

Wycliffe's Translation of the HOLY BIBLE

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Genesis

1 1 In þe bigynnyng GOD made of nouȝt heuene and erthe.

þe – the /ðə/, /ðu/, /ði/ (def. art.): Late Old English *þe*, nominative masculine form of the demonstrative pronoun and adjective. After c. 950, it replaced earlier *se* (masc.), *seo* (fem.), *þæt* (neuter), and probably represents *se* altered by the *th-* form which was used in all the masculine oblique cases. Old English *se* is from Proto Indo-European root **so-* “this, that” (source also of Sanskrit *sa*, Avestan *ha*, Greek *ho*, *he* “the,” Irish and Gaelic *so* “this”). The *þ-* forms, see *that*. The *s-* forms were entirely superseded in English by mid-13 c., excepting a slightly longer dialectal survival in Kent. Old English used 10 different words for “the,” but did not distinguish “the” from “that.” *That* survived for a time as a definite article before vowels (*that one* or *that other*).

Bigynnyng – beginning /bɪˈɡɪnɪŋ/ (n.): The process of coming into existence; the Creation (of the world, etc.); the first; origin; source. Late 12c., “time when something begins;” c. 1200, “initial stage or first part,” verbal noun from begin. Meaning “act of starting something” is from early 13c. The Old English word was *fruma* (foremost). **Begin** /bɪˈɡɪn/: Old English *beginnan* “to attempt, undertake,” a rare word beside the more usual form *onginnan* (class III strong verb; past tense *ongann*, past participle *ongunnen*); from *be-* + West Germanic **ginnan*, which is of obscure etymology and found only in compounds, perhaps “to open, open up” (compare Old High German *in-ginnan* “to cut open, open up,” also “begin, undertake”), with sense evolution from “open” to “begin.” Cognates elsewhere in Germanic include Old Frisian *beginna* “to begin,” Middle Dutch *beġinnen*, Old High German *beginnan*, German *beginnen*, Old Frisian *bijenna* “to begin,” Gothic *duginnan*. From late 12c. as “originate, be the originator of;” from c. 1200 as “take the first step in, start to deal with.” Intransitive sense “come into existence” is from mid-13c.

Nouȝt – nought /nɔt/ (n.): Archaic. Nothing. From Old English *nowiht* “nothing,” variant of *nawiht*. Meaning “zero, cipher” is from early 15c.

Heuene – heaven /hev(ə)n/ (n.): From Old English *heofon* “home of God,” earlier “the visible sky, firmament,” probably from Proto-Germanic **hibin-*, a dissimilation of **himin-* (source also of Low German *heben*, Old Norse *himinn*, Gothic *himins*, Old Frisian *himul*, Dutch *hemel*, German *Himmel* “heaven, sky”). The

abode of God, heaven, paradise.

Erthe – earth /ɜθ/ (n.): Old English *eorþe* “ground, soil, dirt, dry land; country, district,” also used (along with *middangeard*) for “the (material) world, the abode of man” (as opposed to the heavens or the underworld), from Proto-Germanic **ertho* (source also of Old Frisian *erthe* “earth,” Old Saxon *ertha*, Old Norse *jörð*, Middle Dutch *eerde*, Dutch *aarde*, Old High German *erda*, German *Erde*, Gothic *airþa*), perhaps from an extended form of Proto Indo-European root **er-* “earth, ground.” The earth considered as a planet was so called from c. 1400. The Middle English vocalism is in part influenced by Old English *ȝrþ* plowland, and perhaps also by an unattested *adj*.

1 2 Forsothe the erthe was idel and voide, and derknessis weren on the face of depthe; and the SPIRYT of the LORD was borun on the watris.

Forsothe – forsooth /fɔˈsuθ/ (adv.): Archaic. From Old English *forsoð* “indeed, in truth, verily, to tell the truth,” from *for* + *soð* “truth” (sooth). Regarded as affected in speech by c. 1600.

Idel – idle /ɪd(ə)l/ (adj.): Old English *idel* “empty, void; vain; worthless, useless,” from Proto-West Germanic **idla-* (source also of Old Saxon *idal*, Old Frisian *idel* “empty, worthless,” Old Dutch *idil*, Old High German *ital*, German *eitel* “vain, useless, mere, pure”), a word of unknown origin.

