræcce* 11(n)/7; p ptc *ābroccen* 10(b)/18

ābrēoðan II *fail, come to naught* pret subj 3s *ābrēoðe* 12/242 (see note)

ābūgan II *yield, give way* inf 4/140, 4/160, etc.; pres 3s *ābihð* 4/194; pret 3s *ābēag* 18(a)/775

abūtan adv. *about, around* 4/277

ac conj. *but, however, but on the contrary* 2/11, etc. 1/13, 1/33, 2/9, 2/73, 3/11, etc.

āc f. *oak* ns 1/13, acc 11(n)/9

ācennan I *bring forth, give birth to, produce* pres 2s *ācencst* 2/34; p ptc *ācenned* 3/137, 4/58, 11(m)/1, 18(b)/1356

ácsian 2 *ask* pret 3s ähsode 8/53
äctreō n. *oak tree* ds 15/28, 15/36
äcwealde see **äcwellan**
äcweccan 1 *shake, brandish* pret 3s äcwehte 12/255, 12/310 [MnE quake]
äcwellan 1 *kill* imp s äcwele 2/63; pret 3s äcwealde 18(a)/886
äcweþan V *utter* pres 3s äcwið 16/91
äcyþan 1 *make known* inf 16/113
Adam pers. n. *Adam* ns 2/18, 2/20, 2/24; as 2/20; gs Adomes 14/100
ädli f. *sickness, disease* ns 17/70
ädräfan 1 *drive out, exile* inf 6/8; pret 3s ädräfde 6/4
äfaran VI *depart* p ptc npm äfarene 4/225
äfeallan VII *fall off, fall (in death)* p ptc äfeallen (*decayed*) 5/64, 12/202
äfedan 1 *feed* inf 3/148; pres 2s äfētst 3/120
äfferran see **äfferran**
äfētst see **äfedan**
äfferran 1 *remove* inf äfferran 10(a)/19
äflýman 1 *put to flight, cause to flee* pret 3s äflýmde 12/243
äfýlan 1 *defile, stain* inf 4/190
äfyllan 1 *fill up* inf 3/19
äfýssan 1 *impel* inf 12/3 (*drive away*); p ptc äfýsed 14/125
ägan pret. pres. *possess, own, have* inf 2/76, 10(b)/39, 10(b)/62, 12/87; pres 1s äh 12/175; 3s 14/107, 17/27; subj 3s äge 16/64; 1p ägen 17/117; pret 1s ähte 15/16; 3s 12/189; 3p ähton 10(b)/58. With negative: pres 1s näh *do not have* 4/123, 14/131; 3s 11(f)/14 [MnE owe]
ägeaf see **ägiefan**
ägen see **ägan**
ägen adj. *own* asm ägenne 6/28; dsm ägenum 4/185; asn ägen 5/33, 11(k)/6; asf ägene 4/105; dsf ägenre 4/20
ägiefan V *give back* pret 3s ägeaf 9/60, 12/44; p ptc ägyfen 12/116
ägläca m. *combatant, belligerent* ns 18(a)/732, 18(a)/739, 18(a)/893; ägläca 18(a)/816
agob see **boga**
ägyfen see **ägiefan**
äh see **ägan**
ähäfen see **ähebban**
ähäwan VII *cut down* p ptc ähäwen 14/29
ähëbban VI, 1 *raise, lift up, wage (war)* imp s ähefe 4/142; pres 3p ähebbað 11(d)/3; pret 1s ähof 14/44; 3s ähefde 2/67, ähof 12/130, 12/244; 1p ähofon 12/213; 3p 10(a)/2, 14/61; p ptc ähäfen 12/106, ähefen 10(b)/47
ähleapan VII *leap up* pret 3s ählëop 18(b)/1397
ähleöp see **ähleapan**
ähliehhan VI *laugh at, deride, exult* pret 3s ählög 18(a)/730

ählög see **ähliehhan**
ähof see **ähebban**
ähofon see **ähebban**
ähreddan 1 *rescue, save* pret 3s ähredde 4/79, 7/53
ähsode see **ácsian**
ähte see **ägan**
ähthe see **äwiht**
ähton see **ägan**
ähwær adv. *anywhere* 4/233, 7/31
ähylðan 1 *deviate from* pret 3s ähyldde 4/141
äidligan 2 *render useless, profane* inf 8/55
aldor see **ealdor**
aldordagum see **ealdordæg**
aldorman see **ealdormann**
aldorþeǵn see **ealdorþeǵn**
älëag see **älëogan**
älëgan 1 *lay down* pret 3s älegde 18(a)/834, 18(a)/851 (*give up*), 3p äledon 14/63 (see note to 4/17)
älëogan II *leave unfulfilled* pret 3s äläeg 10(b)/39
Aleric see **Eallerica**
älimþan III *befall, come to pass* p ptc älumpen 18(a)/733
alle see **eall**
alwalda m. *all-ruler, the Lord* ns 18(b)/1314
älýfan 1 *permit, allow* inf 12/90; p ptc älyfed 8/62
älýsan 1 *release* imp s älýs 4/288
Amuling pers. n. *Amuling* ns 10(b)/69; gp Amulinga 10(a)/6
ämyrran 1 *wound* pret 3s ämyrde 12/165 [MnE mar]
än adj. (§§83, 193.4, 194) *a, an, one, only* nsm 3/33, 4/143, 11(b)/3, 11(k)/3, äne, äna *alone* 4/181, 12/94, 14/123, 14/128, 15/22, 15/35, 16/8; asm äne 2/66, 3/36, 3/56, 5/18 (*äne änlëpne a single one*) äenne 4/168, 5/26, etc.; gsm änes 4/200; dsm änum 3/104, 4/74-6/21, etc.; asn 3/205, 5/16; dsn änum 4/103, 4/207; asf äne 4/253, 5/75, 11(p)/2; dsf äne 2/46, 4/132, 4/274; npm äne 4/307 (see note); apn äñ 9/16; gp äñra (*änra gehwelc each one*) 3/210, 14/108; as pron. asm äne 12/117, 12/226
änbidian 2 *wait, abide* pres ptc änbidigende (w.g.) 4/263; imp p änbidiað (w. refl. ðow) 2/50
änccenned adj. *only begotten* asm äncennedan 2/44, 2/65; dsm 2/73
and conj. *and* 1/2, 1/3, 1/5, 2/2, 2/5, etc.; ond 5/2, 5/4, etc.
ands m. *malice, hostility* ds andan 16/105, 18(a)/708
änbidiðigende see **änbidian**
ändettan 1 *confess* pres 1s ändette 8/13, öndette 8/45; pret 3s 8/50

andgit n. *meaning, sense* ns 4/46; as 4/27; ds andgite 4/54, andgiete 5/69
andgitfullice adv. *clearly, intelligibly* superl. andgitfullicost 5/73
andsaca m. *enemy, adversary* as ondsacan 18(a)/786
andswarian 2 *answer* pres ptc andswari-gende 4/239; pres 3s andswarþ 3/197, 3/204; pret 3s andswarode 8/1, ondswarede 8/56, ondswarede 9/29, ondswarede 9/108; 3p ondswardon 9/101, ondswardon 9/114
andswaru f. *answer* as andsware 9/33, 12/44, ondsware 11(n)/15
andward adj. *present* asm andwerdan 4/263; nsn andwardde 8/26
andwilita m. *face* gs andwilitan 2/40
andwyrdan 1 (w.d.) *answer* inf 4/170; pret 1s andwyrdde 5/43; 3s 2/4, 2/55, 2/62, 4/238; p ptc geandwyrd 4/199
änfeald adj. *simple, onefold* dsf änfealdan 4/47
änfealdlice adv. *in the singular* 4/71
änfloga m. *solitary flier* ns 17/62
änforht adj. *very frightened, terrified* nsm 14/117
änforlietan VII *abandon, renounce* pret subj 3s änforliete 9/63
angel m. *hook* as 3/77, 3/195 [MnE angle]
Angelcynn n. *the English people, England* ns 4/318; as 5/3, 5/30; ds Angelcynne 4/321, 5/14, 5/58
änginn n. *beginning* ns ängin 4/55, 12/242 (see note); ds änginne 4/18, 4/51
änhaga m. *solitary one, one who dwells alone* ns 16/1
änhoga m. *solitary one, one who contemplates alone* as änhogan 16/40
Anläf pers. n. *Olaf* ns 7/47
äcänlëccan 1 *unite* p ptc npm geänlëchte 4/150
änlëpe adj. *single* asn änlëpne 5/18
änlicnes f. *image* ds änlícnesse 4/68, 4/70; dp änlícnessum 4/71. See **önlicnes**
änne see **än**
ännis f. *oneness, unity* ns 4/70
änrræd adj. *resolute* nsm 4/139, 12/44, 12/132; dsm änræddum 4/216
änre see **än**
ansund adj. *whole, uncorrupted* nsm 4/263; asm ansundne 4/312; np ansunde 4/320
anwald see **onweald**
anwealda m. *ruler, Lord* ns 14/153
apostol m. *apostle* ns 4/32; np apostolas 4/36; gp apostola 9/78
är n. *copper* as 3/142 [MnE ore]
är m. *messenger* ns 12/26
är f. *mercy, favour, prosperity* ns 17/107; as äre 16/1, 16/114; gs 10(b)/78; gp ära 10(b)/57
är f. *oar*
äräs see **ärissan**
ärædan 1 *read* inf 5/61, 5/66; p ptc äræd *predetermined, inexorable* 16/5
äræran 1 *raise, erect, establish* inf 4/312; pret 3s ärærdde 2/57, 4/38; 3p ärærdon 4/250; p ptc äræred 14/44
ärcebiiscop m. *archbishop* ns arcebiisceop 7/16, 7/24, 7/25; ds ärcebiiscepe 4/127, 5/70, arcebiisceope 7/18
ärceatöl m. *archiepiscopal* see ds arceatöle 7/16
äreccëan 1 *translate, render* inf 5/17, 5/73
ärfeastnis f. *piety* ds ärfeastnisse 9/3
ärissan 2 w.d. *spare, pardon* inf 2/72, 4/297
ärissan I *arise* inf 9/113; imp s äriss 18(b)/1390; pret 3s äräs 2/46, 9/22, 9/45, 14/101
ärleäs adj. *dishonourable* nsm ärleäsa 4/215; dsm ärleäsan 4/199; npm 4/205
ärlice adv. *honourably, kindly* 11(k)/6
arodlice adv. *quickly* 2/62, 4/162, 4/165, 4/197
Arriän pers. n. *Arius* gs Arriänes 10(b)/40
Arriänisc adj. *Arian* dsm Arriäniscan 10(a)/7
ärweorðe adj. *honourable* dsm ärwurðan 4/274; as noun nsm ärwyrða 10(a)/26
äsæde see **äscegan**
asca see **æsc**
Ascannynaster n. *Axminster* as 6/42
äsceacan VI *shake* pret 3s äsceoc 12/230
äsceoc see **äsceacan**
äscian 2 *ask* inf 1/34; pres 1s äscie 2/54; pret 3s äscode 2/54
geäscian 2 *learn by asking, learn of, discover* pret 3s geäscode 6/9
geäscode see **geäscian**
äscegan 3 *say, tell* inf 16/11; pret 3s äsæde 12/198
äsendan 1 *send* p ptc äsend 4/234
äsettan 1 *set, set up* inf 11(k)/11 (*siþas äsettan to set out on journeys*); pres 1s äsette 3/42, subj 3s 14/142; pret 3p äsetton 14/32
äsingan III *sing, recite* pret 3s äsong 9/59
äsmëgan 1 *imagine, understand* inf 4/317
äsong see **äsingan**
äspryttan 1 *sprout, bring forth* pres 3s äspryt 2/39
assa m. *ass* dp assum 2/48, 2/50
ästäg see **ästigan**
ästandan VI *stand up, get up* pret 3s ästöd 18(a)/759
ästealde see **ästellan**
ästellan 1 *establish* pret 3s ästealde 4/83
ästigan 1 *proceed, ascend* pres 1s ästige 3/135, 3s ästigeð 18(b)/1373; pret 3s ästäg 14/103, 18(a)/782
ästöd see **ästandan**

āstreht see **āstreccan**
āstreccan I stretch out, extend imp s āstrece 2/63; pret 3s āstrehte (w. refl.) 10(a)/30; p ptc āstreht 10(b)/80
āstyrian I remove, move inf 4/282; p ptc āstyred 14/30 [MnE stir]
āswāpan VII sweep away, remove pres 1s āswāpe 11(h)/5
ātēah see **ātēon**
āteliē adj. horrible, dreadful nsm 18(a)/784
ātēon II draw, unsheathe pret 3s ātēah 2/60, 18(a)/766 (sið... ātēah took a journey); subj 3s ātuge 9/81
atol adj. terrible, hateful nsm 18(a)/732, 18(a)/816, nsn 18(a)/848, 18(b)/1332, asn 17/6
attor n. venom as 11(h)/9
ātuge see **ātēon**
ātyhtan I produce, entice p ptc ātyhted 10(b)/8, 11(m)/3
āð m. oath ap āðas 10(b)/25
āwa see **ā.**
āwearp see **āweorpan**
āweaxan VII grow up pret 1s āweox 11(k)/10, 15/3.
āweccan I awaken, arouse pret subj 3s āwehte 9/82
āwēdan I go mad pret 3s āwēdde 4/302
āweg see **onweg**
āwel m. awl as 3/195
āwēndan I translate, change, distort inf 4/3, 4/5, 4/101 (change); pres 3s āwēnt 4/103; pret 1s āwēnde 5/74; 1p āwēnde 4/133; p ptc āwēnd 4/6
āweorpan III throw away, discard inf āwurpan 4/108; pret 3s āwearp 4/203, 8/59
āweox see **āweaxan**
āwēstan I lay waste, ravage pret 3p āwēston 4/151
āwiergan I curse, damn p ptc āwierged 2/29, 2/37, npm āwyrgede 4/326
āwiht n. aught, anything gs āhtes 7/28 (see note); ds 3/168 (to āwihte at all)
āwritan I write inf 4/100, 4/122 (copy); p ptc āwriten 4/77, np āwritene 5/33
āwurpan see **āweorpan**
āwyrgede see **āwiergan**
āe f. law, scripture ns 4/12, 4/28, 5/48, 10(b)/41; as 4/40; ds 4/10, 4/12, 4/23
æcer m. cultivated field as 3/13 [MnE acre]
ædre f. vein dp ðrum 18(a)/742
æfæst adj. pious nsm 9/83; asf æfæstan 9/16; apn æfæste 9/11
æfæstnes f. religion ns 8/14; ds æfæstnesse 9/3, æfæstnesse 9/16
æfen m. evening as 3/25; ds æfenne 9/93
geæfenlæcan I imitate inf 4/204
æfenspræc f. evening speech as æfenspræce 18(a)/759

æfentid f. evening-time as æfentide 14/68 [archaic MnE eventide]
æfre adv. forever, always, ever 4/57, 4/66, 4/186, 4/216, 4/295, 5/44, 7/54, etc.
æft see **eft**
æfter adv. afterwards 9/43, 17/77
æfter prep. w.d. after, according to 4/22, 4/33, 4/54, 5/36, etc.; w.a. with longing for 16/50
æftercweðende m. pl. (pres ptc) those speaking after (a man's death) gp æftercweðendra 17/72
æfterfylgan I follow, come after pres subj 3s æfterfylige 8/35
æghwæm see **æghwā**
æghwā pron. every one, everything dsm æghwæm 18(b)/1384
æghwæþer see **ægðer**
æghwæðres see **ægðer**
æghweder adv. in all directions 7/77
æghwylc pron. each nsm 12/234, 18(b)/1386, as æghwylcne ānra every one 14/86; as adj. nsf 14/120
æglæca see **aglæca**
ægðer pron. each, both ns 12/133, 12/224; gs æghwæðres 11(a)/5; **ægðer ge... ge** both... and 2/11, 4/37, 5/37, 7/9, etc., **æghwæþer ge... ge** 8/2 [MnE either]
Ægypta see **Ægipete**
æht f. possessions, property as æht 13/36; ap æhta 4/37, æhte 18(c)/2248
æl m. eel ap ælas 3/87
ælē pron., adj. each, every nsm 3/164, 4/283; asn ælcne 4/280; gsm ælces 4/74; dsm ælcum 5/74; ism ælce 3/8; gsn ælces 10(b)/36; dsn ælcum 2/3, 4/49; isn ælce 4/269; dsf ælcne 5/75
ælde m. pl. men gp ælda 16/85, 17/77; dp yldum 18(a)/705, eldum 18(d)/3168
ældo see **yldu**
Ælfere pers. n. *Ælfere* ns 12/80
Ælfgar pers. n. *Ælfgar* as 7/45
Ælfnōð pers. n. *Ælfnōð* ns 12/183
Ælfræd pers. n. *Ælfræd* ns 4/154, 5/1
Ælfric see **Ealfric**
Ælfric pers. n. *Ælfric* gp *Ælfrices* 12/209
Ælfstān pers. n. *Ælfstān* ds *Ælfstāne* 7/30
Ælfwine pers. n. *Ælfwine* ns 12/211, vs 12/231
ælmihtig adj. almighty nsm 2/72 (see *Ælmihtiga the Almighty*), 4/53, 4/186, 4/311, 14/93; (see *Ælmihtiga the Almighty*) 2/72, 4/186, 14/98, etc.; asm ælmihtigne 14/60, ælmihtigan 4/138, 4/296; dsm *Ælmihtigan* 4/245, 4/323, ælmihtegum 5/20
geæmetigan 2 free, empty, disengage pres subj 2s geæmetige 5/22
æmettig adj. empty nsm 3/164
ænde see **ende**

ænig adj. any nsm 4/24, 4/239, 7/54, etc.; asm ænigne 5/20; gsm æniges 4/291, ænges 17/116; dsm ænigum 11(h)/11, 11(h)/15, etc.; asn ænig 3/22, 3/35, 9/100, etc.; gsf ænigre 8/48; as pron., nsm 14/110, 14/117, 18(a)/779; h; ra ænig any of them 12/70; isn ænige þinga in any way, by any means 18(a)/791; as noun 18(b)/1356
ænlīc adj. unique, solitary, beautiful nsm 11(p)/2
æne see **ān**
ær adv. before, previously (§§168, 197.4) 5/34, 6/26, 8/75, 9/88, 10(b)/75, 11(f)/12, 11(h)/7, etc.; compar: see **æror**; superl: see **ærest**; conj. before 4/128, 6/11, 11(m)/6, 12/279, 12/300, etc.; w. subj. rather than 12/61, before 17/74; prep. w.d.i. before 17/69; **ær þan** (or **þæm**) (**ðe**) before 4/11, 5/28 14/88 [MnE ere]
ærænde see **ærænde**
ærceþiscop see **ærceþiscop**
ærdæg m. daybreak, early morning ds ærdæge 18(b)/1311
ærænde n. message as 4/159, 4/161, ærænde 12/28 [MnE errand]
ærændgewrit n. letter as 5/16, 10(b)/63; ap ærendgewritu 10(a)/18 [MnE errand, writ]
ærendra m. messenger, minister ns 4/160, 4/197; ds ærendracan 4/198; dp ærendwrecum 5/6
ærendwrecum see **ærendra**
ærest adj. first nsf æreste 9/72, 15/6 [archaic MnE erst, erst(while)]
ærest adv. first 4/35, 4/64, 4/195, 5/48, 7/22, 9/40, etc., ærost 12/124, etc.
ærgewin n. ancient hostility as 14/19
ærgōd adj. good from old times, very good nsm 18(b)/1329
ærst mfn. resurrection gs æristes 4/263
ærnan I run, gallop pret 3p ærndon 12/191
ærnergen m. early morning ds 3/23
æror adv. earlier ærur 14/108, æror 18(a)/809, 18(d)/3168
ærscæft n. ancient work ns 13/16
ær þan þe, ær ðæm ðe see **ær**
æs n. bait, food ds æse 3/77; carrion ds æse 18(b)/1332, gs æses 12/107
æsc m. ash (tree) ns 1/13; ash (spear) as 12/43, 12/310; gp asca 16/99; dp æscum 4/151
Æscefōr pers. n. *Æscefōr* ns 12/267
Æschere pers. n. *Æschere* ns 18(b)/1323, 18(b)/1329.
æschere m. army in ships, viking army ns 12/69
æscholt n. spear made of ash as 12/230
Æscwig pers. n. *Æscwig* ds *Æscwige* 7/30
æstel m. pointer used to keep one's place as one reads ns 5/75

æt prep. w.d. at, from 3/10, 4/21, 4/129 (into), 5/70, 9/27 (to), etc.
geæt see **geetan**
ætberstan III escape pres 1s ætberste 3/139; 3p ætberstap 3/105; pret 3s ætberst 7/35
ætēawed see **atywan**
ætēn see **etan**
ætēowian see **etywan**
ætflōgan II fly away inf 3/122, 3/124
ætforan prep. w.d. in front of, before 12/16
ætgedere adv. together 4/307, 9/99, 14/48, ætgædre 11(n)/11; somod ætgædre together 16/39, 18(a)/729
æthrinan I w.g. or d. touch pret 3s æthran 18(a)/722
ætsomme adv. together 8/5, 9/93, 11(c)/3
ætstandan VI stand fixed, stop pret 3s ætstōd 18(a)/891
ætsteppan VI step forth pret 3s ætstōp 18(a)/745
ætstōd see **ætstandan**
ætstōp see **ætsteppan**
ætren see **ættryne**
ætterne see **ættryne**
ættryne adj. poisoned, fatal, deadly nsm ætren 11(h)/4, ætterne 12/146; asm ættrynne 12/47
ætwtan I w.d. reproach inf 12/220, 12/250
ætýwan I appear, show inf ætēowian 4/300; pres 3s ætýweð 8/35; p ptc ætēawed 8/71
Æþeldrýð pers. n. *Æthelthryth* ns 4/320
æþele adj. noble nsm 12/280, 18(b)/1312; æþela 4/215; asm æþelan 12/151; dpm æþelum 4/138
Æþelgār pers. n. *Æthelgar* ns 7/1, 7/16; gs *Æþelgāres* 12/320
æþeling m. prince, atheling ns 4/155, 6/19, 18(b)/1329; as 6/8, 6/14; gs æþelinges 6/42, 18(a)/888; ds æþelinge 10(b)/40, 14/58; gp æþelunga 11(a)/5, 17/93, 18(d)/3170; dp æþelingum 8/76, 10(b)/21
Æþelmær pers. n. *Æthelmær* ns 7/13 [MnE Elmer]
æþelo n. pl. origin, descent, noble lineage ap 12/216, æþelu 11(n)/8
Æþelred pers. n. *Æthelred* gs *Æþelredes* 4/127, 12/53, 12/151, 12/203
Æþelstān pers. n. *Æthelstan* ds *Æþelstāne* 4/130
Æðelwine pers. n. *Æthelwine* ns 7/26
Æþerīc pers. n. *Ætheric* ns 12/280
ge bād see **gebīdan**
baldlice adv. boldly 12/311; superl. baldlicost 12/78
banan m. slayer ns 12/299; gs banan 14/66, ds 6/32 [MnE bane]
geband see **gebīdan**

- bánfag** adj. *adorned with bone* asn 18(a)/780
bánloca m. *joint, body* np bánlocan 18(a)/818, ap 18(a)/742
bár m. *wild boar* as 3/56, 3/58, 3/59; ap báras 3/51
bát m. *boat* as 3/76; ds bâte 3/99
bát see **bitan**
baþian 2 *bathe* inf 16/47; pret 3p baþedan 11(f)/6
baþu see **bæð**
Bebbanburh f. *Bamburgh* (Northumberland) ns 7/39
bæc n. *back* as 12/276 (ofer bæc away, to the rear)
bæcere m. *baker* ns 3/162; np bæceras 3/6
bæd see **biddan**
bæde see **biddan**
bæl n. *fire, funeral pyre* ds bæle 17/114
bær see **beran**
gebære n. *outray* dp gebærum 6/17
bærnett n. *burning* ds bærnette 2/58, 7/55
gebæro n. *demeanour* as 15/44; is 15/21
bæron see **beran**
bærst see **berstan**
bæð n. *bath* ds bæðe 8/77; np baþu 13/40, 13/46
be prep. w.d. *about, concerning* 1/35, 3/168, 3/173, 4/31, etc.; *bī* 9/72, etc.; *near, by* 12/152, 12/318, 12/319, big 12/182; *be þām through that* 12/9; *be þām þe as, according as* 2/12; *be súðan* see **súðan**
béacen n. *beacon, sign, portent, symbol* ns 14/6, as 14/21, as bæcn 18(d)/3160 (*monument*); ds bæacne 14/83; gp bæacna 14/118
béad see **béodan**
gebéad see **gebéodan**
beadogrima m. *war-mask, helmet* as beadogriman 18(c)/2257
beadu m. *battle* ds beaduwe 12/185; gp beadwa 18(a)/709
beaduræs m. *rush of battle, onslaught* ns 12/111
beadurinc m. *warrior* dp beadurincum 10(b)/18
beaduróf adj. *hold in battle* gsm beadurófes 18(d)/3160
béag see **būgan**
béag m. *ring (of precious metal used for money or ornaments)* as 3/70, bæg (as plural) 18(d)/3163, ap béagas 12/31, 12/160 [MnE (through Yiddish) *bagel*]
béaggifa m. *ring-giver, lord* as béahgifan 12/290
béaghroden adj. *adorned with rings* nsf 11(j)/9
béahhord n. *ring-hoard, treasure* gs béahhordes 18(a)/894
bealo n. *harm, injury, ruin* as (?) 17/112 [MnE *bale*]
bealocwealm m. *baleful death* ns 18(c)/2265
bealohýdig adj. *intending evil, hostile* nsm 18(a)/723
bealosip m. *painful journey, bitter experience* gp bealosipa 17/28
bealuware m. pl. *dwellers in iniquity, evildoers* gp bealuwara 14/79
béam m. *tree, log, cross* ns 14/97; gs béames 11(n)/7; ds béame 14/114, 14/122; gp béama 14/6 [MnE *beam*]
bearn m. *bosom, lap* on bearm scipes in the hold of a ship as 18(a)/896
bearn n. *child, son* ns 12/92, 12/155, 12/186, 12/209, 12/238, etc.; np 10(b)/34, 17/77; ap 3/148, 11(k)/6, 17/93; gp bearna 18(b)/1367; dp bearnum 4/183, 9/40 [MnE *baire*]
Bearrocscir f. *Berkshire* as Bearrocscire 7/72
bearu m. *grave* ns 11(o)/4; ds bearwe 15/27; np bearwas 17/48, 18(b)/1363; dp bearwum 11(f)/2
béatan VII *beat, pound* pres ptc gpm béatendra 3/200; pres 3s béateð 18(c)/2265; pret 3p béotan 4/206, béotan 17/23
béaftan prep. w.d. *behind* 6/24
bébéad see **bébéodan**
bébéodan II (w.d. of person) *command, commend* pres ptc bebéodende 9/124; pres 1s bebíode 5/21, 5/76; pret 1s bebéad 2/24, 2/37; 3s 2/6, 4/87, 4/200, bibéad 9/97; 3p bebudon 9/56; p ptc beboden 4/94, 9/25, 9/60
bebíode see **bébéodan**
beboden see **bébéodan**
bebudon see **bébéodan**
bebyrgan 1 *bury* pret 3p bebyrigdon 4/249; p ptc bebyrged 4/225, 4/255
béc see **bóc**
beclyppan 1 *clasp* p ptc beclypped 4/242
bécn see **béacen**
becóm see **becuman**
becuman IV *come* pres subj 3p becumen 3/44; pret 3s becwóm 9/121, becóm 4/154, 10(a)/26, 10(b)/77 (*befell*); 2p becómón 12/58; 3p 4/240, 5/24 (*befell*), 12/58 [MnE *become*]
becwóm see **becuman**
gebéd n. *prayer* dp gebedum 4/268
bedælan 1 w.d. *deprive* p ptc bedæled 4/318, 18(a)/721; bidæled 16/20
bedd n. *bed* ds bedde 4/182
Bedefordscir f. *Bedfordshire* as Bedefordscire 7/69
bedelifan III *bury* pret 3s bedelaf 14/75
gebédhus n. *chapel, oratory* ds gebédhuse 4/254
bedrifan I *drive, chase* pret 3p bedrifon 3/60; *cover over, sprinkle* p ptc asm bedrifenne 14/62

- béode** see **begān**
befæstan 1 *apply, use* inf 5/24, pres subj 2s befæste 5/24
befeallan VII *fall* p ptc befeallen *deprived, bereft* 18(c)/2256
befēng see **befōn**
befeolan III (§133.2) w.d. *apply oneself* inf 5/59
beflōwan VII *flow around, surround by water* p ptc beflowen 15/49
befōn VII *enclose* pret 3s befēng 13/39
begān see **beginnan**
begān anom. (§128) *practise, perform, surround* inf 1/14; imp s begā 3/213; pres 2s begæst 3/7, 3/41; subj 1s begā 3/70; 3s 3/211; pret 1s beode 8/57, 3s 6/11, etc.; 1p beōdon 8/15, beōdan 8/43; 3p biēdon 8/53
begæst see **begān**
begiet see **begietan**
begieton see **begietan**
bēgen m. (§84) *both* np 12/183, 12/191, 12/291, 12/305, 18(a)/769; ap 12/182; gp bëgra 2/14
begeondan prep. w.d. *beyond* 8/72, begiondan 5/17
begeotan II *drench, cover* p ptc nsn begoten 14/7 (*covered*); nsm 14/49
begietan V *get, gain, acquire, lay hold of* inf 3/148, 5/13; pres 1s begiete 3/74; 2s begietst 3/73; 1p begietap 3/209; pret 3s begeat 15/32, 15/41, bigeat 17/6; 3p begeaton 5/35, 18(c)/2249
beginnan III *begin* inf 2/61; pret 3s began 1/14, 4/34
begiondan see **begeondan**
begnornian 2 *lament, bemoan* pret 3p begnornodon 18(d)/3178
begong m. *circuit, compass, region* as 18(a)/860
begoten see **begeotan**
bëgra see **bēgen**
behātan VII *promise* pret 3p behēton 7/65; subj 3s behēte 7/60
beheafðian 2 *behead* inf 4/216
behealdan VII *behold, gaze at, watch over* pret 1s behéold 14/25, 14/58, 3s 18(a)/736; 3p behéoldon 14/9, 14/11, 14/64
behéawan VII *cut off* inf behéawan 10(b)/43
behēte see **behātan**
behionan prep. w.d. *on this side of* 5/15
behlyþan 1 *strip, despoil* p ptc behlyþed 11(j)/10
behrōwsian 2 *repent* pres 3p behrōwsiað 4/92; pret 3s behrōwsode 4/293
behriman 1 *cover with frost* p ptc behrimed 15/48
behýðan 1 *hide, conceal* pret 1s behýdde 2/22; 3s 2/18; 3p behýddon 4/223, 4/231; p ptc behýd 4/220
- beinnan** adv. *within* 10(a)/26
beláf see **belifan**
gebēlgan III *enrage* p ptc gelolgen 18(a)/723
belifan I *remain behind, survive* pres 1s belife 4/182; pret 3s beláf 4/152
belimpan III *pertain* pret 3p belumpen 9/4, belumpon 9/16
belocen see **belucan**
belt m. *belt* ns 1/4
belūcan II *contain, lock shut* inf 10(a)/25, 10(b)/73; p ptc belocen 4/47, 6/27
belumpen (= belumpon) see **belimpan**
benam see **beniman**
benēf f. *bench* ds bence 1/11, 12/213
bend mfn. *bond, chain* dp bendum 4/208
Benedict pers. n. *Benedict* gs Benedictes 4/126
beniman IV *deprive* pret 3s benam (w.a. of person and g. of thing) 6/1
benn f. *wound* np benne 16/49
bēon see **béon**
béod m. *table* ns 3/164
béodan II *command, offer* inf 7/74; pres 3s béodeð (*announce*) 17/54; pret 3s béad 4/172; 3p budon 6/32
gebéodan II *offer* pret 3s gebéad 6/20, 6/28; p ptc geboden 6/34
béon anom. (§127) *be* inf 3/63, 3/115, 3/130, etc.; inf inf (tō) béonne 4/289; imp s béo 3/214, 4/142, 4/166; pres 1s eom 2/22, 3/2, 3/40, etc.; béom 11(d)/8, 11(h)/4; 2s eart 1/36, 2/20, 2/42, 3/39, bist 2/28, 2/35; 3s is 1/1, 1/3, 1/4, 2/5, 2/37, 4/17 (ys), etc.; biþ 1/23, 3/98, 3/177, 4/66, etc.; byð 4/23; 2p béoð 2/10, béo 2/8, 3/176; 3p sind 2/4, 3/44, sindon 4/38, siendon 5/79, syndon 8/17, béoð 2/9, 2/76, 3/79, 3/137, 3/190, 4/290; subj 2s sie 3/212; 3s sie 2/54, 3/207, 5/20, 8/12, 8/29, etc.; si 14/144, sý 4/330, 12/215, béo 4/47; 3p sien 5/55; pret 1s wæs 3/53; 2s wære 2/42, 3/52, 3/59, 3/62; 3s wæs 1/31, 2/1, 2/12, 2/73, etc.; was 6/8; 3p wæron 2/16, 4/107, 4/225, 5/18, 7/58, etc.; wærun 6/12, 6/16, 6/24, wæran 11(i)/2; subj 2s wære 2/23, 4/189; 3s 4/12, 4/175, 4/257, 4/301, 5/29, 6/34, 8/10, 9/97, etc.; 3p wæren 5/80, wæran 8/6. With negative: pres 1s neom 3/21; 3s nis 3/9, 3/173, 4/318, 9/114, 11(e)/1; 3p nearon 17/82; pret 3s næs 4/184, 4/286, 10(b)/43, 12/325; subj 3s nære 6/31; 3p næren 5/18, næron 5/33
beorg m. *mound of stone* as 14/32 (*hill, mountain*), 18(d)/3163; ds beorge 14/50; dp beorgum 13/32
gebeorg n. *defence* ds gebeorge (*peace*) 12/31, 12/131, 12/245
beorgan III w.d. *save, protect* inf 18(c)/1372; pret 3p burgon 12/194

- gebeorgan** III (w.d.) *save, protect* pres subj 2s gebeorge 4/179
- beorghlíp** n. *mountain-slope* dp beorghleopum 11(f)/2
- beorht** adj. *bright* npn 13/21; nsf 16/94; asm beorhtne 11(j)/7; asf beorhtan 13/37; dsm 13/40, 14/66; apf beorhte 18(a)/896; superl. beorhtost 14/6
- beorn** m. *man, warrior* ns 10(b)/52, 13/32, 14/42, 16/70, 16/113, 17/55; as 12/270; gs beornes 12/131, 12/160; ds beorne 12/154, 12/245, etc.; np beornas 12/92, 12/111, 14/32, etc.; ap beornas 12/17, 12/62, 12/182, etc.; gp beorna 12/257; dp beornum 12/101
- gebēorscipe** m. *feast, beer party* gs gebēorscipes 9/24; ds gebēorscipe 9/20, 9/30
- beot** n. *vow, boast, threat* as 12/15, 12/27 (on *beot threateningly*) 12/213, 16/70
- beotan** see **bēatan**
- bēotian** 2 *vow* pret 3s bēotide 12/290; 1p bēotedan 15/21
- bēotlic** adj. *boastful, threatening* asn 4/159
- bēoton** see **bēatan**
- Beowulf** pers. n. *Beowulf* ns 18(b)/1310, 18(b)/1383; gs Beowulfes 18(a)/795, 18(a)/856, 18(a)/872; ds Beowulfe 18(a)/818
- bepēcan** 1 *deceive* pret 3s bepēhte 2/27
- berād** see **beridan**
- beran** IV *carry, bear, bring* inf 2/52, 11(n)/2, 12/12, 12/62; imp p berað 9/104; pres 3s bereð 14/118, byreð 11(d)/6, 11(j)/5; pret 3s bær 2/53, 18(a)/711, 18(a)/846, etc.; 3p bæron 12/99, 14/32; subj 3p bëron 12/67
- berēofan** II *destroy, ravage* p ptc berofen 13/4
- beridan** I *ride up to, overtake* pret 3s berād 6/11
- berofen** see **berēofan**
- berstan** III *burst, fall apart* inf 14/36; pret 3s bærst 12/284; 3p burston 13/2 (transitive: *smashed, broke*), 18(a)/760, 18(a)/818
- besārgan** 2 *regret* pret 3s besārgode 4/295
- beseah** see **beseon**
- besenān** 1 *cause to sink, drown* inf 3/104
- beseon** V *look* pret 3s beseah 2/66, 4/173
- besettan** 1 *cover, beset* p ptc beset 4/213
- besmíþjan** 2 *fasten* p ptc besmíþod 18(a)/775
- bestalcode** see **bestealcian**
- bestandan** VI *stand alongside* pret 3p bestōdon 12/68
- bestealcian** 2 *move stealthily, stalk* pret 3s bestalcode 4/157
- bestēman** 1 *make wet, drench* p ptc bestēmed nsm 14/48, nsn 14/22
- beswican** I *ensnare, deceive* pres 1s beswice 3/109; 2s beswicst 3/108; p ptc apm beswicene 12/238
- beswillan** 1 *drench, soak* p ptc beswyled nsn 14/23
- besyrwan** 1 *ensnare, entrap* inf 18(a)/713
- gebētan** 1 *improve, remedy* pret 3s gebētte 18(a)/830
- betācan** 1 *entrust, deliver* pres 1s betāce 3/31; pret 3s betāhte 7/28
- betāhte** see **betācan**
- bētend** m. *tender, rebuild, restorer* np 13/28
- betera** adj. (compar. of *gōd*; cf. §76) *better* nsn betre 5/54, nsm betera (as noun *the better* [one]) 12/276; nsn betere 12/31; apn beteran 8/22
- betimbran** 1 *build* pret 3p betimbredon 18(d)/3159
- betlic** adj. *excellent, splendid* asn 18(a)/780
- betræppan** 1 *entrap* inf 7/31
- betre** see **betera**
- betst** adj. (superl. of *gōd*; cf. §76) *best* nsn 17/73 (as noun); isn betstan 9/59
- betwēonan** prep. w.d. *between* 1/24
- betwox, betwux** prep. w.d. *between, among* 2/29, 2/31, 2/67, 3/188, 3/207, 4/17, betwux 4/142, 4/210, 10(a)/3; betwux þam þe while 4/217 [MnE *betwixt*]
- betýnan** 1 *close, conclude* pret 3s betýnde 9/86, 9/124
- beþurfan** pret. pres. w.g. *need* pres 1p beþurfon 3/168
- beweaxan** VII *grow over* p ptc npm beweaxne 15/31
- bewerian** 2 *protect* inf. inf. (tō) bewerigenne 4/235
- bewindan** III *wind around, envelop* p ptc bewunden 11(o)/2, 14/5
- bewiste** see **bewitan**
- bewitan** pret pres *guard* pret 3s bewiste 4/241
- beworhton** see **bewyrčan**
- bewrēon** I *cover* pret 3s biwrah 16/23; p ptc bewrigen 14/17, 14/53
- bewunden** see **bewindan**
- bewyrčan** 1 *build around, surround* pret 3p beworhton 18(d)/3161
- bi** see **be**
- bibēad** see **bebēodan**
- gebicnian** 2 *signify, indicate* p ptc gebicnod 4/69
- bidan** I w.g. *await* inf 9/115, 17/30 (*remain*); pret 3s bād 18(a)/709, 18(b)/1313 (*remain*) [MnE *bide*]
- gebīdan** I w.g. *await, experience* inf 16/70, 18(b)/1386; pres 3s gebīdeð 16/1; pret 1s gebād 12/174, 14/125, 15/3; 3s 13/9, 18(a)/815, 18(c)/2258; p ptc gebīden 14/50, 14/79, (w.a.) 17/4, 17/28
- bidāled** see **bedēlan**
- biddan** V *ask, bid* pres ptc biddende 4/296; pres 1s bidde 4/121; subj 2s 4/120; pret 2s bāde 4/2; 3s bād 4/295, 8/60, 10(b)/64, 12/20, 12/128, 12/170, 12/257; 3p bēdon 9/108,

