

# A Guide to Old English

Eighth Edition

Bruce Mitchell  
and Fred C. Robinson

 WILEY-BLACKWELL



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OLD ENGLISH



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*In Memoriam*  
DONOVAN F. MITCHELL  
AND  
IRENE K. MITCHELL

## Foreword to the Eighth Edition

Sadly, this is the first edition of *The Guide* in which Bruce Mitchell, who died in January 2010, has had no part. After Mitchell's death Fred Robinson was invited by the editors of Blackwell Publishing to prepare an eighth revised edition.

In preparing this edition I have made a complete review of all parts of the book with an eye to clarifying and sharpening our phrasing and updating the contents in all discussions of both grammar and texts. In addition, two new features have been added: the first twenty-five lines of *Beowulf* have been introduced to the selections from that poem (text number 18), and these lines have been provided with an exceptionally detailed commentary dealing with the language, style, and content of the poem. This addition has been made in response to readers' request that *The Guide* provide students with a full and detailed introduction to the poem that in most colleges and universities is taken up in a course following the introductory course in Old English. A second addition is Appendix F, which provides a brief but fairly comprehensive account of the First Consonant Shift ('Grimm's and Verner's Laws') to which we make allusion in §§105–109 but without spelling out just what these consonant shifts were.

A special feature of *The Guide* ever since the First Edition has been the detailed explanation of OE syntax (§§139–214). Occasional reference is made elsewhere in *The Guide* to specific passages in the discussion of syntax, and these passages should be helpful to students. But most teachers do not assign the entire fifty-odd pages on syntax to beginning students, these pages being directed to the more advanced student of OE. To the more advanced student and to Old English scholars in general the discussion of syntax can be quite useful, and so I am retaining it in this edition.

In preparing this Eighth Edition I have received valuable advice and assistance from several colleagues, including Traugott Lawler, Roberta Frank, J. R. Hall, and Theodore Leinbaugh. I am most grateful for their help. Eight anonymous readers enlisted by the publisher have also provided very helpful insights and suggestions. And, as always, I am indebted to Alfred Bammesberger for his brilliant textual studies.

Danish settlement  
in the ninth century

This map, which does not represent any particular moment in time, contains some basic details with the addition of the more important sites mentioned in this book. Further information can be sought from the map and the accompanying material on pp. 729–34 of F. M. Stenton's Anglo-Saxon England (§188).



Anglo-Saxon England



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

‘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.  
Sometimes it is a form which certainly never existed but which is invented to show that one sound-change preceded another. An example is *cierfan* in §100, note.
- over a letter denotes a long vowel or diphthong.
- ~ over a letter denotes a short vowel or diphthong.
- = means 'short and long', e.g. ē in §100.
- ~ in §41 denote a long and short syllable respectively.
- ' ' x denote respectively a syllable carrying full, secondary, or no, stress.
- [ ] enclose phonetic symbols.

# How to Use this Guide

This section is particularly addressed to those of you who are working without a teacher.

## THE IMPORTANCE OF READING AND PARSING

The ability to recognize forms in the texts you are reading and an awareness of the basic structure of Old English are far more important than a parrot knowledge of the paradigms. Hence, from the beginning, you must get into the habit of analysing and thoroughly understanding each form you meet in your texts.

Important in the reading of OE is ‘parsing’—that is, identifying what part of speech each word in a sentence is (noun, pronoun, adjective, verb, and so on) and what particular form the word has in the sentence (accusative case, present tense, subjunctive mood, and so on). If you are uncertain about the meaning of the parts of speech listed below or of other terms such as ‘article’, ‘infinitive’, or ‘participle’, you are advised to consult Appendix D. For further details see A. J. Thomson and A. V. Martinet *A Practical English Grammar* (4th ed., Oxford, 1986) or David Crystal *A Dictionary of Linguistics and Phonetics* (2nd ed., Basil Blackwell, 1985).

