Wycliffe's Translation of the Holy Bible

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THE BOOK OF

Genesis

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

Þe – the /ðə/, /ðɪ/, /ðiː/ (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 The *s-* forms were entirely superseded in English by mid-13 c., excepting a slightly longer dialectal survival in Kent.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 /bɪˈgɪnɪŋ/ (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** /bɪˈgɪn/: 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 *biginna* "to begin," Middle Dutch *beghinnen*, 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 /nɔːt/ (n.): Archaic. Nothing. From Old English *nowiht* "nothing," variant of *nawiht*. Meaning "zero, cipher" is from early 15c.

Heuene – heaven /ˈhɛv(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 /ɜːθ/ (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 *yrþ* plowland, and perhaps also by an unattested adj.

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

Idel – idle /ˈʌɪd(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 *vocivos* "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 /ˈdɑːknəs/ (n.): Old English *deorcnysse* "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 *wæron* (past plural indicative of *wesan*) and *wære* (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 /dɛpθ/ (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 *dypð*, Gothic *diupiþa*. From c. 1400 as "the part of anything most remote from the boundary or outer limit."

Borun – born /bɔːn/ (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** /bɛː/: 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 *bær*, 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 *bær* 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 /ˈwɔːtəz/ (n.): Old English *wæter*, 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."

3 And God seide, Li3t be maad, and li3t was maad.

Seide – said /sɛd/ (v.): Named or mentioned before; aforementioned. Past tense *said* developed from Old English *segde*. Not attested in use with inanimate objects (clocks, signs, etc.) as subjects before 1930.

Li3t – light /lʌɪt/ (n.): From Old English *lēoht*, *līht* (noun and adjective), *līhtan* (verb), of Germanic origin; related to Dutch *licht* and German *Licht*, from an Indo-European root shared by Greek *leukos* 'white' and Latin *lux* 'light'.

Maad – made /meɪd/ (v.): Late 14c., "created, wrought, fabricated, constructed" (of words, stories, etc.), from Middle English *maked*, from Old English *macod* "made," past participle of *macian* "to make".

4 And God sei3 the li3t, that it was good, and he departide the li3t fro derknessis; and he clepide the li3t,

Sei3 – saw /sɔː/ (v.): To look at (sb. or sth.), gaze upon; examine (sth.), inspect. Past tense of *see*; from Old English plural *sawon*. **See**: Old English *seon* "to see, look, behold; observe, perceive, understand; experience, visit, inspect" (contracted class V strong verb; past tense *seah*, past participle *sewen*), from Proto-Germanic **sehwanan* (source also of Old Saxon, Old High German *sehan*, Middle High German, German *sehen*, Old Frisian *sia*, Middle English *sien*, Old Norse *sja*, Gothic *saihwan*), from Proto Indo-European root **sekw-* "to see," which is probably identical with **sekw-* "to follow" (sequel), a root which produced words for "say" in Greek and Latin, and also words for "follow" (such as Latin *sequor*), but "opinions differ in regard to the semantic starting-point and sequences"

[Buck]. Thus *see* might originally mean "follow with the eyes."

Departide – departed /dɪˈpɑːtɪd/ (v.): Departure; separation. Mid-13c., *departen*, "part from each other, part company;" late 13c., "separate into parts," original senses now archaic or obsolete, from Old French *departir* (10c.) "to divide, distribute; separate (oneself), depart; die," from Late Latin *departire* "to divide" (transitive), from *de-* "from" + *partire* "to part, divide," from *pars* (genitive *partis*) "a part, piece, a share, a division" (from Proto Indo-European root **pere-* "to grant, allot"). From c. 1300 as "go or move away, withdraw;" late 14c. as "leave, quit." As a euphemism for "to die" (*depart this life* "leave the world;" compare Old French *departir de cest siecle*) it is attested from c. 1500, as is *the departed* for "the dead," singly or collectively. The original transitive lingered in some modern English usages; until 1662 the wedding service was *till death us depart*. Related: *Departed*; *departing*. Middle English from Old French *departir*, based on Latin *dispertire* "to divide". The original sense was "separate", also "take leave of each other", hence "go away".