- 10(a)/22, 12/87, 12/262, 12/306; subj 3s bāde (w.g.) 9/96 [MnE *bid*]
- gebiddan** V *pray* inf. inf. (tō) gebidenne 2/51; pres 3p gebiddaþ (w. refl. d.) 14/83; pret 1s gebæd (w. refl. d.) 14/122; 3s 9/115
- bidrēosan** II *deprive* p ptc bidroren nsm 17/16; npm bidrorene 16/79
- bidroren** see **bidrēosan**
- bielg** m. *bellows, leather bag* gp bielga 3/201 [MnE *belly*]
- biēodon** see **begān**
- bifan** 2 *shake, tremble* inf 14/36; pret 1s bifode 14/42
- biforan** prep. w.d. *in front of* 16/46 [MnE *before*]
- big** see **be**
- bigang** see **bigong**
- bigéal** see **bigiellan**
- gebigean** 1 *bend* inf 4/116
- bigæt** see **begietan**
- biggeng** m. *worship, service* dp biggengum 4/186
- bigiellan** III *scream round about, yell against* pret 3s bigeal 17/24
- bigong** m. *worship* ns 8/10; gs bigonges 8/70; ds bigange 8/16, 8/44
- bihōn** VII *hang around (with)* p ptc w.i. bihongen 17/17
- bihongen** see **bihōn**
- bihrēosan** II *cover* p ptc npm bihrorene 16/77
- bileofa** m. *sustenance, food* as bileofan 3/74, 3/209
- bilewit** adj. *innocent* isn bilwitre 9/119; ap bilewitan 4/158
- bill** n. *sword* as 12/162; dp billum 12/114
- bilwitre** see **bilewit**
- gebīnd** n. *binding, commingling* as 16/24, 16/57
- bindan** III *bind* inf 4/201; pres 1s binde 11(f)/16; 3s bindeð 11(g)/7, 16/102; 3p bindað 16/18; subj 3s binde 16/13; pret 3s bond 17/32; p ptc gebunden apn 18(a)/871
- gebīndan** III *bind, hold fast* pres 3p gebīndað 4/178, 16/40; pret 3s gebānd 2/59, 4/280, gebond 13/19; 3p gebūdon 4/206; p ptc gebunden 4/284, npm 17/9
- bindere** m. *binder* ns 11(f)/6
- biniman** IV *deprive* p ptc binumen 11(f)/14
- binn** f. *bin, manger* as binne 3/18
- binnan** prep. w.d. *within, in* 2/3, 4/92, 4/133
- binumen** see **biniman**
- biscepstōl** m. *episcopal* see ds biscepstole 5/74, biscepstole 7/2
- biscop** m. *bishop, high priest* ns bisceop 4/170, 4/272, 4/293, 7/16, 7/30 (see note), 8/7; as biscep 5/1, bisceop 4/168, 8/40; ds biscepe 5/70, bisceope 4/285, 7/1, biscope 8/50, 8/52; dp bisceopum 4/289
- bisgu** f. *occupation, concern, care* as 17/88; dp bisgum 5/67 [MnE *busy*]
- bismor** see **bysmor**
- bisnian** 2 *set an example* inf 4/42
- gebisnian** 2 *set an example* pret 3s gebýsnod 4/191
- gebýsning** f. *example* dp gebýsningum 4/204
- bistelan** IV *deprive* of p ptc bistolen 11(f)/13
- bitan** I *hite* pret 3s bāt 18(a)/742
- bite** m. *bite, cut* as 18(c)/2259
- biter** adj. *bitter, grim, fierce* nsm 12/111; gsm biteres 14/114; asf bitre 17/4, bitter 17/55; npm bitre 15/31; apm bitere 12/85
- biþ** see **beon**
- biwāune** see **biwāwan**
- biwāwan** VII *blow upon* p ptc npm biwāune 16/76
- biwrah** see **bewrēon**
- blācian** 2 *grow pale* pres 3s blācað 17/91
- blanca** m. *white (or grey) horse* dp blancum 18(a)/856
- geblandan** VII *taint, infect, corrupt* p ptc geblonden 11(h)/8
- blāwan** VII *blow* pres ptc gpm blāwendra 3/200
- blæc** adj. *black* npn blacu 11(l)/3
- blæd** m. *glory, wealth* ns 16/33, 17/79, 17/88; dp blēdum (*blessings*) 14/149
- blēdum** see **blæd**
- blēo** n. *colour* dp blēom 14/22
- bletsian** 2 *bless* pres 1s bletsie 2/74; p ptc gebletsode 2/77
- bletsung** f. *blessing* ds bletsunge 2/79
- bliss** f. *bliss, joy, happiness* ns blis 14/139, 14/141; ds blisse 14/149, 14/153, gs 9/20 (*merriment*)
- bliðe** adj. *friendly, cheerful* asn 9/105, 15/44; isn 14/122, 15/21; np 9/108; compar. bliðra *happier* nsm 12/146 [MnE *blithe*]
- bliðelice** adv. *gladly* 4/192
- bliðemōd** adj. *friendly* nsm 9/109; np bliðemōde 9/107
- blōd** n. *blood* ns 4/73, as 18(a)/742; ds blōde 4/190, 14/48, on blōde *bloody* 18(a)/847
- blōdig** adj. *bloody* asm blōdigne 12/154
- gebloندن** see **geblandan**
- blōstma** m. *blossom* dp blōstum 17/48
- blōwan** VII *bloom* pres ptc nsm blōwende 11(o)/4 [MnE *blow* 'blossom']
- bōc** f. *book* ns 4/44, 4/133, booc 9/72; as 4/3; gs bēc 4/5; ds 4/67, 4/132, 4/293; ap 5/41, 5/50; gp hōca 4/49, 5/30, 9/75, 10(b)/52
- bōccraeft** m. *literature, scholarship* dp bōccraeftum 10(a)/13 [MnE *book-craft*]
- bōcere** m. *scholar* ap bōceras 9/5
- boda** m. *messenger* ns 12/49
- bodian** 2 *preach* inf. inf. (tō) bodienne 4/34;

pret 3s bodade 8/41, p ptc bodad 8/12, 8/22 [MnE bode]
bodig n. *body* ds bodige 4/228, 4/248
boga m. *bow* nsm agob (reverse spelling) 11(h)/1; np bogan 12/110
gebohte see **gebycgan**
gebohtest see **gebycgan**
Boëtius pers n. *Boethius* ns 10(a)/12, Boëtius 10(b)/52; gs Boëtius 10(b)/75
bolgenmōd adj. *enraged* ns 18(a)/709
bolster n. *pillow* ds bolstre 9/117 [MnE bolster]
bond see **bindan**
gebond see **gebindan**
bonnan VII *summon* pres 1s bonne 11(j)/4
bord n. *board, side of a ship* as 1/2; *shield* ns 12/110; as 12/15, 12/42, 12/131, etc.; ap 12/62, 12/283; gs bordes 12/284; gp borda 12/295, 18(c)/2259; dp bordum 11(j)/9 (*tables*), 12/101
boardweall m. *shield-wall* as 12/277
geboren m. (p ptc) *one born in the same family, brother* ds geborenum 17/98
bōsm m. *bosom* as 11(j)/9; ds bōsme 11(h)/3, 11(j)/15, 13/40
bōt f. *remedy* as bōte 16/113 [MnE boot 'compensation']
brād adj. *broad, wide, spacious* ns 18(d)/3157; asn 12/15, 12/163; gsn brādan 13/37
bræc see **brecan**
gebræc n. *crashing* ns 12/295, as 18(c)/2259
gebræcon see **gebrecan**
bræd see **brēgdan**
brædan I *roast, broil* inf 3/174; infl inf (tō) brædanne 3/175
brædan I *spread* inf 16/47
gebrægd see **gebrēgdan**
bræc see **brūcan**
breahm m. *noise, revelry* gp breahmta 16/86
brecan IV *break* pres 3s briceð 11(g)/6; pret 1s bræc 1/17; 3s 12/277; p ptc brocen 12/1
gebrecan V *shatter, smash* pret 3p gebræcon 13/1; p ptc gebrocen 13/32
brēgdan III *weave, knit, braid* pres 1s brēgde 3/42; *pull, drag, fling, draw (a sword)* inf 18(a)/707, pret 3s bræd 12/154, 12/162, brægd 18(a)/794
gebrēgdan III *weave together, conceive* pret 3s gebrægd 13/18
brēmel m. *bramble, brier* ap brēmelas 2/39, 4/233; dp brēmelum 2/67, 4/224
brēngan I *bring* pres subj 3s brēnge 8/37
brēost n. *breast* ds brēoste 2/30; dp (w. sg. meaning) brēostum 12/144, 14/118, 16/113
brēostcearu f. *grief of heart* as brēostceare 15/44, 17/4
brēostcofa m. *heart* ds brēostcofan 16/18
brēosthord n. *inmost feelings* as 17/55
brēr m. *brier* dp brērurum 15/31
Bretwālas m. pl. *the Britons* dp Bretwālum 6/7
briceð see **brecan**
bricg f. *bridge, causeway* as bricge 12/74, 12/78; ds bricge 1/9
bricgewearð m. *guardian of the bridge* ap bricgewearðas 12/85
bridd m. *young bird* ap briddas 3/122
Brihtnōð pers. n. *Brihtnoth* ns 7/21. See also **Byrhtnōð**
brim n. *sea, water* ns 18(a)/847
brimfugol m. *seabird* ap brimfuglas 16/47
brimlād f. *sea-way, path of ocean* ds brimlāde 17/30
brimliðend m. *seafarer, Viking* gp brimliðendra 12/27
brimmann m. *seafarer, Viking* np brimmen 12/295; gp brimmanna 12/49
bringan I *bring* pres 3s bringeð 16/54; subj 3s bringe 4/124; pret 3s brōhte 4/85; 3p brōhton 4/86, 4/275; p ptc brungen 11(f)/2
gebringan I *bring* inf 10(a)/20, 10(a)/25; pres subj 3s gebringe 14/139; p ptc npm gebrōhte 4/284
brocen see **brecan**
gebrocen see **gebrecan**
brōga m. *terron* ds brōgan 7/23
brōhte, brōhton see **bringan**
brond m. *burning, fire* gp bronda 18(d)/3160 [MnE brand]
brosnian 2 *decay* pres 3s broснаð 13/2, 18(c)/2260; pret 3s brosnade 13/28
broþ n. *broth* as 3/172
gebrōðru see **brōðor**
brōðor m. (š60) *brother* ns brōðor 12/282, 17/98, 18(b)/1324, brōðer 4/19, 9/1, brōþur 6/9; np 9/109, 9/113, brōðru 12/191, gebrōðru 12/305
brūcan II (w.g.) *enjoy, use, benefit from, eat* inf 3/158, 3/159, 3/162, 4/176, 14/144, 18(a)/894; pres 2s brýcst 2/40; 3p brūcað 17/88; pret 3s brēac 10(b)/75, 16/44 [MnE brook]
brūnecg adj. *with shining blade* asn 12/163
brungen see **bringan**
bryce see **bricg**
brýcest see **brūcan**
bryhtm m. *blink* ns 8/33
bryne m. *burning, fire* as 14/149
brytta m. *bestower, one who gives* as bryttan 16/25
Bryttisc adj. *British* dsm Bryttiscum 6/21
būan I *inhabit, dwell* pres 1s būge 11(d)/2
Buccingahamsċir f. *Buckinghamshire* as Buccingahamsċire 7/69
budon see **bēodan**
būgan II *bend, turn away, submit, retreat* inf 12/

276, 14/36, 14/42; pres subj 2s būge 4/180; pret 3s bēag 13/17; 3p bugon 12/185
gebūgan II *submit, yield* pres subj 3s gebūge 4/196; pret subj 3s gebuge 4/172
būge see **būan**
gebunden see **gebindan**
bune f. *goblet, cup* ns 16/94
būr m. *chamber, cottage* as 6/111; ds būre 18(b)/1310 [MnE bower]
burg f. *stronghold, enclosure* as burh 7/49, 12/291, burig 10(a)/3, burg 11(n)/7, 13/37 (*city*); ds byrig 6/26, 10(b)/37, 10(b)/46; ap byrig 17/48; gp burga 10(b)/18; dp burgum 17/28 [MnE borough]
burgon see **beorgan**
burgæced n. *city building* np 13/21
burgsteall n. *city* ns 13/28
burgstede m. *city* as 13/2, burhstede 18(c)/2265 (*courtyard pavement*)
burgtūn m. *protecting hedge* np burgtūnas 15/31
burhwaru f. *citizenry, population* ns 7/4, 7/51; ds burhware 7/53; gp burgwara 16/86
burig see **burg**
burnsele m. *bathing hall* np 13/21
būrþēn m. *servant of the bower, chamberlain* ds būrþēne 12/121
burston see **berstan**
būtan prep. w.d. *without, except, but, only* 3/46, 3/47, 3/158, 3/160, būton 4/45, 4/75, 6/2, etc., 7/17 (w.a. only); conj (§179.5) w. ind. *except, only* 4/5, 4/21, w. subj. *unless* 3/115, 3/161, 4/179, 4/195, 12/71, etc.
butere f. *butter* ns 3/160; as buteran 3/26
būton see **būtan**
būtū n. dual *both* acc. 14/48
bycgan I *buy* pres 1s bycge 3/136, 3/151; 3s bygþ 3/83
gebycgan I *buy* pret 1s gebōhte 3/147; 2s gebōhtest 3/145
byden f. *tub* ds bydene 11(f)/6
byht n. *dwelling* ap 11(d)/3
byldan I *encourage, embolden* pret 3s bylde 12/169, 12/209, 12/320; pres subj 3s bylde 12/234
byldu f. *arrogance, boldness* ds bylde 4/200
gebyrað see **gebyrian**
byre m. *opportunity* as 12/121
byreð see **beran**
byrgan I *bury* inf 17/98
byrgen f. *burial place, grave* ds byrgene 4/254, 4/267; dp byrgenum 4/327
Byrhtelm pers. n. *Byrhtelm* gs Byrhtelmes 12/92
Byrhtnōð pers. n. *Byrhtnoth* ns 12/17, 12/42, 12/101, etc.; as 12/257; gs Byrhtnōðes 12/114. See also **Brihtnōð**
Byrhtwold pers. n. *Byrhtwold* ns 12/309
gebyrian I *befit, be proper to* pres 3s gebyrað 4/290
byrig see **burg**
byrgan I *taste* pret 3s byrigde 14/101
byrnan III *burn* pres ptc nsf byrnende 11(0)/4
byrne f. *corselet, coat of mail* ns 12/144, 12/284; as byrnan 12/163; gs 18(c)/2260 [MnE byrnie]
byrnwiga m. *mailed warrior* ns 16/94
byrst f. *bristle* np byrsta 4/214
býsen f. *exemplar, original, example* ds býsene 4/123, býsene 8/57
bysig adj. *busy* npm bysige 12/110
bysigian 2 *afflict, occupy, trouble* p ptc gebysgād 11(0)/3 [MnE (to) busy]
bysmerian 2 *mock, revile* pret 3p bysmeredon 14/48
gebysmerian 2 *mock* pret 3p gebysmrodon 4/206
bysmor m. *disgrace* ds bysmore 4/158 (tō bysmore *shamefully*), bismore 7/34
bysmorful adj. *shameful* dp bysmorfullum 4/190
gebýsnod see **gebisnian**
gebýsungum see **gebisnung**
býwan I *polish, adorn, prepare* inf 18(c)/2257
cāf adj. *brave, quick, vigorous* asm cāfne 12/76
cāflīce adv. *bravely, boldly* 12/153
cald n. (*the*) *cold* is calde 17/8
cald adj. *cold* asn 12/91, dp caldum 17/10; superl. caldast nsn 17/33
gecamp m. *battle* ds gecampe 12/153
cann see **cunnan**
canōn m. *canon* gs canōnes 9/74; np canōnas 4/288
canst see **cunnan**
carcern n. *prison, dungeon* as carcerne 10(a)/25; ds 10(a)/29, 10(b)/73
care see **cearo**
cāsere m. *emperor* ns 10(b)/20, 10(b)/61, kāsere 10(a)/22; ds kāsere 10(a)/21; np cāseras 17/82; dp cāserum 10(a)/17 [MnE caesar]
ceallian 2 *call out, shout* inf 12/91
gecēapian 2 *buy* pres 3s gecēapaþ 11(h)/13
cearo f. *care, trouble, sorrow* ns 16/55; as ceare 16/9, 18(d)/3171; np ceare 17/10
cearseld n. *abode of care* gp cearselda 17/5
gecēas see **gecēosan**
ceaster f. *town* as ceastre 10(b)/66, ds 3/82 [MnE (Win)chester, (Man)chester, etc.]
ceasterbūend m. *city-dweller* dp ceasterbūendum 18(a)/768
ceasterware f. pl. *city-dwellers* np 3/84
Cedmon pers. n. *Cædmon* ns 9/28
Cēfi pers. n. *Cēfi* ns 8/11, 8/39

cellod adj. see note to 12/283
cempa m. *warrior, champion* ns 3/213, 12/119, 18(b)/1312
cēne adj. *keen, brave* nsm 4/162, 4/181, 12/215, gpm cēnra 18(a)/768; compar. cēnre nsf 12/312
cēne adv. *boldly, bravely* 12/283
Centland n. *Kent* ds Centlande 7/56
cēol m. *keel, ship* ds ceole 17/5
Cēola pers. n. *Coole* gs Cēolan 12/76
ceorfan III *carve, hew out* inf 4/269; pret 3p curfon 14/66
ceorl m. *peasant, yeoman, free man of the lowest rank* ns 3/213, 12/256; as 11(f)/8; ds ceorle 12/132 [MnE churl]
gecēosan II *choose* pret 3s gecēas 4/35, 12/113; p ptc nsn gecoren 9/53 (*decided*), npm gecorene 4/290, dpm gecorenum (*chosen ones, disciples*) 4/31
cēpan I (w.g.) *seize* inf 4/201
Cerdic pers. n. *Cerdic* ds Cerdice 6/43
čicen n. *chicken* ns 1/6
čiele m. *chill, cold* ds 3/16
čiepan I *sell* pres 2s čiepst 3/81
čiepemann m. *merchant* np čiepemenn 3/5
gečieran I *return* pret 3s gecierde 2/79
čiese m. *cheese* ns 3/161; as 3/26
čild n. *child* ns 2/51; as 2/63; ap 2/34, 4/158
gecinde see **gecynd**
cinn see **cynn**
čirice f. *church* as cyrcan 4/250, 4/253; ds 4/256, cirice 1/10; np ciricean 5/29
clammum see **clomm**
clæne adj. *clean, pure* dsm clænum 4/258; nsn clæne 9/67; asn 17/110; dsn clænum 4/265; apm clænan 3/80; dpm clænum 4/315; apf clænan 4/191
clæne adv. *utterly, entirely* 5/14 [MnE clean]
clænnis f. *purity, cleanness* ds clænnisse 4/38
cleofa m. *cellar, pantry* as cleofan 3/159
cleofan II *split, cleave* pret 3p clufon 12/283
cleopode see **clipian**
clif n. *cliff* dp clifum 17/8
clipian 2 *call, summon, cry out* pres ptc clypigende 4/236; pret 3s clipode 2/20, 2/43, 2/61, 2/71, 4/73, clypode 4/168, 4/209, 4/286, 8/42, 12/25, 12/256, cleopode 10(b)/83 [archaic MnE clepe, yclept]
clomm m. *grip, fetter* dip clommm 17/10, clammm 10(b)/83, 18(b)/1335
clūstor n. *prison* ds clūstre 10(b)/73
clypigendæ see **clipian**
clyppan I *embrace* inf 9/61; pres subj 3s clyppe 16/42 [MnE clip]
clypode see **clipian**
clypung f. *shout, calling out* ap clypunga 4/240
cnapa m. *servant, boy* as cnapan 3/15; -dp cnapum 2/47, 2/50, 2/78 [MnE knave]

gecnāwan VII *understand* inf 5/56 [MnE know]
cnēo n. *knee* as 16/42; *generation* gp cnēa 13/8
cnihl m. *boy, youth, squire, servant* ns 1/9, 12/9, 12/153 [MnE knight]
cnōdan VII *to be committed (to)* p ptc gecnōden 10(b)/32
cnossian 2 *toss, dash, drive* pres 3s cnossað 17/8
cnysan I *dash against, batter* pres 3p cnysað 16/101, 17/33 (fig. *urge, press*); pret 3p cnysedan (*clashed*) 18(b)/1328
cōc m. *cook* ds cōce 3/167
cōlian 2 *cool* pret 3s cōlode 14/72
collenferð adj. *stout-hearted* nsm 16/71
cōm see **cuman**
cōmen see **cuman**
cōmon see **cuman**
con (= **cann**) see **cunnan**
const see **cunnan**
Constantinopolim f. *Constantinople* ds 10(a)/21
consul m. *consul* ns 10(a)/12
gecoren see **gecēosan**
corn n. *kernel, grain* gp corna 17/33 [MnE corn]
crabba m. *crab* ap crabban 3/93
gecranc see **gecringan**
cræft m. *trade, skill, force* ns 3/151, 3/163; as 3/1, 3/7, 3/41, etc.; gs cræftes 3/168; ds cræfte 3/73, 3/151, 3/155, 4/81, 4/276 [MnE craft]
Crēacas m. pl. *the Greeks, Greece* nsm 5/49, 10(b)/48; ap Crēacas 10(b)/56, Crēcas 10(b)/21, Crēcas 10(b)/61; gp Crēca 10(a)/21, 10(b)/66; dp Crēcum 10(b)/26
crinegan III *fall, perish* inf 12/292; pret 3p cruncon 12/302, crungon 13/25, 13/28 [MnE cringe]
gecringan III *fall, perish* pret 3s gecranc 12/250, 12/324, gecrang 18(b)/1337, gecrong 13/31 (*sell to*), 16/79
Crist pers. n. *Christ* ns 4/33, 4/323, 4/328, 14/56; as 4/212, 4/328; gs Cristes 4/29, 4/204, 4/210, 8/77; ds Criste 1/35, 4/30, 4/191, 4/195, 4/266, 8/5, 10(b)/32, 14/116
Cristen adj. *Christian* nsm 4/23, 10(a)/6; np Cristne 5/27; ap Cristenan 4/158; npf Cristna 5/53
cristendōm m. *Christendom, Christianity* ds cristendōme 10(a)/23, cristenandōme 10(a)/15
gecrong see **gecringan**
cruncon see **crinegan**
cuædon see **cweðan**
culter m. *coulter, a cutting blade on a plough* as 3/12, 3/193

cuman IV *come* inf 4/276, 8/61, cumon 7/33, etc.; pres is cume 3/45; 2s cymest 18(b)/1382; 3s cymeð 8/34, 16/103, 17/61, etc.; 1p cumað 2/52; 3p 4/178; subj 3s cume 8/30; 1p cumen 17/118, pret 3s cōm 2/17, 4/34, 4/126, 4/202, 7/40, etc., cwōm 9/58, 11(b)/1, etc.; 3p cōmon 2/56, 4/72, 4/246, 4/273, 7/10, cwōman 13/25, etc.; subj. 3s cōme 7/10, cwōman 18(a)/731; 3p cōmen 10(b)/4/314, cwōme 18(a)/731; 3p cōmen 10(b)/66; p ptc cuman 9/53, cumen 12/104, 14/80
Cumbra pers. n. *Cumbra* as Cumbran 6/6
cumon see **cuman**
cunnan pret. pres. *know, know how to, can* pres is cann, 3/36, 3/47, 3/115, 3/130, con 9/29; 2s canst 3/1, 3/35, 3/37, const 18(b)/1377, etc.; 3s can 4/106; 1p cunnun 5/36, cunnun 8/36; 3p cunnon 3/3, 4/27, etc.; subj 3s cunne 16/69 (*have knowledge*), 16/71, 16/113; 3p cunnen 5/61; pret is cūde 9/31; 3s 4/14; 1p cūdon 5/47; 3p 5/65; subj is cūpe 3/116; 3p cūden 4/40, 5/15
cunnian 2 *try, find out* inf 7/30, 12/215; pres 3s cunnad 16/29 (*knows at first hand*); subj is cunnige 17/35; pret 3p cunnedon 4/275 (*tried to discover*); p ptc gecunnad 17/5 (*experienced, came to know*)
curfon see **ceorfan**
cūð adj. *familiar, well known* ns 4/322, 18(a)/705; npm cūðe 18(a)/867; gpn cūðra 16/55 [MnE (un)couth]
Cūþberht pers. n. *Cuthbert* ns 4/319
cūpe see **cunnan**
cūðlic adj. *certain* comp. as cūðlicre 8/36
cūðlice adv. *clearly* 8/13
cūðon see **cunnan**
cwalu f. *death* ds cwale 4/79
cwæde see **cweðan**
cwæð see **cweðan**
cwealdon see **cwellan**
cwealmcuma m. *murderous visitor* as cwealm-cuman 18(a)/792
cwellan I *kill* pret 2s cwealdost 18(b)/1334, 1p cwealdon 1/29 [MnE quell]
cwēn f. *woman, queen* ns 1/10
cwene f. *woman* ns 11(p)/1
cweðan V *say* inf 14/116; pres is cweðe 4/118; 3s cwyþ 14/111; 3p cweþaþ 4/31; pret is cwæð 5/44; 2s cwæde 4/4; 3s cwæð 2/2, 2/7, 2/20, 2/21, 2/44, 3/189, etc.; 3p cuædon 6/30, 6/34, cwædon 9/106 etc.; subj 3p cwæden 5/34 [archaic MnE quoþ]
gecweðan V *Speak, utter* pret 3s gecwæð 12/168, 18(a)/857, 18(a)/874
cwic adj. *alive* nsm 3/139, 4/166, 4/257; asm cwicne 4/178, 18(a)/792; nsf cwicu 11(p)/5; apm cwice 11(g)/7; gpm cwicra 16/9 [MnE quick]
cwide m. *statement, saying* as 11(c)/4

cwidegiedd n. *spoken utterance* gp cwide-giedda 16/55
cwiðan I *bewail, lament* inf 16/9, 18(d)/3171; pret 3p cwiðdon 14/56
cwōm see **cuman**
cyme m. *coming* ds 9/76
cymeð see **cuman**
gecynd n. *species, kind, origin, lineage* ds gecinde 4/49
gecyndbōc f. *book of origin, i.e. book of Genesis* ns 4/48
gecynde adj. *proper, lawful* apm 10(b)/6 [MnE kind]
cyneleic adj. *noble* nsn 13/48
cynelice adv. *regally* 4/173
cynerice n. *kingdom* gs kynerices 5/67
cyntōstol m. *royal seat, throne* ns 10(a)/22; ds cyntōste 10(b)/48
Cynewulf pers. n. *Cynewulf* ns 6/1, 6/4, 6/6, etc.
cyng see **cyning**
cyning m. *king* ns kyning 5/1, cyng 7/27, 7/45, cyning 4/137, 4/319, 8/1, 8/76, 10(a)/14, 10(a)/24, 18(a)/863, 18(b)/1306; as 4/207, 6/10, 8/60, etc.; kyning 18(d)/3171; gs cyninges 3/40, 4/127, 4/200, 6/17, etc.; ds cyninge 3/66, 3/132, 4/130, 10(a)/19, kyninge 6/12; np cyningas 17/82, kyningas 5/5; ap cyningas 10(b)/6, kyningas 10(b)/56; dp cyningum 10(a)/2, etc.
cyinn n. *kin, family, kind, race* ns 1/3; as 14/94; gs cyennes 3/153, 12/217, 12/266, 18(a)/712, 18(a)/735, etc.; ds cyinne 12/76, 18(a)/810; gp cynna 11(n)/2, cinna 4/92
čyrčan see **čirice**
cyrm m. *cry, uproar* ns 12/107
cyssan I *kiss* pres 3p cyssað 11(j)/3, 11(o)/6; subj 3s cysse 16/42
cyst f. *best* ns 10(b)/18, 18(a)/802, as 14/1; dp cystum 18(a)/867 (*good quality, excellence*)
cystig adj. *generous* nsm 4/143
cýðan I *reveal, make known, inform* inf 5/2; pres 3s cýð 4/264; pret 3s cýpðe 6/29, 9/50; 3p cýðdon (*manifested toward*) 10(b)/56
gecýðan I *show, make known, declare* inf 12/216; pret 3s gecýðde 7/53
gecýþnis f. *testament* ns 4/29; ds gecýðnisse 4/41; ap gecýðnissa 4/112
cýþþ f. *kinfolk* ns 1/3 [MnE kith (and kin)]
gedafenian 2 (impersonal verb (§212) w.d.) *befit* pret 3s gedafenode 9/17; subj gedafnode 4/39
dagas see **dæg**
darōð m. *spear* as 12/149, 12/255
dæd f. *deed* ns 10(b)/43; as dæde 18(a)/889; gp dæda 9/82; dp dædum 6/2, 17/41, 17/76
dædbōt f. *penitence, penance* as dædbōte 4/65

- dæg** m. *day* ns 1/23, etc.; as *dæg* 4/236, 4/263, 4/312, 4/313, 12/198, 15/37, *dæi* 7/33; *gs dæg*es 11(f)/3 (as adv.), 11(f)/17; *ds dæge* 1/29, 2/10, 2/48, 3/26, etc., *tō dæge today* 8/73; *np dagas* 17/80; *ap* 4/296; *gp daga* 14/136; *dp dagum* 2/38, 11(k)/1, etc.
- dægræd** n. *dawn* as 3/8
- dæggrim** n. *number of days* ns 18(a)/823
- dægweorc** n. *day's work* *gs dægweorces* 12/148
- dæi** see *dæg*
- dæl** m. *part, portion* as 5/42, 5/53, 11(n)/4, 16/65; *ds dæle* 4/14 [MnE *deal*]
- dælan** 1 *share* inf 4/165; *pres subj ip dælon* 12/33 [MnE *deal*]
- gedælan** 1 *part, separate* *pres ip gedælað* 11(e)/7; *pret 3s gedæalde (shared)* 16/83; *subj 3s 15/22, 18(a)/731*
- dēad** adj. *dead* nsm 11(p)/4, 18(b)/1323; *nsn dēade* 17/65; *asm dēadne* 11(k)/1, 18(b)/1309; *np dēade* 2/8; *dp (as noun) dēadum* 17/98
- dēaf** see *dūfan*
- dēagan** VII *conceal, be concealed* *pret 3s dēog* 18(a)/850
- dēah** see *dugan*
- dēarr** see *durran*
- dēap** m. *death* ns 1/33, 11(e)/7, 15/22, 17/106, as 14/101; *gs dēaþes* 14/113; *ds dēaþe* 4/288, 4/292, 4/303, 9/120, 16/83, 18(b)/1388
- dēaðdæg** m. *death-day* *ds dēaðdæge* 18(a)/885
- dēaðfæge** adj. *fated to die, doomed* ns 18(a)/850
- gedēfe** adj. *fitting, seemly* nsm 18(d)/3174
- Defenas** m. pl. *Devon, the people of Devon* *dp Defenum* 7/9
- Defenisc** adj. *Devonian, from Devon* nsm *Defenisca* 7/14
- degelice** see *deogollice*
- dehter** see *dohtor*
- gedelf** n. *digging* *ds gedelfe* 4/283
- dēman** 1 *judge, deem* inf 14/107; *pret 3p dēmdon* 18(d)/3174 (*praised*); *p ptc gedēmed* 9/20
- dēmm** m. *misfortune, loss* ns 3/214
- Dene** m. pl. *Danes* *dp Denum* 12/129 (*vikings*), 18(a)/767, 18(a)/823; *gp Denigea* 18(b)/1323
- Denisc** adj. *Danish* *np Deniscan* 4/147; *dp* 7/22
- denu** f. *valley* *np dena* 15/30; *dp denum* 11(f)/3
- dēofol** m.n. *the devil* as 4/150; *ds dēofle* 17/76; *gp dēofla* 18(a)/756
- dēofolgild** n. *idol* as *dēofolgylde* 8/61; *gp dēofolgilda* 8/54; *dp dēofolgildum* 8/51, *dēofulgeldum* 8/65
- dēog** see *dēagan*
- dēogol** adj. *secret, hidden, mysterious* *asn dýgel* 18(b)/1357; *apm digelan* 4/165
- dēogollice** adv. *secretly* *dēgelice* 10(b)/64, *digellice* 10(a)/20
- dēop** adj. *deep, profound* *nsf* 4/44, 4/75; *dsm dēopan* 14/75
- dēoþe** adv. *deeply, profoundly* 16/89
- dēoþlice** adv. *profoundly, deeply* 4/98
- dēor** n. *wild animal* *ap* 4/235, 4/243 [MnE *deer*]
- dēor** adj. *bold, brave* *nsm* 17/41; *dipf dēorum* 17/76
- dēorc** adj. *dark* *asn dēorce* 16/89; *dpm dēorcan* 14/46
- dēore** adj. *dear, precious, beloved* *asn* 18(c)/2254; *superl. asm dēorestan* 18(b)/1309
- gedeorf** n. *toil, hardship* ns 3/20, 3/21, 3/146; as 3/22, 3/23
- Deorwente** f. *the Derwent River* *ds Deorwentan* 8/73
- dēorwierþe** adj. *valuable, costly* *apm* 3/142, *dēorwirþe* 4/85; *apn dēorwierþu* 3/136 [archaic MnE *dearworth*]
- derian** 1 *w.d. harm* inf 12/70
- dēst** see *dōn*
- dēð** see *dōn*
- digelan** see *dēogol*
- digellice** see *dēogollice*
- gedihtan** 1 *direct* *pret 3s gedichte* 4/82
- dim** adj. *gloomy* *npf dimme* 15/30 [MnE *dim*]
- disc** m. *dish* ns 1/4
- dō** see *dōn*
- dōgor** n. *day* *dis* 18(b)/1395; *gp dōgra* 16/63, *dōgera* 18(a)/823
- dohte** see *dugan*
- dohtor** f. (§60) *daughter* ns 1/36, *np* 11(a)/2; *ds dehter* 4/20; *gp dohtra* 11(k)/12
- dol** adj. *foolish* *nsm* 17/106; *apm dole* 11(f)/17 (*dazed*)
- dolg** n. *wound* *np* 14/46
- dōm** m. *judgment* as 4/204, 6/28, 12/38; *gs dōmes* 4/312, 9/77, 14/107; *ds dōme* 9/52, 18(a)/895; *dp dōmum* 9/80; *poet. glory, reputation, fame* ns 18(a)/885, as 12/129; *gs dōmes* 18(b)/1388; *ds dōme* 17/85 [MnE *doom*]
- dōmdæg** m. *day of judgment* *ds dōmdæge* 14/105 [MnE *doom(s)day*]
- dōmgeorn** adj. *eager for glory* *npm dōmgeorne* 16/17
- dōn** anom. (§128) *do, make, take* inf 3/205, 5/63 (*promote*), etc.; *infl inf (tō) dōnne* 1/14, 3/17; *pres is dō* 3/90; *2s dēst* 3/17, 3/28, 3/65, 3/79; *3s dēð* 4/113; *2p dōþ* 3/176; *3p* 3/129, 4/108; *subj 2s dō* 5/21; *3s 5/77*; *ip* 4/96; *pret is dyde* 17/20; *2s dydest* 2/26, 2/28; *3s dyde*

- 2/19, 8/6, 9/24, etc.; *3p dydon* 4/217; *p ptc gedōn* 4/52, 12/197
- gedōn** anom. (§128) *do* inf 7/51, 17/43; *pres subj ip* 5/56
- Dorsæte** m. pl. *Dorset, men of Dorset* *dp* Dorsætum 7/10
- dorste** see *durran*
- dorston** see *durran*
- dōþ** see *dōn*
- draca** m. *dragon* ns 18(a)/892 [archaic MnE *drake*]
- gedræg** n. *tumult, (noisy) company* as 18(a)/756, *gedreag* 15/45 (*multitude*)
- dræg** see *drēogan*
- gedræg** see *gedræg*
- drēam** m. *joy, delight* ns 14/140, 17/80; *gs drēames* 14/144; *ds drēame* 16/79; *np drēamas* 17/65, 17/86; *gp drēama* 18(a)/850; *dp drēamum* 14/133, 18(a)/721 [MnE *dream*]
- gedrēas** see *gedrēosan*
- drēfan** 1 *stir up, disturb* *pres is drēfe* 11(d)/2
- gedrēfan** 1 *trouble, afflict* *p ptc gedrēfed* nsm 10(a)/27, 10(b)/74, 14/20, 14/59
- dreng** m. (*Viking*) *warrior* *gp drenga* 12/149
- drēogan** II *suffer, perform, be engaged* inf 15/26; *pres 3s drēogēð* 15/50; *3p drēogað* 17/56; *pret 3s dræg* 11(l)/5; *3p drugon* 18(a)/798, 18(a)/831
- drēorgian** 2 *grow desolate* *pres 3p drēorgiað* 13/29
- drēorig** adj. *sad* *asm drēorigne* 16/17 [MnE *dreary*]
- drēoriglēor** adj. *sad-faced* *nsm* 16/83
- drēorsele** m. *desolate hall, hall of sorrow* *ds* 15/50
- drēosan** II *decline* *pres 3s drēoseþ* 1/26, 16/63
- gedrēosan** II *collapse, perish* *pret 3s gedrēas* 13/11, 16/36 (*perish*); *p ptc gedroren* *nsf* 17/86; *npf gedrorene* 13/5
- drihan** I *drive* inf 3/9; *pres is drife* 3/23
- drihten** m. *lord, the Lord* ns 9/39, 12/148, *dryhten* 11(e)/2, 14/101, etc.; as 14/64, 17/106; *gs Drihtnes* 4/292, 4/318, 10(b)/41, *dryhtnes* 14/9, 14/35, 14/75, 14/113, 14/136, 14/140, 17/65, 17/121; *ds Drihtne* 9/54, 9/119, 10(b)/64, 10(b)/83, 18(b)/1398
- drincan** III *drink* *pres 3p drincað* 11(j)/12; *pret 3s dranc* 18(a)/742 *3p druncon* 11(n)/1
- drohtoð** m. *course, way of life* ns 18(a)/756
- gedrorene** see *gedrēosan*
- druncon** see *drincan*
- dryht** f. *multitude, men* *dp dryhtum* 11(m)/2
- dryhten** see *drihten*
- dryhtguma** m. *retainer, warrior* *ds drihtguman* 18(b)/1388
- dryhtlic** adj. *lordly, magnificent* *nsm* 18(a)/892; *superl. dsm dryhtlicestum* 17/85
- dryhtsele** m. *retainer's hall, splendid hall* ns 18(a)/767
- drynce** m. *drink* as 3/199
- dryncfæt** n. *drinking vessel, cup* as 18(c)/2254
- drysmian** 2 *become gloomy* *pres 3s drysmap* 18(b)/1375
- dūfan** II *drive* *pret is dēaf* 11(p)/4; *3s 11(i)/5*
- dugan** *pret. pres. w.d. be of use* *pret 3s deah* 12/48, *dohte* 18(b)/1344
- duguð** f. *advantage, benefit* *ds duguðe* 12/197; *dip duguðum* 18(d)/3174 (*power, excellence, glory*)
- duguð** f. *troop of seasoned retainers, mature men* ns 16/79, 17/86, 18(c)/2254; *ds duguþe* 16/97; *dp duguþum (heavenly host)* 17/80
- dumb** adj. *dumb* *dpm dumbum* 11(m)/2
- dūn** f. *hill, down, mountain* as *dūne* 2/48; *ds* 2/46, 2/71; *np dūna* 15/30; *ap* 11(g)/6; *dp dūnum* 11(f)/3
- Dunnere** pers. n. *Dunnere* ns 12/255
- Dūnstan** pers. n. *Dunstan* ns 4/129, 4/131, 7/15; *ds Dūnstāne* 4/127
- durran** *pret. pres. dare* *pres is dēarr* 3/10, 3/107; *ip durron* 4/100; *subj is dyrre* 3/10, *dyrre* 16/10; *2s dyrre* 18(b)/1379; *pret is dorste* 14/35, 14/42, 14/45, etc.; *3s 4/243*; *3p dorston* 1/34; *subj. 3p dorsten* 10(b)/27
- duru** f. *door* ns 18(a)/721; as 4/278, 6/13, 8/31
- dūst** n. *dust* ns 2/42; *ds dūste* 2/42
- gedwola** m. *heresy* ns 10(b)/41; *ds gedwolan* 10(a)/7
- gedwolmann** m. *heretic* *np gedwolmen* 4/106
- gedwolsam** adj. *misleading* *nsn* 4/105
- gedwyld** n. *heresy* *ds gedwyld* 4/308
- dyde** see *dōn*
- dydon** see *dōn*
- gedýgan** 1 *survive* *pres 3s gedýgeð* 11(g)/6
- dýgel** see *dēogol*
- dynnān** 1 *resound* *pret 3s dynede* 18(a)/767, 18(b)/1317
- dynt** m. *blow* *dp dyntum* 11(f)/17 [MnE *dint*]
- dyrne** adj. *secret* *asm* 15/12; *gpm dyrnra* 18(b)/1357
- dyrrre** see *durran*
- gedyrstig** adj. *daring, bold* *nsm* 3/59, 3/62
- dysig** adj. *ignorant, foolish* *nsm* 4/9 [MnE *dizzy*]
- dysignes** f. *folly* as *dysignesse* 8/59; *ds* 8/57 [MnE *dizziness*]
- ēa** f. *river* as 3/76, 3/77; *ds* 3/99, 8/73; *dp ēam* 3/88
- ēac** adv. *also, and* 4/19, 4/31, 4/234, 4/277, 7/49, 14/92, etc.; *prep. w.d.i. in addition to, besides* 3/180, 10(b)/44, 12/11; **ēac swā** *likewise, also* 2/19; **ēac swelce (swā), swelce**

- ēac** (*cont.*)
ēac also, *moreover* 2/1, 2/33, 3/103, 3/121, 4/260, 9/79, ēac swylce 9/120; **ēac þon** *moreover, besides* 15/44; **ne ēac nor** even 5/25 [archaic MnE eke]
ēaca m. *increase* ds ēacan 4/20; **tō ēacan** (w.d.) *in addition to* 10(a)/10
ēacen adj. *increased, endowed, great* nsm 11(k)/8
ġēacnung f. *child-bearing, increase* ap ġēacnunga 2/34
ēad n. *wealth* as 13/36
ēadig adj. *blessed* nsm 17/107, ēadiga 4/33, 4/137, 4/320, 7/25
ēadignes f. *blessedness, bliss* as ēadignes 17/120, gs 8/46, 11(o)/9
ēadmōd adj. *humble* nsm 4/139
ēadmōdlice adv. *humbly* 4/2
Ēadmund pers. n. *Edmund* ns 4/137, 4/168, 4/194; as 4/206; gs Ēadmundes 4/130; ds Ēadmunde 4/129, 4/313
Ēadric pers. n. *Eadric* ns 12/11
Ēadward pers. n. *Edward* ns 12/117, 12/273
Ēadwine pers. n. *Eadwine* ns 7/13, 7/18, 8/76 [MnE Edwin]
Ēadwold pers. n. *Eadwold* ns 12/304
eafora m. *offspring, son* ns eafera 18(a)/897
ēage n. *eye* as 11(b)/3; gs ēagan 8/33; np ēagan 2/9, 2/15; ap 4/111; dp ēagam 2/13, 18(a)/726
ēagðyrl n. *window* as 4/279
eahte num. *eight* npm 4/271
eahtian 2 *esteem, praise* pret 3p eahtodan 18(d)/3173
eal see **eall**
ēalā interj. *oh, lo* 3/20, 3/28, 3/156, 3/179, etc.
eald adj. *old, ancient* nsm 12/310, 15/29, ealda 12/218 (see **fæder**); asm ealdne 11(f)/8; nsf ealde 4/11, 4/28; asf ealdan 2/57, 2/60, 4/40, ealde 18(a)/795; npm ealdan 4/11 (see **fæder**); npn eald 16/87; apn ealde 12/47; ipm ealdum 10(b)/65; compar. ylra 18(b)/1324
ealdes adv. *long ago* 15/4
ealdgesegen f. *old tradition* gp ealdgesegen 18(a)/869
ealdgesið m. *old comrade or retainer* np ealdgesipas 18(a)/853
ealdgestreón n. *ancient treasure* dp ealdgestreónum 18(b)/1381
ealdġewyrht n. or f. *deed of old, former action* dp ealdġewyrhtum 14/100
ealdhlāford m. *lord from old times* dp ealdhlāfordum 10(a)/17, 10(b)/63
ealdhlāfordcynn n. *hereditary lordship, race of ancient kings* gs ealdhlāfordcynnes 10(a)/22
ealdian 2 *grow old* pres 3s ealdað 17/89
ealdor m. *leader, prince* ns 12/202, 12/222, 12/314, 14/90, 17/123; gs ealdres 12/53; ds ealdre 12/11 [MnE alder(man)]
ealdor n. *life, age* ns 11(k)/3; as aldor 18(b)/1371; gs ealdres 18(b)/1338, aldres 18(a)/822; ds ealdre 17/79 (āwa tō ealdre *for ever*)
ealdorbiscep m. *high-priest* ns 8/11
ealdordagas m. pl. *days of life* dp ealdordagam 18(a)/718, ealdordagam 18(a)/757
ealdorgedæl n. *separation from life, death* ns ealdorgedæl 18(a)/805
ealdorman m. *nobleman, ruler* ns 4/119, 7/21, 7/29 (see note), ealdorman 6/25, etc.; as ealdormann 4/2, ealdormon 6/3, 6/6; gs ealdormannes 7/45; np ealdormenn 7/12, ealdormen 8/38; dp ealdormannum 3/133, 8/28 [MnE alderman]
ealdorþegn m. *chief thane* as ealdorþegn 18(b)/1308
ealdriht n. *ancient right* gp ealdrihta 10(a)/8, 10(a)/16, 10(b)/36, 10(b)/57; dp ealdrihtum 10(a)/23
ealfe adj. *very much, a great many* as 18(a)/869, 18(a)/883
ealfo adj. *entirely harmful, dire* as 11(h)/9
Ealfric pers. n. *Ælfric* ns Ælfric 7/32; gs Ælfrices 7/45; ds Ealfrice 7/29
ēalgian 2 *defend* inf 18(a)/796
ġēalgian 2 *defend* inf ġealgian 12/52
Ealhelm pers. n. *Ealhelm* ns 12/218
eall adj. *all* nsm 7/61; asm ealne 8/70; gsm ealles 15/41; nsm eall 14/6; as 4/221, 5/30, 14/58, 14/94; nsf 3/160, 14/12, 14/55, eal 15/46, etc.; asf ealle 3/30, 4/132, 5/50, 9/89, 10(b)/12; dsf ealle 4/198; npm ealle 3/176, 4/200, 4/232, 4/240, 4/285, 7/27, 11(n)/10, 14/128, alle 6/15; apm 3/87, 3/192, 5/11, 7/71, 12/320, 14/37, etc.; gpm ealra 11(a)/6; dpm eallum 4/239, 11(l)/7, 12/233; npn ealle 2/1, eall 3/138, 3/190; apn eal 9/45; dpn eallum 2/29; gpn ealra 4/29, 4/245, 14/125; npf ealle 2/76; apf ealle 4/62, ealla 5/41; gpf ealra 12/174; as pron. nsm eal 18(a)/835; as 12/256, 13/26, 13/39; npm ealle 14/9
eall adv. *all, entirely, completely* 4/213, 7/37, 12/314, 14/20, 14/48, 14/82, eal 15/29
Eallerica pers. n. *Alaric* ns Eallerica 10(a)/2; as Aleric 10(b)/7
eallġearo adj. *entirely ready, eager* nsf 11(h)/4
eallswā adv. *just as* 4/257 (eallswā . . . swilce *just as . . . as if*)
eallunga adv. *utterly* 4/325, eallinga 8/13
ealneġ adv. *always* 5/79
ēalond n. *island* ds ēalonde 10(a)/4
ealra see **eall**
ealuscerwen f. *dispensing of ale, distress, terror* ns 18(a)/769 (see note)
eam m. *uncle* ns 11(a)/6, 18(a)/881