The information needed when parsing Old English words is:

- |            |  |
|------------|--|
| Noun:      | Meaning, gender, number, case, and the reason for the case,<br>e.g. accusative because it is object, genitive denoting possession,<br>or dative of the indirect object.  |
| Pronoun:   | Same as for noun. Here you need to know the noun to which the<br>pronoun refers. (If it is a relative pronoun, see §162.)  |
| Adjective: | Same as for noun. Sometimes, of course, an adjective is used<br>with a noun, sometimes it is used alone, either as a complement<br>or where a noun is more usual, e.g. ‘The good die young’.   |
| Verb:      | If you have the infinitive, you merely need the meaning.<br>Otherwise you need to work out the person, number, tense, and<br>mood, and then deduce the infinitive. Unless you are familiar<br>with the verb, you will have to do all this before you can find<br>its meaning. For hints on how to do it, see §134. |

Adverbs and interjections (a name given to words like ‘Oh!’, ‘Alas!', and ‘Lo!’) will give little trouble. It is important to notice the case of a word governed by a preposition, for a difference in case sometimes indicates a difference in meaning; see §§213–214. Conjunctions are a greater source of difficulty. Lists of them are given in §§168, 171, and 184, and references to discussions on them are set out in ‘Understanding the Syntax’ below.

### Note

The importance of gender varies. Sometimes it is obvious, sometimes it is of no real importance. But at times it provides a vital clue. Thus in *Hē gehīerþ þās word and þā myrcð, þās and þā* could be acc. sg. fem. or acc. pl. Only the fact that *word* is neuter will tell us that we must translate ‘He hears these words and carries them out’.

### LENGTH MARKS

Long vowels have been marked (‐) throughout, with the exception noted below. A knowledge of the length of vowels (or ‘quantity’, as it is called) is essential for proficiency in reading, for accuracy in translation (compare *god* ‘god’ with *gōd* ‘good’), for the understanding of OE metre, and for the serious study of phonology. Hence, when you learn the inflexions, you will need to remember both the form of the word and the length of its vowels. Long vowels are marked in the Texts and you should take advantage of this by noting carefully those which occur in both familiar and unfamiliar words.

But since the length-marks are not shown in the Old English manuscripts, many editions of prose and verse texts do not show them. Examples are the standard editions of the Anglo-Saxon Chronicle and of the Homilies of Ælfric and Wulfstan, the texts published by Methuen (in their Old English Library) and by the Early English Text Society, and *The Anglo-Saxon Poetic Records* (published by Columbia University Press), which contain virtually all the extant poetry. You will have to use one or more of these works fairly early in your career. In the hope that you will find the transition to such texts easier if you have already seen short passages in the form in which they appear in these works, we have not regularized the spelling (see §3) or marked vowel-length in the illustrative quotations in chapters 5 and 6. Most of the passages quoted are taken from texts which appear in Part Two. You can use these passages by writing them out, marking in the length-marks yourself, and then comparing them with the correct version. You can check individual words in the Glossary. But you will find it more interesting if you track down the context of the longer prose passages and those in verse with the help of the references in the Glossary. By so doing, you will improve your knowledge of vowel quantity and widen your acquaintance with OE literature.

## LEARNING THE INFLEXIONS

Those who want to test their knowledge of the paradigms and to try their hand at translating into Old English (a very useful way of learning the language, especially important since no one speaks it today) will find A. S. Cook *Exercises in Old English* (Ginn, 1895) a useful book. There are second-hand copies about. Stephen Pollington's *Wordcraft, Wordhoard and Wordlists: Concise New English to Old English Dictionary and Thesaurus* (Anglo-Saxon Books, 1996) will give easy access to the Old English vocabulary.

We suggest that those coming to this book without any knowledge of Old English learn the inflexions in the order set out below. But remember that texts must be read and an understanding of the syntax acquired at the same time. Hints on how to do this are given later in this section.