Fro – fro /frəʊ/ (adv.): Archaic. Old English *fram*, preposition denoting departure or movement away in time or space, from Proto-Germanic **fra* "forward, away from" (source also of Old Saxon, Old High German, Gothic *fram* "from, away," Old Norse *fra* "from," *fram* "forward"), from Proto Indo-European **pro-mo-*, suffixed form of **pro* (pro-), extended form of root **per-* "forward." The Germanic sense of "moving away" apparently evolved from the notion of "forward motion." It is related to Old English *fram* "forward; bold; strong," and fremian "promote, accomplish" (frame (v.)). Middle English *from* Old Norse *frá*.

Clepide – cleped /kliːp/ (v.): Archaic. Give (sb or sth) a specified name. "To call; to name", from Old English *cleopian*, *clipian* "to speak, call; summon, invoke; implore," of Germanic origin.

5 dai, and the derknessis, nyȝt. And the euentid and morwetid was maad, o daie.

Dai – day /deɪ/ (n.): Old English *dæg*, of Germanic origin, "period during which the sun is above the horizon," also "lifetime, definite time of existence," from Proto-Germanic **dagez-* "day" (source also of Old Saxon, Middle Dutch, Dutch *dag*, Old Frisian *di*, *dei*, Old High German *tag*, German *Tag*, Old Norse *dagr*, Gothic *dags*), according to Watkins, from Proto Indo-European root **agh-* "a day." He adds that the Germanic initial *d-* is "of obscure origin." But Boutkan says it is from Proto Indo-European root **dhegh-* "to burn" (fever). Not considered to be related to Latin *dies* (which is from Proto Indo-European root **dyeu-* "to shine"). Meaning originally, in English, "the daylight hours;" it expanded to mean "the 24-hour period" in late Anglo-Saxon times. The day formerly began at sunset, hence Old English *Wodnesniht* was what we would call "Tuesday night." Names of the weekdays were not regularly capitalized in English until 17c. From late 12c. as "a time period as distinguished from other time periods." *Day-by-day* "daily" is from late 14c.; *all day* "all the time" is from late 14c.

Nyȝt – night /nʌɪt/ (n.): Late Old English *niht* (West Saxon *neaht*, Anglian *næht*, *neht*) "the dark part of a day; the night as a unit of time; darkness," also "absence of spiritual illumination, moral darkness, ignorance," from Proto-Germanic **nahts* (source also of Old Saxon and Old High German *naht*, Old Frisian and Dutch *nacht*, German *Nacht*, Old Norse *natt*, Gothic *nahts*). The Germanic words are from Proto Indo-European **nekwt-* "night" (Indo-European root shared by Greek *nuks* "a night," Latin *nox*, Old Irish *nochd*, Sanskrit *naktam* "at night," Lithuanian *naktis* "night," Old Church Slavonic *nosti*, Russian *noch'*, Welsh *henoid* "tonight"), according to Watkins, probably from a verbal root **neg-* "to be dark, be night." The vowel indicates that the modern English word derives from oblique cases (genitive *nihte*, dative *niht*). Thus in Old English combinations *night* was "the night before (a certain day or feast day);" compare German *Weihnachten* "Christmas," literally "holy night." In early times, the day was held to begin at sunset, so Old English *monanniht* "Monday night" was the night before Monday, or what we would call *Sunday night*. The Greeks, by contrast, counted their days by mornings.

Euentid – eventide /ˈiːv(ə)ntʌɪd/ (n.): Archaic. The end of the day; evening; dusk. Old English *æfentid*; even (n.) + tide (n.). **Evening** /ˈiːv(ə)nɪŋ/: From Old English *æfnung* "the coming of evening, sunset, time around sunset," verbal noun from *æfnian* "become evening, grow toward evening," from *æfen* "evening" (eve). As a synonym of even (n.) in the sense "time from sunset to bedtime," it dates from mid-15c. and now entirely replaces the older word in this sense. Another Old English noun for "evening" was *cwildtid*.

Morwetid – morrowtide /ˈmɒrəʊtʌɪd/ (n.): Archaic. The following day. The dawn, daybreak; early morning; forenoon. Old English *morgen-tīd*. Morrow (n.) + tide (n.). **Morrow** /ˈmɒrəʊ/: "Morning," 12c. in compounds (*morge-sclep* "morning-sleep," *morgewile* "period around daybreak"); mid-13c. as *morewe*; c. 1300 as *morwe*; a shortened variation of *morewen* "morrow" (morn). It was formerly common in the salutation *good morrow* (late 14c.). Middle English *morwe*, from Old English *morgen*. **Morn** /mɔːn/: "The first part of the day, the morning," late 14c., contracted from Middle English *morwen*, *morghen*, from Old English (Mercian) *margen* (dative *marne*), earlier *morgen* (dative *morgne*) "morning, forenoon, sunrise," from Proto-Germanic **murgana-* "morning" (source also of Old Saxon *morgan*, Old Frisian *morgen*, Middle English *morghen*, Dutch *morgen*, Old High German *morgan*, German *Morgen*, Gothic *maurgins*), from Proto Indo-European **merk-*, perhaps from root **mer-* "to blink, twinkle" (source of Lithuanian *mirgėtiv* "to blink"). By late 19c. relegated to poetry.