- ead** m. *homeland, country* as 12/53, 12/58, 12/222, 17/38, 18(b)/1377; gs eardes 4/176; ds earde 4/185
eadġeard m. *city, dwelling place* as 16/85
eadstapa m. *wanderer* ns 16/6
ēare n. *ear* ap ēaran 4/111, 11(b)/3
earfeða see **earfoð**
earfoð n. *hardship* gp earfoða 15/39, earfeþa 16/6
earfoðhwil f. *time of hardship* as earfoðhwile 17/3
earfoðlic adj. *full of trouble, fraught with hardship* nsn 16/106
earh adj. *wardly* nsn 12/238 [MnE eerie]
earm m. *arm* as 12/165, 18(a)/749, 18(a)/835; ap earmas 11(b)/6
earm adj. *poor, wretched* asm earmne 16/40; as 17/4, 4/325; as noun gp earmra 14/19
earmcearig adj. *wretched and troubled* nsm 16/20, 17/14
earmlíc adj. *miserable, pitiable* ns 18(a)/807
earmlíce adv. *miserably, wretchedly* 4/279, 4/302
earmsceapen adj. *wretched, miserable* nsm 18(b)/1351
earn m. *eagle* ns 12/107, 17/24
ġeearnian 2 *earn, deserve* pres 3s ġeearnap 14/109
ġeearnung f. *favour, act deserving gratitude* ap ġeearnunga 12/196
east see **beon**
ēast adv. *east* 4/152, 8/72
ēastan adv. *from the east* 10(b)/1
Ēastdene m. pl. *the Danes* dp Ēastdenum 18(a)/828
Ēastengle m. pl. *East Anglia* ap 7/66; gp Ēastengla 4/137; dp Ēastenglum 4/154, 7/36
ēasteð n. *riverbank* ds ēasteðe 12/63
Ēastseaxe m. pl. *Essex, the East Saxons* ap Ēastseaxe 7/67; dp Ēastseaxum 7/56; gp Ēastseaxena 12/69
ēaþe adv. *easily* 5/57, 11(h)/11, 11(n)/8
ēaðmōd adj. *humble* nsm 14/60, 17/107
ēaðmōdlice adv. *humbly* 9/84
eaxl f. *shoulder* as eaxe 18(a)/835, ds 18(a)/816; ap eaxe 11(b)/6; dp eaxlum 14/32
eaxlġespann n. *crossbeam, intersection* ds eaxlġespanne 14/9
eaxlġestealla m. *shoulder-companion, comrade* ns 18(b)/1326
ebba m. *ebb-tide* ds ebban 12/65
Ebriscġeþiode n. *the Hebrew language* ds 5/48
ēce adj. *eternal, everlasting* nsm 9/39, 9/43, 17/124; dsm ēcan 4/80; gsn ēces 8/46, ēcan 4/264, 17/79; asf ēcan 17/120; gsf ēce 8/46; as adv. *eternally* 17/67
ecg f. *edge, sword* ns 12/60; gp ecga 18(a)/805
ecġhete m. *deadly hatred, violence* ns 17/70
Ecġlāf pers. n. *Ecġlaf* gp Ecġlāfes 12/267
Ecġþeow pers. n. *Ecġtheow* gs Ecġþeowes 18(b)/1383
ēcnis f. *eternity* ds on ēcnysse *forever and ever* 4/66, ecnisse 4/121
ēcne see **ēce**
edor m. *building* np ederas 16/77
ēdrum see **ēdre**
edwit n. *reproach, disgrace* ns 10(b)/55
efne adv. *even, only* 8/56, 9/15, 10(b)/14
efnian 2 *cut (the hair)* inf 4/268
efstan 1 *hasten* inf 14/34; pret 3p efston 12/206
eft adv. *again, afterwards, thereupon, back* 2/7, 2/17, 2/52, 2/71, 3/31, 3/126, 5/49, etc.; æft 10(b)/65; **eft onġean** *in reply, back again* 12/49, 12/156; **eft onhwyrfed** *reversed, backwards* 11(h)/1
eftsið m. *journey back, return* ap eftsiðas *tēah returned* 18(b)/1332
ēge m. *fear, terror* ns 2/73, 10(b)/72, ds 3/11
ēgesa m. *awe, terror* ns 14/86, 18(a)/784, egsa 17/103; ds egsan 17/101
ēgeslic adj. *fearful, awesome, dreadful* nsf 14/73
Ēġipte m. pl. *Egyptians* gp Ēġipta 4/77, Ēġypta 9/73
ēġlond n. *island* ns 10(b)/16
ēhtan 1 w.g. *chase, pursue* pres subj 3p ēhten 3/43
elcor adv. *otherwise* 8/63
eldran see **ieldran**
eldum see **elde**
ele m. *oil* as 3/141
ēlig f. *Ely* ds ēlig 4/320
Elizabeth pers. n. *Elizabeth* ns 1/31
ellen n. *courage, strength* ds elne 16/114, 18(a)/893; is elne *mycle with great zeal* 14/34, 14/60, 14/123, on ellen *valiantly* 12/211
ellendæd f. *deed of valour* dp ellendædum 18(a)/876
ellenmārþu f. *fame for courage, heroic deed* dp ellenmārþum 18(a)/828
ellenweorc n. *valorous deed* ap 18(d)/3173
ellenwōdnis f. *zeal* gs ellenwōdnisse 9/85
elles adv. *otherwise, else* 4/105, 15/23, 17/46
ellor adv. *elsewhither* 18(c)/2254
ellorgæst m. *spirit from elsewhere, alien spirit* ns ellorgæst 18(a)/807; ap ellorgæstas 18(b)/1349
elne see **ellen**
elpendbān n. *ivory, elephant bone* as 3/141
elra adj. *another* dsm elran 18(a)/752
elþeodig adj. *alien, foreign* as noun: np elþeodige 10(b)/55; gp elþeodigra 17/38
embe see **yambe**

- ende** m. *end, conclusion* ns 1/33, 18(a)/822; as 4/7, 4/96, 4/295, 18(b)/1386; ds 14/29 (on end from the edge) is *ende* 9/86
- endebyrdan** 1 *arrange, dispose* p ptc *geendebyrd* 4/99
- endebyrdnes** f. *order, succession, sequence* ns 9/35; as *endebyrdnisse* 4/101, *endebyrdnesse* 9/21
- endemes** adv. *together* 4/232
- geendian** 2 *end, complete* pret 3s *geendode* 4/303 (ended his life), 10(a)/9; *geendade* 9/86
- endlyfta** adj. *eleventh* isn *endlyftan* 8/78
- engel** m. *angel* ns 2/61, 2/71; as 14/9; np *englas* 4/72, 14/106; dp *englum* 2/11, 14/153, 17/78; gp *engla* 4/50, 12/178
- Engle** m.pl. *the English* gp *Engla* 4/318
- Englisc** adj., noun *English* ns 4/102; as 4/3, 4/51, 4/134, 5/16, 5/61, etc.
- Engliscgereord** n. *the English language* ds *Engliscgereorde* 9/7
- ent** m. *giant* gp *enta* 13/2, 16/87
- éode** see **gān**
- éodon** see **gān**
- eodorcan** 1 *chew the cud* pres ptc nsn *eodorcende* 9/68
- eofor** m. *boar, figure of a boar* np *eoferas* 18(b)/1328
- Eoforwiðceaster** f. *York* ds *Eoforwicceaster* 8/72
- eoh** m. *horse* as 12/189
- eom** see **béon**
- eorcanstān** m. *jewellery, precious stone* as 13/36
- eorl** m. *nobleman* ns 7/29, 10(b)/78, 12/6, 12/51, 12/89, etc.; gs *eorles* 12/165; ds *eorle* 10(b)/72, 12/28, 12/159, 16/12; np *eorlas* 10(b)/30; ap 16/99; gp *eorla* 11(a)/7, 16/60, 17/72, 18(b)/1312; dp *eorlum* 11(n)/8, 18(a)/769 [MnE *earl*]
- eorlscipe** m. *nobility* as 18(d)/3173
- eormengrund** m. *spacious ground, earth* as 18(a)/859
- eoroste** adv. *earnestly, determinedly* 12/281
- eorðe** f. *earth* as *eorðan* 2/30, 4/52, 4/56, 4/330, 12/126, 12/286, 12/303, etc.; gs 1/24, 2/40, 9/40, 14/37, etc.; ds 2/2, 2/38, 2/40, etc.
- eorðfæst** adj. *firmly rooted in the earth* dsn *eorðfæstum* 4/208 [MnE *earthfast*]
- eorþgrāp** f. *grip of earth* ns 13/6
- eorþscraf** n. *cave, grave* ds *eorþscrafe* 15/28, 16/84; ap *eorþscrafu* 15/36
- eorþsele** m. *cave, barrow* ns 15/29
- eorþtilf** f. *farming, earth-tilling* ns 3/192
- eorþweg** m. *earthly way* ds *eorðwege* 14/120
- eorþwela** m. pl. *worldly prosperity* np *eorþwelan* 17/67
- eoten** m. *giant* ns 18(a)/761; gp *eotena* 18(a)/883
- éow** see **gē**
- éower** of you see **gē**
- éower** poss adj. *your* nsm 3/161; ds *éowrum* 3/170; nsf *éowru* 3/160; npm *éowre* 6/35; npn *éowre* 2/9; apf *éowre* 3/170; gpf *éowerra* 3/162
- erian** 1 *plough* inf 3/13
- esne** m. *man* as 11(f)/8; ap *esnas* 11(f)/16
- etan** V *eat* infl inf (tō) *etanne* 2/12; pres 2s *etst* 2/30, 2/39; 1p *etað* 2/5; 2p 2/10, 3/170; 3p 3/126; subj 3s *ete* 4/24; 2p *eten* 2/8; pret 1s *æt* 2/25, 2/27; 2s *æte* 2/36, 3s *æt* 2/14; subj 2s *æte* 2/23, 2/24, 2/37; 1p *æten* 2/6; 2p *æten* 2/3
- geetan** V *eat, devour* pret 3s *geæt* 2/14
- ēpel** m. *homeland, territory* ns 14/156; as 5/8, 10(b)/16, 12/52, 17/60; ds *ēðle* 16/20
- ēpelweard** m. *defender of the homeland* np *ēpelweardas* 10(b)/24
- ēðnis** f. *ease, comfort* gp *ēðnessa* 10(a)/16
- gefadian** 2 *arrange, phrase* inf 4/104
- fadung** f. *arrangement, order (of words)* ds *fadunge* 4/103
- fāh** adj. *stained, guilty, outcast* nsm 14/13, 15/46, 16/98 (*decorated*), *fāg* 18(a)/811 (*in a state of feud with*); asm *fāgne* 18(a)/725, *fāhne* 18(a)/716
- fana** m. *banner* ns 10(b)/10 [MnE (weather)vane]
- fandian** 2 w.g. *test* inf 2/43
- far** see **faran**
- faran** VI *go, travel, advance* inf 12/88, 12/156, 18(a)/865; imp s *far* 2/45, 4/193; pres 1s *fare* 3/135; 3s *farð* 4/63, *fareð* 11(h)/3, 17/91 (him on *fareð* overtakes him); subj 1s *fare* 3/100; pret 3p *fōron* 10(b)/20 [MnE *fare*]
- gefaran** VI *proceed, act, die* inf 18(a)/738; pret 3s *gefōr* 7/15, 7/26
- fatu** see **fæt**
- fæc** n. *interval* ns 8/33; as 9/117; ds *fæce* 8/34, 9/5
- fæder** m. (§60) *father* ns 2/54, 2/55, 4/56, 4/144, 11(a)/4, 11(k)/2, etc.; as 2/54, etc.; ds 4/58, 4/330, 16/115; np *ealdan fæderas* *patriarchs* 4/11; nsm *ealda fæder grand-father* 12/218
- fæge** adj. *fated, doomed to die* nsm 12/119, 18(a)/846; dsm *fægean* 12/125; npm *fæge* 12/105; as noun gsm *fæges* 12/297, dsm *fægum* 17/71 [archaic MnE *fey*]
- fægen** adj. *rejoicing, happy* nsm 16/68 [MnE *fain*]
- fæger** adj. *beautiful, pleasant* nsn 14/73, 18(a)/773; dsf *fægran* 14/21; ism *fægre* 9/86; npm

- fægere* 14/8, 14/10, 18(a)/866, dpm *fægerum* 4/84 [MnE *fair*]
- fægere** adv. *pleasantly, well* *fægre* 11(m)/8; properly, with care *fægere* 12/22
- fægernis** f. *beauty, excellent feature* ap *fæger-nissa* 4/90 [MnE *fairness*]
- fægnian** 2 *rejoice* pret 3p *fægnodon* 10(b)/33
- gefægnian** 2 *make glad* p ptc *gefægnod* 18(b)/1333
- fægrian** 2 *make or become beautiful, adorn* pres 3p *fægriað* 17/48
- fægrost** adv. *superl. most happily, most pleasantly* 17/13
- fæhðo** f. *feud, battle, enmity* as *fæhðe* 12/225, 18(a)/879, 18(b)/1333, 18(b)/1340, 18(b)/1380, *fæhðu* 15/26
- fælsian** 2 *cleanse, purge* p ptc *gefælsod* 18(a)/825
- fæmne** f. *maiden, woman* ns 11(p)/1
- færgripe** m. *sudden grip, sudden attack* dp *færgripum* 18(a)/738
- færlīc** adj. *sudden* ds *færlīcan* 4/170
- færlīce** adv. *quickly, suddenly* 3/61, 4/156, 4/163, 16/61
- færsceaða** m. *sudden attacker, Viking* ds *færsceaðan* 12/142
- færo** see **faran**
- fæst** adj. *fast, firm, fixed* nsm 18(b)/1364, nsf 18(a)/722
- fæstan** 1 *fast, abstain from food* pret subj 3p *fæsten* 4/296
- fæste** adv. *firmly, fast* 4/284, 8/68, 9/46, 10(b)/35, 11(h)/14, 12/21, 12/103, etc.
- fæsten** see **fæstan**
- fæsten** n. *stronghold, fortress* as 10(b)/20, 12/194; ds *fæstene* 10(b)/79
- fæsten** n. *fast, abstinence from food* dp *fæstenum* 4/268
- fæstlice** adv. *steadfastly, firmly, steadily* 3/60, 8/50, 10(b)/70, 12/82, 12/254, *festlice* 7/49
- fæstnian** 2 *fasten, establish (truce)* inf 12/35; p ptc *gefæstnod* 3/12
- gefæstnian** 2 *fasten* pret 3p *gefæstnodon* 14/33
- fæstnung** f. (place of) *stability, permanence* ns 16/115
- fæt** n. *vessel, utensil* ap *fatu* 3/203 [MnE *vat*]
- fæt** n. *gold ornament, ornamental plate* dp *fætum* 18(c)/2256, *fætum* 18(a)/716
- fæted** adj. *ornamented, plated* as 11(l)/7, 18(c)/2253
- fætels** m. *pouch, bag* ap *fætelsas* 3/154
- fætt** adj. *fat, rich* as 3/171
- fæðm** m. *embrace* ns 18(a)/781, as 18(b)/1393 (interior) [MnE *fathom*]
- fæa** adv. *little* 14/115
- fæht** see **feohtan**

feala see **fela**

- feallan** VII *fall, fall in battle* inf 12/54, 12/105, 14/43; pres 3s *fealleþ* 1/26, 16/63; pret 3s *feoll* 1/2, 12/119, 12/166, 12/286, *feol* 10(b)/81, 12/126, 12/303, etc.; 3p *feollon* 12/111; subj 1s *feolle* 4/175
- gefēallan** VII *fall* pret 3s *gefēoll* 10(a)/27
- feolhīlthe** adj. *golden-hilted* nsn 12/166
- fealu** adj. *lawny, dark* nsm *fealwe* 11(n)/10, ap 16/46, 18(a)/865 [MnE *fallow*]
- feasceftīg** adj. *wretched, desolate* as 17/26
- feawe** pl. adj. *few* np *feawa* 5/14, 5/18, 5/27, etc.; dp *feawum* 4/133
- feaxhār** adj. *grey-haired* nsf 11(p)/1
- gefecgan** 2 *fetch, carry off* inf 12/160.
- fedan** 1 *feed* inf 3/125; pres 3s *fett* 3/69, 3/192; 3p *fēdaþ* 3/121, 3/127, 11(m)/8; pret 3s *fēdde* 11(k)/9, *fēdde* 7/62
- gefēhst** see **gefōn**
- fēhō** see **fōn**
- fela** pron. (usually w.g.: see §190.4) *many* 3/84 (hira ... *fela* many of them), 3/94, 3/142, etc.
- felaleof** adj. *dearly loved* gsm *felaleofan* 15/26
- gefēlan** 1 *feel* inf 17/95
- feld** m. (§§61, 62) *field* ds *felda* 3/9, 12/241
- fell** n. *skin* ap 3/152
- fenfreoðo** f. *refuge in the fens* ds 18(a)/851
- feng** see **fōn**
- gefēng** see **gefōn**
- fengelād** n. *fen-path, tract of swamp* as 18(b)/1359
- fengon** see **fōn**
- fenhlið** n. *fen slope, marshy tract* ap *fenhleopu* 18(a)/820
- fenhop** n. *retreat in the fen* ap *fenhopu* 18(a)/764
- feoh** n. *money* ns 16/108; as 3/74, 6/19, 12/39; gs *feos* 6/28, 7/63; ds *feo* 18(b)/1380 [MnE *fee*]
- feohgifre** adj. *greedy, avaricious* nsm 16/68
- gefeoht** n. *battle, fight* ds *gefeohte* 4/175, 12/12; dp *gefeohtum* 6/6
- feohtan** III *fight* inf 4/178, 12/16, 12/261; pres ptc *feohtende* 6/16, 6/21, 7/49, etc.; pret 3s *feat* 6/6, 12/254, 12/277, 12/281, etc.; 2p *fuhton* 1/15
- gefeohtan** III *fight, achieve by fighting* inf 7/74, 12/129
- feohte** f. *battle, fight* ns 12/103
- feol** see **feallan**
- feolan** III *penetrate* pret 3p *fulgon* 6/37
- feole** f. *file* ds *feolan* 4/277
- feolheard** adj. *hard as a file* ap *feolheardu* 12/108
- feolian** 2 *file* pret 3s *feolode* 4/277
- feoll** see **feallan**
- gefēoll** see **gefēallan**

- feolode** see **feolian**
- gefeon** V rejoice pres ptc gefeonde (w.g. or i. rejoicing in) 8/69, 9/98; pret 3s gefeh 18(a)/827
- feond** m. (§59) enemy ns 11(m)/4, 18(a)/725; as 1/28, 18(a)/748; ds feonde 11(m)/4; np feondas 14/30, 14/33; ap fynd 12/82, feondas 14/38; gp feonda 2/76, 17/75, 18(a)/808; dp feondum 7/53, 12/103, 12/264 [MnE fiend]
- feondræden** f. enmity as feondrædene 2/31
- feondsceaþa** m. enemy, robber ap feondsceaþan 11(j)/19
- feor** adj. far nsn 4/48 (w.d. far from), 8/72, 9/114, etc.; gsn feorres 15/47
- feor** adv. far 11(h)/5, 12/3, 12/57, 15/25, 16/21, 16/26, etc.
- feore** see **feorh**
- feorg** see **feorh**
- feorgbold** n. life-house, dwelling of the soul, body ns 14/73
- feorh** n. life ns 11(k)/2, feorg 17/94, as feorh 6/19, 6/39, 12/125, 12/142, 12/184, etc.; gs feores 4/160, 12/260, 12/317; ds feore 4/179, 12/194, 12/259; is 11(h)/14
- feorhbealo** n. threat to life, deadly evil ns 18(c)/2250, as 11(h)/5
- feorhcynn** n. race of men gp feorhcynna 18(c)/2266
- feorhhūs** n. life-house, body as 12/297
- feorhlást** m. bloody track ap feorhlástas 18(a)/846
- feorhseoc** adj. mortally wounded nsm 18(a)/820
- feormian** 2 clean inf 3/19; pres subj 3s feormie 18(c)/2253
- gefeormian** 2 consume, eat up p ptc gefeormod 18(a)/744
- feormynd** m. cleanser, polisher np 18(c)/2256
- feorran** adv. from afar 14/57, 18(a)/825, 18(a)/839, 18(b)/1370
- feos** see **feoh**
- feower** num. four ap 4/16, 11(g)/3, 11(l)/1, 11(n)/2; dp 11(t)/7
- feowertýne** num. fourteen dpm feowertýnum 9/88
- gefēra** m. companion, comrade ns 4/238, 12/280; as geferan 3/14, 8/70; ds 2/25, 4/35, 16/30; np 3/3, 3/206, 6/35; ap 3/103, 3/179, 12/170, 12/229; dp geferum 3/33, 6/33
- fēran** 1 set out, proceed, go, fare inf 12/41, 12/221, 15/9, 17/37, etc.; pres ptc nsm fērende 11(d)/9; pret 3s fērde 2/47, 4/223, 8/65; 3p fērdon 2/78 (w. refl. obj.), 4/147, 4/279, 7/54, 18(a)/839
- gefēran** 1 reach by travel, attain, meet with pret 3s gefērde 7/25; 3p gefērdon 7/50
- fereðon** see **fērian**
- fērende** see **fēran**
- fērhōe** see **fēro**
- fērian** 1 go inf 12/179
- fērian** 2 carry inf 4/255; pres 3s fēreð 11(j)/7; pret 3s fērede 16/81; 3p fēredon 11(j)/7, 11(f)/4; p ptc gefeferod 4/60 [MnE ferry]
- fērs** n. verse ds fērse 4/59; ap fērs 9/35
- gefērscipe** m. fellowship, community ns 3/184; ds 3/170
- fērð** n. spirit, mind ns 16/54; as 11(p)/5, 17/26, 17/37; ds fērðe 16/90, fērhōe 18(a)/754; dp (w.g. meaning) fērðum 18(d)/3176
- fērdfrīpēnde** adj. life-sustaining apf 11(g)/3
- fērðloca** m. breast, heart ns 16/33; as fērðlocan 16/13
- festlice** see **fæstlice**
- fet** see **fōt**
- feter** f. fetter dp feterum 16/21
- fetian** 2 fetch pres sub 3s gefetiġe 14/138; p ptc fetod 18(b)/1310
- fētt** see **fēdan**
- fēða** m. foot-troop, infantry as fēðan 12/88, np 18(b)/1327
- fēðer** f. feather np fēþre 11(f)/4; ap fēþra 16/47
- ficleaf** n. figleaf ap 2/16
- fierlen** adj. far off, distant dsn fierlenen 2/47
- fif** num. five npm fife 11(a)/6, 14/8
- fifteg** num. fifty dp fiftegem 5/76
- gefilleðnys** f. fulfillment ns 4/29
- findan** III find, meet inf 16/26, 18(b)/1378, 18(d)/3162 (devise); pret 1s funde 15/18; 3s fand 18(a)/719, 18(a)/870; 3p fundon 12/85; p ptc funden 5/48, 11(f)/1
- finger** m. finger np fingras 18(a)/760; gp fingra 18(a)/764
- fiorf** f. use, benefit as fiorfe 5/31
- firas** m. pl. people, human beings gp fyra 18(c)/2250; dp firum 9/44
- firmest** see **fyrmost**
- frist** m. period of time, time as 5/61; ds fyrste 4/225, 4/251
- firim** see **firas**
- fisc** m. fish ns 1/5; as 3/102, 3/103; np fiscas 3/79; ap 3/75, 3/81, 3/86, 3/87; gp fiscas 3/94; dp fiscum 11(p)/4
- fiscere** m. fisherman ns 3/72, 3/195; np fisceras 3/5
- fiscian** 2 fish, catch fish pres 2s fiscast 3/89
- fitela** pers. n. Fítela ns 18(a)/879, 18(a)/889
- flān** m. arrow, missile as 12/269; gs flānes 12/71
- flasce** f. flask, leather bottle ap flascan 3/153
- flāschoma** m. covering of flesh, body ns 17/94
- flāscmete** m. meat ap flāscmettas 3/171; gp flāscmetta 3/158 [MnE fleshmeat]
- flēag** see **flēogan**

- flēam** m. flight as 7/44, 12/81, 12/254; gs flēames 4/184; ds flēame 4/179, 12/186
- flēogan** II fly inf 12/7, 12/109, 12/150, 12/275 (flee); 3s flēogeð 11(h)/12; pret 1s flēah 11(p)/3; 3s flēag 11(l)/4, 17/17
- flēon** II flee inf 12/247, 18(a)/755, 18(a)/764, 18(a)/820; pret 3s flēah 10(b)/20; 3p flugon 12/194
- flēotend** m. swimmer, seafarer (seabird) gp flēotendra 16/54
- flēt** n. floor, hall as 11(n)/2, 16/61
- geflit** n. dispute, rivalry, contest as 18(a)/865; ap geflitu 3/207
- flöcmælum** adv. in (armed) bands 7/77 [archaic MnE flockmeal]
- flöð** m. body of water, stream, tide ns 12/65, 12/72, 18(b)/1361; ds flöðe 11(d)/9, 11(p)/3, 18(b)/1366, flöðan 6/5; ap flöðas 11(j)/7 [MnE flood]
- flöðwegas** m. pl. paths of the ocean ap 17/52 [MnE floodways]
- flör** m. floor as 18(a)/725; as flör 10(a)/30, flöre 10(b)/81; ds 18(b)/1316
- flot** n. sea as 12/41
- flota** m. ship, seaman, Viking as 12/227; ds flotán 4/149; np 12/72
- flöthere** m. sea-army, Viking band ns 4/223
- flotman** m. sailor, Viking ns 4/215; np flotmenn 4/178, 4/229; dp flotmannum 4/183
- flöwan** VII flow pres ptc flöwende nsm 12/65
- flugon** see **flēon**
- flyht** m. flight as 12/71
- flyman** 1 put to flight inf 11(j)/19; p ptc geflymd 18(a)/846, 18(b)/1370
- födor** n. fodder, food as 3/209
- folc** n. folk, people, nation ns 4/86, 4/176, 8/66, 12/45, 12/241, 14/140; as 4/78, 4/144, 7/77, 11(d)/6, 12/22, 12/54; gs folces 1/29, 4/20, etc.; ds folce 3/133, 4/39, 4/252, 12/227, etc.; is 8/77; gp folca 1/30
- folcgesid** m. companion of the people, warrior ap folcgesidas 10(b)/70
- folcgewinn** n. battle gs folcgewinnes 10(b)/10
- folclíc** adj. vernacular, public dsn folclícum 4/255; dsf folclícre 4/309
- folclond** n. country gs folclondes 15/47 [MnE folkland]
- folctoga** m. leader of the people, chief np folctogan 18(a)/839
- folcwiga** m. warrior np folcwigan 11(j)/13
- foldbold** n. building ns 18(a)/773
- foldbúend** m. earth-dweller, man np foldbúende 18(b)/1355
- folde** f. earth, ground as foldan 9/44, 12/54, 18(b)/1361; gs 14/8, 14/43, 16/33, 18(b)/1393; ds 11(d)/9, 11(p)/5, 12/166, 12/227, 14/132, 17/13, 17/75
- foldweg** m. way, path np foldwegas 18(a)/866
- folgað** m. retinue as 15/9
- folgian** 2 w.d. follow inf 6/32; pres 1s folgie 4/191; pret 3s folgode 4/246; 3p folgodon 4/37
- folme** f. hand ds folme 18(a)/748; ds folman 12/21, 12/108, 12/150; dp folmum 18(a)/722; ap folma 18(a)/745; gp 11(f)/15
- fōn** VII catch, seize inf 3/95; pres 1s fō 3/49; 3s fēhð 11(f)/9 (fēhð ongean struggles against); **fōn tō rice** succeed to the kingdom (or the office, etc.) pret 1s fēng 5/19; 3s 7/16, 8/25 (see note), 10(a)/5, 12/10; 3p fēngon 4/252 (fēngon tōgædere joined together)
- gefōn** VII catch inf 3/84, 3/130; pres 1s gefō 3/51, 3/66, 3/102, 3/103; 2s gefēht 3/50, 3/75, 3/86, 3/92; 3p gefōþ 3/105; subj 3s gefō 3/98; pret 1s gefēng 3/56, 3/58; 2s gefēnge 3/55, 3/57; 3s gefēng 18(a)/740
- for** prep. w.d.a.i. for, because of, before 1/32, 2/65, 2/68, 3/10, 3/16, 4/208 (with respect to), 7/76 (in spite of), 9/8, etc.; **for hwon why** 9/95-6; **for hwý why** 3/89, 3/101, 3/124; **for þæm, because** 3/53, 3/63, 3/66, 3/90, 3/98, 3/102, 3/107, 3/125; **for þæm þe, for ðān þe because** 2/22, 2/28, 2/36, 2/42, 2/77, 3/21, 3/125, 4/6, 4/166; **for ðon (ðe) therefore, because, and so, wherefore** 4/325, 5/21, 8/15, 8/61, 9/96, 15/17 (wherefore); **for ðý therefore, because**. See §169
- fōr** f. journey, course ds fōre 11(l)/3
- gefōr** see **gefaran**
- foran tō** adv. beforehand, above 4/44
- forbarn** see **forbeornan**
- forbærnan** 1 burn, burn up inf 8/71; pres subj 1p forbærnen 8/49; p ptc forbærnedne 5/29, asm forbærnedne 17/114
- forbæd** see **forbēodan**
- forbæah** see **forbugan**
- forbēodan** II (w.d. of person) forbid pres 3p forbēodaþ 4/289; pret 3s forbæd 2/3, 4/204
- forbeornan** III burn down pret 3s forbarn 7/11
- forbugan** II flee from pret 3s forbæah 12/325
- ford** m. ford as 12/88; ds forða 12/81
- fordón** anom. (§128) destroy pret 3s forðyde 8/75 [MnE fordo]
- fore** prep. w.d. for, in place of 17/21, 17/22
- forealdian** 2 grow old p ptc forealdod elderly 4/131
- foregangan** VII precede pres subj 3s foregange 8/35
- forescēawian** 2 provide, preordain pres 3s forescēawað 2/55, 4/193
- forescēgan** 3 mention before p ptc nsm forescēða (aforementioned) 4/156; nsf 4/97, nsm 4/156
- foresnotor** adj. very wise, very clever npm foresnotre 18(d)/3162

- foresprecan** *V say before* p ptc dsm foresprecanan (*aforementioned*) 8/52, dpm 10(a)/5
- forgeafe** see **forġiefan**
- forġiefan** *V give* pret 2s forgeafe 2/25; 3s forgeaf 12/139, 12/148, 14/147; p ptc forġifen 4/252, 9/55, ap forġiefene 17/93 [MnE forgive]
- forġifenis** *f. forgiveness* as forġifenisse 4/65
- forġyldan** III *buy off* pres subj 2p forġyldon 12/32
- forheard** adj. exceedingly hard asm forheardne 12/156
- forhēawan** VII *cut down* p ptc forhēawen 12/115, 12/223, 12/288, 12/314
- forherġian** 2 *ravage* p ptc forherġod 5/29, 7/3, 7/7
- forhicgan** 2 *despise, scorn* pret 3s forhogode 12/254
- forhogdnis** *f. contempt* ds forhogdnisse 9/8
- forht** adj. afraid nsm 14/21, 16/68, 18(a)/754
- forhtian** 2 *fear* pres 3p forhtiað 14/115; pret 3s forhtode 4/170; subj 3p forhtedon 12/21
- forhtmōd** adj. timorous nsm 3/63, 3/107
- forhwega** adv. somewhere 4/231
- for hwon** see **for**
- for hwy** see **for**
- forlætan** VII *abandon, neglect, forsake, let (go)* inf 12/2, 12/208, 18(a)/792; pres ptc forlætende 9/120; pres 3s forlætt 3/211, forlæteð 11(h)/7; pret 3s forlēt 4/35, 7/25, 9/24, 11(g)/2, 12/149, 12/156, 12/187, etc.; 3p forlæton 4/37, 5/46, 14/61, 18(d)/3166; p ptc forlæten 3/212, 5/37
- forlœosan** II *destroy* pres subj 1p forlœosan 8/49 [MnE. p ptc forlorn]
- forlēt** see **forlætan**
- forlidennes** *f. shipwreck* as forlidennesse 3/138
- forliger** *n. fornication, wantonness* ds forligr 4/265
- forma** adj. first nsm 18(a)/716, asm forman 12/77; ds 4/59, 18(a)/740 [MnE form(er), forem(ost)]
- formoni** adj. very many (a) nsm 12/239
- forminan** IV *take away* pret 3s fornôm 13/26, 16/80, fornâm 18(c)/2249; 3p fornôman 16/99
- fornôm** see **forniman**
- foron** see **faran**
- forseon** *V reject, despise* pres 3s forsihð 4/65; pret 3s forseah 4/201
- forsihð** see **forseon**
- forslæan** VI *cut through* p ptc forslagen 4/259
- forst** *m. frost* is forste 17/9
- forstandan** VI *understand, withstand* inf 10(b)/22; pret 1s forstōd 5/73
- forstelan** IV *rob, steal* p ptc asm forstolen 11(j)/18 (as noun: *that which has been stolen*)
- forstōd** see **forstandan**
- forstrang** adj. very strong asm forstrangne 11(m)/4
- forswelgan** III *devour, eat* inf 17/95; pret 3s forswelg 11(c)/3; pres subj 3p forswelgen 3/25
- forswerian** VI *w.d. make useless by a spell* p ptc forsworen 18(a)/804 [MnE forswear]
- forð** adv. forth, forward 4/246, 11(e)/5, 12/3, 12/12, 12/170, etc.; to forð too deeply, too successfully 12/150
- for þan þe** see **for**
- for þæm** see **for**
- for þæm þe** see **for**
- forþbringan** I *produce, bring forth* pret 3s forþbrōhte 9/7
- forðencan** I *despair* p ptc forðōht in despair 10(b)/82
- forðferan** I *die* pret 3s forðfērde 4/128, 7/19; 3p forðfērdon 7/12
- forðfōr** *f. forth-faring, death* ns 9/96; gs forðfōre 9/88, 9/125; ds 9/92; forþfōre 9/102
- forðgeorn** adj. eager to advance nsm 12/281
- forðgesceaft** *f. eternal decree* as 14/10
- forðian** 2 *carry out, accomplish* p ptc geforðod 12/289
- forðōht** see **forðencan**
- forþolian** 2 *do without, dispense with* inf 3/167, 16/38
- for þon** see **for**
- forðweg** *m. the way forth, departure* gs forðweges 11(o)/3, ds forðwege 16/81, 14/125
- forðy** adv. therefore 5/54, 5/79
- forwegan** *V carry off, kill* p ptc forwegan 12/228
- forweorone** see **forweosan**
- forweosan** I *perish* p ptc apm forweorone 13/7
- forwundian** 2 *wound sorely* p ptc forwundod 14/14, 14/62
- fōt** *m. foot* gs fōtes 12/247; np fēt 17/9; ap 4/112, 11(b)/4, 18(a)/745; gp fōta 11(f)/15; dp fōtum 4/241, 12/119, 12/171
- fōtmæl** *n. space of a foot* as 12/275
- fracod** adj. vile, wicked as noun gsm fracodes 14/10
- fram** prep w.d. from, by 1/10, 2/19, 3/212, 7/3, etc.
- fram** adv. see **from**
- framra** adj. see **from**
- franca** *m. spear* as francan 12/140; ds 12/77
- ġefræge** *n. information through hearsay* is mine ġefræge as I have heard say 18(a)/776, 18(a)/837

- frægn** see **frīgnan**
- Fræna** pers. n. Fræna ns 7/44
- fræt** see **fretan**
- frætwan** I *ornament, adorn* p ptc frætwed 11(j)/11
- ġefrætwan** I *adorn* p ptc ġefrætwed 13/33
- frætwe** *f. pl. ornaments* np 11(d)/6; ap frætwa 18(a)/806; dp frætewum 4/84; ip frætwum 11(j)/7
- frēa** *m. lord, master, the Lord* ns 9/44; as frēan 12/184, 12/259, 14/33, 18(b)/1319; gs 15/33; ds 11(n)/10, 12/12, 12/16, 12/289
- frēadryhten** *m. lord* gs frēadryhtnes 18(a)/796
- frēcennes** *f. danger, harm* dp frēcennesum 3/105
- frēcne** adj. daring, dangerous, audacious nsn 18(c)/2250, asn 18(b)/1359, asf 18(a)/889, 18(b)/1378
- frēfan** I *console, comfort* inf 16/28, 17/26
- frēman** I *accomplish, perpetrate, advance, benefit* pres 3s frēmep 3/156, 3/163; subj 3s fremme 3/208; pret 3s fremede 10(b)/45; subj 3/146
- ġefrēman** I *bring about, provide, do* inf 4/281, 16/16, 16/114, 18(b)/1315; pret 3s ġefremede 18(a)/811; 3p ġefremedon 17/84
- fremsumnes** *f. benefit* ap fremsumnesse 8/17; dp fremsumnessum 9/80
- fremu** *f. beneficial action, good deed* dip fremum 11(m)/8, 17/75
- frēo** adj. free nsm 3/21; gpm frīora 5/58
- frēod** *f. friendship, peace* as frēode 12/39
- frēogan** 2 *love* pres subj 3s frēoge 18(d)/3176
- frēolič** adj. free, noble, beautiful nsn 11(j)/13; npn frēolico 11(a)/4
- frēomæg** *m. noble kinsman* dp frēomægum 16/21
- frēond** *m. (§59) friend, lover* ns 14/144, 15/47, 16/108; as 18(b)/1385; np frýnd 15/33, frēondas 14/76; ap frýnd 12/229; gp frēonda 14/132, 15/17; dp frēondum 8/3
- frēondlæas** adj. friendless asm frēondlæasse 16/28
- frēondlice** adv. lovingly, in friendly fashion 5/2
- frēondscipe** *m. friendship, love* ns 15/25; as 10(a)/8
- frēorig** adj. frozen nsm 16/33
- freopian** 2 *care for, protect* pret 3s freopode 11(k)/5
- fretan** *V eat up, devour* pret 3s fræt 11(c)/1 [MnE fret]
- frīgnan** III *ask, inquire* pres ptc frīgnende 8/9; imp s frige 11(f)/15, 11(j)/19, frin 18(b)/1322; pret 3s frīneð 14/112; pret 3s frægn 9/100, 9/104, etc.
- ġefrīgnan** III *find out, learn by asking* pret 1s ġefrægn 11(c)/2; 3p ġefrūnon 14/76
- frin** see **frīgnan**
- frīneð** see **frīgnan**
- frīora** see **frēo**
- frīð** *m. peace* as 7/75, 12/39; gs frīðes 7/65, 10(b)/35, 12/41; ds frīðe 12/179
- Frīðegist** pers. n. Frīðegist ns 7/44
- frīpēmæg** *f. protective woman* ns 11(k)/9
- frōd** adj. old, wise, experienced nsm 12/140, 12/317, 16/90, 18(b)/1306, etc.
- frōfor** *f. consolation, solace* as frōfre 16/115; gs 10(a)/28, 10(b)/79
- from** adj. active, swift, strong comp. nsm framra 11(l)/4
- from** adv. away 6/33, fram 12/317, 18(a)/754
- from** prep. see **fram**
- fromaip** *m. departure* ns 15/33
- fromweard** adj. about to depart, passing away dsm fromweardum 17/71
- fruma** *m. beginning* ds fruman 4/21, 9/71
- frumbearn** *n. first-born* np 11(a)/4
- frumsceaft** *f. first creation* as 9/33
- ġefrunon** see **ġefrūnon**
- frymdi** adj. desiring, requesting, entreating nsm 12/179 (ic eom frymd to þē I beseech you)
- frýnd** see **frēond**
- fuglere** *m. fowler* ns 3/108; np fugleras 3/5
- fugol** *m. bird* ns fugel 16/81; ap fuglas 3/108; dp fuglum 11(l)/4, 11(p)/3 [MnE fowl]
- fuhton** see **feohthan**
- ful** adj. foul, vile dsn fūlum 4/190
- ful** adv. very, completely 4/181, 11(o)/5, 12/253, 12/311, 15/1, 15/18, 15/21, etc., full 12/153
- fulgon** see **feolgan**
- full** adj. full, entire, completed, filled nsm 10(b)/9; nsf 13/23, 17/100; asm fulne 3/13, 17/113; asn ful 4/16; **be fullan** completely 5/42
- fullice** adv. entirely, fully 4/296
- fulluht** see **fulwiht**
- fulluhtþeaw** *m. rite of baptism* dp fulluhtþeawum 10(b)/33
- fullwēr** *m. complete atonement* as 11(h)/14
- fulne** see **full**
- fultum** *m. help, support* as 4/177; ds fultume 4/212, 5/57
- fultumian** 2 *help, support* inf 8/20; p ptc ġefultumed 9/14
- ġefultumian** 2 *help* pret subj ġefultumode 10(a)/24
- fulwiht** *m. f. baptism* gs fulwihte 8/77; ds fulluhte 4/64
- funde** see **findan**
- funden** see **findan**
- fundian** 2 *set out* pres 3s fundap 14/103, 17/47
- furpum** adv. even 3/162, 3/166, 4/24, 5/16, etc.

furþur adv. *further, forward* 5/62, 18(a)/761, furðor 5/62, 12/247
fus adj. w.g. *eager, ready (for death or battle)* nsm 11(0)/3, 12/281; asm fúsne 17/50; asn fúse 14/21; apm 4/198; as noun npm fúse (*hastening ones*) 14/57
fyl m. *fall, death* as 12/71, 12/264, fyll 14/56
fylgan 1 w.d. *follow* pres subj 1p fylgen 8/37
fyllan 1 *fill, satisfy* p ptc apm gefylde 3/32
fyllan 1 *fell, cut down* inf 14/73
gefyllan 1 *fill, replenish* pres 3s gefylleð 11(j)/8, gefylþ 3/159; p ptc npt gefylða 5/30
gefyllan 1 *fell, kill, strike down* inf 14/38
fylllo f. *fill, plenty, feast* ds fylle 18(b)/1333
fylstan 1 w.d. *help* inf 12/265
fýnd see **feond**
fýr n. *fire* ns 2/55, 8/20; as 2/53, 18(b)/1366; gs fýres 17/113; ds fýre 7/49; is 8/49, 11(0)/3
fýra see **firas**
fýrbend f. *hand forged with fire* dp fýrbendum 18(a)/722
fýrd f. *national army, the English levy* as fýrde 7/29, 7/42; ds 4/163, 4/198, 7/34, 12/221
fýrdinc m. *warrior* ns 12/140
fýrdsceorp n. *war-ornament* ns 11(j)/13
fýrdwyrðe adj. *distinguished in war* nsm 18(b)/1316
fýren f. *crime, wickedness, sin* gp fyrena 18(a)/750, fyrene 18(a)/811; ap 18(a)/879
fýrgenholt n. *mountain-wood* as 18(b)/1393
fýrgenstréam m. *mountain stream* ns 18(b)/1359
fýrhtu f. *horror, fear* dsf 9/78 [MnE fright]
fýrmost adj. (*superl. of forma*) *foremost, first* nsm 3/187, 3/188, 3/191, 12/323; nsf firmest 4/49; npm fýrmestan 4/149
fýrmost adv. *first of all* 3/189
fýrst see **first**
fýsan 1 *send forth, shoot* pret 3s fýsde 12/269

gād f. *goad* as gāde 3/194; ds 3/15
Gadd pers. n. *Gadd* gp gaddes 12/287
gē gaderian 2 *gather* pret 3s gegaderode 7/27, 7/42, etc.
gafeluc m. *spear, missile* dp gafelucum 4/212
gafol n. *tribute* as 7/22, 7/59, 7/65, 11(g)/2 (him on gafol as a gift to himself), gofol 12/61; ds gafole 7/76, 12/32, 12/46
galan VI *sing, sound* inf 14/67, 18(a)/786 [MnE (nightin)gale]
gamen see **gomen**
gamol adj. *old, aged, ancient* nsm gomela 18(b)/1397
gān anom. (§128) *go, walk* inf 7/43, 12/247; imp p gād 12/93; pres 1s gā 3/76; 2s gāst 2/29; 3s gēþ 6/43; 1p gād (w. refl. unc)