- 1 Read §§1–4.
- 2 Now work through §§5–9. Make sure that you can recognize the new letters *æ*, *þ*, and *ð*, and practise reading aloud the Practice Sentences (Text 1), following generally the natural stress of MnE.
- 3 Now read §§10–12.
- 4 The next step is to learn the paradigms in A below, in the order in which they are set out there.
- 5 (a) When you have learnt the pronouns, nouns, and adjectives, in A, you can see whether §§77–81 help or hinder you. Experience on this point differs.
- (b) When you have learnt the verbs in A, you should read §§131–134.
- 6 You can now turn to the paradigms referred to in B below. B contains what may be called the ‘derived paradigms’, i.e. those which can be derived from the paradigms set out in A when certain sound-changes are understood. The sound-changes are presented in the hope that they will make your work easier, not as an end in themselves. Thus, if you meet a word *hwatum* in your reading, you will not be able to find out its meaning unless you know that it comes from an adjective *hwæt* ‘active, bold’. You will know this only if you have read §70.
- 7 The paradigms in C are important ones of fairly frequent occurrence which need not be learnt all at once. When you come across one of them in your reading, you can consult the relevant section. In this way, you will absorb them as need arises.
- 8 Because of the dialectal variations and inconsistencies in spelling noted in §§2–3, there are many ways of spelling even some of the most common words in the language; for examples, see the word *se* in the Glossary. If all the possible forms of this and other words were given in the paradigms in chapter 3, you would not see the wood for the trees. So

those less common variants which occur in the texts will be found as cross-references in the Glossary.

## A Key Paradigms

These paradigms must be known thoroughly. At this stage, concentrate on them alone; disregard anything else in these sections.

- 1 The pronouns set out in §§15–21. Note particularly §19. (The dual forms in §21 may be passed over at first.)
- 2 *Nama* (§22) and, after reading §§63–64, *tila* (§65).
- 3 Now read §§26–32.
- 4 *Stān* (§33), *scip/word* (§34), and *giefu/lār* ( §§47–48).
- 5 The strong declension of the adjectives ( §§66–67).
- 6 Now read §§14, 87–89, and 115.
- 7 *Fremman* ( §§116–117) and *lufian* ( §§124–125).
- 8 *Habban* (§126), *bēon* (§127), and *weorþan* (Appendix A.3 (b)).
- 9 The principal parts of the strong verbs ( §§90–95).
- 10 The conjugation of strong verbs ( §§110–113).

## B Derived Paradigms

The paradigms in this group may be derived from those in A as follows:

- 1 From *nama*, those in §§23–25.
- 2 From *stān*, *scip*, or *giefu*, those in §§35–44, 48–51, and 52–60. See now §13.
- 3 From *tila* and *til*, those in §§68–73.
- 4 From *fremman*, those in §§116–123.
- 5 From *lufian*, those in §§124–125.
- 6 From §§90–95, those in §§96–109.
- 7 From §§110–113, those in §114.

### Note

Some nouns which often go like *stān*, *scip*, or *giefu*, once belonged to other declensions. As a result, they sometimes have unusual forms which may cause you difficulty in your reading. It might be just as well if you learnt to recognize these fairly early in your career. They include: *cild* (§34), *hæleþ* and *mōnaþ* (§44), some nouns in *-e* ( §§45–46), the feminine nouns discussed in §§49 and 51, the relationship nouns (§60), and the *u*-nouns ( §§61–62).

### C Other Paradigms

- 1 Other Strong Nouns (§§45–46 and 61–62).
- 2 Comparison of Adjectives (§§74–76).
- 3 Numerals (§§82–86).
- 4 Verbs
  - (a) Class 3 weak verbs (§126).
  - (b) *Dōn* and *gān* (§128).
  - (c) *Willan* (§§129 and 211).
  - (d) Preterite-present verbs (§§130 and 206–210).
- 5 Adverbs (§135).

### LEARNING THE VOCABULARY

Many OE words are easily recognizable from their MnE counterparts, though sometimes the meaning may be different; see §4 and Part 2.1 below (i.e. the first OE text for practice reading) and look up the word ‘lewd’ in the Oxford English Dictionary.

Other words differ in spelling and pronunciation as a result of changes in ME and MnE. The short vowels *e*, *i*, *o*, *u*, have remained relatively constant (see §7). But the long vowels and the diphthongs have sometimes changed considerably. Words with a long vowel in OE sometimes appear in MnE with the vowel doubled, e.g. *fēt* (masc. pl.) ‘feet’ and *dōm* (masc.) ‘doom’. Sometimes, they have *-e* at the end, e.g. *līf* (neut.) ‘life’ and (with, in addition, one of the differences discussed below) *hām* (masc.) ‘home’ and *hūs* (neut.) ‘house’.