Voide – void /vɔɪd/ (adj.): c. 1300, “unoccupied, vacant,” from Anglo-French and Old French *voide*, *viude* “empty, vast, wide, hollow, waste, uncultivated, fallow,” as a noun, “opening, hole; loss,” from Latin *uocivus* “unoccupied, vacant,” related to *vacare* “be empty,” from Proto Indo-European **wak-*, extended form of root **eue-* “to leave, abandon, give out.” Meaning “lacking or wanting” (something) is recorded from early 15c. Meaning “legally invalid, without legal efficacy” is attested from mid-15c.

Derknessis – darkness /ˈdɜknəs/ (n.): Old English *deorcness* “absence of light,” from dark (adj.) + -ness. Lack or sparseness of illumination; dusk. Middle English *derk*, later *dark*, from Old English *deorc* “without light, lacking light or brightness

(especially at night), obscure, gloomy;" from Proto-Germanic **derkaz*, which is of uncertain etymology.

Weren – were /wə/ (v.): Old English *weron* (past plural indicative of *wesan*) and *were* (second person singular past indicative). The forms illustrate Verner's Law (named for Danish linguist Karl Verner, 1875), which predicts the "s" to "z" sound shift, and rhotacism, which changed "z" to "r." *Wast* (second person singular) was formed 1500s on analogy of *be/beeſt*, displacing *were*. An intermediate form, *wert*, was used in literature 17c.-18c., before *were* reclaimed the job.

Depthe – depth /depθ/ (n.): Deep water, the sea; the primeval waters that preceded creation. Late 14c., "a deep place, deep water, the sea," also "distance or extension from the top down (opposed to *height*) or from without inward," apparently formed in Middle English on model of long/*length*, broad/*breadth*; from *dēp* "deep" + -th. Replaced older *deopnes* "deepness." Though the word is not recorded in Old English, the formation was in Proto-Germanic, **deupitho-*, and corresponds to Old Saxon *diupitha*, Dutch *diepte*, Old Norse *dýpd*, Gothic *diupīpa*. From c. 1400 as "the part of anything most remote from the boundary or outer limit."

Borun – born /bɔ:n/ (adj.): Old English *beran*, *beoran*, *beara*. To betake oneself (refl.); to carry (sth.), bring, carry away; be a bearer or carrier. Old English *boren*, alternative past participle of *beran* (bear (v.)). "In modern use the connexion with *bear* is no longer felt; the phrase *to be born* has become virtually an intr. verb" [OED]. Distinction between *born* and *borne* (q.v.) is 17c. From early 14c. as "possessing from birth the character or quality described" (born poet, born loser, etc.). **Bear** /be:/: Old English *beran* "to carry, bring; bring forth, give birth to, produce; to endure without resistance; to support, hold up, sustain; to wear" (class IV strong verb; past tense *ber*, past participle *boren*), from Proto-Germanic **beranan* (source also of Old Saxon *beran*, Old Frisian *bera* "bear, give birth," Middle Dutch *beren* "carry a child," Old High German *beran*, German *gebären*, Old Norse *bera* "carry, bring, bear, endure; give birth," Gothic *bairan* "to carry, bear, give birth to"), from Proto Indo-European root **bher-* "carry a burden, bring," also "give birth" (though only English and German strongly retain this sense, and Russian has *beremennaya* "pregnant"). Old English past tense *ber* became Middle English *bare*; alternative *bore* began to appear c. 1400, but *bare* remained the literary form till after 1600. Past participle distinction of *borne* for "carried" and *born* for "given birth" is from late 18c. Many senses are from notion of "move onward by pressure." From c. 1300 as "possess as an attribute or characteristic." Meaning "sustain without sinking" is from 1520s; *to bear (sth) in mind* is from 1530s; meaning "tend, be directed (in a certain way)" is from c. 1600. *To bear down* "proceed forcefully toward" (especially in nautical use) is from 1716. *To bear up* is from 1650s as "be firm, have fortitude."

Watris – waters /'wɔ:təz/ (n.): Old English *water*, from Proto-Germanic **watr-* (source also of Old Saxon *watar*, Old Frisian *wetir*, Dutch *water*, Old High German *wazzar*, German *Wasser*, Old Norse *vatn*, Gothic *wato* "water"), from Proto Indo-European **wod-or*, suffixed form of root **wed-* "water; wet."

derknessis; and he clepide the lizt,

1 3 And GOD seide, Lizt be maad, and lizt was maad.

1 4 And GOD seiz the lizt, that it was good, and he departide the lizt fro