2/51; 3p 4/237; subj 1s gā 3/99; 3s 18(b)/1394; pret 1s ēode 9/30; 3s 2/17, 6/13, 9/23, etc.; 3p ēodon 4/232, 4/236, 6/28, etc.; subj 3p 6/33, 12/229
ganet m. *gannet* gs ganetes 17/20
gang m. *flow* ds gange 14/23; *track* as 18(b)/1391 [MnE gang, gang(ster)]
gangan see **gongan**
gē gangan see **gē gongan**
gār m. *spear* ns 12/296; as 12/13, 12/134, 12/154, etc.; ds gāre 12/138; ap gāras 12/46, 12/67, 12/109 [MnE gar(fish)]
gārberend m. *spear-bearer, warrior* np 12/262
gārres m. *storm of spears, battle* as 12/32
gāst m. *spirit, soul, angel* ns 4/61, gāst 11(d)/9; as 9/123, 14/49; gs Gāstes 9/76; ds gāste 4/331, 12/176, gāste 11(k)/8; np gāstas 14/11 (*souls, angels*); gp gāsta 14/152, 18(b)/1357 [MnE ghost]
gāstlic adj. *spiritual* asn gāstlice 4/27; dsn gāstlicum 4/54 [MnE ghostly]
gāstlice adv. *spiritually, in the spiritual sense* 4/40, 4/44
gātehær n. *goat-hair* as 4/86
gatu see **geat**
gād see **gān**
gāst see **gān**
gāst see **gāst**
gāstlic adj. *spectral, terrifying* nsn 16/73
gēþ see **gān**
gē conj. *and* 3/121, 3/166; (**æggðer**) *gē . . . gē both . . . and* 2/11, 4/289, 5/37, etc.
gē pron. (§21) *ye, you* np 1/15, 2/3, 2/8, 2/10, 3/161, 3/170, etc.; gp ēower 3/154, 3/177, 3/202; dp ēow 1/35, 2/3, 2/50 (refl.), 2/52, 3/137, 3/157, 3/199, 10w 5/54
gēac m. *cuckoo* ns 17/53
gēador adv. *together* 18(a)/835
geaf see **giefan**
geald see **gieldan**
gealga m. *gallows, cross* ns 14/10; as gealgan 14/40; dp gealgum 4/285
gealgean see **gē ealgian**
gealgtreo n. *gallows-tree, cross* ds gealgtreowe 14/146
gēap adj. *deceitful* comp ns gēapre 2/1
gēap adj. *spacious, wide* nsm 13/11; asm geapne 18(a)/836
gē gēap see **gē gēopan**
gēar n. *year* as 7/17; ds geare 4/154, 7/21, 7/47, 7/64, etc.; is 4/269, 7/1, 7/7, 7/10, 8/78; ap gēar 4/268; gp gēara 4/155; dp gēarum 4/128, etc.
gēara adv. *long ago* 10(b)/1, 14/28 (gēara iu *years ago, very long ago*), 16/22 [archaic MnE (days of) yore]
gēarcian 2 *prepare* pres 1s gearcie 3/152
geard m. *yard, enclosure* as 1/6

geardagas m. pl. *days gone by* dp geardagum 16/44, 18(b)/1354
geare adv. *readily* 8/42; *clearly* 16/69, gearwe 16/71; gearwe ne . . . *not at all* 18(a)/878; *superl. gearwost* nsm 18(a)/715
gēarmælum adv. *year by year* 10(b)/5
gearo adj. *ready, prepared* nsm 6/18, 12/274; npm gearowe 12/72, 12/100; apm gearwe 3/128
gearwe see **gearo and gearwe**

gē gearwian 2 *prepare* pret subj 2s gēgearwode 9/95
geat n. *gate* ap gatu 2/76, 6/27, 6/36
Gēatas m. pl. *the Geats* gp Gēata 18(d)/3178
Gēatmæccas m. pl. *men of the Geats* gp Gēatmæcca 18(a)/829
gefe see **giefu**
gēman 1 *take heed* pret 3s gēmede 9/81
gēn adv. *yet* 8/39, 11(k)/2, 18(a)/734, 18(d)/3167
gēo adv. *formerly, of old* iū 5/3, 10(b)/1, 13/32, 14/28 (see **gēara**), 14/87, giū 5/41, gū 8/71, etc.
gēoc f. *help* ds gēoce 17/101
gēocian 2 *yoke* inf 3/9; p ptc gēgeoced 3/11
gēocor adj. *grievous, sad* nsm 18(a)/765
gēofon m. or n. *sea, ocean* gs gēofenes 18(b)/1394
gēoguðe see **gioguð**
gēoguðmyrþ f. *delight of the young (i.e. milk)* gs geoguðmyrþe 11(g)/2
gēomerunge see **gēomorung**
gēomor adj. *sad* nsm 15/17; dsf gēomorre 15/1, gēomran 17/53; dsm gēomran 10(b)/84
gēomormōd adj. *sad-minded, serious* nsm 15/42
gēomorong f. *sadness* ds gēomerunge 4/293
gēond prep. w.a. *through, throughout* 4/63, 4/148, 4/233, 4/330, 7/62, 15/36, 16/3, giōnd 5/3, 5/30, etc. [MnE (beyond)]
gēondhweorfan III *pervade, visit every part* pres 3s gēondhweorfeð 16/51
gēondsceawian 2 *survey, examine every part* pres 3s gēondsceawað 16/52
gēondþencian I *meditate on, ponder every part* pres 1s gēondþence 16/60; 3s gēondþenceð 16/89
gēong adj. *young* nsm 4/131, 11(j)/2, 12/210, 14/39, 15/42, etc.; nsf 11(p)/1; as noun nsm geonga 12/155
gēgēopan II *take to oneself, receive, swallow* pret 1s gēgēap 11(h)/9
georn adj. w.g. *eager* nsm 10(b)/51, 12/107, 16/69; npm georne 12/73, giorne 5/10
georne adv. *eagerly, zealously, readily* 4/295,

12/123, 12/206, 12/84, 16/52; compar. geornor 3/70, 18(a)/821
geornful adj. *eager* nsm 12/274
geornfulness f. *desire* ds geornfulness 9/82 [MnE yearnfulness]
geornlice adv. *eagerly, zealously* 3/211, 9/81, 12/265; comp geornlicor 8/20, 8/40, 8/43
gēotan II *pour* inf 13/42
gidda see **giedd**
giedd n. *word, speech, riddle* as 15/1, gied 11(c)/3; gs gieddes 11(n)/14; gp gidda 18(a)/868
gieddian 2 *sing, recite* pret 3s gyddode 10(b)/84
giefan V *give* pret 3s geaf 1/20
giefstōl m. *throne* gs giefstolas 16/44
giefu f. *gift* ns 1/32, gifu 9/55; as gyfe 8/46, gife 9/14, 9/49, etc.; ds 9/2; ap gefe 8/17; gp gifena 17/40 (see note); dp gifum 4/272
gieldan III *pay, render* pret 3s geald 7/22, 7/63 [MnE yield]
giellan III *cry out* pres 3s gielled 17/62 [MnE yell]
gielpes see **gylp**
giernan 1 *entreat, beg for* pret 3p gyrndon (w.g.) 7/65 [MnE yearn]
giese adv. *yes* 3/15, 3/18, 3/21, 3/113, etc.
giestrandaeg m. *yesterday* ns 3/53
giet adv. *yet, still* 1/1, 2/70, git 4/17, gýt 8/71, etc., gýta 14/28; þā gýt still 4/218, 12/168, etc.
gif conj. *if* 2/23, 3/79, 3/118, 3/170, 4/9, gyf 4/21, etc.
gife see **giefu**
gifeðe adj. *given, granted by fate* nsm gyfeþe 18(a)/819
gifheall f. *gift-hall* as gifhealle 18(a)/838
gifre adj. *greedy, ravenous* nsm 17/62
gifum see **giefu**
gilp see **gylp**
gilphladen adj. *covered with glory, proud* nsm 18(a)/868
gimm m. *gem* gimmas np 14/7, 14/16; ap 3/142
gimstān m. *jewel* ap gimstas 4/85 [MnE gemstone]
gioguð f. *young people, youth* ns 5/58; ds geoguðe 16/35, 17/40
giōmonn m. *man of yore* gp giōmonna 10(b)/23
giōnd see **geōnd**
giorne see **georn**
gisl m. *hostage* ns gýsel 12/265; ds gýsle 6/21
git see **giet**
giū see **gēo**
glæd adj. *kind, gracious* asm glædne 18(a)/863 [MnE glad]
glædlice adv. *joyfully* 9/103 [MnE gladly]

- glædmōd** adj. *joyous* nsm 13/33
ge glængde see **glengan**
glæs n. *glass* ns 1/4, as 3/142
glæw adj. *wise, clear-sighted* nsm 10(b)/52, 16/73; comp nsm glæwra 11(c)/6
gléd f. *ember, burning coal* ns 11(o)/4 [MnE glead]
glengan 1 *adorn* pret 3s geglængde 9/7, p pte geglænged 9/59
glēobēam m. *harp* gs glēobēames 18(c)/2263
gleomu f. *splendour* ds gleoma 13/33
glēowian 2 *make merry, joke* pres ptc glēowiende 9/99
gliwstafum adv. *joyfully* 16/52
gnornian 2 *mourn, feel sorrow* inf 12/315; pres 3s gnornað 17/92
gōd adj. *good* nsm 1/12, 17/40, göda 18(a)/758 (as noun); asm gödne 10(b)/42, gödan 12/187 (as noun); dsm gödum 12/4; asn göd 12/13; asf göde 4/89, 14/70 (göde hwile a long while); npm 3/206, 4/306; apm 3/179; gpm gödena 5/41, gödra 10(b)/45; gpf gödra 9/82; dpn gödum 4/42
God m. *God* ns 1/12, 1/37, 2/2, 2/3, 2/55, 4/52, etc.; as 2/64, etc.; gs Godes 2/19, 2/61, 3/188, etc.; ds Gode 2/68, 4/242, 4/291, 4/299, 5/11, etc.
god n. (*pagan*) *god* np godo 8/19; gp goda 8/16
gōd n. *good, goodness, goods* as 2/11; gs gödes 12/176; dp gödum 9/64
Goda pers. n. *Goda* ns 7/14
godcund adj. *divine, religious* gsf godcundre 9/56; dsf 9/2; npm godcundan 5/10; gpm godcundra 5/4; dpm godcundum 9/4; dpf godcundan 9/80
godcundlice adv. *divinely* 9/13
godcundnes f. *divinity, Godhead* gs godcundnesse 8/10
ge gōdian 2 *endow* pret 3s gegōdode 4/272
Gōdmundingahām m. *Goodmanham (Yorkshire)* ns 8/73
Godric pers. n. *Godric* ns 12/187, 12/237, 12/321, 12/325
godspell n. *gospel* as godspel 4/35; ds godspelle 3/189
godsunu m. *godson* ns 6/39
Godwig pers. n. *Godwig* ns 12/192
Godwine pers. n. *Godwin* ns 7/44; 12/192
gofol see **gafol**
gold n. *gold* ns 1/4, 16/32, 17/101; as 3/142, 4/87, 11(i)/7, 11(n)/3, 14/18; ds golde 4/272, 12/35, 14/7, 14/16, 14/77, 17/97, etc.; is 11(j)/2
goldbeorht adj. *bright with gold* nsm 13/33
goldgiefra m. *gold-giver, lord* np goldgiefan 17/83
goldhilted adj. *gold-hilted* asn 11(n)/14
goldhord m. *hoard of gold, treasure* ap goldhordas 4/165
goldsele m. *gold-hall* as 18(a)/715
goldsmip m. *goldsmith* ap goldsmipas 3/181
goldwine m. *generous lord* ns 16/35; as 16/22
gomela see **gamol**
gomelfeax adj. *hoary-haired* as noun nsm 17/92
gomen n. *entertainment, pastime, sport, mirth* ns 18(c)/2263; gs gamenes 4/213; ds gomene 17/20 [MnE game]
gomenwāp f. *joyous journey* ds gomenwāpe 18(a)/854
gongan VII *go, walk* inf 9/90, 11(b)/1, 18(a)/711, gangan 12/3, 12/40, 12/62, 12/170; pres ptc gongende 9/24, 9/94; pres 1s gonge 15/35; subj 2p gangon 12/56; pret 3s gang 18(b)/1316
ge gongan VII *get, obtain, overrun* inf 10(b)/12, gegangan 12/59; p ptc gegongen 18(a)/822, 18(a)/893
Gota m. *Goth* ns 10(b)/9, 10(b)/45; np Gotan 10(a)/1, 10(b)/1; ap 10(b)/23; gp Gotena 10(b)/5, 10(b)/38
gram adj. *fierce, hostile* gsm grames 18(a)/765; npm grame 12/262; gramān 18(a)/777; as noun dpm gramum 12/100
Grantabričscir f. *Cambridgeshire* as Grantabricscire 7/68
grāp f. *grasp, claw* gs grāpe 18(a)/836; dp grāpum 18(a)/765
grædig adj. *greedy* nsm 4/242, 17/62, nsf 11(g)/2
græf n. *grave* as 17/97
græg adj. *grey* nsm græga 4/241
Gregorius pers. n. *Gregory* ns 4/304
gremian 2 *enrage* p ptc nsm gegremod 12/138; npm gegremode 12/296
Grendel pers. n. *Grendel* ns 18(a)/711, 18(a)/819; as 18(b)/1334, 18(b)/1354; gs Grendles 18(a)/836, 18(b)/1391
grēne adj. *green, raw* apf 3/171
grēot n. *dirt, dust* ds grēote 12/315, 18(d)/3167
grēotan II *weep* pres ptc grēotende np 14/70; pres 3s grēoteþ 18(b)/1342
grēt see **grētan**
grētan I *greet, approach, touch* inf 5/1, 18(a)/803 (*harm*); pres 3s grēt 4/2, grēteð 16/52; pret 3s grētte 9/27
grim adj. *fierce* nsm 12/61 [MnE grim]
grimme adv. *grimly, fiercely* 11(m)/9, 12/109, 13/14
grin n. *snare* dp grinum 3/110
grindan III *grind, sharpen* p ptc gegrunden 13/14; apm gegrundene 12/109
gripe m. *grasp* ns 13/8
grið n. *truce* as 7/75, 12/35, ds griðe 7/76

- grund** m. *ground, earth, bottom* as 12/287, 18(b)/1367, 18(b)/1394; ap grundas 17/104
ge grundene see **grindan**
grymetian 2 *roar, rage* pret 3s grymetode 4/302
grylelōð n. *song of terror, terrible song* as 18(a)/786; gp grylelōða 12/285
gū see **geō**
guma m. *man* ns 16/45, 18(a)/868, 18(b)/1384; gs guman 14/49; np 12/94; gp gumena 11(h)/10, 18(a)/715, 18(a)/878, 18(b)/1367, guman 14/146 (see note)
gūð f. *war, battle* as gūðe 12/325; gs 10(b)/9, 12/192; ds 10(b)/23, 12/13, 12/94, 12/187, etc.
gūðbill n. *war-sword* gp gūðilla 18(a)/803
gūðdeað m. *death in battle* ns 18(c)/2249
gūðhreð n. *glory in battle* ns 18(a)/819
gūðplega m. *the game of battle, conflict* ns 12/61
gūðrinac m. *warrior* ns 12/138, 18(a)/838
gyddode see **gieddian**
gyf see **gif**
gyfe see **giefu**
gyfenec see **geofon**
gyfeþe see **gyfeþe**
gylp m. *boasting, pride* as gylp 18(a)/829; gs gylpes 10(b)/9, gielpes 16/69 [MnE yelp]
gylpword n. *boasting word* dp gylpwordum 12/274
gyman I w.g. *care about or for* pret 3p gymdon 12/192
Gypeawit m. *Ipswich* ns 7/20
gyrdan I *gird* pret 3s gyrde 8/64
gyrndon see **giernan**
gyrwan I *adorn, prepare, dress* pret 3p gyredon 14/77; p ptc gegyred 14/16, gegyrwed 14/23
gyssel see **gisel**
gyst m. *stranger* np gystas 12/86 [MnE guest]
gystran adv. *yesterday* 18(b)/1334
gyt(a) see **giēt**
habban 3 *have, hold* inf 2/58, 3/119, 3/172, 4/112 (*keep*) etc.; pres 1s hæbbe 3/11, 3/12, 3/15, 3/23, 8/13; 2s hæfst 3/14, 3/17, 3/22, 3/112, 3/180, hafast 12/231; 3s hæfþ 3/193, 4/101, 4/163, etc., hafað 8/14, 13/6 etc.; 1p habbað 5/37, etc.; subj 3s hæbbe 4/104, 4/164; 3p hæbben 3/128, 5/59; pret 3s hæfde 4/6, 4/14, 6/7, 8/8, etc.; 1p hæfdon 8/15; 3p 4/20, 4/36, 4/229, 6/16, etc., hæfdan 10(b)/6; subj 8/19, 9/101. With negative: pres 2s næfst 4/167, 4/177; 3s næfð 4/114; 3p nabbað 4/102; subj 3s næbbe 17/42; pret 3p næfdon 4/228
hacod m. *pike* ap hacodas 3/87 [MnE haked]
had m. *office, order* as 18(b)/1335 (*manner*); ds hæde 5/63; np hādas 5/10; gp hāda 5/4 [MnE (mother)hood, (child)hood]

- hādian** 2 *ordain* p ptc ordained (*ones*), clerics dpm gehādodum 4/289
gehādodum see **hādian**
hafast see **habban**
hafela m. *head* as hafelan 18(b)/1327, ds 18(b)/1372
hafenian 2 *raise aloft* pret 3s hafenode 12/42, 12/309
hafoc m. *hawk* ns 18(c)/2263; as 3/117, 3/118, 12/8; ds hāfoce 3/111; ap hafocas 3/112, 3/114, 3/120, 3/124
hagle see **hæggl**
hagostealdmon m. *bachelor, warrior* ns 11(j)/2
hāl adj. *safe, unhurt* asm hālene 4/313; npm hāle 12/292 [MnE hale, whole]
gehāl adj. *whole, intact* nsm 4/94, 4/257
hālettan 1 *hail* pret 3s hālette 9/27
hālgian 2 *consecrate* pret 1p hālgodon 8/48; p ptc gehālgod 7/1, gehālgade 8/6, gehālgode 8/75 [MnE hallow]
hālian 2 *heal* p ptc gehālod 4/258
hālig adj. *holy* nsm 9/41, Hālgā 4/63, 4/280; asm hālgan 4/256, 4/300; gsm 4/224; dsm 4/304, 4/331; asn hālige 4/34, 4/244, hālig 9/56; gsn hālgan 9/66, 9/74; dsn 4/248, 4/309; nsf hālige 7/52; npm 14/11, hālgan 4/288; apm 10(b)/25; apf hālgan 4/89; as noun m. *saint* ns hālgā 4/316, 4/319; as hālgan 4/218; gs 4/267; ds 4/253, 4/274, 4/299, 4/314; Hālgān (*God*) 17/122; np 4/322; ap 4/324; gpm hālgāna 4/318, dpm hālgum 14/143, 14/154
hāligdōm m. *relics* ds hāligdome 4/270
hālignes f. *religion* gs hālignesse 8/53, 8/62 [MnE holiness]
ge hālod see **hālian**
hals m. *neck* as 12/141
hālwende adj. *salutary, salvific* apn 9/121
hām adv. *homewards, home* 2/78, 4/135, 4/244, 9/23, 12/251
hām m. *home* as 14/148, 17/117, 18(a)/717, ds (or locative) hām 3/10, hāme 12/292
Hamtūn m. *Southampton* ds Hamtūne 7/61
Hamtūncsir f. *Hampshire* as Hamtūncsire 7/72; ds 6/2, 7/13, 7/57
Hamtūncsire f. *Northamptonshire* ds Hām-tūncsire 7/70
hand f. *hand* ns 12/141, 18(b)/1343; as 2/63, 12/112, hond 8/64, 17/96, 18(a)/834; ds handa 12/149, 14/59, 18(a)/746, honda 9/104, 9/123, 18(a)/814; ap handa 4/111, 4/191, honda 11(b)/5, 16/43; dp handum 12/4, 12/14, hondum 11(o)/5, 16/4, handon 12/7
handbona m. *slayer with the hand* ds handbanan 18(b)/1330
handscalu f. *hand-troop, companions* ds handscale 18(b)/1317

hangian 2 *hang* pres 1s hongige 11(j)/11; 3p hongiað 18(b)/1363; pret 3p hangodon 4/283

hār adj. *hoary, grey, grey-haired* nsm 12/169, 18(b)/1307; hāra 16/82; asm hārne 13/43, 18(a)/887

hara m. *hare* ap haran 3/51

hās adj. *hoarse* nsm 3/16

hāt n. *heat* ds hāte 13/38 (see note)

hāt adj. *hot* nsm hāt 18(a)/897; dsm hāton 18(a)/849; npn 13/41; npf 17/11; npm hāte 13/43, 13/45; compar. **hātra** npm hātran 17/64

ge **hāt** n. *promise* ap 10(a)/9

hātan VII *command, order, call, name* pres 1s hāte 5/2, 14/95; 3s hæt 4/164, hāteð 5/1; 1p hātað 10(a)/12; pass. hātte 1s 11(f)/15, 11(h)/16, 11(j)/19 (**hwæt ic hātte** *what I am called*); 3s 4/128, 4/300, 10(b)/53, 11(b)/7, 11(n)/16; pret 3s hēt 2/52, 2/69 (*named*), 4/216, 4/285, 7/32, 9/52, etc.; hēht 8/70, 9/50, 9/65, 10(b)/70, etc.; 3p hēton 12/30, 14/31; p ptc gehāten 4/48, 4/267, 4/298, 10(a)/13, hāten 6/8, 12/75, 12/218, np hātene 10(a)/3 [archaic MnE *hight*]

ge **hātan** VII *promise, vow* pres 1s gehāte 12/246, 18(b)/1392; pret 3s gehēt 10(a)/7, 10(b)/35, 12/289

hātheort adj. *angry, impulsive* nsm 16/66 [MnE *hothead(ed)*]

ge **hātland** n. *promised land* gs gehātlandes 9/73

hätte see **hātan**

hæbbe see **habban**

hæfde see **habban**

hæfdon see **habban**

hæfst see **habban**

hæft m. *captive* asm hæfton 18(a)/788

ge **hæftan** I *catch, hold captive* pres 3p gehæftaþ 3/78; p ptc asm gehæft 2/67; nsf 7/4

hæftþ see **habban**

hægl m. *hail* ns 17/17, 17/32; ds hagle 16/48

hæglfaru f. *hailstorm* as hæglfare 16/105

hælan I *heal, save* inf 14/85; p ptc npf gehælede 4/262

hæle m. *warrior, man* ns 10(b)/53, 16/73

Hælend m. *Saviour (lit. Healer)* gs Hælendes 4/203, 14/25; ds Hælende 4/195, 4/210

hælep m. *hero, warrior* ns 14/39, 14/78, 14/95; np 11(f)/5, 11(n)/1, 12/214, 18(c)/2247; hælæð 12/249; gp hælæða 11(d)/3, 12/74; dp hælēpum 16/105, 18(c)/2262

hælo f. *luck* as hæle 18(a)/719; *salvation* gs 8/46 [obs. MnE *heal*]

ge **hæp** adj. *suitable* dsf gehæpre 3/42 [MnE *hap(py)*]

hæpse f. *hasp, door-fastener* as hæpsan 4/277

hærfest m. *autumn* as 3/122 [MnE *harvest*]

hæring m. *herring* ap hæringas 3/93

hærlic adj. *noble* nsf 10(b)/43

hæs f. *behest, command* as hæse 4/201; gs 2/77

hæste adj. *violent* asm hæstne 18(b)/1335

Hæstingas m. pl. *Hastings (Sussex)* ap 7/71

hæt see **hātan**

hæpen adj. *heathen* dsm hāpenum 4/194, 4/221; npm hāðene 12/181; asf hāþene 18(a)/852; as noun npm hāþenan 4/211, 4/217, 4/218, 4/261, hāþene 12/55

hæpstapa m. *heath-stalker, stag* ns 18(b)/1368

hē, hēo, hit pron (§18) *he, she, it* pl. *they* nsm hē (he) 1/14, 1/21, 1/35, 2/14, etc.; asm hine (him) 1/34, 2/18 (refl.), 2/45, 3/60, 3/61, 6/14 (refl.), etc.; hiene 5/23, 6/3, etc.; gsm his 1/1, 1/2, 1/3, 1/31, etc.; dsm him 2/55, 2/56, 2/62, etc.; nsn hit (it) 3/21, 3/53, etc.; asn 2/58, 4/130, 4/294, etc.; nsf hēo (she) 1/11, 1/23, 1/32, 2/26, 2/32, hīo 5/81; asf hīe 5/49, 5/80, hī 4/315, etc.; gsf hire (her) 2/14, 2/32, 7/52, etc.; dsf 2/12, 9/50, etc.; np hie (they) 1/28, 1/34, 2/15, 2/17, 2/48, 2/49, 2/56, 3/42, 3/43, 3/121, hī 4/26, 4/129, 7/49, hīg 4/40, 4/41, hēo 9/55, 9/104, 9/106, etc.; ap hie (them) 3/19, 3/25, 3/26, 3/30, 3/121 (refl.), 3/123, 3/161, hī 4/310, 7/53; gp hira (their) 1/28, 2/14, 2/76, 3/84, heora 4/148, 4/226, hiora 5/7, 5/18, 7/66, hiera 6/19, hyra 11(a)/3; dp him (them) 2/16, 3/180, 4/143, 5/36, heom 7/57, etc.

hea see **hēah**

heafod n. *head* as 2/32, 4/219, 4/223, 4/238, 9/116, 16/43; gs hēafdes 4/243; ds hēafde 4/227, 4/246, 10(b)/43; dp hēafdom 14/63 (w. ds meaning: see note); gp hēafda 11(b)/4

hēafodlēas adj. *headless* nsm 11(j)/10

heafodman m. *leader* ds hēafodmen 4/142; np 4/149 [MnE *headman*]

hēagum see **hēah**

hēah adj. *high* nsm 16/98, 18(d)/3157; nsn 13/22; nsf hēa 11(d)/4; asm hēanne 14/40, 16/82; dsm hēan 18(a)/713; apm hēan 17/34; dpm hēagum 4/285; compar. **hierra** (§75) dsm hierran 5/63

hēahburg f. *chief city* ns 10(a)/21

hēahfæder m. *patriarch* ds hēahfædere 4/15; 14/134 (*God the father*)

healdan VII *keep, observe, hold, stand firm* inf 4/270, 12/14, 12/19, 12/41 (w.d. of person and g. of thing), 12/74, etc.; healdon 10(b)/71; infl inf (to) healdenne 4/109; pres 3s hylt 4/313; 3p healdað 17/87; subj 3s healde 16/14 (*keep closed*); pret 3s hēold 4/243, 11(k)/5 (*foster, cherish*), 18(a)/788; 3p hieldon 5/34 (*occupied*); subj 3p hēoldon 12/20

ge **healdan** VII *hold, maintain, preserve* inf 12/167; pres 3s gehealdeþ 16/112, subj 1s gehealde 3/161; pret 3p gehieldon 5/8; p ptc gehealden 4/220

healf adj. *half* asf healf 7/69

healf f. *side* (w.d. of person) as healf 14/20; ds 4/140, 12/152, 12/318, 18(c)/2262; gp healfa 18(a)/800

heall f. *hall* ns 8/29; ds healle 4/203, 11(n)/1, 11(n)/13, 12/214

healðegn m. *hall-thane* ap healðegnas 18(a)/719

healwudu m. *wood of a hall* ns 18(b)/1317

hēan adj. *dejected, wretched* nsm 16/23

hēanlic adj. *humiliating, shameful* nsn 12/55

hēanne see **heah**

hēap m. *band, troop, company* as 18(a)/730 [MnE *heap*]

heard adj. *hard, resolute, bitter, fierce, brave* nsm 11(j)/10, 12/130, 13/8, 15/43, 18(a)/886, hearda 11(n)/9, 18(c)/2255; asn hearde 18(b)/1343, heard 12/214; asm heardne 12/167, 12/236; asf hearde 12/33; gsn heardes 12/266; dp heardum 4/208; dpm 18(b)/1335; compar. **heardra** nsm 12/312, heardran asf 18(a)/719; superl. **heardost** nsn 14/87

heardhigende adj. *brave-minded* npm 18(a)/799

heardlice adv. *fiercely* 12/261 [MnE *hardly*]

heardsælig adj. *unfortunate, unhappy, ill-fated* asm heardsæligne 15/19

hearm m. *damage, harm, grief, sorrow* ns 7/8, as 7/50; gp hearma 12/223

hearmscapa m. *pernicious enemy* ns 18(a)/766

hearpe f. *harp* as hearpan 9/22, gs 18(c)/2262, ds 9/21, 17/44

heapodēor adj. *brave in battle* dpm heapodēorum 18(a)/772

heaporōf adj. *brave in battle* npm heaporōfe 18(a)/864

hēawan VII *hew, cut down, kill* inf 18(a)/800; pret 3s hēow 12/324; 3p hēowon 12/181; p ptc gehēawen 13/12

hebban VI *raise up, lift* inf 14/31 [MnE *heave*]

hēðern n. *storeroom* as 3/160

hefian see **hefig**

hefig adj. *heavy, oppressive* dsn hefian 14/61; compar. npf hefigran 16/49

hefigan 2 *weigh down, burden* p ptc hefigad 9/89

hefigtime adj. *burdensome, troubling* nsn 4/4

hege m. *fence, enclosure* dp hegum 8/54 [MnE *hedge*]

hēt see **hātan**

hell f. *hell* ns hel 18(a)/852; gs helle 4/80, 18(a)/788

helm m. *protection, cover, helmet* ns 18(b)/1321 (*lord*), 18(c)/2255, as 18(b)/1392

help f. *help* as helpe 16/16; ds 14/102

helsceaða m. *thief from hell, devil* np helsceaðan 12/180

helwaru f. pl. *inhabitants of hell* gp helwara 11(n)/6

ge **hende** prep. w.d. *near to, beside* 12/294; adv. *gehende* nearby 4/220, superl. *gehendost* 4/169

hēo see **hē**

heofon m. *heaven* as 9/41, heofenan 4/52, 4/56; gs heofenes 14/64; ap heofonas 9/76, 14/103; gp heofona 14/45; dp heofonum 2/62, 2/75, 12/172, 14/85, 14/134, etc.

heofonlic adj. *heavenly* asm heofonlice 14/148, heofonlican 4/262; dsm 4/330; asn heofonlice 7/26; gsn heofonlican 9/9, heofonlican 9/78; isn heofonlican 9/111; nsf heofonlic 9/55; dsf heofonlice 2/79

heofonrice n. *kingdom of heaven* gs heofonrices 9/36, 14/91

heold see **healdan**

heolfor m. or n. *blood, gore* ds heolfre 18(a)/849

heolstor m. *darkness, hiding-place* as 18(a)/755, ds heolstre 16/23 [MnE *holster*]

heom (= **him**) see **hē**

heonon adv. *hence, from here* 12/246, 14/132, 15/6, 17/37, 18(b)/1361

heora (= **hira**) see **hē**

heord f. *care, custody* ns 9/25 [MnE *herd*]

hēore adj. *safe, pleasant, good* nsf hēoru 18(b)/1372

heorodreor m. *battle-blood* ds heorodreore 18(a)/849

heorot m. *deer, stag* ns 18(b)/1369; ap heorotas 3/51, 3/56, 3/58 [MnE *hart*]

Heorot m. *Heorot* ds Heorute 18(a)/766, Heorote 18(b)/1330

heorra m. *lord* ns 12/204

heorte f. *heart* ns 12/312; as heortan 17/11; ds 12/145; gs 15/43, 16/49, 17/34; ap 3/166, 4/63

Heortfordscir f. *Hertfordshire* as Heortfordscire 7/68

heorðgenēat m. *hearth-companion, retainer* np heorðgenēatas 12/204, 18(d)/3179

heorðwerod n. *body of household retainers* as 12/24

hēow see **hēawan**

hēr adv. *here* 1/1, 2/50, 2/54, 3/144, etc.

hēran see **hieran**

hēræfter adv. *hereafter* (i.e. *in the following pages*) 4/134

here m. *invading army* ns 7/34, 7/41; as 7/31; ds 12/292

heregeatu f. *heriot, war-equipment* as 12/48

herehūð f. *booty, plunder* gs herehūðe 7/40
herenes f. *praise* ds herenese 9/34, herenisse 9/123
herepad f. *coat of mail* ns 18(c)/2258
hererinc m. *soldier, hero* as 10(b)/71
hereswæg m. *noise of an army, martial sound* ns 13/22
heretēma m. *ruler* ns 10(b)/31
heretoga m. *military leader, commander* ns 10(b)/47, heretoha 10(a)/12; ds heretogan 4/194; np 7/43
hērēð see **hieran**
hergas see **herig**
hergen see **herigean**
hergian 2 *ravage* pres ptc npm hergiende 4/148; pret 3p hergodon 7/11, heregodon 7/77; p ptc gehergod 7/5, 7/20, geheregod 7/14 [MnE harry]
hergung f. *ravaging, harrying* ns 4/251; ds hergunge 7/55, 7/60
herheard m. *abode in a grove* as 15/15
herig m. *pagan sanctuary, fane* as 8/71; ds herige 8/68; np hergas 13/29; ap 8/54
herigean 1 *praise* inf 9/36; pres subj 3s herge 18(d)/3175, 3p hergen 17/77
hēt see **hātan**
hī see **hē**
hicgan 3 *think, plan, be intent upon* inf 12/4 (see note), hycgan 15/11, 17/117; pres ptc asm hycgendne 15/20; pres subj 3s hycge 16/14
hider adv. *hither* 3/137, 3/140, 12/57, 14/103, hieder 5/12
hie see **hē**
hieder see **hider**
hiege n. *hay* ds hiege 3/19
hiene (= **hine**) see **hē**
hiera see **hē**
hieran 1 (w.d.) *obey, hearken to, hear* inf hēran 10(b)/31, hýran 11(h)/15; 3s hēreð 11(m)/5; pret 1s hýrde 8/21, 18(b)/1346; tp hýrdon 9/125; 3s hýrde 18(a)/875
ġe**hieran** 1 *hear* inf gehíran 4/32, gehýran 8/40, 14/78; infl inf (tō) gehýranne 9/69; pres 2s gehýrst 12/45; 3s gehýrð 4/9; pret 1s gehierde 2/21, gehýrde 12/117, 14/26, 17/18; 2s gehierdest 2/36; 3s gehýrde 4/221, 8/1, 8/41, etc.; 3p gehierdon 2/17, gehierdun 6/23, gehýrdon 4/309, 18(a)/785
hierdebōc f. *shepherd book* as 5/68
hierran see **heah**
hiersumian 2 *be obedient, obey* pret 3p hier-sumedon 5/6
ġe**hiersumian** 2 *obey* pret 2s gehiersumodest (w.g.) 2/77
ġe**hiersumnēs** f. *obedience* gs gehiersumnese 2/43
hig (= **hie**) see **hē**
hige m. *mind, heart, courage, thought* ns 12/312,

hyge 15/17, 16/16, 17/44, 17/58, 18(a)/755; ds 12/4, 17/96
Higelac see **Hygelac**
higehihtig adj. *strong-hearted, determined* asm higehtignne 18(a)/746
hiht see **hyht**
hild f. *battle* as hilde 12/33; ds 11(j)/4, 12/8, 12/48, 12/55, 12/123, etc.
hildedeor adj. *brave in battle* nsm 18(a)/834; npm hildedēore 18(d)/3169
hildemecc m. *warrior* np hildemeccgas 18(a)/799
hilderinc m. *warrior* ns 12/169, 18(b)/1307; np hilderincas 14/61; gp hilderinca 14/72
hine see **hē**
hinguar adj. *eager to get away* nsm 18(a)/755
Hinguar pers. n. *Hingwar* ns 4/149, 4/151; as 4/198; gs Hingwares 4/161; ds Hingware 4/169, 4/194
hio (= **hie**) see **hē**
ġe**hioldon** see **ġe****healdan**
hiora see **hē**
hira see **hē**
híran see **ġe****hieran**
hire see **hē**
hiredmann m. *retainer, warrior* np hiredmen 12/261
his see **hē**
hit see **hē**
hiw n. *shape, form* as 1/20 [MnE hue]
ġe**hladan** VI *load* pret 3s gebleōd 18(a)/895
hlāf m. *bread* as 3/199; gs hlāfes 2/41; ds hlāfe 3/165 [MnE loaf]
hlāford m. *lord, master* ns 3/177, 6/31, 12/135, 12/189, etc.; as 14/45; gs hlāfordes 3/11, 4/226, 18(d)/3179; ds hlāforde 3/27, 4/193, 10(b)/47, 12/318
hlāfordlēas adj. *lordless, without a lord* nsm 12/251
hlæder f. *ladder* as hlædre 11(n)/6; ds hlæddre 2/278, 4/283
hlæst m. *load, freight* dp hlæstum 3/135
hlæw m. *mound, barrow, cave* as 18(d)/3157, 18(d)/3169
hleahor m. *laughter* ds hleahre 17/21
hlēapan VII *leap, gallop* inf 18(a)/864; pret 3s hlēop 8/65
ġe**hlēapan** VII *leap upon, mount* pret 3s gehlēop 12/189
hlēo n. *protection, shelter, protector* ns 12/74, 18(a)/791; as 11(f)/5
hlēomæg m. *protecting kinsman* gp hlēomæga 17/25
hlēop see **hlēapan**
hlēosceorp n. *protecting garment* ds hlēosceorpe 11(k)/5
hlēoðor n. *sound, cry, voice* as 17/20; is hlēoðre 11(j)/4

hleōðrian 2 *make a noise, speak* pret 3s ds 12/4, 17/96
hleohhan VI *laugh, exult* pret 3s hlōh 12/147
hlifian 2 *tower, rise up* pres 1s hlifige 14/85
hlíman III *roar, resound* inf 17/18
hlín m. *maple* ns 11(n)/9
hlísa m. *fame, reputation* as hlisan 10(b)/53
hlōh see **hleohhan**
hlūd adj. *loud* nsm 11(e)/1
hlūde adv. *loud, loudly* 1/8, 11(d)/7
hlūttr adj. *pure* isn hlūttr 9/118
hlynsian 2 *resound* pret 3s hlynsode 18(a)/770
hlystan 1 *listen* pres subj 1p hlysten 1/8
ġe**hlystan** 1 *listen* pret 3p gehlyston 12/92
hnæg see **hnigan**
hnēgan 1 *bring low, humble* p ptc gehnæged 17/88
hnigan 1 *bow down* pret 1s hnäg 14/59
hnitan 1 *strike, clash together* pret 3p hniton 18(b)/1327
hō see **hōh**
hof n. *building* np hofu 13/29
hogian 2 *think, give thought, intend* pret 3s hogode 12/133; 3p hogodon 12/123; subj 3s hogode 12/128 [Late WS for hīgan]
hōh m. *heel* ds hō 2/32; *promontory* ds hōe 18(d)/3157
ġe**hola** m. *protector, close friend* gp geholena 16/31
hold adj. *loyal, friendly, gracious* nsm 10(b)/56, 17/41; gpm holdra 15/17; superl. holdost as 12/24
hollen m. *holly* ns 11(n)/10
holm m. *sea* as 16/82; gp holma 17/64
holt n. *wood, forest* gs holtes 12/8, 14/29; ds holte 4/231
holtwudu m. *tree of the forest, forest* as 14/91, 18(b)/1369
hōn VII *hang, be hanged* inf 4/285
hond see **hand**
hongiað see **hangian**
hongige see **hangian**
hord n. *hoard, treasure* gs hordes 18(a)/887; ds horde 18(d)/3164
hordcofa m. *heart* as hordcofan 16/14
horn m. *horn* ns 1/8; dp hornum 2/67, 18(c)/1369
horgestrēon n. *abundance of gables* ns 13/22
hornreced adj. *gabled house* as 18(a)/704
hors n. *horse* as 3/69, 12/2; dp horsum 3/210
horswæg m. *bridle path, horseway* ds horswege 1/6
hraðe adj. *quick* superl. radost 6/19
hraðe adv. *quickly, soon* 2/45, 4/193, 4/301, 8/48, raðe 7/20, 12/30, 12/164, 12/288, etc. [MnE rath(er), archaic MnE rathe]
hræding f. *haste* ds hrædinge 4/249

hrædlite adv. *forthwith, swiftly* 3/207, 8/30
hrædwyrde adj. *hasty of speech* nsm 16/66
hrægl n. *dress, garment* ns 11(d)/1 [archaic MnE rail]
hræw n. *corpse* ns 14/72, as 14/53
hrēam m. *shouting* ns 12/106; ds hrēame 3/16
hrēaw adj. *raw* apm hrēawe 3/171
hræddan 1 *save, rescue* inf 11(j)/18
hremm m. *raven* np hremmas 12/106
hrēoh adj. *troubled* nsm hrēoh 10(b)/71, hrēo 16/16; asf 16/105 (*fierce*); dsn hrēon 18(b)/1307
hrēorig adj. *ruinous* npm hrēorge 13/3
hrēosan II *fall* inf 16/48; pres ptc nsf hrēosende 16/102; p ptc npm gehrorene 13/3
hrēowcearig adj. *sorrowful, troubled* nsm 14/25
hrepian 2 *touch* pret subj 1p hrepoden 2/7
hrēran 1 *set in motion, stir* inf 16/4
hrepur n. *heart* as 17/63; ds hrepre 13/41; gp hrepra 16/72
hrēðerbealo n. *distress* as 18(b)/1343
hrēðerloca m. *enclosure of the heart, breast* as hrēðerlocan 17/58
hrif n. *belly, womb* ds hrife 11(h)/12
hrim m. *frost* ns 13/4, 17/32; as 16/48; is hrime 16/77 [archaic MnE rime]
hrimceald adj. *ice-cold* asf hrimcealde 16/4
hrimgæat n. *frosty gate* ns 13/4
hrimgicel m. *icicle* dp hrimgicelum 17/17
hrinan I *touch* 3s hrineð 11(h)/12; p ptc hrinen 8/32
hrinde adj. *covered with frost* nsm 18(b)/1363
hring m. *ring* ns 1/4, 18(c)/2260 (*ring-mail, armour*); ap hringas 12/161, 13/19
hringloca m. *ring-mail shirt, corselet* ap hringlocan 12/145
hringmere m. *circular pool* as 13/45
hringpegu f. *receiving of rings (by a retainer from his lord)* ds hringpege 17/44
hrið f. *snowstorm* ns 16/102
hroð m. *roof* ns 13/31, as 18(a)/836; gs hrōfes 11(f)/5; ds hrōfe 9/41; np hrōfas 13/3
hrōstbæag m. *circle formed by inner roofwork, ceiling-vault* gs hrōstbæages 13/31
ġe**hrōrene** see **hrēosan**
hrōðgār pers. n. *Hrothgar* ns 18(b)/1321; as 18(a)/863; gs hrōðgāres 18(a)/717, 18(a)/826 [MnE Roger]
hrūse f. *earth* ns 18(c)/2247; as hrūsan 11(d)/1, 11(f)/11, 13/29, 16/102, 17/32, 18(a)/772; gs 13/8, 16/23
hrycg m. *back* as 11(b)/5, is hrycge 11(f)/11 [MnE ridge]
hryre m. *ruin, fall* ns 13/31, as 18(d)/3179; gp 16/7 (see note)
hrýðig adj. *snow-swept, exposed to storms* npm hrýðige 16/77