O – one /wʌn/ (num.): Weakened form of *ōn* used before consonants. Often difficult to distinguish from the

indef. article. "Being but a single unit or individual; being a single person, thing, etc. of the class mentioned; the first or lowest of the cardinal numerals; single in kind, the same; the first whole number, consisting of a single unit; unity; the symbol representing one or unity;" c. 1200, from Old England *an* (adjective, pronoun, noun) "one," from Proto-Germanic **ainaz* (source also of Old Norse *einn*, Danish *een*, Old Frisian *an*, Dutch *een*, German *ein*, Gothic *ains*), from Proto Indo-European root **oi-no-* "one, unique." Originally pronounced as it still is in only, atone, alone, and in dialectal *good ´un*, *young ´un*, etc.; the now-standard pronunciation "wun" began c. 14c. in southwest and west England (Tyndale, a Gloucester man, spells it *won* in his Bible translation), and it began to be general 18c. Use as indefinite pronoun influenced by unrelated French *on* and Latin *homo*.

6 And God seide, The firmament be maad in the myddis of watris, and departe watris fro watris.

Firmament – firmament /ˈfɜːməm(ə)nt/ (n.): Mid-13c., from Old French *firmament* or directly from Latin *firmamentum* "firmament," literally "a support, a strengthening," from *firmus* "strong, steadfast, enduring" (from suffixed form of Proto Indo-European root **dher-* "to hold firmly, support"). Used in Late Latin in the Vulgate to translate Greek *stereoma* "firm or solid structure," which translated Hebrew *raqia*, a word used of both the vault of the sky and the floor of the earth in the Old Testament, probably literally "expanse," from *raqa* "to spread out," but in Syriac meaning "to make firm or solid," hence the erroneous translation.

Myddis – midst /mɪdst/ (n.): Archaic. The middle part or point; the midpoint. "The middle; an interior or central part, point, or position," c. 1400, from Late Middle England *middes* (mid-14c.), from *mid* (adj.) + adverbial genitive *-s*. The unetymological *-t* is perhaps on model of superlatives (compare against). **Mid** /mɪd/ (adj.): Of or in the middle part or position of a range. "middle; being the middle part or midst; being between, intermediate," Old English *mid*, *midd* from Proto-Germanic **medja-* (source also of Old Norse *miðr*, Old Saxon *middi*, Old Frisian *midde*, Middle Dutch *mydde*, Old High German *mitti*, German *mitte*, Gothic *midjis* "mid, middle"), from Proto Indo-European root **medhyo-* "middle," from Old Icelandic *miðr*, influenced by Latin *medius*. By late Middle English probably felt as a prefix only, and now surviving in English only as a prefix (*mid-air*, *midstream*, etc.). Prefixed to months, seasons, etc. from late Old English. As a preposition, "in the middle of, amid" (c. 1400) it is from *in midde* or a shortened form of *amid* and sometimes is written *'mid*.

7 And God made the firmament, and departide the watris that weren vndur the firmament fro these watris that weren on the firmament; and it was don so.

Vndur – under /ˈʌndə/ (prep.): From Old English *under*, *undyr*, *undre*, from Northumbrian (dialect of Old or Middle English) *unðer* "beneath, among, before, in the presence of, in subjection to, under the rule of, by means of," also, as an adverb, "beneath, below, underneath," expressing position with reference to that which is above, from Proto-Germanic **under-* (source also of Old Frisian *under*, Dutch *onder*, Old High German *untar*, German *unter*, Old Norse *undir*, Gothic *undar*), from Proto Indo-European **ndherv-* "under" (source also of Sanskrit *adhah* "below;" Avestan *athara-* "lower;" Latin *infernus* "lower," *infra* "below"). Productive as a prefix in Old English, as in German and Scandinavian (often forming words modeled on Latin ones in *sub-*). Notion of "inferior in rank, position, etc." was present in Old English. With reference to standards, "less than in age, price, value," etc., late 14c. As an adjective, "lower in position; lower in rank or degree" from 13c. Also used in Old English as a preposition meaning "between, among," as still in *under these circumstances*, etc. (though this may be an entirely separate root; see understand).