Correspondences like the last two are more difficult to spot. Yet a knowledge of them is easily acquired and will save you much hard work. Thus, if you know that OE *ā* often appears in MnE as *oa*, you will not need to use the Glossary to discover that *bār* (masc.) means ‘boar’, *bāt* (fem. or masc.) ‘boat’, *brād* ‘broad’, and *hār* ‘hoar(y)’. Words like *āc* (fem.) ‘oak’, *hlāf* (masc.) ‘loaf’, and *hlāfas* (masc. pl.) ‘loaves’, will not present much more difficulty.

The table which follows will help you to recognize more of these correspondences. But it is not complete and the correspondences do not always apply. Thus OE *hāt* is MnE ‘hot’ and you may find it interesting to look up in a glossary or dictionary the four OE words spelt *ār* and see what has happened to them.

<i>OE spelling</i>	<i>MnE spelling</i>	<i>Vowels</i>	<i>Consonants</i>
fæt (neut.)	vat	æ = a	f = v
rædan	read	ǣ = ea	
dæd (fem.)	deed	ǣ = ee	
lang	long	an = on	
hālig	holy	ā = o	
hām (masc.)	home	ā = o.e	
āc (fem.)	oak	ā = oa	c = k
hlaf (masc.)	loaf		hl = l
ecg (fem.)	edge		cg = dge
dēman	deem	ē = ee	
frēsan	freeze	ēo = ee	s = z
cild (neut.)	child		č = ch
mīht (fem.)	might		h = gh
scip (neut.)	ship		sc = sh
līf (neut.)	life	ī = i.e	
giellan	yell	ie = e	ḡ = y
giefan	give	ie = i	ḡ = g
dōm (masc.)	doom	ō = oo	
mūs (fem.)	mouse	ū = ou.e	
nū	now	ū = ow	
synn (fem.)	sin	y = i	
mȳs (fem.)	mice	ȳ = i.e	

See §253 (Barney) for a book which may help you to learn the vocabulary.

The principles on which words were formed in OE are set out in §§136–138. Once you understand these, you will be able to deduce the meaning of some new words by their similarity to words you already know; see §136. For correspondences in endings, see §138.

#### UNDERSTANDING THE SYNTAX

The fundamental differences between the syntax of Old English and that of Modern English are set out in §§139–153. These, and §§182–183, should be studied as soon as you can read simple sentences with some degree of fluency and before you pass on to the connected passages of Old English recommended below. Other sections which should be read fairly soon are §§154–155, 157–158, and 160 (noun clauses and their conjunctions), §162 (relative pronouns), §§166–167 and §§169–170 (conjunctions introducing adverb clauses), §189 note, and §§195–199 (the uses of the tenses and the syntax of the resolved verb forms).

The remaining parts of the syntax should be used for reference when the need arises; note especially the topics mentioned in §§141–142 and the lists

of conjunctions in §§168, 171, and 184. When you begin to feel some confidence, you can try the exercise in §172.

If at first you find these sections too long and complicated, you are advised to use one of the books cited in §256.

### TEXTS TO READ

Part Two of this book starts with a selection of prose texts for beginners, the texts being carefully coordinated with the explanations in the grammar sections. After you have worked your way through these, you will be ready for the poems, which are similarly annotated. This combination of texts should provide a foundation from which you can advance to *Beowulf* and to the prose and verse texts available in Methuen's Old English Library and the Manchester Series.

### READING THE TEXTS

Before beginning to read the texts you should do two things: first, study carefully the introduction to the Glossary, and second, familiarize yourself with the function words and word-patterns listed in §§168 and 171. While reading the texts, you should make careful use not only of the Glossary, but also of the Index of Words and Appendix D.

### WES þU HAL

It now remains for us to wish you success – and pleasure – in your studies. In 991, before the battle of Maldon, Byrhtnoth called across the cold waters of the river to his Danish foes:

Nū ēow is gerȳmed; gāð ricene tō ūs,  
 Guman tō gūþe; god āna wāt  
 hwā þāre wālstōwe wealdan nōte.  
*(The Battle of Maldon, ll. 93–95)*

This can be paraphrased

‘Now the way is clear for you; O warriors,  
 hasten to the battle; God alone knows  
 how things will turn out’.