hū adv. *how* 3/7, 3/41, 3/48, 3/57, 3/75, etc.; conj. 4/169, 4/199, 4/260, 16/30, 16/35, 16/61, etc.
Hubba pers. n. *Hubba* ns 4/150, 4/152
huilpe f. *curlwe* gs *huilpan* 17/21 [dialectal MnE *whaup*]
Humbre f. *the Humber River* gs *Humbran* 7/40; ds *Humbre* 5/15
hund m. *dog* as 3/118; ap *hundas* 3/43; dp *hundum* 3/24, 3/49, 18(b)/1368 [MnE *hound*]
hund num. *hundred* ns 11(b)/4, 13/8
hundnigontig num. *ninety* dp *hundnigontigum* 7/48
hungor m. *hunger, famine* ns *hungor* 17/11; as *hungre* 4/78; ds *hungre* 4/80
hungrig adj. *hungry* nsm 4/242
hunta m. *hunter* ns 3/38, 3/39, 3/40, etc.; np *hunta* 3/5
Huntadunscir f. *Huntingdonshire* as *Huntadunscire* 7/70
huntian 2 *hunt* inf 3/46, 3/47
huntoþ m. *hunting, game* as 3/65 (*game*); ds (on) *huntoþe* (on a) *hunt* 3/52, 3/54
hūru adv. *certainly, especially* 4/28, 14/10
hūs n. *house* ns 9/91; as 3/202, 8/30, 9/24; ds *hūse* 9/23, 9/94
hūsl n. *Eucharist, the consecrated bread and wine for Holy Communion* as 9/100, 9/103; gs *hūsles* 9/102
huxlice adv. *shamefully* 4/206
hwā, **hwæt** pron. (§20) *who, what, someone, something* ns *hwā* 2/23, 3/83, 3/159, 4/21 (*someone*), 4/65 (*someone*), 8/56, etc.; as *hwāne* 12/2 (*each one*); gs *hwæs* 1/36, 3/39; nsn *hwæt* 1/35, 8/35; asn 3/3, 3/7, 3/17, 3/22, 3/28, 3/55, 3/65, 3/66 (see *swā*), 3/73, 3/78 (see *swā*), 3/92, 4/25 (*something*), 4/40, etc.; dsn *hwām* 3/163; isn *hwon* 9/96 (see *for*), 17/43 (to *hwon* to *what*, as to *what*); hwȳ *why* 1/37, 2/2, 2/26, hwī 4/31, for *hwȳ* (see *for*)
gehwā pron. *each, everyone* nsm 4/310; gsn *gehwæs* 9/38; dsm *gehwām* 16/63, 17/72
hwanon adv. *whence* 3/193, 3/194, *hwanon* 9/53
hwæder see **hwider**
hwæl m. *whale* as 3/95, 3/98; gs *hwæles* 17/60; ap *hwalas* 3/105
hwælhuntop m. *whale-hunt* as 3/100
hwælweg m. *path of the whale, the sea* as 17/63
hwæne pron. see **hwā**
hwæne conj. *until the time when* 12/67, 14/136
hwær adv. *where* 1/3, 2/20, 3/81, 5/81 (*some-where*), etc.; conj. 2/54, 4/328, 15/8, 16/26
gehwær adv. *everywhere* 4/232, 7/8

hwæs see **hwā**
gehwæs see *gehwā*
hwæt interj. *lo!* 4/168, 4/201, 4/223, 8/19, 8/31, 12/231, 14/1, 18(c)/2248
hwæt pron. see **hwā**
hwæt adj. *vigorous, quick, active* nsm 17/40
hwæthwugu pron. *something* as 9/28
hwætréd m. *ingenuity, quick design* as 13/19
hwæðer conj. *whether* 4/300, 9/100, 18(b)/1314, 18(b)/1356, *hwæper* 9/104. See **hwæper þe**
gehwæðer indef. adj. *either* nsm 18(a)/814, asf *gehwæðere* 12/112
hwæpere adv., conj. *however, nevertheless, yet, but* 8/3, *hwæðre* 9/11, 9/32, 9/89, 14/18, 14/38, 14/42, etc.
gehwæðeres adv. *in both respects* 10(b)/25
hwæper þe conj. *or* 3/119
hwæpre see **hwæpere**
hwearfan 2 *wave* pret 3s *hwearfode* 10(b)/10
hwelc interrogative pron. and adj. *which, what, what kind of* nsm 3/186, 3/212 (*swa hwelc swa whatsoever*); asm *hwelcne* 3/1, 3/37, 3/71, 3/118; dsm *hwelcum* (see *swa*) 2/10; dsm *hwylcum* 11(h)/10 (*each, any*); swā *hwelc(um)* (... swā) swā *whoever* see **swā**; nsf *hwylc* 8/9 (*of what sort*), *hwelc* 8/12, *hwylc* 9/101; asf *hwylce* 9/49; npn *hwelc* 5/24; apn 3/50, 3/140
gehwelc pron., adj., *each* nsm 3/211 (*āra gehwelc each one*), *gehwylc* 12/128, 12/257; dsm *gehwelcum* 6/19, *gehwilcum* 10(b)/45, *gehwylcum* 14/108; ism *gehwylce* 14/136, 16/8, 17/36, 17/68
hweorfan III *turn, go* inf 16/72; pres 3s *hweorfeð* 17/58, 17/60
gehwerfe see *gehwierfan*
hwettan 1 *whet, incite* pres 3s *hweteð* 17/63
hwī see **hwā**
hwider adv. *whither, in which direction* 16/72, *hwæder* 18(b)/1331
hwierfan 1 *turn, change* p ptc *gehwierfed* 3/165
gehwierfan 1 *turn* pret 3s *gehwerfe* 9/68; subj 3s *gehwyrfe* 9/57
hwil f. *time, while* as *hwile* 2/51, 7/17, etc.; dp *hwilum* *sometimes* 3/51, 3/69, 3/77, 3/90, 3/109, 3/110, 3/111, 4/12 (*once, at one time*), 4/19, *hwilon* 12/270, etc.; ðā *hwile ðe* conj. *while, as long as* 5/60, 12/14, 12/83, 12/235, etc.
hwilon see **hwil**
hwilum see **hwil** [archaic MnE *whilom*]
hwistlung f. *whistling* ds *hwistlung* 3/111
hwon see **hwā**
hwōn adj. (as noun) *little, few* as (w.g.) 17/28
hwanon see **hwanon**

hwȳ see **hwā**
hwylc see **hwelc**
hwylce see **hwelc**
gehwyrfe see *gehwierfan*
hycgan see **higcan**
hycgendne see **higcan**
hȳd f. *hide, skin* ap *hȳda* 3/151
hȳdan 1 *hide, hoard* pres 3s *hȳdeð* 17/102
gehȳdan 1 *conceal* pret 3s *gehȳde* 16/84
gehȳgd f. *thought, intention* ns 16/72, 17/116
hyge see **hige**
hygegeōmor adj. *sad at heart* asm *hygegeōmore* 15/19
Hygelac pers. n. *Hygelac* gs *Higelāces* 18(a)/737, 18(a)/758, *Hygelāces* 18(a)/813
hygerōf adj. *resolute* as noun nsm 13/19
hyht m. *hopeful joy, bliss* ns 14/126, 17/45, 17/122, *hiht* 14/148
hyldan 1 *bow, bend* inf 14/45 (w. refl.)
hylt see **healdan**
hȳnan 1 *injure, lay low, kill* inf 12/180; pret 3s *hȳnde* 12/324
hȳra see **hē**
hȳran see **hieran**
gehȳran see *gehieran*
hȳrde see **hieran**
hȳrde m. *guardian, keeper* ns 18(a)/750, as 18(a)/887 [MnE (cow)herd, (shep)herd]
gehȳrde see *gehieran*
gehȳrdon see *gehieran*
hyrdreden f. *guardianship* ds *hydrædenne* 4/244
gehȳrnes f. *hearing* ds *gehȳrnesse* 9/66
hȳrst f. *ornament, trapping* np *hȳrste* 11(d)/4; ap *hȳrsta* 18(d)/3164; ip *hȳrstum* 11(f)/11
hȳrstedgold n. *fairly-wrought gold* ds *hȳrstedgolde* 18(c)/2255
gehȳrð see *gehieran*
hȳs (= his) see **hē**
hȳse m. *warrior, youth* ns 12/152; gs *hȳsses* 12/141; np *hȳssas* 12/112, *hȳssas* 12/123; ap *hȳssas* 12/169; gp *hȳssa* 12/2, 12/128
hȳpelic adj. *convenient* nsn 13/41

lācōb pers. n. *Jacob* ds **lācōbe** 4/15
lēc pron. (§21) *I* ns 1/17, 1/30, 2/21, 2/22, 3/2, 3/23, etc.; as *mē* 2/25, 2/72, 3/103, *mec* 16/28, 17/6; gs *min* (*of me*) 2/73; ds *mē* 2/25, 2/27, 3/74 (*for myself*), 3/80, 3/122
idel adj. *idle, worthless, vain* nsm 16/110; gs *idles* 9/15; asf *idlan* 8/59; npn *idlu* 16/87; on *idel in vain* 4/279
ides f. *woman* gs *idese* 18(b)/1351; gp *idesa* 11(a)/7
ieldran m. pl. (§75) *elders, ancestors* np 5/34, *eldran* 10(b)/58; gp *yldrena* 4/165
iermōu f. *misery* ap *iermōða* 2/34
ierþling m. *ploughman, farmer* ns 3/7, 3/29,

3/192; as 3/209; ds *ierþlinge* 3/32, 3/198; np *ierþlingas* 3/4 [MnE *earthling*]
iewan 1 *disclose, show* pres subj 3s *ȳwe* 11(n)/15
igl m. *hedgohog* gs *igles* 4/214
ilca adj., pron. *same, the same* asn *ilce* 6/33, 9/47; dsn *ilcan* 3/144, 4/136, 7/26, 7/45, 10(a)/5, *ylcan* 7/3, 7/12; isn *ilcan* 7/4, 7/8; dsf 2/46 [MnE *ilk*]
in prep. *w.d. in, w.a. into* (§213) *w.d.* 9/5, 9/7, 9/34, 9/61, 9/90, etc.; *w.a.* 1/2, 9/10, 9/46, 9/64, 9/76, etc.
in adv. *in, inside* 12/58, 12/157, 18(b)/1371
inbryrdnes f. *inspiration* as *inbryrdnesse* 8/74, *inbryrdnisse* 9/6
inca m. *rancour* as *incan* 9/106; ds 9/105
indryhten adj. *very noble, aristocratic* nsm 16/12
indryhto f. *nobility* ns 17/89
ingehȳgd f. *intention, conscience* as 4/87
ingong m. *immigration, entry* as 9/111; ds *ingonge* 9/73
Ingwine m. pl. *the Danes* gp *Ingwina* 18(b)/1319
inlædan 1 *bring in* inf 9/92
innan prep. (*w.d.*) *within* 4/202, 4/256
innan adv. *from within* 17/11, 18(a)/774; in *innan inside* 11(k)/3
innanbordes adv. *at home, within the nation* 5/8
inne adv. *inside, within* 8/32, 9/99, 11(a)/4, 10(b)/72
insittende adj. *sitting within* as noun: *gpm* *insittendra* 11(a)/7
intinga m. *cause* ns 9/20
inwidhlemm m. *malicious wound* np *inwidhlemmas* 14/47
inwidsorh f. *evil care or sorrow* as *inwidsorge* 18(a)/831
inwitþanc m. *hostile purpose* dp *inwitþancum* 18(a)/749
Iōhannes pers. n. *John* as 10(a)/11, 10(b)/42
Iōsēp pers. n. *Joseph* ns 4/77
iow (= eow) see **gē**
iren n. (*iron*) *sword* ns 12/253, 18(a)/892; gp *irena* 18(a)/802, *irena* 18(c)/2259
irenbend f. *iron band* dp *irenbendum* 18(a)/774
irnan III *run* inf *rinnan* (*hasten, flow*) 11(e)/5; pret 3s *ran* 1/6; 3p *urnon* 6/18
is see **beon**
Isaac pers. n. *Isaac* ns 2/47, 2/53; as 2/44, 2/52, 2/69; ds *Isaace* 4/5
isceald adj. *ice-cold* asm *iscealdne* 17/14, *iscaldne* 17/19
isen adj. *iron* ap *isene* 3/200
isensamþ m. *blacksmith* ap *isensamþas* 3/181
isigfepera adj. *having icy feathers* nsm 17/24

Israhēlas m. pl. *Israelites* gp Israhēla 9/73
Itālia m. pl. *the Italians, Italy* ap 10(b)/12; gp 10(a)/3
iū see **geō**
iūdēi m. pl. *Jews* np 4/325
iūdēiscan adj. pl. *Jewish (people), the Jews* np 4/108; ap 4/205; dp iūdēiscum 4/55
iūwine m. *friend (or lord) of former days* ap 17/92
iw m. *yew* ns 11(n)/9
kāsere see **cāsere**
Kentingas m. pl. *Kent* ap 7/71
kynerices see **cynerice**
kyning see **cyning**
lā interj. *lo! oh!* 3/8, 3/29
lāc n. *sacrifice, offering* ds lāce 2/68, 4/92
gelac n. *rolling, tumult* as 15/7, 17/35
lācan VII *sport, contend, fight* pres 1s lāce 11(o)/1
lāf f. *remnant, heirloom, inheritance* as lāfe 18(a)/795, 18(d)/3160; ds tō lāfe wæs was left 4/226
lāge see **licgan**
lāgon see **licgan**
lagu m. *sea, water* as 17/47
gelagu n. pl. *expanse (of ocean)* ap 17/64
lagulād f. *sea-way* ap lagulāde 16/3
lagustrēam m. *water, river* np lagustrēamas 12/66
gelamp see **gelimpan**
lāmriind f. *crust of mud* dp lāmriindum 13/17
land n. *land, country* as 4/148, lond 5/12, 18(b)/1357; gs londes 6/29, 15/8, landes 12/90, 12/275; ds lande 2/45, 2/47, 3/136, 4/77, etc.
landbüend m. pl. *earth-dwellers, inhabitants* ap londbüend 18(b)/1345
lang adj. *long, tall* nsm langa 12/273; asf lange 14/24 (*lange hwile ā lōng time*); nsn tō lang *too long (a time)* 12/66; compar. nsf lengre 11(h)/7
gelang see **gelong**
lange adv. *long, for a long time* longe 5/78, 8/56, 10(b)/50, 10(b)/58, etc., lange 18(b)/1336; compar. leng longer 4/120, 12/171; superl. lengest 6/3
langlice adv. *for a long time* 4/209
langoþ m. *longing* gs langaþes 15/41; ds langoþe 15/53
langung f. *longing, yearning* as longunge 17/47
langunghwil f. *time of longing, time of spiritual desire* gp langunghwila 14/126
lār f. *teaching, doctrine* ns 5/45, 5/64, 8/10; as lāre 5/10, 10(b)/68; gs 4/141, 9/56; ds 4/37, 9/77; ap lāra 4/89 [MnE lore]
lārcwide m. *counsel* dp lārcwidum 16/38

lārēow m. *teacher* np lārēowas 4/26, 9/70; gp lārēowa 5/20; dp lārēowum 4/39
lāst m. *track* np lāstas 11(l)/2; ap 18(a)/841; ds on lāste (see note) 16/97; dp lastum 17/15
lāstword n. *reputation left behind* gp lāstworda 17/73
lāð adj. *hateful* nsm 18(a)/815; gsm lāpes 18(a)/841; dsf lāðere 12/90; nsm lāðe 12/86; apm lāð 18(b)/1375; as noun asm lāþne 17/112; compar. lāðre asn 12/50; superl. lāðost nsm 14/88 [MnE loathe(some)]
lāðian 2 *invite, summon* pres 1s lāðige 11(i)/16
lāðlicost adv. (superl. of **lāðlice**) *in most wretched fashion* 15/14
lāðost see **lāð**
lāðre see **lāð**
gelāðung f. *church, congregation* gs gelāðunge 4/83
Laurentius pers. n. *Lawrence* ds Laurentie 4/304
lāccān 1 *capture, catch* p ptc gelāht 3/44 [colloquial MnE latch (ontō)]
lādan 1 *lead, bring, lift* inf 12/88, 14/5 (see note); infl inf (tō) lādene 7/29 (see note); pres 1s lāde 3/25, 3/30, 3/137; 2s lāst 3/140; 3s lāt 4/288; pret 3p lāddon 4/207, 10(b)/2; p ptc lāded nsm 18(d)/3177
gelādan 1 *lead* pret 3s gelādde 9/50
Lāden n. *Latin* ns 4/101, 4/102; as 4/14, 5/68; gs Lādenes 4/106; ds Lādene 4/3, 5/16
Lādenbōc f. *Latin book* dp Lādenbōcum 4/26
Lādengeþiode n. *the Latin language* as 5/62; gs Lādengeþiodes 5/64
Lādenware m. pl. *the Romans* nsm 5/50
lāefan 1 *leave, bequeath* pret 3s lāfde 6/26; 3p lēfdon 5/26, lāfdon 5/35
læg see **licgan**
lægon see **licgan**
gelæht see **lāccān**
læn n. *loan* ds lāne 5/81
læne adj. *temporary, transitory* nsm 16/108, 16/109 (twice); nsn 1/26, 16/108, 17/66; dsn lānan 14/109, 14/138
læran 1 *teach, advise* inf 5/62, 9/65; pres 1s lāre 8/47; subj 3s lāre 5/61; pret 3s lārde 8/3, 9/62, 12/311; p ptc lāred 8/10
gelæran 1 *teach, advise, urge* pres 1s gelære 3/210; p ptc nsm gelāred 4/126, 9/12; nsm gelārede 5/78; superl. apm gelāredestan *most learned* 9/51
gelāredestan see **gelæran**
lærig m. *rim of a shield* ns 12/284
læs adv. *less* 8/44, 11(k)/11; nōht þon læs *nevertheless* 8/17; þy læs þe lest 2/7, 3/24, 4/120
læs f. *pasture* ds lāeswe 3/24, 3/30

læssa adj. (compar. of **lýt**; cf. §76) *less, smaller* asm læssan 3/119; nsn læsses 3/98
læssst adj. (superl. of **lýt**; cf. §76) *adj. least, smallest* nsn læssste 8/33
læstan 1 *w.d. follow* inf 10(b)/27, 18(a)/812 (*do service, avail*) [MnE last]
gelæstan 1 *perform, carry out, continue, stand by, support* inf 12/11 (w.d.); pret 3s gelæste 10(a)/9, 12/15; 3p gelæstan 10(b)/13; p ptc gelæsted 18(a)/829
læswe see **læs**
læt see **lædan**
lætan VII *let, allow* pres 1s lāte 3/122; 2s lāttst 3/124; 3s lāteð 11(m)/10; pret 3s lēt (see note, w. verb of motion) 12/7, 12/140; 3p lēton 12/108, 13/42, 18(a)/864; subj 3s lēte 10(b)/66, 10(b)/68
lætst see **lædan**
læwede adj. *unlearned, lay* dsn lāwedum 4/39 [MnE lewd]
gelæfa m. *belief, faith* ns 4/329; as gelæfan 4/87; gs 4/321; ds 4/42, 4/146, 4/195, 8/2, 8/77
gelæfful adj. *faithful* nsm gelæffulla 4/303; asm gelæffullan 4/207
leahtor m. *sin, vice* dp leahtrum 4/140
lēan VI *blame, find fault with* pret 3p lōgon 18(a)/862
lēanian 2 *w.d. repay, reward* pres 1s lēanige 18(b)/1380, 3s lēanað 11(m)/9
lēs adj. (w.g.) *devoid of, without* nsm 18(a)/850; nsn 15/32; npn lease 16/86 [MnE (home)less, (bottom)less, etc.]
lēs adj. *false* nsm 4/121
leasung f. *lying, fable, fiction* gs lēasunge 9/15
lēt see **lūtan**
leax m. *salmon* ap leaxas 3/93 [MnE (through Yiddish) lox]
lecgan 1 *lay, place* inf 4/256; pres 3p lecgað 17/57; subj 3s lecege 16/42; pret 3p legdon 4/248
lēfdon see **læfan**
lęgbysig see **ligbysig**
legdon see **lecgan**
Lēgeceasterscir f. *Cheshire* ns 7/5
leger n. *bed* ap 15/34 [MnE lair]
lencnen m. *spring* ds lencene 3/121 [MnE lent]
gelendan 1 *land, arrive* pret 3p gelendon 4/151
leng see **lange**
lengest see **lange**
lengre see **lange**
lēod m. *man, member of a tribe or nation, prince* ns 18(a)/829
lēode f. or m. pl. *people* np 4/147, 18(d)/3156, 18(d)/3178; ap lēoda 4/151, 12/37, lēode 4/157, 4/295, 18(b)/1336, 18(b)/1345; gp

lēoda 4/163, 18(a)/793; dp lēodum 12/23, 12/50, 14/88, 15/6, 18(b)/1323, 18(d)/3182, lēodon 12/23
lēodfruma m. *leader of a people, lord* ns 15/8; ds lēodfruman 10(b)/27
lēodon see **lēode**
lēodscipe m. *nation* as 10(b)/68
lēof adj. *beloved, dear, pleasant, agreeable*, (*in direct address*) *sir, sire* ns 2/21, 3/8, 3/18, 3/21, 3/23, 3/29, 4/3, lēofa 4/177, 14/78, etc.; asm lēofne 12/7, 12/208, 17/112 (as noun); gsm lēofes 15/53 (as noun), 16/38; dsm lēofan 12/319; dsf lēofre 16/97; npm lēofan 9/109, lēofe 15/34 (as noun); gpm lēofra 15/16 (as noun), 16/31; dpm lēofum 4/182; compar. lēofre *more agreeable, preferable* nsn 3/102, 3/197, 4/175; nsm 10(b)/41 lēofra *dearer* 6/31; superl. lēofost *most pleasing, most agreeable* nsm 12/23 [archaic MnE liel]
leofað see **libban**
leofede see **libban**
leofode see **libban**
leofodon see **libban**
Lēofstān pers. n. *Leofstan* ns 4/298
Lēofsunu pers. n. *Leofsunu* ns 12/244
lēoht n. *light* ns 18(a)/727; ds lēohte 11(f)/17, 14/5
lēohtlic adj. *apparently easy* dpn lēohtlicum 4/76
leomu see **lim**
gelēoran II *depart* p ptc apm geleorene 13/7
leornere m. *scholar* ap leorneras 9/51 [MnE learner]
leornian 2 *learn, study* inf leornigan 10(a)/18; pret 3s leornade 9/13; 3p leornodon 9/70
geleornian 2 *learn* inf 9/67; pret 1s geliornode 5/70; 3s geleornode 9/5, geleornade 9/19; 3p geliornodon 5/49; p ptc geliornod 5/42, geleornad 8/13
lēoð n. *song, poem, poetry* ns 9/69; as 9/19, 9/52, etc.; gs lēoþes 9/15; is lēoðe 9/59; ap lēoð 9/3, 9/11, 9/79
lēoðcræft m. *poetic art* as 9/13
leopo see **lip**
leopsong m. *song, poem, poetry* gs lēopsonges 9/57; dp lēopsongum 9/8
lēt see **lætan**
lēte see **lætan**
lēton see **lætan**
gelēttan 1 *hinder, prevent* pret 3s getlette 12/164
leðer m. *leather* ns 1/4
leþerhose f. *leather gaiter* ap leþerhosa (*leggings*) 3/153
libban 3 *live* inf lybban 4/10, 4/22; pres ptc asm lifigendan 4/328; npm lifigende 15/34, lifigende 18(a)/815, gp lifigendra 17/73;

- libban** (cont.)
pres 3s lifað 18(d)/3167, leofað 17/102, 17/107, 18(b)/1366; 3p lifiþ 14/134; subj 1s lybbe 4/187, lifge 11(e)/6; 3s 17/78; pret 3s leofede 4/33, leofode 4/146, 4/265, lyfode 7/17; 1p lifdon 15/14; 3p leofodon 4/11, 4/22, lifdon 17/85
- lic** n. *body* ns 4/226, 6/41; gs lices 14/63; ds lice 4/261, 18(a)/733
- ge-lič** adj. (w.d.) *like, similar to* nsn 4/303; np gelice 2/11; dp gelicum 8/38
- ge-liče** adv. (w.d.) *like* 9/11; superl. gelicost *just like, most like unto* nsn 18(a)/727
- licgan** V *lie, lie dead* inf 11(j)/10, 12/319; pres ptc licgende nsm 14/24; pres 3s liþ 4/177, 4/262, 4/304, 6/41, 12/232, 12/314, ligeð 12/222, 18(b)/1343; 3p licgað 4/319, 16/78; pret 3s læg 4/226, 4/240, 6/27, 12/157, 12/204, 12/227, leg 12/276, etc.; 3p lægon 6/21, lægon 12/112, 12/183; subj 3s læge 4/305, læge 12/279, 12/300
- lichama** m. *body* ns 4/264, lichoma 18(a)/812; as lichaman 4/256, 4/301; ds 4/258, 4/313, 4/321, 18(d)/3177
- lichomlič** adj. *bodily* ds lichomlicre 9/88
- lician** 2 *please* pres 3s licap 1/32 [MnE like]
- licsār** n. *bodily pain, wound* as 18(a)/815
- lidmann** m. *sailor, Viking* np lidmen 12/99; gp lidmanna 12/164
- ge-liefan** 1 *believe, trust in* pres 1s geliefe 5/21, gelyfe 17/66; 3s gelyfeð (w. refl. d.) 17/27, 17/108; 3p gelyfað 4/327; pret 3p gelyfdon 4/323
- lif** n. *life* ns 1/26, 2/73, 8/26, 8/34, etc.; as 7/25, 9/86, 9/118, etc.; gs lifes 1/33, 2/30, 2/39, 4/295, 8/5, etc.; ds life 4/171, 4/194 (on life *alive*), 4/265, 11(m)/9, 14/109, 14/138, 15/41
- lifdagas** m. pl. *life-days, life* ap 18(a)/793
- lifdon** see **libban**
- ge-liffiæstan** 1 *bring to life* pret 3s geliffæste 4/61
- lifge** see **libban**
- lifgedæl** n. *parting from life, death* ns 18(a)/841
- lifgende** see **libban**
- lifnaþ** see **libban**
- lifte** see **lyft**
- lig** m. *flame, fire* gs liges 18(a)/781; ds ligge 18(a)/727
- ligbysig** adj. *beset by flames, flammable* nsm lægbysig 11(o)/1
- ligeð** see **licgan**
- lihtan** 1 *alight, dismount* pret 3s lihte 12/23
- lim** n. *limb* ap leomu 9/26
- lim** m. *sticky material, birdlime* ds lime 3/110, 13/4 (*cement*)
- ge-limþ** n. *occurrence, misfortune* ds gelimþe 4/171
- limpan** III (impers. w.d.) *befall, happen* pres 3s limpeð 17/13
- ge-limþan** III *befall* pret 3s gelamp 4/147, gelomp 10(a)/26; 3p gelumpon 7/73; p ptc gelumpen 18(a)/824
- ge-limþlič** adj. *suitable* isf gelimþlicre 9/26
- limwërig** adj. *wearry of limb, exhausted* asm limwërigne 14/63
- liud** f. *shield (of linden-wood)* as linde 12/244; ap 12/99
- Lindesiġ** f. *Lindsey* ds Lindesiġe 7/41
- liudwigend** m. *warrior* np liudwigende 10(b)/13
- linen** adj. *linen, made of flax* nsn 1/2
- ge-liornod** see **ge-leornian**
- liornung** f. *learning* as liornunga 5/11; ds 5/60
- liiss** f. *kindness, joy* gp lissa 10(b)/59; dp lissum 11(m)/9
- list** f. *art, skill, cunning* ds liste 11(f)/4; dp listum 10(b)/59, 18(a)/781
- litel** see **lytel**
- liþ** see **licgan**
- liþ** n. *limb* ap leoþo 11(h)/7
- liþe** adj. *gentle, kind* superl. liðost nsm 18(d)/3182 [MnE lithe]
- loc** n. *enclosure, sheepfold* dp locum 3/26 [MnE lock]
- lōcian** 2 *look* pret 3s lōcude 6/14
- lōcude** see **lōcian**
- lof** n. *praise* ns 17/73, 17/78; as 9/122; ds lofe 4/323
- lofgeorn** adj. *eager for praise, eager for fame* superl. lofgeornost nsm 18(d)/3182
- ge-lōgian** 2 *place, put, arrange* pres subj 3s gelōgige 4/315; pret 3s gelōgode 2/58
- lōgon** see **lēan**
- ge-lōme** adj. *frequent* dpf gelōmum 4/261; adv. gelōme frequently 4/239, 4/253
- ge-lomp** see **ge-limþan**
- lond** see **land**
- londbüend** see **landbüend**
- londstede** m. *country* ds 15/16
- ge-long** adj. *belonging to, dependent on* nsn 17/121, nsf 15/45, nsm gelang 18(a)/1376
- longapæ** see **langop**
- longe** see **lange**
- longian** 2 impers. w.a. *afflict with longing* pret 3s longade 15/14
- longunge** see **langung**
- loppetstre** f. *lobster* ap loppetstran 3/93
- losian** 2 *escape, be lost, perish* pres 3s losap 3/160 (*spoil, go bad*), 17/94, 18(b)/1392; 3p losiap 3/138 [MnE lose]
- lūcan** II *lock, join, enclose* pret 3p lucon 12/66
- lufian** 2 *love* inf lufigean 9/61; pres 2s lufast 2/45; pret 1p lufodon 5/25, 5/26

- luffiē** adv. *affectionately* 5/1 [obs MnE lovely]
- lufu** f. *love* gs lufan 10(b)/59; ds lufan 9/81, 9/82, 17/121; ds lufe 4/187, 4/269
- ge-lumpon** see **ge-limþan**
- Lunden** f. *London* ds 7/36
- Lundenbyrig** f. *London* ns 7/12 (see note); ds 7/28, 7/47
- lust** m. *desire* ns 17/36; dp lustum 4/117 [MnE lust]
- lustbære** adj. *desirable, pleasant* nsn 2/13
- ge-lustfulliē** adv. *willingly* compar. gelustfullicor 8/16
- lustliē** adv. *gladly, willingly* 3/118 [MnE lust(i)ly]
- lütan** II *bend, stoop* pret 3s léat 4/283
- lütian** 2 *skulk, lurk* inf 3/10
- lybban** see **libban**
- ge-lyfað** see **ge-liefan**
- ge-lyfdon** see **ge-liefan**
- ge-lyfed** adj. *advanced* gsf gelyfdre 9/19
- ge-lyfeð** see **ge-liefan**
- lyfode** see **libban**
- lyft** f. *air, sky* ns 11(d)/4, 18(b)/1375; ds lyfte 11(l)/4, lifte 11(f)/4; as on lyft *in the air, aloft* 14/5
- lysian** 1 *release, redeem, ransom* inf 12/37, 14/41
- ge-lysted** adj. *desirous of* nsm 10(b)/9
- lyt** noun indecl. w.g. *few, little* as 15/16, 16/31; as adv. 17/27
- lyteġian** 2 *use guile, deceive* inf 12/86
- lytel** adj. *little* asf lytle 7/17; gsn lites 4/25; isn lytle 6/10; dpn litlum 4/75 (used substantively: *little things*)
- lytlian** 2 *diminish, grow less* pres 3s lytlað 12/313
- lytling** m. *child* np lytlingas 3/165 [MnE dialect litling]
- mā** adj., noun, adv. *more* as (indeclinable noun) 5/47, 18(a)/735; np 12/195; ap 4/20; adv. 8/20, 15/4, þon mā þe *any more than* 6/35 [archaic MnE *mo*]
- macian** 2 *make* pres 1s macie 3/26; pres 3s macað 4/324; pret 3p macodon 4/262
- Maccus** pers. n. *Maccus* ns 12/80
- māga** m. *relative, kin* gs māgan 18(b)/1391
- magan** pret. pres. *be able, can, be competent* pres 1s mæg 3/84, 3/102, etc.; 2s miht 3/205; 3s mæg 3/104, 3/154, 3/184, 4/75, etc.; 1p magon 3/174, 5/57; 2p 3/162, 3/171; 3p 4/26, 4/317; subj 1s mæge 3/85, 3/148; 2s 4/178, 5/23; mage 4/167; 1p mægen 5/56; 3p 5/60; pret 1s meahte 5/74, 14/18, mihte 14/37; 3s meahte 9/12, 9/15, etc., mihte 4/21, 7/55, etc.; 3p mihton 4/41, 4/249, 4/276, meahton 5/32, etc.; subj 3s meahte 9/57, mihte 4/281; 3p mihten 4/233, muhton 7/31 [MnE *may*]
- māge** f. *kinswoman* ns mēge 11(k)/4
- magister** m. *teacher* ns 4/13 [MnE *master*]
- mago** m. *young man, youth* ns 16/92
- magon** see **magan**
- magorinc** m. *warrior* gp magorinca 10(b)/26, 18(a)/730
- maguþegnas** m. *young retainer* np maguþegnas 16/62
- man** see **mann**
- man** indefinite pron. *one, they* ns 3/98, 3/215, 4/21, 4/75, mon 5/61, etc.
- ge-man** see **ge-munan**
- mān** n. *crime* gs mānes 10(b)/44; ds māne 10(a)/10
- mancess** m. *mancus (a gold coin worth 30 silver pence)* gp mancessa 5/76
- mancynn** n. *mankind* as 14/104, mancyn 14/41; gs mancynnes 14/33, 14/99, monncynnes 9/42; ds mancynne 1/25
- māndæd** f. *evil deed* gp māndæda 9/82
- māndrinc** m. *evil drink, poison, deadly drink* as 11(h)/13
- manega** see **manig**
- mangere** m. *merchant* ns 3/131 [MnE (fish)monger]
- manian** 2 *exhort, urge, admonish* inf 12/228; pres 3s monað 17/36, 17/53; pret 3s monade 9/62
- ge-manian** 2 *exhort, urge, remind* pres 3p gemoniað 17/50; p ptc apm gemanode 12/231
- manig** adj., pron. *many, many a* (w.sg. noun) nsm mænig 12/282; asm mænigne 12/188, manigne 12/243; asn monig 10(b)/3; dsn manegum 10(a)/10; np manega 4/20, 12/200, manige 3/127, monige 5/17, 8/17, 9/10, 11(b)/2, etc.; ap manige 3/130, 3/182; apn manega 4/268, monig 9/46, 9/79, mænigo 10(b)/29; gp monigra 9/8; dpn manigum 3/99; dpf manegum 14/99; gp manigra 14/41
- manigēo** see **menigū**
- manigfeald** adj. *manifold, various* nsf menigfeald 4/93; apf manigfealde 3/109, menigfealde 4/86; apm manigfealdan 10(a)/14; dpm menigfealdum 4/83; dpf manigfealdum 5/66
- ge-manigfealdan** 1 *multiply, increase* pres 1s gemanigfealde 2/33, 2/74
- manliē** adv. *manfully, nobly* 1/15
- mānliē** adv. *wickedly* 1/15
- mann** m. *person, man* ns 3/33, 3/158, man 4/143, 4/288, mon 5/77, etc.; as man 4/312, mann 1/21, mannan 4/68, mon 9/12, monnan 15/18; gs mannes 4/74, 4/292; ds men 4/8, 9/62; np 4/22, 4/275, 4/282, 6/25,

mann (cont.)

menn 4/307, 5/44; ap men 9/81; gp manna 3/165, 4/63, 8/26, monna 5/58, 8/34, etc.; dp mannum 4/34, 4/142, 4/260, monnum 5/26, 9/12, 11(o)/8, etc.

manræden f. *service, tribute* ds manrædene 4/160

mānscaða m. *wicked ravager, evil-doer* ns 18(a)/712, 18(a)/737, 18(b)/1339

mansliht m. *manslaughter, slaying* dp manslihtum 7/55

māra adj. (compar. of micel §76) *more, larger* asm māran 3/119, 3/120, 7/50, 18(a)/753; nsn māre 12/313; asn māre 2/73, 3/13, 3/17, 4/5, 4/45; dsn māran 3/147; asf māran 8/17, 8/18

Maria pers. n. *Mary* as Marian 14/92

martyr m. *martyr* as 4/308

maðelian 2 *speak, make a speech* pret 3s maðelode 12/42, 12/309, 18(b)/1321, 18(b)/1383, maðelade 11(g)/5

māðm m. *treasure* as 11(n)/13; ap māðmas 4/275; gp māðma 5/30; dp māðmum 17/99

māþþungyfa m. *giver of treasure* ns 16/92

gemæc adj. *suitable* asm gemæcne 15/18

mæcg m. *man* np mæcgas 11(m)/7

mæg m. *kinsman* ns 6/31, 12/5, 12/114, 12/224, 12/287, 16/109, etc.; as 18(b)/1339; np mægias 6/29, mägias 15/11; gp mäge 16/51; dp mægum 6/32

mæg see **magan**

mægen n. *strength, power* ns 3/166, 12/313; gs mægenes 8/14; ds mægene 11(f)/14, 18(a)/789; is mægne 11(h)/13 [MnE (might and main)]

mægenþise f. *force, violence* ds mægenþisan 11(f)/10

mægð f. *tribe, nation* ds mægðe 10(a)/1

mægð f. *maiden, woman* np mægð 11(m)/7; gp mægða 11(j)/8

mæl n. *time, occasion* ap mæla 12/212; gp 10(b)/54, 17/36

mælan 1 *speak* pret 3s mælde 12/26, 12/43, 12/210 [MnE (black)mail]

gemælan 1 *speak* pret 3s gemælde 12/230, 12/244

Mældūn m. *Maldon* ds Mældūne 7/21

mænan 1 *speak of, relate, bemoan* inf 18(d)/3171; p ptc mæned 18(a)/857

mænig see **manig**

mænige see **menig**

mæran 1 *make famous* p ptc gemæred 9/2

mære adj. *famous, illustrious, glorious, notorious* nsm 4/156, 18(a)/762 (as noun); dsm 14/69; nsf 14/12, 14/82, 16/100; asm mæran 10(b)/14; gsm mæres 18(a)/797; np mære 4/26; apm mæran 4/324; compar. mærra nsm 4/316

mærsian 2 *proclaim, mark out* pres 3s mærsað 10(b)/16

mærðu f. *glorious thing, fame, glory* ns mærho 18(a)/857; ap mærho 4/86; gp mærþa 17/84

mæssepreost m. *mass-priest* ns 3/213, 4/13; ds mæsseprioste 5/71

mæst adj. *most, greatest* asn mæste 7/54; asf mæstan 9/6, mæste 12/175

mæst adv. *mostly* 7/4

mæst n. *most, greatest* ns 12/223; as 7/75, 17/84

mæstling m. *brass* as 3/142

gemætan 1 (impers. w.d. of person) *dream* pret 3s gemætte 14/2

mæte adj. *small, limited* isn 14/69 (see note), 14/124

gemætte see **gemætan**, **gemetan**

mæðel f. *propriety, fitness* ns 12/195

mæðel n. *assembly* ds mæðle 11(b)/2

mæw m. *mew, seagull* as 17/22

mē see **iē**

meahte (n.) see **miht**

meahte (v.) see **magan**

meahtigra see **mihtig**

mearc f. *boundary, region, border* ap mearc 11(j)/6

mearcstapa m. *wanderer in the wasteland, border-haunter* ap mearcstapan 18(b)/1348

mearg see **meahrh**

meahrh m. *horse* ns 18(c)/2264, mearg 16/92; as meahrh 12/188; ds mēare 12/239; ap mēaras 18(a)/865; dp mēarum 18(a)/855 [MnE mare]

mec see **iē**

mēce m. *sword* as 12/167, 12/236

mēdan 1 *presume* (?) pres subj 3s mēde 11(n)/15

medmiçel adj. *moderate, brief* asn 9/117; dsn medmiclum 8/34, 9/5

medobenç f. *mead-bench* ns medubenc 18(a)/776

medodrinc m. *mead* ds medodrine 17/22

mēge see **mäge**

melcan III *milk* pres 1s melce 3/26

gemeltan III *melt* pret 3s gemealt 18(a)/897

men see **mann**

gemengan 1 *mingle* p ptc gemenged 16/48, 18(a)/848

mengo see **menig**

menifealdlice adv. *in the plural* 4/71 [MnE manifoldly]

menigfeald see **manigfeald**

menigu f. *multitude* ns mengo 5/31; ds mænige 14/112, manigeo 14/151

menn see **mann**

mennisc adj. *human* dsn menniscum 4/308

menniscnis f. *incarnation* ds menniscnisse

4/29, menniscnesse 9/75 [MnE mannishness]

meodo m. *mead* ds 12/212

meodoheall f. *mead-hall* ns 13/23; ds meoduhealle 16/27

meotod m. *creator* ns 17/108, meotud 17/116, metod 18(a)/706, 12/175; gs meotodes 9/37, metudes 16/2, meotudes 17/103; ds metode 12/147