Don – done /dʌn/ (v.): To perform (an action), do (sth.), carry on (an activity). Past participle of do (v.); from Old English past participle *gedon* (a vestige of the prefix is in ado). As a past-participle adjective meaning "completed, finished, performed, accomplished" from early 15c. As a word of acceptance of a deal or wager, 1590s. U.S. Southern use of *done* in phrases such as *done gone* is attested by 1827, according to OED: "a perfective auxiliary or with adverbial force in the sense 'already; completely.' " Century Dictionary writes that it was "originally causal after *have* or *had*, followed by an object infinitive; in present use the *have* or *had* is often omitted and the infinitive turned into a preterit, leaving *done* as a mere preterit sign" and calls it "a characteristic of negro idiom."

8 And God clepide the firmament, heuene. And the euentid and morwetid was maad, the secounde dai.

Secounde – second /ˈsɛk(ə)nd/ (num.): "Next in order after the first; an ordinal numeral; being one of two equal parts into which a whole is regarded as divided;" c. 1300, from Old French *second*, *secont*, and directly from Latin *secundus* "following, next in time or order," also "secondary, subordinate, inferior," from Proto Indo-European **sekw-ondo-*, paritiicipal form of root **sekw-* "to follow." Replaced native *other* in this sense because of the ambiguity of the earlier word. *Second sight* is from 1610s; an etymologically perverse term, because it means in reality the sight of events before, not after, they occur. *Second fiddle* is attested by 1809: "A metaphor borrowed from a musical performer who plays the second or counter to one

who plays the first or the 'air.' [Bartlett, 'Dictionary of Americanisms,' 1848]."

9 Forsothe God seide, The watris, that ben vndur heuene, be gaderid in to o place, and a drie place appere; and it was doon so.

Ben – been /biːn/ (v.): Past participle of be. To be, exist, live; there is (was, were, etc.); that was, who formerly lived, now dead. **Be** /biː/: Old English *beon*, *beom*, *bion* "be, exist, come to be, become, happen," from Proto-Germanic **biju-* "I am, I will be." This "b-root" is from Proto Indo-European root **bheue-* "to be, exist, grow," and in addition to the words in English it yielded German present first and second person singular (*bin*, *bist*, from Old High German *bim* "I am," *bist* "thou art"), Latin perfective tenses of *esse* (*fui* "I was," etc.), Old Church Slavonic *byti* "be," Greek *phu-* "become," Old Irish *bí'u* "I am," Lithuanian *būti* "to be," Russian *byt'* "to be," etc. The modern verb *to be* in its entirety represents the merger of two once-distinct verbs, the "b-root" represented by *be* and the *am/was* verb, which was itself a conglomerate. Roger Lass ("Old English") describes the verb as "a collection of semantically related paradigm fragments," while Weekley calls it "an accidental conglomeration from the different Old English dial[ect]s." It is the most irregular verb in Modern English and the most common. Collective in all Germanic languages, it has eight different forms in Modern English: BE (infinitive, subjunctive, imperative); AM (present 1st person singular); ARE (present 2nd person singular and all plural); IS (present 3rd person singular); WAS (past 1st and 3rd persons singular); WERE (past 2nd person singular, all plural; subjunctive); BEING (progressive & present participle; gerund); BEEN (perfect participle). The paradigm in Old English was: *eom*, *beo* (present 1st person singular); *eart*, *bist* (present 2nd person singular); *is*, *bið* (present 3rd person singular); *sind*, *sindon*, *beoð* (present plural in all persons); *wæs* (past 1st and 3rd person singular); *wære* (past 2nd person singular); *wæron* (past plural in all persons); *wære* (singular subjunctive preterit); *wæren* (plural subjunctive preterit). The "b-root" had no past tense in Old English, but often served as future tense of *am/was*. In 13c. it took the place of the infinitive, participle and imperative forms of *am/was*. Later its plural forms (*we beth*, *ye ben*, *they be*) became standard in Middle English and it made inroads into the singular (*I be*, *thou beest*, *he beth*), but forms of *are* claimed this turf in the 1500s and replaced *be* in the plural. For the origin and evolution of the *am/was* branches of this tangle, see am and was.