Merantūn m. *Merton* ds Merantūne 6/10

mere m. *pool, lake* ns 18(b)/1362; as 18(a)/845; ds 18(a)/855 [MnE mer(maid)]

mereflōd m. *sea-tide, ocean* ds mereflōde 17/59

merhengest m. *sea-horse (ship)* ns 11(j)/6

merewerig adj. *sea-weary* gs merewerges 17/12 (as noun)

mergen see **morgen**

gemet n. *measure, metre* as 9/47; mid gemete *with moderation, in proper measure* 11(m)/7, 17/111, 18(a)/779 (in any way)

métan 1 *meet, encounter* pret 1s mētte 8/44; 3s 18(a)/751; 3p mēttan 6/26

gemétan 1 *meet, find* inf 4/233; pret 3s gemētte 4/197, 18(a)/757, gemætte 7/35

mete m. *food* ns 3/165; ds 3/80 [MnE meat]

gemetlice adv. *moderately* 9/89

metod see **meotod**

metung f. *provisions* as metsunge 7/60, 7/65

mētte see **métan**

mēttan see **métan**

mēðe adj. *weary, tired* nsm 14/65, npm 14/69

meðelstede m. *meeting-place, assembly* ds meþelstede 12/199

micclan see **micel**

miccle adv. *much* 12/50

micel adj. *great, large, much* nsm 1/18, 3/214; asm micelne 3/106, miclan 4/78, micclan 4/313; gsm miccles 12/217; dsm myccelum 7/34; ism micle 8/77, 14/34 (elne micle *with great zeal*), etc.; nsn 3/20, 3/21, 3/98, 4/17, etc.; asn 3/23, mycel 7/15, 7/36, 7/39, etc.; dsn miclum 3/137; isn micle 8/43; nsf 1/22, 3/214; asf 15/51; gsf micelre 9/85; dpn miclum 6/6 [MnE dialect mickle]. See

miccle, miclum

micel n. *much, a great part* as 3/18, 7/70, 7/72

micelnes f. *size* ns 1/19

miclum adv. *greatly, severely* 6/15, 10(b)/74

mid prep. w.d.a.i. *with, amid, by means of* 2/47, 2/50, 2/79, 3/15, 4/24, etc.; as adv. *in attendance, at the same time* 11(a)/5, 14/106; **mid þam þe** *when* 2/60, 4/69, 4/202; **mid þy** (þe) *when* 8/52, 9/97

midd adj. *middle, mid* dsf midre 14/2

middangeard m. *world, middle earth* ns 16/62; as 9/42, 9/120, 14/104, 16/75, 17/90; gs middangeardes 9/71, 18(a)/751

middæg m. *midday, noon* as 2/18

Middelseaxe m. pl. *Middlesex* ap Middelseaxe 7/67

middeneah f. *midnight* as 9/100

mid þam þe see **mid**

mid þy see **mid**

miht f. *power, might* as mihte 4/167, 8/19, meahte 9/37, 17/108; ds mihte 14/102

miht (v.) see **magan**

mihte (n.) see **miht**

mihte (v.) see **magan**

mihten see **magan**

mihtig adj. *mighty, powerful* nsm 14/151, 18(b)/1339; dsm mihtigan 18(b)/1398; compar. meahtigra nsm 17/116

mihton see **magan**

milde adj. *merciful, kind* nsm 4/121; nsm 12/175; superl. mildust nsm 18(d)/3181 [MnE mild]

mildheort adj. *merciful* nsm mildheorta 4/286 [MnE mildheart(ed)]

mildheortnes f. *mercy, pity* as mildheortnesse 7/52 [MnE mildheart(ed)ness]

milgumearc n. *measure by miles* gs milgumearces 18(b)/1362

miltu f. *mercy, favour, reverent joy* as miltse 16/2; ds 11(o)/8

min poss. adj. *my, mine* nsm 2/54, 2/55; asm minne 3/70, 3/76, etc.; gsm mines 3/11; dsm minum 3/27, 3/172; isn mine gefræge *as I have heard tell* 18(a)/776, 18(a)/837; asn min 3/76, 3/135; nsf min 14/130; gsf minre 2/77; dsf 11(j)/18; npm mine 9/109; apm 3/43, 3/103; dpm minum 3/135; npn min 3/138; apn 3/23, 3/135, 3/149; apf mine 4/190

min (pron.) see **iē**

mine 16/27 see note

misdæd f. *misdeed* np misdæda 4/74

mislic adj. *various* apf mislice 4/90; dpm mislicum 17/99; dpf 5/66

missenlic adj. *various, manifold* gsn missenlices 3/153; npn missenlicu 3/63; apn 3/203

missenlice adv. *in various places* 16/75

misthlip n. *misty hill, cover of darkness* dp misthleopum 18(a)/710

mīþan 1 *conceal* pres ptc asm mīþendne 15/20

mōd n. *spirit, courage, mind* ns 10(b)/26, 12/313, 13/18, 16/15, 16/51, 18(a)/730; as 9/104, 15/20, 17/12, 17/108; gs mōdes 11(f)/14, 17/36, 17/50, 18(a)/810; ds mōde 4/181, 4/227, 5/39, 10(a)/27, 11(b)/2, 14/130, 16/41, 16/111, 17/109, 18(a)/753, 18(b)/1307; is 9/98, 9/119, 14/122; np 9/8 [MnE mood]

mōdceariç adj. *troubled in thought* nsm 16/2

mōdcearu f. *grief of heart* as *mōdceare* 15/51; gs 15/40
mōdġepanc m. *conception, purpose* as 9/37
mōdig adj. *brave, courageous* nsm 14/41, mōdi 12/147, mōdega 18(a)/813; npm mōdige 12/80, mōdige 16/62, 18(a)/855
mōdġlice adv. *boldly, bravely* mōdelice 12/200 [MnE moodily]
mōdor f. *mother* ns 7/52, 11(k)/2; as 14/92
mōdsefa m. *heart, spirit* ns 10(b)/74, 14/124, 16/59, 17/59; as mōdsefan 16/10, 16/19
mōdwlonc adj. *proud of heart, spirited* nsm 17/39
molde f. *earth* ns 17/103; as mōldan 14/12, 14/82; ds 4/314
modern n. *earth-house, sepulchre* as 14/65
ġemon see **ġemunan**
monade see **manian**
monađ see **manian**
mōnađ m. *month* ap mōnþas 7/17
mondrēam m. *joy of men, revelry, festivity* gp mondrēama 13/23
mondryhten m. *liege lord* as 16/41; ds mondryhtne 11(n)/13
ġemoniađ see **ġemanian**
moniġ see **maniġ**
monn see **mann**
monnan see **mann**
monncynnnes see **mancynn**
mōnþas see **mōnađ**
monđwære adj. *gentle, kind* superl. monđwæreust nsm 18(d)/3181
mōr m. *moor, marsh, wasteland* ds mōre 18(a)/710; ap mōras 18(b)/1348
morgen m. *morning* as 18(a)/837, mergen 4/282; ds morgenne 3/31, 6/23, 9/48, 9/59 [MnE morn]
morđ n. *crime* as 4/281
morþor n. *crime, murder* as 15/20; ds morðre 18(a)/892
mōste see **mōtan**
ġemōt n. *meeting, council, encounter* ns 12/301; as 12/199
mōtan pret. pres. *may, be allowed to* pres 1s mōt 14/142; 2s mōst 12/30; 3p mōton 4/31; subj 1s mōte 14/127; 1p mōten 17/119, 3p mōton 12/180; pret 3s mōste 8/62, 12/272, 18(a)/706, 18(a)/735; 3p mōston 12/83; subj 3s mōste 4/176, 10(b)/39, 10(b)/62; 3p mōstan 10(a)/8, 12/87, 12/263, mōsten 10(b)/36
mōđfe f. *moth* ns 11(c)/1
Moyses pers. n. *Moses* gs 4/12, 9/72, Moyses 4/23
muhton see **magan**
ġemunan pret. pres. *remember* pres 1s geman 1/30, 14/28, gemunu 12/212; 3s gemon 15/51, 16/34, 16/90; pret 1s gemunde 5/28, 5/40; 3s 10(a)/16 (w.g.), 10(a)/29, 10(b)/57, 10(b)/79, 12/225, 18(a)/758, 18(a)/870; subj 3p gemundon 12/196
mundbyrd f. *protection, hope of protection* ns 14/130
mundgripe m. *hand-grip* as 18(a)/753
munt m. *mountain* dp muntum 10(a)/4 [MnE mount]
Muntġiop m. *the Alps* as 10(b)/8; ds 10(b)/14
munuc m. *monk* ns 3/179, 3/213, 4/2, etc.
munuchād m. *monastic orders* as 9/63 [MnE monkhood]
murnan III *mourn, care about* inf 12/259; pres subj. 3s murne 18(b)/1385; pret 3p murnon 12/96
mūđ m. *mouth* as mūþan 18(a)/724; ds mūđe 7/40, 9/70
mycclan see **mičel**
myčel see **mičel**
ġemynd n. *mind, remembrance* as 5/3, 16/51; ds gemynde 9/46, 10(b)/54
ġemyndġian 2 *remember* pret 3s gemyndgade 9/67
ġemyndig adj. w.g. *mindful* nsm 4/141, 4/203, 4/286, 16/6, 18(a)/868
mynster n. *church, monastery* as 4/273, 9/64; ds mynstre 4/135, 5/77, 9/1 [MnE (West)minster]
myntan 1 *intend, think* pret 3s mynte 18(a)/712, 18(a)/731, 18(a)/762
Myrce m. pl. *the Mercians* dp Myrcum 12/217
myre f. *mare* ds myran 8/63
myrđu f. *disturbance, trouble, affliction* gp myrđe 18(a)/810
nā adv. *no, by no means, not at all, never* 3/173, 4/5, 4/23, etc.; nō 15/4, 16/54, etc.; nā þē læs nevertheless 7/76
nabbađ see **habban**
naca m. *boat, ship* gs nacan 17/7
nacod adj. *naked* nsm 2/22, 2/23; asf nacedan (*bare, literal*) 4/45; np nacode 2/15
nāh see **āgan**
nāht see **nānwuht**
nales see **nealles**
nales see **nealles**
nam see **niman**
ġenam see **ġeniman**
nama m. *name* ns 1/31, 12/267, noma 11(h)/1; as naman 2/44, 11(n)/11; ds 4/122, 5/76, 14/113 (see note), noman 9/28; ap naman 1/30
ġenamom see **ġeniman**
nān (= ne ān) pron., adj. *none, not one, not any, no* nsm 3/10, 3/154, 3/177, etc.; asm nāenne 4/114, 5/42; nsn nān 18(a)/803; asf nāne 4/118; gsf nānre 10(a)/28; npn nāne 4/326
nānwuht pron. *nothing* as 5/32, nōht 9/15, 9/29, nāht 9/31

nāp see **nipan**
nāteshwōn adv. *not at all* 2/8
nāþer adj. *neither* dsf nāþre 4/140
nāwiht n. *nothing* ns nōwiht 8/42; as 8/14 [MnE naught]
næbbe see **habban**
nædl f. *needle* as nædle 3/195
nædre f. *snake, serpent* ns 2/1, 2/2, 2/27; ds nædran 2/28; as nædran 1/37 [MnE (a)n adder]
næfdon (= ne hæfdon) see **habban**
næfne see **nefne**
næfre adv. *never* 4/184, 4/195, 6/31, 9/15, 9/19, 9/35, etc.
næfst (= ne hæfst) see **habban**
næfð (= ne hæfð) see **habban**
nægan 1 *accost, address* pret 3s næġde 18(b)/1318
næġl m. *nail, fingernail* ap næġlas 4/269; dp næġlum 14/46
nænig pron. *none, no one* ns 6/20, 6/31, 8/15, 9/11, etc.; as 9/19
nēnne see **nān**
nēren (= ne wāren) see **bēon**
nēs (= ne wēs) see **bēon**
nēs adv. *by no means* 18(c)/2262
næss m. *headland, bluff* ap næssas 18(b)/1358; gp næssa 18(b)/1360
ġenēstan 1 *contend, grapple* pres 3s ġenēsteđ 11(f)/10
ne adv., conj. *not, nor* 1/34, 2/3, 3/63, 3/84, 3/161 (ne ... ne nor), 4/23, 4/24, etc.
nēah adv. *near* 15/25, 16/26, nēh 12/103; comp. nēar 18(a)/745; predicate adj. *near, imminent* 9/96, 9/112; superl. niehstra dsn nēxtan 4/147, nēxtan 7/57 (æt nēxtan at last, eventually) [MnE nigh]
ġeneahhe adv. *often, very, frequently* 16/56, 18(a)/783, ġenehe 12/269; superl. ġenehost 18(a)/794
neahte see **niht**
nēalēcan 1 *draw near* inf 9/22; pret 3s nēalēhte 8/67, nēalēctte 9/87
nealles adv. *not at all* nales 9/12, 16/32, nalæs 16/33, nealles (þæt) ān ... ac not only ... but 3/103, 3/130
nēan adv. *from near, near* 18(a)/839
nearo adj. *narrow, close, anxious* nsf 17/7
nearoliče adv. *densely* 4/98 [MnE narrowly]
nearon see **bēon**
nearones f. *distress, strait* ds nearanessa 10(a)/26 [MnE narrowness]
nēat n. *cattle, neat* gp nēata 9/25
ġenēat m. *retainer, comrade* ns 12/310
nēawest f. *neighbourhood* ds nēaweste 9/90
nefa m. *nephew* ns 11(a)/6; ds nefan 18(a)/881
nefne conj. *except, but* 17/46, næfne 18(b)/1353. See **nemne**

nēh see **nēah**
ġenehe see **ġeneahhe**
ġenehost see **ġeneahhe**
nele (= ne wile) see **willan**
nellađ (= ne willađ) see **willan**
nemnan 1 *call, name* pret 3s nemnde 9/28; 3p nemdon 18(b)/1354; p ptc ġenemned 5/68, nemned 8/73
nemne conj. *except* 15/22. See **nefne**
nempe see **nympe**
nēodlađu f. *desire* (or *urgent summons?*) dp nēodlađum 18(b)/1320
nēodlice adv. *diligently* compar. nēodlicor 8/15
neom (= ne eom) see **bēon**
neorxenawang m. *Paradise* gs neorxenawanges 2/19; ds neorxenawange 2/6, 2/18, 2/21
nēotan II w.g. *use, make use of* inf 12/308
neowol adj. *prostrate* nsm 10(b)/80, niwol 10(a)/29
ġenerian 1 *save, protect* pret 3s ġenerede 6/39; p ptc ġenered 18(a)/827
nese adv. *no* 3/53
nēten see **nieten**
nett n. *net* as 3/76; ap 3/42, 3/44; dp nettum 3/45, 3/46, 3/109, etc.
ġenēþan 1 *venture* (on) pret 3s ġenēðde 18(a)/888
nēxtan see **nēah**
nič adv. *no, not I* 3/96, 3/146
nicor m. *sea-monster* gp nicera 18(a)/845
niedbehēfe adj. *necessary* nsm 3/151, 3/173
niedbeđearf adj. *necessary, essential* superl. npf niedbeđearfosta 5/55
niehst see **nēah**
nieten n. *beast, cattle* ns nēten 9/67; ds nytene 4/94; np nietenu 2/1
niht f. *night* ns 1/24, 18(b)/1320; as 3/30, 4/236, 7/33 (on niht by night), 18(a)/736; gs neahte 9/93; ds nihte 2/46, 4/274, 7/32, 14/2, neahte 9/25, niht 18(a)/702, 18(b)/1334; gp nihta 18(b)/1365
nithelm m. *cover of night* as 16/96
nihtscūa m. *shadow of night* ns 16/104, 17/31
nihtwaco f. *night-watch* ns 17/7
nihtweorc n. *night-work* ds nihtweorce 18(a)/827
niman IV *take* inf 12/39, 12/252, 15/15; imp s nim 2/44; pres 1s nime 3/78, 3/80, 3/122; 3p nimađ 17/48; pret 3s nam 4/18, 7/75, nom 8/64, etc.; 3p naman 7/57, namon 7/62; p ptc ġenumen 2/41, 7/40
ġeniman IV *take, seize* pret 3s ġenam 2/13; 3p ġenamom 7/37, 14/30, 14/60; subj 3s ġename 12/71; p ptc ġenumen nsm 18(d)/3165
ġenip n. *darkness, mist* ap ġenipu 18(b)/1360

nipan I *grow dark* pres 3s nipeð 16/104; pret 3s nāp 17/31
genipan I *grow dark* pret 3s genāp 16/96
nis (= **ne is**) see **beon**
nip m. *hatred, malice, trouble, affliction* as 17/75; ds nīðe 18(a)/827; gp nīða 18(a)/845, 18(a)/882
niper adv. *downwards* 10(b)/80, 18(b)/1360 [MnE *nether*]
nīðhedig adj. *hostile* npm nīðhedige 18(d)/3165
nīðwundor n. *fearful wonder, portent* as 18(b)/1365
geniwad see **nīwian**
nīwan adv. *newly* 8/22
nīwe adj. *new* nsm 18(a)/783, nsf 4/28, 8/10; dsf nīwan 4/10, 4/18
nīwes adv. *recently* 15/4
nīwian 2 *restore, renew* p ptc geniwad nsm 14/148; nsf 16/50, 16/55, geniwod 18(b)/1322
nīwol see **neowol**
nō see **nā**
genōg adj. *enough* npm genōge 14/33 (*many*)
nōht adv. *not, not at all* 5/17, 8/72, nāwiht 8/14; **nōht þon læs** *nevertheless* 8/17
nōht see **nānwuht**
nōhwæðer conj. *neither* 5/25 (*nōhwæðer ne . . . ne neither . . . nor*)
noide (= **ne wolde**) see **willan**
noidest (= **ne woldest**) see **willan**
noldon (= **ne woldon**) see **willan**
nom see **niman**
noman see **nama**
norð adv. *northwards* 18(a)/858
norðan adv. *from the north* 16/104, 17/31
Norðene m. pl. *the Danes* dp Norðenum 18(a)/783
Norðhymbre m. pl. *Northumbria* gp Norðhymbra 4/150, 4/153; dp Norðhymbran 7/42, Norðhymbron 12/266
norðsciphere m. *northern fleet, attack fleet of the Northmen* ds norðscipherige 7/6
nosþyrl n. *nostril* ap nosþirlu 4/111
notian 2 w.g. *use, enjoy* pres 3s notaþ 3/202
notu f. *employment* ds note 5/60
nōwiht see **nāwiht**
nū adv., conj. *now that, now* adv. 2/64, 2/74, etc.; conj. 2/64 (*nū . . . nū now . . . now that*), 2/72, 12/57, etc.
genumen see **niman**
nýðgestealla m. *comrade in battle* np nýðgesteallan 18(a)/882
nyle (= **ne wyle**) see **willan**
nymþe conj. *unless, except* 11(h)/16, 18(a)/781, nymþe 16/113
nyste (= **ne wyste**) see **witan**
nytene see **nieten**
nytnisse see **nytnes**

nytt adj. *useful* nsm 3/132, 3/151; npm nytte 3/115; apm 3/179, 18(a)/794; npm nyt 11(n)/11
nytt f. *use, utility* ds nytte 3/150, 11(m)/2
nytnes f. *usefulness, benefit* gs nytnesse 8/14, nytnisse 8/48
nýxtan see **neah**

Odda pers. n. *Odda* gs Oddan 12/186, 12/238
of prep. w.d. *from* 2/3, 2/14, 2/25, 3/33 (*of*), 4/3, etc.
ofðune adv. *down* 10(a)/27, 10(b)/80
ofer prep. w.d.a. *over, after* 1/2, 1/5, 2/2, 2/18, 2/64, 3/24, etc., *contrary to* 14/35; *ofer bæc* see **bæc**
ofer m. *river-bank, shore* ds ofre 12/28, 18(b)/1371
ofercuman IV *overcome* p ptc ofercumen 18(a)/845
oferfeng see **oferfōn**
oferfōn VII *seize* pres 3s oferfeng 10(b)/69
ofergān anom. (§128) *outrun* p ptc ofergān 7/66 [MnE *overgo*]
oferhelman 2 *overhang, overshadow* pres 3s oferhelmað 18(b)/1364
ofermōd n. *pride, arrogance, overconfidence* ds ofermōde 12/89
Offa pers. n. *Offa* ns 12/198, 12/230, 12/286, 12/288; gs Offan 12/5
offrian 2 *offer* inf 4/89; pret 3s ofrode 4/93
geoffrian 2 *sacrifice, offer up* imp s geoffra 2/45; pret subj 3s geoffrode 2/60; p ptc geoffrod 4/97
offrung f. *offering, sacrifice* ns 2/54; as ofrrunge 2/56; ds 2/69
ofgiefan V *abandon* pret 3s ofgeaf 18(c)/2251; 3p ofgeafon 11(k)/1, 16/61
oflongian 2 *seize with longing* p ptc oflongad 15/29
ofscēotan II *shoot, kill with a missile* pret 3s ofscēat 12/77
ofslagen see **ofslēan**
ofslægen see **ofslēan**
ofslēan VI *slay, destroy* inf 2/65, 3/102, 10(a)/10; infl inf (tō) ofslēanne 2/49; pres 1s ofslēa 3/45, pret 3s ofslōg 6/3, ofslōh 7/35; 3p ofslōgon 4/151, 6/37, 7/36; p ptc ofslagen 2/59, 4/177, 4/192, 4/260, 7/15, ofslægen 6/24, 6/27, 7/21, ofslægen 7/4, asm ofslægenne 6/16, npm ofslagene 4/183
ofslegen see **ofslēan**
ofslōg see **ofslēan**
ofsnāð see **ofsnīðan**
ofsnīðan I *slaughter* pret 3s ofsnāð 2/68
ofspring m. *offspring* ns 2/75; as 2/74; ds ofspringe 2/31
ofstang see **ofstingan**
ofstician 2 *stab to death* pret 1s ofsticode 3/58, 3/61; 2s ofsticodest 3/59

ofstingan III *stab to death* pret 3s ofstang 6/5
ofstlice adv. *quickly* 12/143
ofstondan VI *remain standing* p ptc ofstonden 13/11
oft adv. *often* 4/237, 5/2, 6/6, etc.; compar. oftor 14/128; superl. oftoost 5/22
ofwundrian 2 *be astonished* p ptc nfm ofwundrode 4/244
on adv. *on, onward* 8/61, 17/91
on prep. w.d.a. *on, onto, upon, in, into* w.d. (*on, in*) 1/9, 1/11, 1/29, 2/4, 2/9, 2/17, 2/21, 3/26 (*during*), 4/132, 6/17 (*from*), etc.; w.a. (*onto, upon, into*) 3/44, 3/76, 3/122, 6/15 (*against*), etc.
onarn see **onirnan**
onēlan I *kindle* p ptc onēlæd 8/29 [archaic MnE *anneal*]
onbærnan I *kindle, inspire* p ptc nfm onbærnde 9/9, onbærned 9/85
onbrēgdan III *swing open* pret 3s onbræd 18(a)/723
onbūgan II *bend* pres 1s onbūge 11(h)/3
onbyrgan I w.g. *laste* inf 14/114, onbyrgan 4/243
oncierran I *turn* inf oncierran 10(b)/61; pres 3s oncyrræð (w. refl.: *change direction, turn aside*) 17/103
oncnāwan VII *recognize, perceive, acknowledge* inf 12/9; pret 1s oncnēow 2/64; 3p oncnēowon 2/15
oncnēow see **oncnāwan**
oncnēowon see **oncnāwan**
oncwæðan V w.d. *answer* pret 3s oncwæð 12/245, 17/23
oncyrræð see **oncierran**
oncyðð f. *grief, distress* as oncyððe 18(a)/830
and see **and**
ondette see **andettan**
ondrædan VII *be afraid, dread* pres 1s ondræde 4/9; 2s ondrætst 2/64; 3s ondræðeþ 17/106; pret 1s ondrēd (w. refl.) 2/22
ondrēd see **ondrædan**
ondswarodon see **andswarian**
ondsworede see **andswarian**
ondweard adj. *present* dp ondweardum 9/51
onemn prep. w.d.a. *alongside* 12/184
onettan I *hasten on, be active* pres 3s onetteð 17/49
onfeng see **onfōn**
onfengon see **onfōn**
onfindan III *discover, realize* pres 3s onfindeð 11(f)/9; pret 3s onfunde 12/5, 18(a)/750, 18(a)/809; 3p onfundon 6/17; subj 3p onfunden 6/11
onfōn VII w.d.a. *receive, accept, take up* inf 8/2, 8/51; pres subj 1p 8/23; pret 1s onfeng 8/59; 3s 8/76, 9/14, etc.; 3p onfengon 8/18;

subj 3s onfenge 9/63; p ptc asf onfongne 9/58
onga m. *arrow, dart* ns 11(h)/4
ongan see **onginnan**
ongean prep. w.d.a. *against* 2/32, 11(f)/9, 12/100
ongean adv. *again, back* 3/25, 4/247, 12/49, 12/137, 12/156, 18(a)/747 (*out*)
ongeanstandan VI *stand opposite, withstand* pret 1s ongeanstōd 3/60
ongeat see **ongietan**
Engelþeod f. *the English people, England* ds Engelþeode 9/10
ongemang prep. w.d. *among* 5/66
ongeocean 2 *unyoke* pres 3s ongeocaþ 3/29
ongietan V *understand, perceive* inf 5/32, 16/73, ongytan 14/18; pret 1s ongeat 8/42; 3s 6/13, 10(a)/14, 10(a)/24, 10(b)/68; 3p ongeaton 12/84
onginnan III *begin* pres 3p onginð 4/50; subj 3p onginnen 14/116; pret 1s ongan 5/66; 3s 9/61, 10(a)/17, 10(a)/30, 12/12, 12/17, 12/89, 12/91, ongon 11(k)/3, angan 10(b)/59, etc.; 3p ongunnon 9/11, 12/86, 12/261, 14/65, 14/67, 15/11
ongon see **onginnan**
ongunnon see **onginnan**
ongyrwan I *unclothe, strip* pret 3s ongyrede 14/39
ongytan see **ongietan**
ongytenes f. *knowledge* gs ongytenesse 8/69
onhæbbe see **onhebban**
onhebban VI *raise up, exalt* pres 1s (w. refl.) onhæbbe 11(o)/7
ohnigan I *bend, bow down* pres 3p ohnigað 11(o)/7
ohnreran I *stir, move* inf 17/96
onhweorfan III, 3 *change* p ptc onhworfen 15/23
onhworfen see **onhweorfan**
onhwyrfan I *turn around* p ptc onhwyrfed 11(h)/1
onhwyrfed see **onhwyrfan**
onhyldan I *lower, incline* pret 3s onhylde 9/116
onirnan III *give way, spring open* pret 3s onarn 18(a)/721
onlicnes f. *image* ns onlicnes 18(b)/1351. See **ālicnes**
onlūtan II *bow, incline, bend down* inf 5/39
onlýsan I *liberate, redeem* pret 3s onlýsde 14/147
onmēdla m. *pomp, magnificence* np onmēdlan 17/81
onmiddan prep. w.d. *in the middle of* 2/5, 2/19 [MnE *amid*]
onmunan pret. pres. w.g. *pay attention to* pret subj 3p onmunden 6/35

onmunden see **onmunan**
ono hwæt interj. *lo and behold!* 8/49
onsendan I *send, send forth* inf 5/75; pres 3s onsendeð 16/104; p ptc onsended 14/49, 18(c)/2266
onslēpan I *fall asleep* pret 3s onslēpte 9/26, 9/117
onspringan III *spring asunder* pret 3p onspringon 18(a)/817
onstal m. *supply* as 5/20
onstellan I *institute, set the example for, establish* pret 3s onstealde 9/39; 3p onstealdon 7/43
onsyn f. *appearance, face* ns 17/91
ontendan I *kindle, burn* inf 7/50
onuppon prep (w.d.) *above* 4/250
onwæcnan VI *awaken* pres 3s onwæcneð 16/45
onweald m. *authority, power, jurisdiction, command* as onwald 5/5, anwald 10(a)/4, 10(b)/62; ds onwealde 2/35, anwealde 10(a)/20
onweg adv. *away* 16/53, āweg 4/197
onwendan I *change* pres 3s onwendeð 16/107; pret 3s onwende 13/24
onwreōn I *reveal, disclose* imp. s onwreōh 14/97
open adj. *open* npm opene 14/47
openian 2 *open* p ptc npn geopenode 2/9, 2/15
openlice adv. *openly* 8/45, 8/49
geopenode see **openian**
ōr n. *beginning* as 9/39
ord m. *point, spear, vanguard* ns 12/60, 12/69, 12/146, 12/157, etc.; as 12/47, 12/110; ds orde 12/124, 12/226, 12/273
orf n. *cattle, livestock* as 4/92
orhlice adv. *insolently* 4/300
orlege n. *war, battle, strife* ds orlege 18(b)/1326
ormōd adj. *despondent, sad* nsm 10(a)/30, 10(b)/78
orþonc m. *skill, intelligence* ns 13/16
Ōsric pers. n. *Osric* ns 6/25
Ōswold pers. n. *Oswold* ns 12/304
Ōswyn pers. n. *Oswyn* ns 4/267
oð prep. w.a. *up to, as far as, until* 4/7, 4/96, 4/282, 4/295, 5/61, etc.; conj. *until* 6/3, oþ þæt until 3/43, 4/33, 4/129, etc.
oðberan IV *carry away* pret 3s oþbær 16/81
oðer adj., pron. *other, another, next* nsm 4/6, etc.; asm oþerne 12/143; dsm oþrum 3/208, 12/70, 12/64, 12/133, 18(a)/814; dsn 13/10; gsn oðres 9/111; asf oðre 9/84; oþre . . . oþre one . . . *the other* 8/31; npm oþre 4/307, 4/321; oðre 9/10; apm oþre 3/87, 3/130, 3/180; gpm oþerra 3/94, 8/57; dpm oðrum 4/311, 5/26; npn oðre 2/1; apn 4/235, oðer 9/79; gpn oþerra 3/143; dpn oðrum 10(a)/10; npf oðra 5/52; apf oðre 5/50; asn oðer twēga *one of two things* 12/207

oðfæstan I *set (to a task)* p ptc np oðfæste 5/60
oðfeallan VII *fall away, decline* p ptc oðfeallan 5/45; nsf oðfeallenu 5/14
oðre see **oðer**
oþpe conj. *or* 1/15, 3/13, 3/69, 3/77, 3/104, 4/9, etc.
oðþringan III *press out* pres 3s oðþringeð 17/71
ōwiht pron. *anything* nsn 15/23; as 8/36, 17/46. See **āwiht** [MnE aught]
oxa m. *ox* ap oxan 3/9, 3/11, 3/29; gp oxena 3/18
oxanhierde m. *oxherd* ns 3/28; np oxanhierdas 3/4
Oxenafordscir f. *Oxfordshire* as Oxenafordscire 7/67

pāpa m. *pope* ns 4/303; as pāpan 10(a)/11, 10(b)/42
Pante f. *the river Blackwater in Essex* as Pantan 12/68, 12/97
Paradisus m. *Paradise* ds Paradisum 2/3, 2/5
Paulinus pers. n. *Paulinus* as 8/39
pæll m. *purple garment, silk robe* ap pællas 3/141 [MnE pall]
pæð m. *path* as 1/6
Petrocos stōw f. *Padstow (Cornwall)* ns 7/7
Pētrus pers. n. *Peter* ns 4/32, 4/33; as Pētrum 4/35; ds Pētre 4/31, 4/204
pleoh n. *danger, risk* ns 3/98, 4/124; ds plēo 3/138
plēolic adj. *dangerous* nsn 4/8
Portland n. *Portland (Dorset)* ds Portlande 7/11
prass m. *array, military force* ds prasse 12/68
prēost m. *priest* np prēostas 4/25, 4/38; dp prēostum 4/289
pund n. *pound* gp punda 7/24, 7/63

rā m. *roe buck* ap rān 3/51 [MnE roe]
rād see **riðan**
gerād adj. *skilful, apt* asn gerāde 18(a)/873
radost see **hraðe**
ramm m. *ram* as 2/66
ran see **irnan**
rān see **rā**
rand m. *shield-boss, shield* ap randas 12/20
randhæbbend m. *shield-bearer, warrior* gp rōndhæbbendra 18(a)/861
raðe see **hraðe**
ræcan I *reach (out)* pret 3s ræhte 18(a)/747
geræcan I *touch, reach, wound* pret 3s geræhte 12/142, 12/158, 12/226
ræd see **ræd**
ræd m. *advice* ns 4/171, 18(b)/1376; as 3/210, 7/24

rædan I *read* inf 4/9; infl inf (tō) rædenne 4/105; pres 3s ræt 4/9; *instruct, give counsel, rule* inf 10(b)/67; pret 3s rædde 12/18
gerædan I *decide* pres 2s gerædest 12/36; pret 3s gerædde 7/22, 7/24, 7/27, 7/59
rædbora m. *advisor* ns 18(b)/1325; as rædboran 4/114
Rædgōd pers. n. *Radagaisus* ns Rædgōt 10(b)/19, Rædgōta 10(a)/2; as 10(b)/7
gerædu n. pl. *harness, trappings* ap 3/153; dp gerædum 12/190
reghār adj. *grey with lichen* nsm 13/10
rēhte see **ræcan**
gerēhte see **geræcan**
rēran I *lift up, offer up* inf 9/113; pret 3s rærde 11(n)/6 (raised) [MnE rear]
rēsan I *rush* pret 3s ræsde 6/15
reste see **rest**
ræt see **rædan**
rēad adj. *red* nsm ræd 4/259
rēadfah adj. *stained with red* nsm 13/10
rēaf n. *garment, raiment* as 12/161; ap (armour) 3/141
rēccan I (w.g.) *care about, care* pres 1p recce 3/173; pret 3s rōhte 4/160; 3p rōhton 12/260 [archaic MnE reck]
rēccan I *explain, relate* pret 3s rehte 4/129, 4/130; 3p rehton 9/55
gerēccan I *wield, control* pret 3p gerehton 10(a)/4
gerēccednyss see **gerēccednis**
rēccelēas adj. *negligent, careless* npm recceleāse 5/45 [MnE reckless]
reced m. *building, hall* ns 18(a)/770; gs recedes 18(a)/724; ds recede 18(a)/720, 18(a)/728
gerēccednis f. *narrative as gereccednisse* 4/46, gereccednyssse 4/132; ds 4/47
recene adv. *quickly* 10(b)/34, ricene 12/93, rycene 16/112
gerēgnad adj. *ornamented, decorated* nsm 18(a)/777; asn gerēnod 12/161
regollic adj. *regular, according to (monastic) rule* dpm regollecum 9/83
rehton see **rēccan**
gerēnod see **gerēgnad**
renweard m. *guardian of the house* np renweardas 18(a)/770
reord f. *voice* ds reorde 17/53
gerēord n. *speech, voice* dp gereordum 11(j)/16
reordberend m. *speech-bearer, man* np 14/3; dp reordberendum 14/89
rēotan II *weep* pres 3p rēotað 18(b)/1376
rest f. *rest, resting place* as reste 9/98, 14/3; ds 9/26, ræste 18(a)/747
restan I *rest, lie, remain* pres 1s reste (w. refl.) 11(e)/5; pret 3s reste 14/64 (w. refl.), 14/69

gerestan I *rest* inf 9/95, 15/40
rēpe adj. *fierce, cruel, furious* asm rēðne 4/294; dsm rēþan 4/169, 4/193; npm 18(a)/770; dpm rēþum 4/145
rēwett n. *rowing* ns 3/90
ricceter n. *arrogance* ds riccetera 4/299
riçe n. *kingdom, reign* ns 10(b)/5; as 3/190, 6/7, 7/63, 10(a)/3, 10(a)/18, 13/10, 14/119, etc.; gs rices 6/1, 6/29, 8/78, 13/37, 17/81, 18(a)/861, 18(b)/1390; ds rice 5/19, 5/75, 10(a)/1, 10(a)/5, 10(b)/7, 16/106 [MnE (bishop)ric, German Reich]
riçe adj. *powerful, great* nsm 4/298; asm ricne 14/44; npm 10(b)/7; gp ricra 10(b)/46 (as noun), 14/131; superl. ricost *most powerful, noblest, richest* nsm 12/36
ricene see **recene**
ricost see **riçe**
ricslan 2 *reign* pret 3s ricsode 6/41
riðan I *ride* inf 8/63, 12/291, 18(a)/855; pres ptc riðende 2/48; pret 3s rið 4/299, 12/18, 12/239; 3p riðon 6/24, 7/57, riðon 18(d)/3169
riðende see **riðan**
riðon see **riðan**
riht adj. *fitting, right* nsn 12/190; asm rihtne 14/89; dsn ryhte 11(m)/7
riht n. *justice, right* gsm rihtes 10(b)/67
gerihtan I *correct* inf 4/125; pres subj 3s gerihte 4/122; p ptc nsf geriht 14/131 (directed) [MnE right]
rihte adv. *properly, correctly* 12/20
rihtgelæafull adj. *orthodox* gpm ryhtgelæafulla 10(a)/19
rihtwis adj. *righteous, upright* nsm 10(b)/49; gpm rihtwisra 10(a)/19; superl. rihtwisesta nsm 10(a)/14
rihtwisnys f. *righteousness* ds rihtwisnysse 4/145
riñan I *rain* pres subj 3s riñe 8/29
rinc m. *man, warrior* ns 10(b)/49, 11(p)/2, 18(a)/720; as 18(a)/741, 18(a)/747; ap rincas 11(i)/16; gp rincra 18(a)/728; dp rincum 12/18
rinnan see **irnan**
riðan see **riðan**
gerisenlic adj. *suitable, proper, honourable* apn gerisenlice 9/3; compar. asn gerisenlicre 8/36
gerisenlice adv. *fittingly* compar. gerisenlecor 8/57
rōd f. *rood, cross* ns 14/44, 14/136; as rōde 14/119; gs 11(n)/5; ds 14/56, 14/131 [MnE rood]
rōdetācn n. *sign of the cross* ds rōdetācne 9/116 [MnE rood token]
rodor m. *sky, heaven* np roderas 18(b)/1376; dp roderum 11(n)/5

röhte see **reččan**
röhton see **reččan**
Röm f. *Rome* ns 10(b)/19; ds **Röme** 10(b)/46
Römāne pl. *Romans* gp 10(a)/1, 10(b)/17,
 Römāne 10(a)/3; dp **Rōmanu** 10(a)/7
Rōmanisc adj. *Roman* dp **Rōmaniscum**
 10(a)/15
Rōmeburg f. *Rome* ds **Romebyrig** 4/305
Rōmwarā pl. *Romans* gp 10(b)/34; dp **Rōm-**
warum 10(b)/49, 10(b)/67
rondhæbbendra see **randhæbbend**
rōtlice adv. *cheerfully* 9/102
rōwan VII *row* pres ptc **rōwende** 4/154; pres
 1s **rōwe** 3/76
rūn f. *consultation, secret meditation* ds **rūne** 16/
 111
rūnwita m. *confidant, trusted counsellor* ns
 18(b)/1325
rycene see **recene**
ryhte see **riht**
ryhtfæderencyn n. *direct paternal ancestry* ns
 6/42
rýman 1 *extend* pret 3p **rýmdon** 5/8
gē rýman 1 *open (a way)* pret 1s **gērýmde** 14/
 89; p ptc **gērýmde** 10(b)/19, 12/93 (*ēow* is
gērýmde passage is granted to you)
rýpan 1 *plunder* pret 3p **rýpton** 7/78

saga see **secgan**
sāgol m. *cudgel, staff* dp **sāglum** 4/207
same see **swā**
samed see **samod**
samod adv. *too, at the same time* 2/47, 18(a)/
 729, **samed** 11(l)/2, **somod** 16/39; prep w.d.
simultaneously with 18(b)/1311
sanct m. *saint* as 4/269, 4/271, 4/300; gs
sanctes 4/126, 7/7, 7/48, *sanctes* 4/301; ds
sanctes 4/129, 4/273
sandcēosol m. *sand, grains of sand* as 2/75
sang see **singan**
sang see **song**
sār n. *pain, wound* as 17/95, 18(a)/787
sār adj. *sore, painful, grievous* npf **sāre** 16/50;
 gpf **sārā** 14/80
sāre adv. *sorely, grievously* 14/59
sārig adj. *sorrowful* npm **sārige** 4/227 [MnE
 sorry]
sārlic adj. *painful, sad* nsn 18(a)/842
sārnes f. *pain* ds **sārnesse** 2/34 [MnE sore-
 ness]
gēsawen see **gēsēon**
sāwol f. *soul* ns 1/33, **sāwol** 12/177, **sāwl**
 4/219, 14/120; as **sāwle** 18(a)/801, 18(a)/852;
 ds 17/100
sē f. and m. *sea* as 4/126, 16/4, 17/14, 17/18;
 ds 1/28, 2/75, 3/89, 3/91; dp **sēm** 18(a)/
 858
sēbāt m. *sea-boat, ship* as 18(a)/895

sēd n. *seed, offspring* ds **sāde** 2/76
sēde see **secgan**
sēfōr f. *sea-voyage* ds **sēfōre** 17/42
sēgan 1 *lay low, slay* p ptc **gēsāged** 18(a)/884
gēsēgd see **secgan**
sēgde see **secgan**
gēsēgde see **secgan**
sēl m. or f. *time, occasion* ns 14/80; as 4/273;
happiness, joy dp **sēlum** 18(b)/1322
sēl n. *hall* as 18(c)/2264
sēlan 1 *bind, fasten* inf 16/21
gēsēlan 1 *befall, chance, turn out favourably* pret
 3s **gēsælde** 18(a)/890
sēlida m. *sailor, Viking* ns 12/45; as **sēlidan**
 12/286
gēsēlig adj. *blessed* nsf 4/219 [MnE silly]
gēsēliglic adj. *blessed, happy* npf **gēsēliglica**
 5/4
gēsēliglic adv. *blessedly, happily* 4/145
sēmān m. *sailor, Viking* np **sēmēn** 12/29;
 dp **sēmānum** 12/38, 12/278
sērīma m. *coast* ds **sērīman** 7/8, 7/23, 7/56
 [MnE sea rim]
sērīnc m. *sea-going warrior, Viking* ns 12/134
sēstrēam m. *ocean current* dp **sēstrēamum**
 10(b)/15
sēt see **sittan**
scān see **scinan**
scand f. *shame, disgrace* ns 3/215
sceacan VI *flee, hasten away* pret 3s **sceōc**
 7/33, 18(c)/2254 [MnE shake]
scead n. *shade* ap **sceadu** 18(a)/707
sceādan VII *part* pres 3s **sceādeð** 13/30
sceadu f. *shadow, shade, darkness* ns 1/24, 14/
 54
sceadugenga m. *walker in darkness* ns 18(a)/
 703
sceaf see **scūfan**
sceaft m. *staff, shaft* ns 12/136; ds **sceaftē**
(staff) 10(b)/11
gēsceaft f. *creation, creature* ns 14/12, 14/55,
 14/82, 16/107 (*wyrda gēsceaft ordained*
course of events); ap **gēsceafta** 4/53, 4/57, 4/62
sceal see **sculan**
scealc m. *man, warrior* np **scealcas** 12/181
sceap n. *sheep* ap 3/24
gēsceap n. *creation* ds **gēsceape** 9/71; np
gēsceapu 11(k)/7 (*destiny, fate*)
gēsceappēote f. *appointed channel* dp
gēsceappēotan 11(g)/4
sceapen see **sceiepan**
gēsceapenis f. *creation* ds **gēsceapenisse** 4/50
sceaphierde m. *shepherd* ns 3/22; np
sceaphierdas 3/4
scear n. *ploughshare* as 3/12, 3/193
sceard adj. *cut, mutilated, chipped* npf **scearde**
 13/5
sceāt m. *surface, region* ap **sceātas** 14/37, 17/
 61, 17/105; ds **sceāte** 11(k)/7 (*fold, bosom*);
 gp **sceāta** 18(a)/752; dp **sceātum** 14/8, 14/43

sceāt see **sceōtan**
sceatt m. *money, payment* as 3/106; dp **sceat-**
um 12/40, 12/56 [MnE (through Old
 Norse) *scot*(free)]
sceāwere m. *observer* ns 4/229
sceāwan 2 see **behold, look at** inf 4/305, 18(a)/
 840, **sceāwigan** 18(b)/1391; infl inf (tō)
sceāwigenne 4/308; pret 1s **sceāwode** 14/
 137; 3s 4/293 (w.d.), 18(a)/843 [MnE show]
sceāwung f. *viewing, examination* ds **sceā-**
wunge 4/307 [MnE showing]
sceald see **scield**
sceōc see **sceacan**
sceolde see **sculan**
sceole see **sculan**
sceolon see **sculan**
sceōp see **sceiepan**
sceōta m. *trout* ap **sceōtan** 3/87 [MnE shoat]
sceōtan II *thrust, shoot, throw* inf 11(g)/4; pret
 3s **sceāt** 8/68, 12/143, 12/270; 3p **scuton**
 4/212 (*scuton* ... *tō shot at*)
sceōtend m. *warrior, Bowman* np 10(b)/11,
 18(a)/703
sceð f. *sheath* ds **sceðe** 12/162
sceððan VI *injure* inf 14/47 [MnE (through
 Old Norse) *scathe*]
scield m. *shield* ds **scylde** 12/136; ap **scealdas**
 10(b)/2, **scyldas** 12/98
sciellisc m. *shellfish* as 1/5
sceiepan VI *create* pret 3s **sceōp** 9/40, **scōp**
 11(e)/2; p ptc **sceapen** 11(h)/2 [MnE
 shape]
gēsceiepan VI *create* pret 3s **gēsceōp** 4/51,
 4/110, **gescōp** 11(h)/6
sceieppend m. *creator* ns **Scyppend** 9/42, 16/
 85; gs **Scyppendes** 9/34, 9/122
scieran IV *rend, tear* p ptc npf **scorene** 13/5
 [MnE *shear*]
scile see **sculan**
scima m. *light, radiance* as **scīman** 14/54
scīnan I *shine* inf 14/15; pres 3s **scīnþ** 1/23,
scīneð 8/45; pret 3s **scān** 13/15, 13/34
scīnþ see **scinan**
scip n. *ship* as 1/5, 3/135, 7/37; gs **scipes**
 18(a)/896; ds **scipe** 4/223, **scype** 12/40, 12/
 56; np **scyþu** 7/10; ap **scipu** 1/28, 3/203,
 7/28; dp **scipum** 3/100, 4/152, 7/48
scipen n. *shed* ds **scipene** 9/25
scipher m. *fleet, naval attack force* ds 4/148,
 4/200, **scipherige** 7/3
scīr adj. *gleaming, resplendent* nsm 10(b)/11;
 asn 12/98; asr **scīre** 14/54; apm **scīre**
 11(g)/4 [MnE *sheer*]
Sciððia f. *Scythia* gs **Sciððiu** 10(a)/1, **Sciððia**
 10(b)/2
scolden see **sculan**

scomu f. *-hame* ds **scome** 9/22
scōp see **sceiepan**
gescōp see **gesciepan**
scopgereord n. *poetic language* ds **scop-**
gereorde 9/6
scorene see **scieran**
scotung f. *missile, shooting* dp **scotungum**
 4/213, 4/261
scōwyrhta m. *shoemaker* ns 3/150, 3/195; np
scōwyrhtan 3/6
gescrāf see **gescrifan**
scranc see **scrincan**
gescrifan I *ordain* pret 3s **gescrāf** 10(b)/29
 [MnE *shrive*]
scrincan III *shrink* pret 3s **scranc** 1/2
scripan I *glide, move, wander* inf 18(a)/703
scrūd n. *clothing* as 3/74 [MnE *shroud*]
scrýðan 1 *clothe* pres 3s **scrýtt** 3/69
scrýn n. *chest, coffer* ds **scrýne** 4/270 [MnE
 shrine]
scrýtt see **scrýðan**
scūfan II *shove, push* pret 3s **sceaf** 12/136, 3p
scufon 1/28
sculan pret. pres. *must, have to, ought to* pres 1s
sceal 3/8, 3/9, 3/13; 3s **sceal** 3/15, 3/63,
 3/216, etc.; 1p **sculon** 9/36; 2p **sceole** 12/59;
 3p **sceolon** 4/291, 12/54, 12/220; subj 3s
scyle 15/42, 17/111, 17/74 (*on weg scyle*
must depart), **scile** 18(d)/3176; pret 1s
sceolde 4/3, 17/30; 3s 4/160, 8/2, 12/16,
 etc.; 3p **scoldon** 2/49 (*had to [go]*), **sceoldon**
 4/201, 12/19, 12/105, 12/291, etc; subj 3s
sceolde 4/297, 7/51; 3p **scolden** 3/115,
 9/113, **sceolden** 5/13, **sceoldan** 7/30 (*ought*
to have), **sceoldon** 7/33, etc.; **sceolden** 9/21
 [MnE *shall*]
scūr m. *shower, storm* dp **scūrum** 17/17
scūrbeorg f. *protection from storms (i.e. build-*
ings) np **scūrbeorge** 13/5
scuton see **sceōtan**
gescý n. pl. *shoes, footwear* ap 3/153
scylde see **scield**
scyldig adj. w.g. *guilty* ns **ealdres scyldig**
having forfeited his life 18(b)/1338
Scyldingas m. pl. *descendants of Scyld, i.e. the*
Danes gp **Scyldinga** 18(a)/778, 18(b)/1321
scyldburbh f. *wall of shields* ns 12/242
scyle see **sculan**
scynscapa m. *demonic foe, hostile demon* ns
 18(a)/707
scyp see **scip**
scyppend see **sceieppend**
scyþu see **scip**
gescyrpan 1 *accoutre, equip* p ptc asn **gescyr-**
pedne 8/66
se, þæt, seo dem. pron., def. art. (§16) m. n. f.
that, the, he, she, it, who, which (§162.3) nsm se
 1/5, 1/8, 1/9, 1/18, 1/33, 2/55, 3/15 (*he*),

se, þæt, sēo (*cont.*)
 etc.; asm þone 1/5, 1/17, 1/29, 2/52, 3/12, þæne 7/24; gsm þæs 1/19, 3/40, etc.; dsm þæm 1/20, 3/66; ism þý 8/32; nsn þæt 2/4, 2/11, tæ 6/33, etc.; asn 1/2, 1/5, 1/13, 2/6, þet 7/61, þat 12/36, etc.; gsn þæs 2/5, 4/105, 6/29, *after, afterword* 3/31, 6/7, etc.; dsn þam 2/2, 2/10, 2/12 (be þam þe as), 4/39, 4/101; isn þý 9/59, (w. compar.) 3/70 (see note), 11(c)/6, 11(k)/11–12, (þý læs þe lest), 2/7, 3/24, þan 4/8, þon 6/35 (see note), 9/114, etc.; þē (w. compar.) *the, by that* 11(c)/6, 12/146, 12/312–13; nsf sēo 1/10, 1/33, 2/1, 2/2, 2/26, sio 5/45; asf þā 2/30, 2/56, 3/76, 6/3; gsf þære 1/24, etc.; dsf 1/9, 1/11, 1/24, 1/28, 2/41 (þære þe which), 3/9, þere 7/32; np þā 3/60, 3/166, etc.; ap 1/30, 3/9, 3/11, 3/29, 3/44, 3/49, 3/58, 3/75, 3/80, 3/108, 8/48, etc.; gp þāra 1/30, 2/4, 3/18, 3/43, þāra 4/29, etc.; dp þam 2/67, 4/145, 4/237, þæm 3/87, 3/105, etc.

seah see **sēon** *geseah* see **geseōn**
sealde see **sellan**
sealt n. *salt* gs sealtes 3/159
sealtere m. *salter, salt-maker* ns 3/156; np sealteras 3/6
sealtýþ f. *salt seawave, ocean wave* gp sealtýþa 17/35
sēamere m. *tailor* ns 3/195
sēarian 2 *grow sere, wither, fade* pres 3s sēarað 17/89
searobunden adj. *cunningly fastened* asn 11(n)/4
searogim m. *precious stone* ap searogimmas 13/35
searosæled adj. *skilfully bound* nsf 11(h)/16
searopoc m. *ingenuity, skill* dp searopocum 18(a)/775
sēap m. *pit* ds sēape 14/75
Sebastianus pers. n. *Sebastian* 4/214
sēcan 1 *seek, search for, visit* inf 11(f)/11, 14/104, 14/127 (*resort to*), 15/9, 18(a)/756, 18(a)/801, sēcean 18(a)/821; pres ptc sēcende 4/232, 4/236; imp s sēc 18(b)/1379; imp p sēcap 3/190; pres 3s sēcēð 16/114; subj 3s sēce 18(b)/1369; pret 1s sōhte 8/44, 16/25; 3s 5/12, 8/53; 3p sōhton 12/193, 14/133
geseōcan 1 *seek* inf 12/222, 14/119; pres subj 1s gesēce 17/38; pret 3s gesōhte 12/287, 18(a)/717
secg m. *man, warrior* ns 12/159, 17/56, 18(a)/871, 18(b)/1311; as 18(b)/1379; ap secgas 12/298; gp secga 16/53, 18(a)/842; dp secgum 14/59
secgan 3 *say, tell* inf 9/52, 11(n)/8, 11(n)/16, 12/30, 14/1, 15/2, 17/2, 18(a)/875, etc.; imp

s sags 11(b)/7, 11(h)/16, sege 4/193, 12/50; pres 1s secge 3/132; 2s segst 3/7, 3/22, 3/107, 3/108, 3/197; 3s segþ 3/193, segeð 12/45; 1p secge 3/168, secgað 4/44, 4/222; subj 2s secge 14/96; pret 3s sægde 2/23, 2/72, sæde 4/17, 4/189, 4/199, 12/147, etc.; 3p sægdon 9/55; p ptc gesægð 2/70
geseccan 3 *say* pret 3s gesægde 11(g)/5, gesæde (þanc gesæde *gave thanks*) 12/120
secgrōf adj. *sword-valiant, brave* gpm secgrōfra 13/26
sēfa m. *heart* ns 10(b)/71; as sefan 16/57, 17/51; ds 18(b)/1342
sēftædig adj. *blessed with comfort* nsm 17/56
sege see **secgan**
geseccan see **geseōn**
segnian 2 *bless, cross (oneself)* pres ptc segnienðe 9/123
geseccan 2 *bless, cross (oneself)* pret 3s geseccode (w. refl.) 9/116
segat see **secgan**
segþ see **secgan**
geselda m. *companion* ap geselda 16/53
seldcūþ adj. *rare* apn 3/141
seldon adv. *seldom* 3/90
sele m. *hall, house* ns 11(e)/1; as 18(a)/826; ds 18(a)/713
seledream m. *revelry in the hall* as 18(c)/2252; np seledreamas 16/93
seledreorig adj. *sad at the loss of a hall* nsm 16/25
selerædend m. *counsellor in the hall* ap selerædende 18(b)/1346
seleseccg m. *retainer* ap seleseccgas 16/34
sēlest adj. (superl. of *gōd*; cf. §76) *best* nsm sēlesta 14/27; asn w.g. sēlest 14/118; nsn 18(b)/1389; adv. sēlost 4/249
self pron., adj. *self, himself, herself, etc., same, very* nsm 2/53, 2/56, 4/38, 4/83, seolfā 8/58, 8/75, sylfa 11(e)/1; asm selfne 2/72, 3/103 (*myself*), sylfne 8/16, seolfne 9/123; gsm seolfes 9/125; dsm selfum 5/43, sylfum 7/34, 9/55, 17/1; asf sylfe 14/92; gsf sylfre 15/2; nsn sylfe 8/45; asn 8/44; npm selfe 3/174 (*ourselves*), 5/25 (*ourselves*), seolfan 9/69; apm selfe 3/121; gpm sylfra 12/38; dpm sylfum 4/326
sella see **sēira**
sellan 1 *give, sell* inf 3/84, 3/144, syllan 8/46, 12/38, 12/46; imp s sele 3/117, 3/120; pres 1s selle 3/66, 3/118, 3/136; 2s selst 3/118, 3/199; 3s selþ 3/68, 3/69, 3/199, silð 4/63, sylð 4/65, seleð 18(b)/1370 (*give up*); subj 1p syllon 12/61; pret 3s sealde 2/14, 2/25, 5/23, 8/63, etc.; 3p sealdon 10(b)/24; subj 3s sealde 8/60; p ptc geseald 4/77
gesellan 1 *give, give up* pret 3s gesealde 12/188; pret 3p gesealdon 12/184

sēlost see **sēlest**
sēira adj. (compar. of *gōd*; cf. §76) *better* nsm 18(a)/860, sēira 10(b)/50; nsn sēira 18(b)/1384
selþ see **sellan**
gesēman 1 *reconcile, settle (a dispute)* inf 3/207, 12/60
sendan 1 *send* inf 12/30, 16/56; pres 3p sendað 11(i)/5; pret 3s sende 4/159, 4/189, 7/31, 10(a)/20, 10(b)/63, 12/134; 3p sendon 12/29; subj 3s sende 7/59
sēo see **se**
gesēo see **geseōn**
seofen num. *seven* np 4/307
seofian 2 *lament, sigh* pret 3p seofedun 17/10
seolcen adj. *silken, made of silk* nsm 4/259
Sēolesig f. *Selsey (Sussex)* ds Sēolesigge 7/2
seolfa see **self**
seolfne see **self**
seolfor n. *silver* as 3/142, 4/85, sylfor 13/35; gs seolfres 11(n)/4; ds seolfre 4/272; is 14/77, sylfore 11(i)/2
seolforsmip m. *silversmith* ap seolforsmipas 3/181
seoloc m. *silk* as 3/141
sēon V *look, see* inf 18(b)/1365; pret 1s seah 11(l)/1, 11(n)/1, 3s 13/35
geseōn V *see* inf gesion 5/36; imp s geseoh 8/12; pres 1s gesēo 3/179; 3s gesiehð 2/69, 2/71, gesihð 16/46; subj 2s gesēo 8/21; pret 1s geseah 5/28, 11(g)/1, 14/14, 14/21, 14/33, etc.; 3s 2/11, 2/66, 4/214, 4/301, 8/66, etc.; 3p gesawon 2/48, 12/84, 12/203; subj 1s gesāwe 14/4; p ptc gesawen 8/9, gesewen 8/26, is gesegen *seems* 9/124, wæs gesegen *seemed* 9/54
seonu f. *sinew* np seonowe 18(a)/817
sēopan ll *boil* inf 3/174; infl inf (tō) sēoþanne 3/174 [MnE *seethe*]
geset n. *seat* np gesetu 16/93
gesetnis f. *decree, narrative* ds gesetnysse 4/304; ap gesetnissa 4/116; dp gesetnissum 4/116
gesett see **settan**
settan 1 *set, put, establish, appoint, set out, go, set down, compose* inf 4/310; pres 1s sette 2/30; pret 3s 4/294; 3p setton 10(b)/4; p ptc gesett 4/12, 4/98, geset 4/113, 4/136, 4/142, geseted 9/18, 14/141; npm gesette 4/39
gesettan 1 *set, put, compose* pret 3s gesette 4/132, 9/26, 9/122; 3p gesetton 14/67
gesewen see **geseōn**
si see **bēon**
sibb f. *peace, concord* ns 3/207, 4/252; as sibbe 5/7
sibbedriht f. *band of kinsmen* as 18(a)/729
sibling m. *kinsman, sibling* dp siblingum 4/21

Sibyrht pers. n. *Sibyrht* gs Sibirhtes 12/282
Sicilia f. *Sicily* ns 10(b)/15; ds 10(a)/4
side f. *side* ds sidan 14/49, ap 11(b)/7
side adv. *widely* 14/81 (wide and side *far and wide*)
sie see **bēon**
gesiehð see **geseōn**
sien see **bēon**
siendon see **bēon**
gesiene adj. *visible* nsn gesyne 18(d)/3158; npn gesiene 14/46
sierwan 1 *contrive, plot* pres 2s sierstw 2/32
sig (= **sie**) see **bēon**
sig m. *victory* ds 4/153
sigbeām m. *tree of victory, cross* ns 14/13; as 14/127
Sigebryht pers. n. *Sigebryht* as 6/1
sigfest adj. *victorious* nsm 4/162
sigelēas adj. *without victory, in defeat* asm sigelēasne 18(a)/787
Sigemund pers. n. *Sigmund* gs Sigemundes 18(a)/875; ds Sigemunde 18(a)/884
Sigeric pers. n. *Sigeric* ns 7/18, Siric 7/24
sigepēod f. *victorious nation* np sigepēoda 10(b)/4
sigewæpen n. *weapon of victory* dp sigewæpenum 18(a)/804
siglan 1 *sail* pret 3p sigldon 1/28
sigle n. *jewel, brooch, necklace* ap siglu 18(d)/3163
sigor m. *victory* gp sigora 14/67
sigorædig adj. *victorious* nsm 18(b)/1311
sigorfest adj. *triumphant, victorious* nsm 14/150
gesihð f. *sight, vision, presence* ds gesihðe 2/13, 2/19, 9/121, gesyhðe 14/21, 14/41, 14/66, as 14/96
silð see **sellan**
simle adv. *always* 4/95, 6/20, 17/68, symble 4/138, 4/141, 4/288, symle 4/144, 4/236, 4/305
sin poss. pron. *his, her, its* isn sine 11(h)/14
sin n. *treasure* as 11(n)/4, 12/59, 13/35; gs sinces 16/25; ds since 14/23
sinçfag adj. *decorated with treasure, richly adorned* nsm 11(i)/15
sinçgeofa see **sinçgyfa**
sinçgyfa m. *one who gives treasure, lord* ns sinçgeofa 10(b)/50; as sinçgyfan 12/278; ds 18(b)/1342; as 12/278
sinçpegu f. *receiving of treasure* as sinçpege 16/34
sind see **bēon**
sindon see **bēon**
singal adj. *perpetual, everlasting* nsf 14/141
singan III *sing, resound* inf 9/17, 9/21, etc.; pres ptc singend nsm 10(a)/31; asm singende 17/22; imp s sing 1/27, 9/28; pres

singan (cont.)

3s singeþ 17/54, 3p singað 11(d)/8; pret 3s sang 1/8, song 9/45, 9/70, etc.

sinnig adj. *sinful* asm sinnigne 18(b)/1379

sinsorg f. *constant sorrow* gp sinsorgna 15/45

sio see **see**

siodu m. *morality* as 5/7

gesion see **gesion**

Siric see **Sigeric**

siteþ see **sittan**

sittan V *sit* inf 15/37; pres 3s siteþ 1/11, 15/47; subj 2s sitte 8/28; pret 3s sætt 11(a)/1, 3p sæton 11(b)/1

gesittan V. *sit* pret 3s gesæt 16/111, 18(a)/749 (*sat up*)

sið m. *journey, fate, lot, venture* ns 18(a)/765, 18(a)/716 (*time, occasion*); as 11(e)/3, 15/2, 18(a)/872; ds siþe 17/51, 18(a)/740 (*time*); ap siþas 11(k)/11, 17/2, 18(a)/877

gesiþ m. *companion* np gesiþas 11(o)/5; dp gesiþum 18(b)/1313

siðfæt m. *journey, expedition* ds siðfate 14/150

siðian 2 *travel* inf 11(l)/2, 12/177, 14/68, 18(a)/720, 18(a)/808; pres subj 1s siðie 12/251; pret 3s siþode 4/219, 4/266

siððan adv. *afterwards, later* 2/51, 3/24, 4/64, 4/156, 5/62, syððan 4/159, 4/268, etc.; conj. *after, since, when* 2/59, 15/3, syðþan 14/3, etc.

siwian 2 *sew, stitch together* pret 3p siwodon 2/16

slät see **slitan**

slæp m. *sleep* ns 16/39; ds slæpe 9/45

slæpan VII *sleep* pres ptc slæpende 9/45; asm slæpendne 18(a)/741

sléan VI *strike, beat, attack* pres ptc sléande 4/148; pret 3s slöh 1/21, 4/157, 4/276, 12/163, 12/285; 3p slögon 4/219, 7/78; subj 3s slöge 12/117 [MnE slay]

slecg m. *sledge-hammer* ds slecge 4/276; gp slecga 3/200

slege m. *blow, stroke, slaughter* gs sleges 4/190; ds slege 3/104, 4/218, 4/227

slitan I *tear, rend* pret 3s slät 17/11, 18(a)/741 [MnE slit]

sliden adj. *cruel* nsf 16/30

slögon see **sléan**

slöh see **sléan**

sméagan 1 *contrive, reflect, investigate* inf 10(a)/17; pret 3s sméade 4/169

smiþ m. *blacksmith* ns 3/193, 3/204; ds smiðe 1/16

smiðfe f. *smithy* ns 1/16; ds smiþþan 3/199

smolt adj. *peaceful, serene* asn 9/104

smylte adj. *serene* ism 9/120; dsf smyltre 9/119

snaw m. *snow* as 16/48

snell adj. *keen, bold* npm snelle 12/29

snīwan 1 *snow* pres subj 3s snīwe 8/29; pret 3s sniude 17/31

snottor adj. *wise* nsm 16/111, snotor 4/137, 18(a)/826, 18(b)/1384, snotera 18(b)/1313; npm snottre 11(b)/2

snytro f. *wisdom* as 8/58; dp snyttrum 18(a)/872

socc m. *sock* ns 1/2

söfte adv. *easily* 12/59

söhte see **sēcan**

gesomnian 2 *gather, assemble* inf 9/50; p ptc gesomnad 11(o)/2

gesomnung f. *community* ds gesomnunge 9/65

somod see **samod**

sōna adv. *immediately* 2/52, 2/62, 2/78, 4/26, etc. [MnE soon]

song m. *song, cry* ns song 9/68; as song 1/27, 17/19, sang 18(a)/787; gs songes 9/47

songcræft m. *poetic art* as 9/14

sorg f. *sorrow, grief, trouble* ns 16/30, 16/39, 16/50, sorh 18(b)/1322; as sorge 17/42, 17/54; gp sorgia 14/80; dp sorgum 14/20, 14/59

sorgian 2 *sorrow, grieve, care* imp s sorgia 18(b)/1384

sorh see **sorg**

sorhleoþ n. *song of sorrow, dirge* as 14/67

sōþ adj. *true* nsm sōða 4/328; gsm sōðan 8/69; dsm 8/58, sōþum 4/146, 4/210; nsn sōð 4/230; gsf sōþan 4/141; dsf 4/187 [archaic MnE sooth]

sōþ n. *truth* as 3/107, 3/197, 4/16, etc.; tō sōþe as a fact 16/11 [archaic MnE (for)sooth]

sōðe adv. *truly, faithfully* 18(a)/871

sōðgied m. *lay of truth, story about actual events* as 17/1

sōðlice adv. *truly* 2/9, 2/64, 4/52, etc. [archaic MnE soothly]

spadu f. *shovel, spade* ds spade 4/278

spætan 1 *spit* pres 1s spæte 11(h)/8

spearca m. *spark* ap spearcan 3/200

spearwa m. *sparrow* ns 8/30

spēd f. *means, opportunity, wherewithal* as on spēd successfully 18(a)/873; ap spēda 5/59

spēdan 1 *be prosperous, be wealthy* pres 2p spēdað 12/34 [MnE speed]

spēdig adj. *successful* nsm 14/151

spell n. *story, message* as 9/56, 12/50, spel 18(a)/873; gs spellas 9/66; dp spellum 99/74

spēow see **spōwan**

spere n. *spear* as 8/64, 12/137; ds 3/61; is 8/68; ap speru 12/108

spild m. *destruction* ds spilde 11(h)/8

spillan 1 *destroy* inf 12/34

spor n. *track, trail* ds spore 5/38 [MnE spoor]

spōwan VII *succeed* (impersonal, w.d.) pret 3s spēow 5/9

spræc f. *utterance, speech, language* gs spræce 4/104; ds 4/129, 4/309, 8/25, 11(f)/13; ap spræca 4/88

spræcan (= **spræcon**) see **spræcan**

gespræc n. *conference, discussion* as 8/4

spræcan V *speak, say* inf 9/90, 14/27, 18(d)/3172; pres ptc spræcende 8/40, 9/31, 9/99, etc.; pres 1s sprece 4/55, sprice 11(h)/11; 2s spric 3/204; 3s spricð 4/49, spriceð 16/70;

pret 3s spræc 4/72, 10(b)/81, 12/211, 12/274; 1p spræcon 12/212; 3p spræcan 8/38, spræcon 12/200, 12/212

gespræcan V *say* pret 3s gespræc 18(b)/1398

sprengan 1 *break, cause to spring or quiver* pret 3s sprengde 12/137

spricst see **spræcan**

springan III *spring (away)* pret 3s sprang 12/137

gespringan III *spring forth, arise* pret 3s gesprung 18(a)/884

spryðean 1 *follow, follow in the footsteps of* inf 5/37

spryrt f. *basket, eel basket* as spryrtan 3/77

stafum see **stæf**

stān m. *stone* ns 1/18; as 1/17, 13/43, 18(a)/887; gs stānes 1/19; ds stāne 1/20, 14/66; is 1/21

stānclif n. *rocky cliff, crag* ap stānclifu 17/23

standan VI *stand, remain* inf 12/19, 14/43, 14/62; pres 1s stande 3/24, 3/30; 3s stent 4/134,

stunt 4/59, 12/51, standeð 18(b)/1362, stondeð 16/74, 16/97, 16/115; 3p standað 4/287, stondaþ 16/76, 17/67; pret 1s stōd 14/38; 3s 4/202, 4/280, 10(b)/28, 12/25, 12/28, 12/145, etc., stōd him . . . æt appeared to him 9/27; 1p stōdon 14/71; 3p 4/282, 5/30, 12/63, 12/72, 12/79, 12/100, etc.

gestandan VI *stand up* inf 12/171; pret 3p gestōdon 14/63 (w. refl., see note)

stang see **stingan**

stānhliþ n. *cliff* ds stānhliþe 15/48; ap stānhleoþu 16/101

stānhof n. *stone building* np stānhofu 13/38

stānwyrhta m. *stone-mason* ns 1/20

gestaðelian 2 *establish, make steadfast* pres 3s gestaðelað 17/108; pret 3s gestaðelade 17/104

staðol m. *fixed position* as 11(c)/5 (*foundation*); ds staðole 14/71; dp staðelum in place 17/109

stædefæste see **stædefæst**

stæf m. *letter* dp stafum 9/4 [MnE staff]

stælan 1 *avenge* p ptc gestæled 18(b)/1340

stælgæst m. *thievish guest, thieving stranger* ns 11(c)/5

stær n. *history* as 9/72; gs stæres 9/66

stæð n. *bank, shore* ds stæðe 12/25

gesteal n. *foundation* ns 16/110

steall m. *stall* as 3/19

stēam m. *moisture* ds stēame 14/62 [MnE steam]

stēap adj. *high* nsm 13/11 [MnE steep]

stearc adj. *severe* nsm 3/10 [MnE stark]

stearn m. *tern* ns 17/23

stēda m. *stallion* as stēdan 8/65 [MnE steed]

stede m. *place, position* as 12/19 [MnE stead]

stedefæst adj. *steadfast, unyielding* npm stedefæste 12/249; stædefæste 12/127

stefn m. *trunk, stem, root* ds stefne 14/30

stefn f. *voice* ns 14/71; as stefne 2/17, 2/21, 2/36; is 11(j)/18; stemne 10(b)/84

stefna m. *prow or stern of a ship* ds stefnan 17/7

stelan IV *steal* inf 4/275

stemn see **stefn**

stemnettan 1 *stand firm* pret 3p stemnetton 12/122

stent see **standan**

steorra m. *star* ap steorran 2/74

stēpan 1 w.d. *exalt* pres 3s stēpeð 11(m)/8

steppan VI *step, advance* pret 1s stōp 11(p)/5;

3s 12/8, 12/78, 12/131, 18(a)/761

stician 2 *stick* pret 3s sticode 8/68

stieran 1 w.d. *steer, control, punish* inf 17/109; pret 3s stýrde 4/145

gestigan I *climb up, mount, ascend* inf 14/34; pret 3s gestāh 14/40

stihtan 1 *direct, command, exhort* pret 3s stihthe 12/127

gestillan 1 *restrain, stop* pret 3s gestilde 4/306

stilnes f. *peace* as stilnesse 5/57; ds 9/117 [MnE stillness]

stingan III *stab, pierce* pret 3s stang 12/138 [MnE sting]

stið adj. *stern, firm, hard* nsn 12/301; as stiðan 4/91; ap stiþe 17/104

stiðhicgende adj. *firm of purpose, resolute* npm 12/122

stiðlice adv. *sternly, loudly* 12/25

stiðmōd adj. *resolute, brave* nsm 14/40

stōd see **standan**

stōdhors n. *stallion* as 8/61 [MnE studhorse]

stōdon see **standan**

stōdaþ see **standan**

stōp see **steppan**

storm m. *storm* ds storme 15/48, is 8/32; np stormas 16/101, 17/23; dp stormum 13/11

stōw f. *place* ns 4/314, 8/71, 18(b)/1372; as stōwe 2/69, 18(b)/1378; ds stōwe 2/53, 2/56, 3/42, etc.; ap stōwa 5/34; dp stōwum 4/97 [MnE stow]

strang adj. *strong* nsm 14/40, strong 11(f)/13; gsm strangan 11(c)/5; dsm strongum 17/109; npm strange 14/30; compar. nsm strengra 11(e)/4; apn strangran 8/22;

superl. strengest nsm 18(a)/789

gestrangian 2 *strengthen* pres 1s *gestrangie* 3/165
stræ̅l m. or f. *arrow* dp *stræ̅lum* 14/62
stræ̅m m. *river* ns 13/38; as 12/68; ap *streamas* 13/43, 17/34 [*sea*] [MnE *stream*]
stræ̅gan 1 *strew, spread* inf 17/97
strengra see **strang**
strengru f. *strength, power* ns 11(d)/5; ds *strengru* 11(f)/13
gestreōn n. *wealth, profit, treasure* as 3/148, 4/165, 18(d)/3166, *gestrion* 10(b)/23
strong see **strang**
strutian 2 *struggle* pres ptc *strutigende* 4/280 [MnE *strut*]
stund f. *time, short while* as *stunde* 12/271
Stūrmere m. *village of Sturmer (Essex)* as 12/249
stynt see **standan**
stýrde see **stieran**
styrria m. *sturgeon* ap *styrrian* 3/93
styrrian 1 *stir up* inf 18(a)/872 [*treat of, engage*]; pres 3s *styrep* 18(b)/1374
styrman 1 *storm* pres subj 3s *styrme* 8/30
sulh f. *plough* ds *syhl* 3/9, 3/12
sum pron., adj. (§193.4) *a certain, some* nsm 4/6, 4/126, 4/220, 9/1, 10(a)/12, 10(b)/46, 12/149, 12/164, etc.; asm *sumne* 4/273, 5/53, 16/81, 16/82, etc.; gsm *sumes* 11(c)/3, 11(j)/15; nsn *sum* 17/68; asn 3/148, 9/55, 12/285, *sume* 2/50; nsf *sum* 4/267, 11(j)/8; asf *sume* 12/271; dsf *sumre* 9/23; npm *sume* 3/4, 3/5, 3/6, 17/56 (*pā sume those particular ones*); apm 16/80; apf 5/54; apn *sumu* 9/98
sumor m. *summer* as 3/127; gs *sumeres* 17/54; ds *sumera* 3/125
sumorlang adj. *long as in summer* asm *sumorlangne* 15/37
Sumu see **sum**
gesund adj. *unharméd, whole, uncorrupted* nsm 4/301; npm *gesunde* 6/33 [MnE (*safe and sound*)]
sundor adv. *apart* 16/111 [MnE (*a*)sunder]
sunnandæg m. *Sunday* ns 3/53
sunne f. *sun* ns 1/22; ds *sunnan* 1/24
sunu m. *son* ns 1/35, 1/36, 12/76, 12/298, 14/150; as 2/44, 2/59, 2/65, 2/69, 4/57, 7/45; gs *suna* 2/58; ds 2/73, 4/6; np *suno* 11(a)/2, 11(a)/3; gp *suna* 11(k)/12
sūsl f. *torment* gs *sūsle* 4/80
sūð adv. *south (wards)* 18(a)/858
sūðan adv. *from the south* be *sūðan* *south of* 4/126, 5/19, 7/70
sūðerne adj. *southern, of southern design* asm 12/134
Sūðhamtūn m. *Southampton* ns 7/3
Sūðrige pl. *Surrey* ap 7/71
Sūðseaxe m. pl. *Sussex, the South Saxons* ap *Sūðsexe* 7/71; dp *Sūðseaxum* 7/13, 7/56
sūðweardes adv. *southwards* 10(b)/4

swā adv. (§168 s. v. *swā*) *thus, so* 1/14, 2/70, 3/10, 3/59, 3/101, *swā* 5/14, 5/78 (*such*); *swā* same *likewise, similarly* 5/51; conj. as 3/84 (*swā fela ... swa as many as*), 4/239 (*swā oft swā as often as*), 15/24 (*w. subj. as if*), 7/58 (*swā wide swā as far as*); *ēac swā likewise, also* 2/19; *swā hwæt swā whatsoever* 3/66, 3/77, 9/4; *swā hwelc swā whoever* nsm 6/18; *swā hwelc swā ... swā ... swā whatsoever ... whether ... or* 3/212; *swā hwelcum ... swā whatsoever* 2/9; *swā swā just as* 2/58, 2/75, 3/189, 4/10, 4/22, 5/73, etc., *such as* 5/78; *swā þeah however* 4/27
geswāc see **geswican**
swam see **swimman**
swān m. *swineherd* ns 6/5
swāse see **swēs**
swāt m. *sweat* gs *swātes (blood)* 14/23; ds *swāte* 2/40
swaþu see **swæð**
swaþul m. or n. *flame, heat* ds *swaþule* 18(a)/782
swāe see **swā**
swæcc m. *taste, flavour* ds *swæcce* 3/159
swæs adj. *beloved* asm *swæsne* 16/50; npf *swāse* 11(a)/3; gpm *swæsra* 11(k)/11
swæsendu n. pl. *banquet* dp *swæsendum* 8/27
swætan 1 *bleed* inf 14/20 [MnE *sweat*]
swæð n. *track, swath* as 5/36; np *swaþu* 11(l)/3
swæal see **swelgan**
swear adj. *dark, black* npm *swearde* 11(l)/2 [MnE *swart*]
swefan V *sleep, sleep in death* inf 18(a)/729; pres 3p *swefað* 18(c)/2256; pret 3p *swæfon* 18(a)/703
swefn n. *dream* as 9/27, 9/52; gp *swefna* 14/1
swēg m. *sound, din* ns 18(a)/782; as 3/200, 17/21
Swegen pers. n. *Swein* ns 7/47
swēgl n. *sky, heaven* gs *swegles* 18(a)/860
swelc adj. *such* dsn *swelcum* 3/129; dsf *swylcere* 4/249; dpm *swilcum* *ōðrum* in *other* *such* 4/311; apn *swilce* 4/324, *swylce* 4/329; swylc ... *swylc such ... as* nsm 18(b)/328–9; npm *swilce ... swylce* 4/319; pron. *such* gsn *swulces* 18(a)/880; rel. pron. *such* as npm 17/83
swelce adv. *likewise* *swylce* 14/8, 15/43; *ēac swelce, swelce* *ēac also, likewise* 2/1, 2/33, 3/103, 3/121, 9/79, *ēac swilce* 4/260; conj. as *if* 5/33; *swilce* 4/212, 4/257; *like swilce* 4/214, *swylce* 4/259; *swylce swā just as* 14/92
swelgan III w.d. *swallow, imbibe* inf 11(j)/15; pret 3s *swæal* 11(c)/6, *swæalh* 18(a)/743; sub 3s *swulge* 18(a)/782
sweltan III *die, perish* inf 4/185, 12/293; pres

subj 1s *swelte* 4/187; pret 3s *swælt* 18(a)/892; 3p *swultun* 4/306; subj 1p *swulten* 2/7
swencan 1 *press hard, harass, afflict* p ptc *geswenced* 18(b)/1368, dsn *geswencan* 4/252
sweng m. *blow, stroke* gs *swenges* 12/118; ds *swencge* 4/219
swēora m. *neck* ns *swūra* 4/258; as *swēoran* 2/64, 11(b)/6; ds *swūran* 4/259
gesweorcian III *grow dark, become obscured* pres subj 3s *gesweorce* 16/59
sweord n. *sword* ns *swurd* 12/166, 18(a)/890; as *sweord* 2/53, 2/59, 8/64, 11(n)/14, *swurd* 12/15, 12/161, etc.; ds *swurde* 12/118; ap *swurd* 12/47; dp *sweordum* 18(a)/884
sweostor f. (§60) *sister* ns *swustor* 4/320; as *swuster* 4/19; np *gesweostor* 11(a)/3 (see §138 Prefixes, *ge-*); ap *geswustra* 4/16
sweostersunu m. *sister's son* ns *swustersunu* 12/115
sweotol adj. *clear, manifest* nsn 18(a)/817, 18(a)/833, *swutel* 4/311
gesweotolian 2 *reveal, show* pres 3s *geswutelad* 4/323, 4/328; pret 3s *gesweotolode* 2/56; p ptc *geswutelod* 4/67, 4/70
swetolung f. *manifestation, evidence* ds *swutelunge* 4/260
swetoule adv. *openly* 16/11
swerian VI *swear* pres 1s *swerie* 2/72
swēte adj. *sweet* asn 17/95 (as noun); superl. asn *swēteste* 9/68
swētmete m. *sweetmeat* gp *swētmetta* 3/159
swētnis f. *sweetness* as *swētnisse* 9/6; ds *swētnesse* 9/78
geswican 1 *cease, desist* pres 3s *geswiced* 11(f)/12; pret 3s *geswāc* 4/251; 3p *geswicon* 4/307; subj. 7/60, 7/66
swift adj. *swift* nsm 11(l)/3, *swifta* 18(c)/2264; asm *swiftne* 3/118, 13/18; dpm *swiftum* 3/49; compar. nsf *swiftra* 11(e)/3
swige adj. *silent, still* nsm 11(e)/1
swigian 2 *be quiet, fall silent* pres 3s *swigað* 11(d)/1; pret 3s *swigode* 4/172
swilce see **swelce**
swimman III *swim* pres 3p *swimmaþ* 3/88, 16/53; pret 1s *swom* 11(p)/3, 3s *swam* 1/5
geswinc n. *toil, hardship* ds *geswince* 3/129; dp *geswincum* 2/38 [archaic MnE *swink*]
swincan III *labour, toil, struggle* pres 1s *swince* 3/8, 3/29; pret 3p *swuncon* 4/279
geswincdagum m. pl. *days of toil* dp *geswincdagum* 17/2
geswing n. *vibration, swirl, surf* ns 18(a)/848
swingan III *beat, fly* pres 3s *swingeð* 18(c)/2264; pret 3p *swungon* 4/209
swingel f. *blow, stroke* dp *swinglum* 4/210
swingere m. *beater, scourger* ns 11(f)/7

swinnian 2 *sing, sound melodiously* pres 3p *swinsiað* 11(d)/7
swinsung f. *melody* ds *swinsunge* 9/57
swipu f. *whip, scourge* dp *swipum* 4/209
swiþ adj. *mighty* nsf *swiþe* 13/24; compar. *swiþre* nsf 17/115; asf *swiðran* 14/20
swiðe adv. *very, exceedingly* 1/22, 3/62, 3/151, 3/179, 4/7, 4/193, 4/276 (*mightily*), 4/299 (*fiercely*), 11(l)/3, 12/115 (*cruelly*), etc.; *swiðe swiðe very much* 5/40; compar. *swiðor more, rather* 4/185; superl. *swiþost* 3/50 (*especially*)
swiðferð adj. *strong-minded, brave* nsm 18(a)/826
swiðran see **swiðe**
swōgan VII *resound, make a noise* pres 3p *swōgað* 11(d)/7 [MnE *sough*]
swom see **swimman**
swuā see **swā**
swulge see **swelgan**
swulten see **sweltan**
swungon see **swingan**
swūra see **swēora**
swurd see **sweord**
swurdbora m. *swordbearer* ns 4/130, 4/131
swuster see **sweostor**
swustersunu see **sweostersunu**
geswustra see **sweostor**
swutel see **sweotol**
geswutelad see **gesweotolian**
geswutelod see **gesweotolian**
swutelunge see **sweotolung**
swylce see **swelce**
swylt m. *death* ns 13/26
sý (= *sie*) see **bēon**
sýfferlice adv. *neatly, cleanly* 4/269
gesyhðe see **gesihð**
sylf see **self**
sylfor see **soolfor**
syhl see **sulh**
syll f. *sill, floor* ds *syll* 18(a)/775
syllan see **sellan**
syllic adj. *marvellous, wondrous* nsm 14/13; compar. *sylicre* asn 14/4 (see note)
symbol n. *feast* ds *symble* 9/23, *symle* 14/141; gp *symbla* 16/93
symble, symle see **simle**
syndolh n. *very great wound* ns 18(a)/817
syndon see **bēon**
syndriglice adv. *individually, separately, especially* 8/8, 9/1 [archaic MnE *sundrily*]
gesyne see **gesiene**
synn f. *sin* gp *synna* 4/63, 9/81, 17/100; dp *synnum* 14/13, 14/99, 14/146
synscaða m. *malefactor, miscreant* as *synscaðan* 18(a)/801
synsnæd f. *huge* or *sinful gobbet* dp *synsnædum* 18(a)/743

gesyntu f. prosperity as gesynto 8/19
gesyrwed adj. armed nsm 12/159
syððan see **siððan**

tācn n. sign, token ns tācen 18(a)/833; as tācn 11(n)/5
getācnian 2 prefigure, betoken pret 3s getācnode 4/30, 4/87, 4/88
getācnung f. prefiguration, signification, type ns 4/28; as getācnunge 4/78 [MnE tokening]
tam adj. tame nsm 4/247
getāwian 2 harass, mistreat p ptc npm getāwode 4/174
tēācn 1 teach, show, direct pres 3s tēācō 4/103; pret 3s tēāhte 4/41, 12/18; 3p tēāhton 4/109
tēcnan 1 point out, signify, direct pres 3s tēcneð 11(l)/6
tægēl m. tail ns 4/94
tēāhte see **tēācn**
getāel n. account, sequence as 9/65
tēāsan 1 lacerate, tear apart pret 3s tēāsde 12/270 [MnE tease]
getāese adj. agreeable nsf 18(b)/1320
tæt (= þæt) see **se**
tēāforgēap adj. red-curved nsm tēāforgēapa 13/30
tēāh see **tēon**
teala adv., interj. well, so 9/115, teola 8/67
geteld n. tabernacle ns 4/81; ds getelde 4/93
tellan 1 account, reckon, consider pret 3s tealde 18(a)/794 [MnE tell]
Temese f. the Thames ds 5/19, 7/71
temman 1 tame inf 3/114, 3/116; p ptc apm getemedan 3/124, 3/127
getemman 1 tame pres 1s getemme 3/123
templ n. temple as 8/47
Tenetland n. Thanet ns 7/5
getenge adj. w.d. near to, resting on nsm 11(d)/8
teola see **teala**
tēon n. injury, harm as 11(m)/3
tēon 2 adorn pret 3s tēode 9/43
tēon II *drag, drag, take (a trip or journey)* pret 3s tēah 18(b)/1332; 3p tugon 4/218
tid f. time ns 12/104; as 8/31, 9/90, 11(p)/2 (on āne tid at the same time), 17/124, tide 9/18; gs tide 8/27, 9/115; ds 4/11, 9/23, 9/87, 9/112 np tīda 5/4 [MnE tide]
tiddeg m. span of life, final hour ds tiddege 17/69
tigan 1 tie, fasten pret 3p tigdon 4/208
tigel f. tile dp tigelum 13/30
til adj. good nsm 16/112
tilian 2 strive, endeavour pres subj 1p tilien 17/119
tima m. time ds timan 4/14, 4/34, 7/74
getimbre n. building, structure ap getimbro 8/71

tīn n. tin as 3/142
tintreglīc adj. tormenting gsn tintreglican 9/78
tīr m. glory ns 12/104
tīrlēas adj. inglorious, vanquished gsm tīrlēases 18(a)/843
tīðian 2 (w.d. of person and g. of thing) grant infl inf (tō) tīðienne 4/4
tō prep. w.d. to, into, for, as a 1/28, 2/2, 2/7, 2/25, 2/68, 3/9, 3/150 (tō nytte of use), 4/5, 4/92 (tō lace as an offering), 7/1, 8/34, 12/10 (fōn tō take up), etc.; adv. cume . . . tō arrive 3/45, 4/213 (scuton . . . tō shot at); with the infl inf (§205.2), 2/12 (tō etanne for eating, to eat), 2/49, 2/51, 3/17, etc.; as adv. *thither* 17/119
tō adv. too 12/55, 12/66, 12/90, etc.
tōætýcan 1 add pret 3s tōætýhte 8/39
tōætýhte see **tōætýcan**
tōberstan III break apart, shatter pres 3s tōbirsteð 11(g)/7; pret 3s tōbærst 12/136, 12/144
tōbreca IV destroy, break open, shatter inf 18(a)/780; p ptc tōbrocen 7/39, 12/242
tōbrýtan 1 crush pres 3s tōbrýt 2/32
tōcyme m. coming, advent ds 4/22
tōdāl n. distinction, difference ns 4/17
tōdæg adv. today 3/52
tōdælan 1 part, separate pret 3p subj tōdælden 15/12
tōgædere adv. together 4/252, 7/33, 7/43, 12/67, tōgædre 13/20
tōgēanes prep. w.d. against 17/76
tōgeiecan 1 increase, add to p ptc tōgeieced 3/190
tōgeþeodan 1 add pret 3s tōgeþeodde 9/47
tōgongan VII w.g. pass away (impers.) pres 3s tōgongeð 11(h)/10
getoht n. battle ds getohte 12/104
tōl n. tool ds tōle 4/281
tōlucan II pull asunder, destroy inf 18(a)/781
torht adj. bright, splendid nsm 11(m)/3
torhte adv. brightly, splendidly 11(d)/8
torn n. resentment, grief, affliction as 16/112, 18(a)/833
torr m. tower np torras 13/3
tōtwæman 1 divide, break up p ptc tōtwæmed nsn 12/241
tōweard adj. coming, future gsm tōweardan 9/77; gpn tōwearda 4/28 [MnE toward]
tōwearde adv. beforehand, in advance 4/30
tōwearp see **tōweorpan**
tōweorpan III throw down, demolish inf 8/55, 8/57, 8/61, 8/70; pret 3s tōwearp 8/74
træppe f. trap træppum 3/110
treðan V tread on, trample pres 1s trede 11(d)/1; pret 3s træð 18(b)/1352
treddian 2 step, go pret 3s treddode 18(a)/725

trēow n. tree ns 1/13, 2/12; as 2/6, 14/4, 14/14, 14/17, 14/25, etc.; gs trēowes 2/5; ds trēowe 2/3, 2/8, 2/10, etc.; gp trēowa 2/4
trēow f. faith, trust as trēowe 16/112; dp trēowum 10(b)/65 (*beliefs*) [MnE tru(th)]
trēowwyrhta m. carpenter ns 3/202; ap trēowwyrhtan 3/181
getrēowe adj. faithful nsm 3/27 [MnE true]
troðu f. track, footprint ap trode 18(a)/843
trum adj. strong nsm 18(b)/1369
trym n. step, pace as 12/247
trymedon see **trymian**
trymian 1 array, draw up, encourage inf 12/17; pret 3p trymedon 12/305; p ptc getrymmede 9/110 [MnE trim]
getrymmed see **trymian**
trymning f. confirmation ds trymninge 4/321
tūcian 2 mistreat, torment pret 3s tūcode 4/158
tugon see **tēon**
tūn m. town, village ds tūne 4/246
tunge f. tongue ns 9/121; as tungan 9/16
tūngerēfa m. town reeve, overseer of an estate ds tūngerēfan 9/48
tuwa adv. twice 3/26
twā see **twēgen**
twām see **twēgen**
twēgen num. (§84) two npm 7/12, 11(a)/2, 11(a)/3, 12/80; apm 3/56, 10(b)/6, 11(b)/4, 18(b)/1347; dpm twām 2/47, 2/50, 4/241, 11(m)/2; dpn 4/135, 11(a)/1; gpn twēga 12/207; npf twā 10(b)/4, 11(a)/2; apf 4/16, 11(b)/3, 11(b)/5, 11(b)/7 [archaic MnE twain]
twelf num. twelve npm 4/36, 11(b)/4, twelfe 18(d)/3170
twentig num. twenty npm 4/155
twēo m. doubt, uncertainty ds twēon 17/69 (tō twēon weorþeð becomes an occasion for uncertainty)
twēone num. two dp be sām twēonum between the seas, on earth 18(a)/858
getyhtan 1 train, urge on, incite pres 1s getyhte 3/43
týman 1 propagate, beget offspring pret 3s týmde 4/19 [MnE teem]
týn num. ten dpm 18(d)/3159