Gaderid – gathered /ˈgaðə(r)d/ (v.): From Old English *gadrian*, *gædrian* "unite, agree, assemble; gather, collect, store up" (transitive and intransitive), used of flowers, thoughts, persons; from Proto-Germanic **gaduron* "come or bring together, unite" (source also of Old English *gæd* "fellowship, companionship," *gædeling* "companion;" Middle Low German *gadderen*; Old Frisian *gaderia*; Dutch *gaderen* "to gather," *gade* "spouse;" German *Gatte* "husband;" Gothic *gadiliggs*), perhaps from Proto Indo-European **ghedh-* "to unite, join." Change of spelling from *-d-* to *-th-* is 1500s, reflecting earlier change in pronunciation (as in *father*).

Drie – dry /ˈdrʌɪ/ (adj.): Not humid, moist, or drenched; dry. Of land: not flooded or submerged; also, not wet or sodden. From Middle English *drie* "without moisture, comparatively free from water or fluid," from Old English *dryge*, from Proto-Germanic **draugiz* (source also of Middle Low German *dröge*, Middle English *druge*, Dutch *droog*, Old High German *trucchon*, German *trocken*, Old Norse *draugr*), from Germanic root **dreug-* "dry."

Appere – appeared /əˈpɪəd/ (v.): Come into sight, be visible or perceptible. Late 13c., "come into view," from stem of Old French *aparoir*, *aperer* "appear, come to light, come forth" (12c., Modern French *apparoir*), from Latin *apparere* "to appear, come in sight, make an appearance," from ad "to, towards" (ad-) + *parere* "to come forth, be visible, come into view; submit, obey," which is of uncertain origin.

10 And God clepide the drie place, erthe; and he clepide the gadryngis togidere of watris, the sees. And God seiȝ that it was good;

Gadryngis – gatherings /ˈgað(ə)rɪŋs/ (n.): An assembly or meeting, especially one held for a specific purpose. Mid-12c., *gadering*, "an assembly, act of coming together," from late Old English *gaderung* "a gathering together, union, collection, assembly," verbal noun from gather (v.).

Togidere – together /təˈgeðə/ (adv.): So as to be present in one place; into a group; into an assembly. Old English *togædere* "so as to be present in one place, in a group, in an accumulated mass," from *to* "to" + *gædere* "together", apparently a variant of the adverb *geador* "together," from Proto-Germanic **gaduri-* "in a body," from Proto Indo-European **ghedh-* "to unite, join, fit."

Sees – seas /siːs/ (n.): The expanse of salt water that covers most of the earth's surface and surrounds its land masses. From Old English *sæ*, of Germanic origin; related to Dutch *zee* and German *See*. Old English *sæ*, pl. *sæs*, dat. *sæm*, Late Old English (12th cent.) sg.dat. *seō*. Old English *sæ* "sheet of water, sea, lake, pool," from Proto-Germanic **saiwa-* (source also of Old Saxon *seo*, Old Frisian *se*, Middle Dutch *see*, Swedish *sjö*), of unknown origin, outside connections "wholly doubtful" [Buck]. Meaning "large quantity" (of anything) is from c. 1200. Germanic languages also use the general Indo-European word (represented by English mere (n.1)), but have no firm distinction between "sea" and "lake," either by size, by inland or open, or by salt vs. fresh. This may reflect the Baltic geography where the languages are

thought to have originated. The two words are used more or less interchangeably in Germanic, and exist in opposite senses (such as Gothic *saiws* "lake, marshland," *marei* "sea;" but Dutch *zee* "sea," *meer* "lake"). Compare also Old Norse *sær* "sea," but Danish *sø*, usually "lake" but "sea" in phrases. German *See* is "sea" (fem.) or "lake" (masc.). Boutkan writes that the *sea* words in Germanic likely were originally "lake," and the older word for "sea" is represented by haff. The single Old English word *sæ* glosses Latin *mare*, *aequor*, *pontus*, *pelagus*, and *marmor*. Phrase *sea change* "transformation," literally "a change wrought by the sea," is attested from 1610, first in Shakespeare ("The Tempest," I.ii). *Sea level* from 1806; *sea urchin* from 1590s. *At sea* in the figurative sense of "perplexed" is attested from 1768, from literal sense of "out of sight of land" (c. 1300).