þā adv. then (§151 and §168 s. v. þonne) 2/7, 2/11, 2/13, 2/15, 2/20, 2/46, 2/49, 2/56, 2/59, 2/61, 4/4, etc.; conj. when 8/66, 15/9, þā þā when 2/17, 4/130, etc.; þā . . . þā then . . . when 2/48, when . . . then 5/28, 5/40, 8/1, 9/23, 9/33, 9/57, etc.; þā gýt still 12/168, 12/273
þā pron. see **se**
þafian 2 consent to pret 3s þafode 9/63

geþafian 2 consent to, approve inf 8/5; pret 3s geþafode 8/7
geþafung f. assent as geþafunge 8/24
geþāh see **geþicgan**
þan see **þon**
þanc see **þonc**
geþanc n. thought, intention as 12/13
geþancie see **geþoncian**
þancigende see **þoncian**
þancode see **þoncian**
þanon adv. thence, therefrom 3/106, 4/281, 7/54, 18(a)/763, 18(a)/844, 18(a)/853, þonan 10(b)/82, 16/23, 18(a)/819, 18(b)/1373
þār see **þær**
þās see **þes**
þām, þām see **se**
þæne (= þone) see **se**
þær adv., conj. (§152, §168) adv. there 2/46, 2/57, 3/60, 3/145, etc.; conj. where 2/17, 4/254, 6/26, etc.; þær . . . þær where . . . there 1/23; þær þær there where, where 2/49, wherever 5/23
þæra see **se**
þære see **se**
þærfe see **þearfe**
þærinne adv. therein 6/37, 10(a)/25
þærof adv. thereof, from that 3/152
þæron adv. therein 14/67
þærrichte adv. immediately 4/36
þærtō adv. thereto 4/27, 4/208, 6/28
þæs adv. (g. s. of þæt) afterwards, therefore 3/31 (þæs on morgene next morning), 4/330; conj. 6/7 (þæs þe after)
þæs pron. see **se**
þæt conj. that, so that 2/3, 2/6, 2/9, 2/23, 2/37, 2/60, 2/64, 3/43, 3/59, 8/68, 10(b)/30 (þæt þe), etc.
þæt pron. see **se**
þætte (= þæt þe) conj. (§155) that ðætte 5/17, 5/26, etc.
þe indeclinable relative particle (§162) which, who, that 2/1, 2/4, 2/5, 2/22, 2/36, 2/45 (whom), 2/56, 3/87, etc.; as 12/313; sē þe he who 3/211; þe him to whom 16/10, 17/13
þē see **þū**
þē (= þý, isn of se) see **se**
þēah adv. though, yet, however, nevertheless 3/105, 4/98, 6/39, etc.; swā þēah however 4/27; conj. þēah (þe) although 2/8, 4/313
þēah hwæþre adv. moreover, nevertheless 3/177
geþeaht n. counsel, deliberation as 8/4
geþeahtere m. counsellor, adviser, manager ns 3/185, 3/197; as 3/183; np geþeahteras 8/38
þearf f. need, stress, danger ns 9/101, 12/233; as þearfe 12/175, ds 12/232, 12/307, þærfe 12/201
þearf see **þurfan**

pearflīce adv. *profitably, with good effect* 10(b)/60
pearl adj. *severe* nsf 10(b)/77
pearle adv. *severely, exceedingly* 3/8, 3/29, 3/125 (*ravenously*), 3/157 (*greatly*), 4/272, 10(b)/82, 12/158, 14/52 (*violently*)
peaw m. *custom, practice* ns 9/91, 16/12; ap ðeawas 4/141, 5/27; dp peawum 4/84, 4/138
peccan I *cover* inf 11(k)/4; pres 3s peceð 11(j)/1
pegen see **pegn**
pegenlice adv. *loyally, nobly* 12/294
pegn m. *nobleman,thane,retainer,warrrior* ns 1/1, 6/25, 18(a)/867, pegen 7/15; as þegn 9/93, 10(b)/69, þegen 12/151; ds þegne 18(b)/1341; np þegnas 4/292, 6/17, 10(b)/30, 14/75 (*disciples*), þegenas 12/205, 12/220, ap 12/232; gp þegna 8/15; dp þegnum 4/182, 8/28
pegnian 2 w.d. *serve* inf 9/93; inf 1 (tō) þegnigenne 4/291; pres 3p þegnias 11(m)/6
geþencan see **geþencean**
þencean I *think, intend* inf 10(b)/60, þencan 17/96; pres 1s þence 12/319; 3s þenceð 12/258, 12/316, 14/121, 17/51; 3p þencaþ 14/115; pret 3s þöhte 18(a)/739; 3p þöhton 10(b)/11, 18(a)/800
geþencean I *think, ponder, consider* inf 5/19, geþencan 16/58, 17/118; imp s. geþenc 5/24; pret 3s geþöhte 16/88
þenden conj. *while* 10(b)/38, 10(b)/48, 11(e)/6, 17/102
þenian I *stretch out* inf 14/52 (see note) [MnE thin]
ðening f. *divine service* ap ðëninga 5/15
þeod f. *people, nation* ns 10(b)/28; gs þeode 8/77; ds þeode 12/90, 12/220; np þeoda 2/76, ðioda 5/53, gp þeoda 12/173
geþeodan I *join* pret 3s geþeode 9/64
þeodde see **þeowan**
geþeode n. *language* as geðeode 5/33, 5/52, etc.; gp geðeoda 5/47
þeoden m. *prince, lord* ns 12/120, 12/232, 12/178; as 12/158; gs þeodnes 16/95, 18(a)/797; ds þeodne 12/294, 14/69
þeodland n. *nation* as þeodland 10(b)/3
geþeodnis f. *joining* ds geþeodnisse 9/9
þeodred pers. n. *Theodred* ns 4/271, 4/292
þeodric pers. n. *Theodoric* ns 10(a)/5, 10(a)/15, 10(a)/24, 10(b)/69; ds þeodrice 10(b)/30
þeodscipe m. *discipline* dp þeodscipum 9/83
þeof m. *thief* ns 11(c)/4; np þeofas 4/274; ap 4/290; dp þeofum 3/31, 4/294
geþeön III *flourish* pret 3p geþungon 10(b)/7; p ptc geþungen 4/139 (*virtuous*)

þeös see **þes**
ðeosse (= **ðisse**) see **þes**
þeossam (= **þissum**) see **þes**
þeow m. *slave, servant* np þeowas 3/176; gp ðiowa 5/31, þeowa 9/65; dp þeowum 4/315
þeowan I w.d. *serve* pret 1s þeode 8/21, 3s þeode 9/119
þeowdóm m. *service* ns 3/188; ds þeowdöme 4/316
þeowian 2 w.d. *serve* pres 3s þeowap 11(m)/6
þere (= **þære**) see **se**
þes m., **þeos** f., **þis** n. dem. pron. *this* **þäs** pl. *these* (§17) nsm þes 1/20, 3/33; asm þisne 1/27, 3/210, þysne 12/52; dsm þissum 1/29; nsn þis 1/13, 4/303; asn 2/28, 4/55, etc.; gsn þisses 1/29, 1/32; dsn þissum 3/136, 5/64, þisum 7/47; isn þÿs 7/1, þis 7/7; nsf þeos 1/32; asf þäs 4/9; gsf þisere 4/18, þisre 4/67, ðeosse 9/1; dsf þissere 4/112; ðisse 5/25, þysse 8/45; gsf þisse 16/74; np þäs 3/3, 7/73; ap 16/91, 16/101; gp þissa 1/30, 3/186, 5/22; dp þisum 4/75, þyssum 4/183, 4/188, þeossam 8/37
þet (= **þæt**) see **se**
þeice adj. *thick, dense* dpm þiccum 4/224
þicgan V *receive, take, eat* inf ðicgean 18(a)/736
geþicgan V *receive, gain* pret 3s gepäh 10(b)/53
geþicgean V *accept* inf 6/20
þider adv. *thither* 6/18, 10(b)/61, 17/118, þyder 4/275
þin poss. adj. *thy, thine* asm þinne 2/44, 2/65, 2/74, 3/7, 3/41, 3/65; gsm þines 2/40; dsm þinum 2/31, 3/73; asn þin 2/32; gsn þines 2/30, 2/36, 2/39; dsn þinum 2/30, 2/73; asf þine 2/21, 2/63; dsf þinre 3/199; npm þine 3/3; apm 3/81, 3/120; gpm þinra 8/15, 4/165; dpm þinum 3/33; apn þin 3/144; apf þine 2/33
þinced see **þyncan**
þinen f. *handmaid* ap þinena 4/16
þing n. *thing* ns 13/48; as 3/35; np 3/139, 3/190; ap 1/34, 3/136, 3/139, 8/21, 9/98; gp þinga 3/143, 4/30, 17/68 (þinga gehwylce *in all circumstances*), 18(a)/791 (*æneige þinga in any way, by any means*); dp þingum 8/18
geþinge n. *result, issue* gs geþinges 18(a)/709
þiod see **þeod**
geþiode see **geþeode**
þiow see **þeow**
þiowdóm m. *service* ap ðiowdömas 5/11
þis see **þes**
þisere see **þes**
þissa see **þes**
þisse see **þes**
geþöht m. *thought* ns 15/43, as 15/12, np gepöhtas 17/34

geþöhte see **geþencean**
þöhton see **þencean**
þollan 2 *suffer, endure* inf 10(b)/77, 12/201, 12/307, 18(a)/832; pres 1s þolie 3/138; pret 3p þolodan 14/149
geþolian 2 *endure, tolerate* inf 12/6
þon adv. *than* 12/33
þon i. s. of **þæt** (see **se**) *the* (used with comparatives) 8/17; for **þon** see **for**; **wið þon þe** see **wiþ**
þonan see **þanon**
þonc m. w.d. of person and g. of cause *thanks (for)* ns 5/20, 5/79, 17/122; as þanc 12/120, 12/147
þoncian 2 w.d. of person and g. of cause *thank* pret 3s þancode 18(b)/1397
geþoncian 2 w.d. of person and g. of cause *thank, give thanks to* pres ptc þancigende 4/245; pres 1s gepancie 12/173
þone see **se**
þonne adv. *then* (§§151–152, 168 s.v. þonne) 2/10, 3/9, 3/12, 3/25, 3/30, 3/42, 3/44, 3/146, etc.; conj. *when, whenever* 3/11, 3/30, 3/44, 3/205, 4/318, 4/329, etc.; conj. w. compar. (§177) *than* 2/1, 2/73, 3/99, 3/146, 3/198, 4/316, 8/18, 11(h)/7, 12/195, etc.
þorfte see **þurfan**
þorn m. *thorn* ap þornas 2/39
þorod pers. n. *Thorod* ds þorode 7/29
þræg f. *time, interval* ns 16/95; as þräge 10(b)/77; ds þräge for a time 10(b)/28; dp þrægum *sometimes, at times* 11(e)/4
geþrang n. *throng, crowd* ds geþrange 12/299
þræed m. *thread* ns 4/259
þreanyd f. *distress, sad necessity* dp þreanydum 18(a)/832
þreat m. *host, troop* 1s þreat 10(b)/3 [MnE threat]
þreohstig adj. *enduring* compar. nsm þreoh-tigra 11(e)/4
þridda num. *third* dsm þridan 2/48
þrie num. *three* ap þry 4/296; gp þreora 12/299, 17/68 (þreora sum *one of three things*); dp þrim 4/73, 4/128
þrim see **þrie**
geþringan III *oppress, pinch, constrict* pret 3p geþrungon 10(b)/3; p ptc geþrungeon 17/8
þrinness f. *trinity* ns 4/67 [archaic MnE threeness]
þröwian 2 *suffer* pret 1s þröwode 17/3; 3s 14/84, 14/98, 14/145
þröwung f. *passion, suffering* ds þröwunge 9/75
geþrungeon see **geþringan**
þry see **þrie**
þryccan I *oppress* p ptc þrycced 9/89
þrym m. *majesty, glory* ns 16/95
þrymfæst adj. *glorious* nsm 14/84; asm þrymfæstne 11(c)/4
þryð f. pl. *power, force* np 16/99
þryðswyð adj. *strong, mighty* nsm 18(a)/736
þu pron. *thou, you* ns 1/36, 2/20, 2/23, 2/24, 2/26, 2/40, 3/1, 3/7, etc.; as þe 2/35, 2/74, 3/179, 4/142; ds þe 2/23, 2/24, 2/31, 2/37, 2/39, 2/74, 3/68, 3/124 (*from you*), 4/4 (*for you*)
geþüht see **þyncan**
þühte see **þyncan**
geþungon see **geþeön**
þurfan pret. pres. *need* pres 3s þearf 4/115, 14/117; 1p þurfe 12/34; 3p þurfon 12/249; pret 1s þorfte 4/5, 4/185
þurh prep. *through, by, by means of* 2/72, 4/64, etc., þuruh 7/73, 9/21 (*in*), 9/27 (*in*)
þurhdrifan I *pierce, drive through* pret 3p þurhdrifan 14/46
þurhflëo II *fly through* pres subj 3s þurhflëo 8/30
þurhwadan VI *pierce, pass through* pret 3s þurhwod 12/296, 18(a)/890
þurhwunan II *persist, remain* pret 3s þurhwunode 4/139, 10(a)/7
þurstän pers. n. *Thurston* gs þurstänes 12/298
þurh see **þurh**
þus adv. *thus, in this way, as follows* 2/44, 2/50, 2/77, 3/44, 3/176, etc.
þusend num. *thousand* ns 7/24, 7/63
þwang m. *thong, strap* ap þwanga 3/153
geþwære adv. *gently, obediently* 11(m)/6
geþwærlëcan I *be a party to, assent to* inf 4/291
geþwærnes f. *concord, tranquillity* ns 3/207
þÿ see **se**
þÿ læs þe see **læs**
þyder see **þider**
þÿfel m. *bush* ap þÿfelas 4/233
geþÿld f. *patience* as 18(b)/1395
geþÿldig adj. *patient* nsm 16/65
þyncan I (impersonal verb) [§212] w.d. *seem* inf þincean 18(b)/1341; pres 3s þyncþ 1/35, þincð 4/7, 4/26, þynceð 8/21, þinceð 12/55, 16/41; pret 3s þühte 2/12, 4/4, 9/96, 11(c)/1, 12/66, 14/4, 18(a)/842; 3p þühton 18(a)/866; p ptc geþüht 3/164 (biþ geþüht *will seem*), 3/187 (is geþüht *seems*), 3/191, 4/230 [archaic MnE (me)thinks]
þÿrel n. *hole* as 3/205 [MnE (nos)trill]
þÿslic adj. *such* nsn 8/25
þÿstro n. *darkness, shadow* ds 11(c)/4, np 14/52
þÿwan I *drive, urge, goad* inf 3/15
ühta m. or f. *period just before dawn* ds ühtan 15/35; gp ühtna 16/8
ühtcearu f. *grief before dawn* as ühtceare 15/7
ühtsong m. *matins* as 9/113

unārīmed adj. *countless* dp unārīmedum 10(a)/10
unāsecgendlic adj. *unspeakable* ap unāsecgendlice 7/58
unbefohten adj. *unopposed, without a fight* npm unbefohtene 12/57
unbindan III *unbind, loosen* p ptc unbunden 11(h)/15
unc see **wit**
unclēne adj. *unclean* npm 3/79; apm unclēnan 3/80
uncūð adj. *unknown, strange* ns 5/78, 8/27; gsn uncūðes 18(a)/876 [MnE uncouth]
undeadlic adj. *immortal* nsf 1/33 [archaic MnE undeadly]
under prep. w.d.a. *under* 1/5, 2/35, 4/12, etc.
underbæc adv. *behind, back* 2/66
underbeginnan III *undertake* infl inf (tō) underbeginne 4/8
undercynning m. *underking* ns 4/166
underdelfan III *dig under* pret 3s underdealf 4/277 [MnE delve under]
underetan V *eat under, undermine* p ptc npf underetone 13/6
underfēgon see **underfōn**
underfōn VII *accept* pret 3p underfēgon 7/61
understandan VI *understand* inf 4/15, 4/40, 4/75; infl inf (tō) understandenne 4/45; pres 3p understandað 4/25
underþeodan I *subject, devote* pret 3s underþeodde 8/16; p ptc underþeodet 9/84
unealh adj. *undaunted, not cowardly* npm unearge 12/206
unēape adv. *with difficulty, hardly* 3/139
unfēger adj. *horrible* nsn 18(a)/727
unforcūð adj. *noble, of unblemished reputation* nsm 12/51
unforht adj. *unafraid* nsm 4/189, 14/110; npm unforhte 12/79
unformolsnod adj. *undecayed* nsm 4/264
ungehirsūm adj. *disobedient* nsm 4/120
ungelæred adj. *unlearned, ignorant* npm ungelæredan 4/25; dpm ungelæredum 4/46
ungesælig adj. *unfortunate, wretched* npm ungesælige 4/274; dpm ungesæligum 4/294
ungesælp f. *misfortune* np ungesælda 7/73
ungesibb adj. *unrelated* dsm ungesibbum 11(k)/8
unhēanlice adv. *not ignobly, valiantly* 6/14
unlifgende adj. *not living, dead* gsm unlyfigendes 18(a)/744; asm unlyfigendne 18(b)/1308; dsm unlifgendum 18(b)/1389
unlūcan II *unlock, open* inf 4/278
unlytel adj. *great, not little* nsm 18(a)/885; asn 18(a)/833
unmyltsiendlic adj. *unforgivable* ns 4/66

unnan pret. pres. w.d. of person and g. of thing *grant, allow* pret subj 3p ūpon 6/29
geunnan pret. pres. w.g. *grant* pres subj 2s geunne 12/176
unnyt adj. *useless* nsn 18(d)/3168
unorne adj. *simple, humble* nsm 12/256
unræd m. *ill advice, foolish policy* gs unrædes 11(f)/12; ap unrædas 7/73
unrihtwis adj. *unjust, wicked* dsm unrihtwisān 10(a)/18 [MnE unrighteous]
unrim n. *countless number* ns 10(b)/44
unrōt adj. *sad, despondent* nsm 10(a)/30
unryht adj. *unjust, wrongful* dpf unryhtum 6/2 [MnE unright]
unstille adv. *not still, restlessly* 11(l)/5
unstilnes f. *disturbance* as unstilnesse 6/18 [MnE unstillness]
untrum adj. *infirm, sick* gp untrumra 9/91; compar. ap untrumran 9/91
untrymnes f. *infirmity* ds untrymnesse 9/88
unþinged adj. *unprepared for, unexpected* nsm 17/106
unwāclīce adv. *not weakly, bravely* 12/308
unwærlīce adv. *unawares* 3/44 [MnE unwar(j)ly]
unwearnum adv. *irresistibly* 17/63, 18(a)/741 (*eagerly, greedily*)
unweaxen adj. *not fully grown* nsm 12/152
unwillum adv. *unwillingly* 10(b)/24
unwittig adj. *stupid, ignorant* nsm 4/299; apn unwittigan 4/157 (*innocent*)
unwritere m. *inaccurate scribe* ns 4/125
ūp see **ūpp**
ūpāstīgnes f. *ascension* ds ūpāstīgnesse 9/76
ūpcyme m. *up-springing, ascendancy* as 11(o)/9
ūpganga m. *landing, passage to land* as ūpgangan 12/87
ūphēah adj. *lofty* npf ūphēa 15/30
ūplang adj. *upright* nsm 18(a)/759
ūpp adv. *up* 7/10, ūp 10(a)/2, 11(n)/5, 12/130, 14/71, 15/3, etc.
uppan prep. w.d. *upon, on* 2/46
uppe adv. *up, above* 14/9
ūprodor m. *heaven above* as 17/105
ūre poss. adj. *our* nsm 3/184, 4/162, 12/232, etc.; asm ūrne 4/87, 12/58; nsn 12/313; asn ūre 7/77; asf 4/87; dsf 4/68; dpm ūrum 12/56; npm ūre 5/34; npn 8/19; gpn ūra 8/16; dpn ūrum 3/210; dpf 4/71
ūrigfēpra adj. *deny-feathered* nsm 17/25
urnon see **irnan**
ūs see **wē**
ūsic see **wē**
ūt adv. *out* 1/28, 3/76, 3/77, 3/80, 4/288, 5/8 (*outward*), etc.
ūtadrifan I *drive out, expel* pres 2p ūtadrifaþ 3/170, 3/176

ūtan adv. *from without, on the outside* 6/11, 18(a)/774, ūtene 7/31
ūtanbordes adv. *from abroad* 5/12
ūte adv. *outside, abroad* 3/145, 5/13, etc.
ūtene see **ūtan**
ūtgan anom. (§128) *go out* inf 3/8
ūtgonng m. *exodus, emigration* ds utgonge 9/72
uton, wuton (1st pers. pl. subj. of witan used w. inf) *let us* 3/206, 3/208, 4/68, 4/69, 17/117, 18(b)/1390, wuton 9/115
ūtward adj. *turning outward, striving to escape* nsm 18(a)/761
ūpon see **unnan**
uuiþ see **wiþ**

Visionis see note to 2/45

wā m. *woe, affliction* ns waa 10(b)/25; as interj. 15/52; cf. **wēa**
wāc adj. *slender* asm wācne 12/43; *weak* nsm 16/67; compar. npm wācran (as noun) 17/87
wācian 2 *weaken, turn toward* inf 12/10
wacian 2 *watch, keep awake* pres ptc waciende 3/31 [MnE wake]
wadan VI *go, advance, trudge* inf 12/140, 16/5 (*travel*); pret 1s wōd 16/24; 3s 12/130, 12/253, 18(a)/714; pret 3p wōdon 12/96, 12/295 [MnE wade]
gewadan VI *pass, penetrate* pret 3s gewōd 12/157
wado see **wæd**
wāg m. *wall of a building* ns 13/9, ds wāge 11(j)/12
waldend see **wealdend**
waldendwyrhta m. *master builder, the king's builder* ap waldendwyrhtan 13/7
walo see **wæl**
wand see **windan**
wandian 2 *flinch, draw back* inf 12/258; pret 3s wandode 12/268
wanhygdig adj. *foolhardy, reckless* nsm 16/67
wanian 2 *diminish, lessen* pret 3s wanode 18(b)/1337 [MnE wane]
wanigan 2 *bewail* inf 18(a)/787
wann adj. *dark, black* nsm won 16/103; nsn 18(b)/1374; nsf wann 14/55; dsf wanre 18(a)/702 [MnE wan]
warian 2 *attend, hold* pres 3s warað 16/32; 3p warigeað 18(b)/1358 (*guard, occupy, inhabit*)
warnian 2 *warn* inf 7/32
wāt see **witan**
gewāt see **gewitan**
wāðum m. *wave* gp wāðema 16/24, 16/57
wæccan 2 *keep awake, watch* pres ptc wæccende 18(a)/708. See **wacian**
wæd n. *water, sea* ap wado 11(d)/2

wæd f. *clothing, covering* dp wædum 11(k)/4, wædum 14/15, 14/22 [MnE (widow's) weeds]
wædbrēc f. pl. *breeches* ap 2/16
wædian 2 *equip* p ptc gewædod 7/37
wædla m. *poor person, beggar* dp wædlum 4/143
wæfersān f. *spectacle* ds wæfersāne 14/31
wæfre adj. *wandering* nsm 18(b)/1331
wæg m. *wave* as 17/19; ap wægās 16/46
wæge n. *cup, flagon* as 18(c)/2253
wægliðend m. *seafarer* dp wægliðendum 18(d)/3158
wægun see **wegan**
wæle n. *slaughter, carnage* ns 7/15, 12/126, 12/303; as 7/37; ds wæle 12/279, 12/300 (*field of slaughter, battlefield*); np walo 13/25 (*slaughtered men, the slain*)
wælgæst m. *murderous spirit* ns 18(b)/1331
wælgifre adj. *greedy for slaughter* npn wælgifru 16/100
wælhreow adj. *fierce, bloodthirsty* nsm wælhreowa 10(a)/24; asm wælhreowan 4/198; npm 4/261; apm 4/205
wælhreowlice adv. *horribly* 4/302
wælhreownysa f. *bloodthirstiness, cruelty* ds wælhreownysse 4/153
wælræes m. *murderous conflict* ds wælræse 18(a)/824
wælræst f. *bed of death, death in battle* as wælræste 12/113
Wæls pers. n. *Wæls* gs Wælses 18(a)/897
Wælsing pers. n. *son of Wæls, i.e. Sigemund* gs Wælsinges 18(a)/877
wælsleah m. *battle, slaughter* gp wælslehta 16/7, 16/91
wælspere n. *deadly spear* as 12/322
wælstow f. *place of slaughter, battlefield* gs wælstowe 12/95, ds 12/293
wælwulf m. *wolf of slaughter (Viking)* np wælwulfas 12/96
wæpen n. *weapon* ns 11(j)/1, 12/252; as 8/60, 8/63, 11(n)/12, 12/130, 12/235; gs wæpnes 12/168; ds wæpne 12/228; np wæpen 16/100; ap wæpnu 4/203; gp wæpna 12/83, 12/272, 12/308; dp wæpnum 4/204, 12/10 (tō wæpnum fēng took up arms), 12/126
wæpnedcynn n. *the male sex* gs wæpnedcynnes 11(g)/1
wæpnian 2 *arm* p ptc gewæpnod 7/37
wære see **béon**
wæron see **béon**
wærun (= **wæron**) see **béon**
wes see **béon**
wæstm m. *fruit, result* ds wæstme 2/4, 2/5; dp wæstmum 8/48, 18(b)/1352 (*growth, stature, form*)
wēta m. *moisture, blood* ds wētān 14/22

wæter n. *water* as 1/2, 4/64, 12/91, 12/98, 18(b)/1364; ds *wātere* 12/64, 12/96, *wātre* 15/49; ap *wāteru* 4/61
wæterian 2 *water, give water to* inf 3/19; p ptc apm *gewāterode* 3/32
wē pron. *we* np 1/29, 2/5, 2/6, 4/45, etc.; ap *ūsic us* 17/123; dp *ūs* 1/32, 2/6, 3/140, 3/173, 3/197, etc.
wēa m. *woe, misery* gp *wēana* 18(b)/1396
weal m. *wall* ns 13/39, 16/98; ds *wealle* 16/80, 18(a)/785, 18(a)/891, 18(d)/3161; np *weallas* 16/76
wēalāf f. *survivors, woeful remnant* ns 10(b)/22
Wēalas m. pl. *Cornwall, Cornishmen* dp *Wealum* 7/9 [MnE Welsh]
gewealc n. *rolling, tossing* as 17/6, 17/46 [MnE walk]
geweald n. *control, dominion, power* as 4/123, 4/163, 10(b)/38, 11(f)/14, 12/178, 14/107, 18(a)/764, 18(a)/808
wealdan VII w.g. *wield, control* inf 12/83, 12/95, 12/168, 12/272; (w.d.) pret 3p *wioldon* 10(b)/48 [MnE wield]
gewealdan VII *rule, control* pres 3s *gewielt* 2/35
wældend m. *ruler, the Lord* ns 14/111, 14/155, *waldend* 11(h)/6, *Waldend* 12/173; as 14/67; gs *wældendes* 14/17, 14/53; ds *wældende* 14/121; np *waldend* 16/78
wealhstod m. *translator* ap *wealhstodas* 5/52
weallan VII *well, surge, boil* pres ptc *weallende* 18(a)/847; pret 3s *wēol* 18(a)/849
weallwala m. *wall-brace* ap *weallwala* 13/20
wealstan m. *masonry* ns 13/1
wealsteal m. *foundation* as 16/88
weard m. *guardian* ns 9/42, 14/91, 17/54, 18(b)/1390; as 9/36 [MnE ward]
weardigan 2 *occupy* pres 3p *weardiað* 15/34
wearg m. *criminal, felon* np *weargas* 4/283; ap *wergas* 14/31
wearoð m. *shore* as 10(b)/14
wearp see **weorpan**
wearþ see **weorðan**
wēaspel n. *tidings of woe* ds *wēaspelle* 18(b)/1315
wēapearf f. *grievous need* ds *wēapearfe* 15/10
wēaxan VII *grow* pret 3s *wēox* 10(b)/5 [MnE wax]
Weedport m. *Watchet (Somerset)* ns 7/14
wēdan 1 *be insane, rave* pret 3s *wēdde* 8/67
weder n. *wind, storm, (bad) weather* is *wedre* 11(o)/2; dp *wederum* 13/12
Wederas m. pl. *the Geats* gp *Wedra* 18(d)/3156
wēdum see **wād**
wēg m. *way, path, road* as 14/88, 17/74, 18(a)/763, 18(a)/844, 18(b)/1382; ds *wege* 4/197; ap *wegas* 11(l)/6

wēgas see **wāg**
wegan V *carry* inf 8/63; pres 3s *wigeð* 11(m)/3; 3p *wegað* 11(j)/14; subj 3s *wege* 18(c)/2252; pret 3p *wæggun* 11(f)/3, *wēgon* 12/98 [MnE weigh]
wegnēst n. *vaticum, provisions for a journey* isn *wegneste* 9/111
wel adv. *well* 3/32, 3/69, 4/42, 4/315, 9/63 (*readily*), *well* 14/129, etc.
wela m. *prosperity, riches* ns 16/74; as *welan* 5/35 [MnE weal]
weler m. *lip* ap *weleras* 4/111
welhold adj. *very kind* nsf 11(k)/4
welhwær adv. *well-nigh everywhere* 5/79
welhwylc adj. *every (one)* gpm *welhwylcra* 18(b)/1344; pron. asn *welhwylc* *everything* 18(a)/874
welig adj. *rich, well-to-do* dsf *weligan* 10(b)/37; dp *weligum* 3/133
wellan see **wille**
welm m. *ferveur* ds *welme* 9/85
welwillendnys f. *benevolence* ds *welwillendnysse* 4/144
wēn f. *expectation* ns 18(a)/734
wēnan 1 w.g. *think, expect* inf 4/10; pres 1s *wēne* 5/17, 14/135 (ic *wēne* *mē I look forward to*), 18(b)/1396; pret 3s *wēnde* 10(b)/78, 10(b)/82, 12/239; 3p *wēndon* 5/44, 7/51, 8/66, 18(a)/778 [archaic MnE wean]
wendan 1 *wend one's way, go, turn, translate, change* inf 5/43, 5/67, 12/316, 14/22; pres 3s *went* (*goes*) 1/10; subj 1s *wende* 12/252; pret 3p *wendon* 5/49, 12/193, 12/205
gewendan 1 *return, turn* pres subj 2s *gewende* 2/41, pret 3s 4/135, 4/152, etc.
wendon see **wēnan**
wenian 1 *accustom* inf 16/29 (*entertain*); pret 3s *wenede* 16/36
went see **wendan**
wēofod n. *altar* as 2/57; ds *wēofode* 4/270
wēop see **wēpan**
weorc n. *work, task, deed* ns 4/7; as 2/61, 9/38, 14/79; ds *weorce* 2/38, 4/284; dp *weorcum* 4/43
geweorc n. *labour, workmanship, handiwork* ns 13/2; ds *geweorce* 3/196, 4/84; np *geweorc* 16/87
weorode see **werod**
weorpan III *throw, cast* pres 1s *weorpe* 3/76, 3/77, 3/80, 11(f)/7; pret 3s *wearp* 13/38 [MnE warp]
weorþ n. *worth, price* ds *weorþe* 3/144, 3/147
weorð, -e adj. *worthy, dear, valuable, in possession of* nsm *wyrðe* 4/24, 4/190, *weorð* 11(f)/1; gsn *wyrðes* 9/47, 10(b)/67; nsf *wyrðe* 4/314, *weorðe* 8/37; np *wyrðe* 10(a)/8, 10(b)/37; compar. nsm *wyrðra* 18(a)/861
weorðan III *become, happen* inf 5/45, 11(m)/

10, 16/64, *wurðan* 18(a)/807; pres 2s *wierpst* (*wilt return*) 2/42; 3s *weorþeð* 16/110, 17/69; pret 3s *wearþ* 4/156, 6/18, 11(k)/8, 12/113, 12/186 (*weorð* ... on *fleame took 10 flight*), 12/295; 3p *wurdon* 4/129, 4/254, 13/27; w. p ptc forming passive (§202) inf 18(d)/3177; 3s *wearð* 4/234, 12/106, 12/114, 12/116, 12/135, 12/138, etc.; 3p *wurdon* 2/15, 4/243; subj 3s *wurde* 2/59, 4/225, 12/1; p ptc *geworden* 9/118, 14/87
geweorðan III *please* pres 3s *gewyrð* (impersonal: *it pleases*) 4/114
weorðful adj. *honourable, venerable* nsm *wurðful* 4/137; dsm *wurðfullan* 4/314
weorþian 2 *respect, honour* inf 3/208, 14/129; pres 3p *weorðiað* 14/81; subj 3s *wurþige* 4/315; pret 3s *wurðode* 4/138, 4/271
geweorþian 2 *honour, exalt* pret 3s *geweorðode* 14/90, 14/94, *geweorþade* 17/123; p ptc *geweorðad* 9/2, asm *geweorðod* 14/15
weorþlice adv. *splendidly, in splendid fashion* 14/17, *wurþlice* 4/253, 12/279; superl. *weorðlicost* 18(d)/3161 [MnE *worthily*]
weorðmynd n. or f. *honour, dignity* ds *wurðmynde* 4/255, *wurðmynte* 4/273; gp *weorðmynda* 10(b)/51
weoruld see **woruld**
weoruldhād see **woruldhād**
wēpan VII *weep* inf 10(a)/31, 15/38; pret 3s *wēop* 14/55
wer m. *man, husband* ns 4/280, 11(a)/1, 16/64; as 18(d)/3172; gs *weres* 2/35, 18(b)/1352; ds *were* 2/14; np *weras* 11(b)/1, 11(j)/3, 11(j)/12, 11(o)/6; ap 4/157; gp *wera* 3/166, 11(c)/3, 13/26, 17/21; dp *werum* 11(f)/1 [MnE *were(wolf)*]
wēr f. *covenant, pledge* dp *wērūm* 17/110
werede see **werlan**
werig see **wearg**
werian 1 *defend, protect* pret 3s *werede* 6/14; 1p *weredon* 18(b)/1327; 3p 12/82, 12/283
wērig adj. *weary, exhausted* nsm 17/29, nsn 16/15; asm *wērigne* 16/57; npm *wērige* 12/303
wērigmōd adj. *disconsolate* nsm 15/49, 18(a)/844
werod n. *troop, company* ns 12/64, 12/97; as 12/102; ds *werode* 4/164, 12/51, *weorode* 14/152; is *werode* 6/10, 14/69, *werede* 14/124; gp *weruda* 14/51
werþeod f. *people* gp *werþeoda* 13/9
weruda see **werod**
wesan anom. *be* inf 14/110, 14/117, 15/42, 18(b)/1328. See **bēon**
west adv. *west* 12/97
wēste adj. *deserted* nsm 16/74
wēstēn n. *desert, wasteland* ds *wēstene* 4/82

wēstēnstaþol m. *deserted place* ap *wēstēnstaþolas* 13/27
Westseaxe m. pl. (§46) *West Saxons* gp *Westsexena* 4/155, *Westseaxna* 6/1, 7/63
wīc n. *abode* ns 15/32; ap 11(d)/2, 15/52, 18(a)/821
wīcēcraft m. *witchcraft* as 1/14
wīcg n. *horse* ns *wīcg* 11(j)/5, ds *wīge* 11(j)/14, 12/240
wīcian 2 *dwel* infl inf (tō) *wīcianne* 3/198
wīcing m. *Viking* as 12/139; ap *wīcingas* 12/322; gp *wīcinga* 7/11, 12/26, 12/73, 12/97; dp *wīcingum* 12/116
wīd adj. *broad* apm *wīdan* 13/39; apm *wīde* 18(a)/877; compar. *wīdre* asn 18(a)/763
wīddor see **wīde**
wīde adv. *far, far and wide* 4/148, 4/322, 4/329, 11(d)/5, 11(f)/1, 13/25, 14/81, 15/46, etc.; *swā wīde swā as far as* 7/57; compar. *wīddor* 11(k)/10; superl. *wīdost* *farthest, most widely* 17/57 [MnE *wide*]
wīdewe f. *widow* ns 4/267; dp *wīdewum* 4/143
gewīdoast adv. superl. *as far apart as possible* 15/13
gewīdre n. *weather, storm* ap *gewīdru* 18(b)/1375
wīdwegas m. pl. *distant regions* ap 18(a)/840
gewīelit see **gewealdan**
wīerþst see **weorðan**
wif n. *woman, wife* ns 2/4, 2/11, 2/18, 2/24, 11(m)/5; as 3/149; gs *wīfes* 1/31, 2/36, 6/17; ds *wīfe* 2/2, 2/8, 2/31, 4/19, 17/45; np *wīf* 11(o)/6; ap 4/16, 4/32, 4/157; gp *wīfa* 4/20, 14/94; dp *wīfum* 4/183, 11(a)/1
wīfeyþþu f. *company or intimacy with a woman* ds *wīfeyþþe* 6/10
Wīferþ pers. n. *Wiferth* ns 6/25
wīflan 2 *take a wife, marry* inf 4/21
wīg n. *war, battle* ns 16/80; gs *wīges* 12/73, 12/130, 18(a)/886; ds *wīge* 5/9, 12/10, 12/128, 12/193, 12/235, 12/252, 18(b)/1337; is 10(b)/22
wīga m. *warrior* ns 11(j)/1, 11(l)/6, 11(m)/1, 12/210, 16/67; as *wīgan* 12/75, 12/235; np 12/79, 12/126, 12/302; gp *wīgena* 12/135
wīgbed n. *altar* ap *wīgbedo* 8/47, *wīgbed* 8/54, 8/75
Wīgelin pers. n. *Wigelin* gs *Wīgelines* 12/300
wīgend m. *warrior* np 12/302
wīgeð see **wegan**
wīgfruma m. *war-chief* ds *wīgfruman* 18(c)/2261
wīgħaga m. *battle-wall, wall of shields* as *wīhagan* 12/102
wīgheard adj. *hard in war, fierce* asm *wīgheardne* 12/75
wīghyrst f. *war trappings* dp *wīghyrstum* 13/34

wigplega m. *battle-play, fighting* ds wigplegan 12/268, 12/316
wigsteal n. *place of war, place of idols (?)* np 13/27
wihagan see **wighaga**
wiht f. and n. *creature, being* ns 11(b)/1, 11(g)/6, 11(h)/2; as 11(g)/1; ap wuhite 11(l)/1 [archaic MnE wight]
wihte adv. *at all* 11(c)/6, wiht 18(a)/862 [MnE. whit]
wiites see **wite**
wilddēor n. *wild beast* np 3/63; ap 3/49, 3/50; gp wilddēora 3/43; dp wilddēorum 2/29
wile see **willan**
wilgehlēp m. *familiar companion, comrade* ap wilgehlēpan 11(j)/5
willā m. *will, desire, pleasure, delight* ns 14/129, 18(a)/824; as willan 4/116; gp wilna 18(b)/1344
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- wræcsið** m. *misery* ap wræcsiðas 15/38; gp wræcsiða 15/5
- wrætlic** adj. *wondrous, strange, splendid* nsm 11(h)/2, 13/1; asm wrætlicne 18(a)/891; asn wrætlic 11(n)/3; nsf wrætlicu 11(c)/2; apf wrætlice 11(l)/1
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- wudutréow** n. *forest tree* as 11(n)/3
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- wuldor** n. *glory* ns 4/330; gs wuldres 4/264, 14/14, 14/90, 14/97, 14/133, 17/123; ds wuldre 11(o)/2, 14/135, 14/143, 14/155
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- wulfheafedtréo** n. *gallows, cross* as 11(n)/12
- wulfhliþ** n. *wolf-slope, retreat of wolves* ap wulfhleoþu 18(b)/1358
- Wulfmær** pers. n. *Wulfmær* ns 12/113, 12/155; as Wulfmær 12/183
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- wund** f. *wound* as wunde 12/139, 12/271; np wunda 4/260; dp wundum 12/293, 12/303
- wund** adj. *wounded* nsm 12/113, 12/144
- wunden** adj. *twisted* nsn 16/32; asn 11(n)/3; dsn wundnum 18(b)/1382 [MnE *wound*]
- gewundian** 2 *wound* pret 3s gewundode 6/15; p ptc gewundad 6/22, 6/40, gewundod 12/135
- wundon** see **windan**
- wundor** n. *wonder, miracle* ns 4/234, 4/257, 18(a)/771; as 11(c)/2, 18(a)/840; np wundru 4/254, 4/327; ap 4/325, 4/329; gp wundra 4/245, 4/309, 4/322, 9/38; dp wundrum as adv. *astonishingly, wonderfully* 11(m)/1, 13/20, 16/98
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- gewyrčan** I *make, form, perform* inf 12/81, 12/264; pres subj. 3s gewyrce 17/74 (*accomplish*); pret 3s geworhte 1/37, 2/2, 4/53, 9/80; 3p geworhton 14/31, 18(d)/3156, gewrohtan 7/41; p ptc asn geworht 9/7, asm geworhtne 17/115 (*his geworhtne wine the friend he has made*), npn geworhte 4/327
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The letters LV mean that the word in question will be found in 'Learning the Vocabulary' in the section 'How to Use this Guide'.

The abbreviations n. and fn. stand for 'Note' and 'Footnote' respectively.

æ follows *a*, *þ* follows *t*.

ç is to be found under *c*, *ğ* under *g*, and *ð* under *þ*.

ge- is ignored, so that *gemunan* appears under *m*.

Nouns, adjectives, and pronouns, will be found under the nominative singular, and verbs under the infinitive. Verbs discussed in Appendices A and B only are excluded.

You may find it useful to remember that lists of conjunctions used in adverb clauses are given in §168 (non-prepositional) and §171 (prepositional).

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