It is our hope and wish that *your* efforts will prosper – *Wel þe þās geweorces!*



# Part One



# I

## Preliminary Remarks on the Language

§1 Old English (OE) is 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 and vocabulary. 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 *īe* appear in IWS texts as *y* and *ȳ*; this accounts for such differences as Sweet *ieldra*, *hīeran*, 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 *sceþ*. 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 Alistair 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 accidence, 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 *laf* 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 278 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.

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 *D*. 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’ *p* 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. See the facsimiles on pages 278 and 293 and note the absence of modern punctuation.

## II STRESS

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

1 Prepositional prefixes, e.g. *for-*, *ofer-*, can be either accented (usually in nouns or adjectives, e.g. fórmýrd ‘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 ‘manhandle’, 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.

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

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, see the definition and examples under ‘diphthong’ in Appendix D below. 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

<sup>1</sup> 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’.

$$\begin{aligned}
 ea &= æ + a \\
 ēa &= ēæ + a \\
 eo &= e + o \\
 ēo &= ē + o \\
 ie &= i + e^1 \\
 īe &= ī + e
 \end{aligned}$$

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 ‘cow’, 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 *wrītan*.

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*, *paþas*, 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; *findan* 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* [χ], according to the front or back quality of the neighbouring vowel. It can be pronounced like *ch* in Scots *loch*.

<sup>1</sup> 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.

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 and in reading selections 1 through 3, the latter are printed *č* and *ȝ* respectively, except in the examples quoted in chapters 5 and 6. *čč* in words like *wicčecræft* is pronounced like modern *ch*.

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 *v* 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’, *-sc-* is pronounced *-sk-*.

#### Note

A detailed account of the pronunciation of Old English will be found in chapters VI–IX of Alistair Campbell’s *Old English Grammar*.

# 3

## Inflections

### 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. These terms are all explained in Appendix D.

**§11** Like most inflected languages, OE distinguishes numbers, 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’, see Appendix D and 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 ȝiesu* (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*, *-rāden*, *-þo* / *þu*

Strong Neut.:  $-lāc$

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

**§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. *sē sorgaþ ymb þā* ‘he is concerned about those (them)’.

**§16** *se* ‘the, that’

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

**§17** *þes* ‘this’

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

**§18** 3rd Pers. Pron.

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

**§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.

It should be mentioned that the personal pronouns (especially in the accusative case) are often used reflexively. (See ‘reflexive’ in Appendix D.) For example ‘swa wæs hine getrymmende’ (‘thus he was strengthening himself’). OE verbs take reflexive objects much more frequently than do MnE verbs. For example ‘se cyning hine . . . wende’ (‘the king went’ – lit., ‘the king betook himself’).

**§20** *Hwā* is interrogative ‘who?’ or indefinite ‘anyone, someone’. It is not a relative pronoun in OE; see §159.

	<i>Masc. and Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	hwā	hwæt
<i>Acc.</i>	hwone	hwæt
<i>Gen.</i>	hwæs	hwæs
<i>Dat.</i>	hwæm, hwām	hwæm, hwām
<i>Inst.</i>	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. Pron.

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>Nom.</i>	ic ‘I’	wit ‘we two’	wē ‘we’
<i>Acc.</i>	mē, meć	unc	ūs, ūsic
<i>Gen.</i>	mīn	uncer	ūre
<i>Dat.</i>	mē	unc	ūs

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
<i>Nom.</i>	þū ‘thou’	git ‘you two’	gē ‘ye, you’
<i>Acc.</i>	þē, þeć	inc	ēow, ēowic
<i>Gen.</i>	þīn	incer	ēower
<i>Dat.</i>	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 *mīnne cræft*. *Mīn* usually means ‘my’ but can mean ‘of me’ as in text 2/73.

## 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
<i>Nom.</i>	nama	naman
<i>Acc.</i>	naman	naman
<i>Gen.</i>	naman	namena
<i>Dat.</i>	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 *gefēa* (masc.) ‘joy’ has oblique cases *gefēa/n* except for gen. pl. *gefēa/na* and dat. pl. *gefēa/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 *crāft* ‘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 <sup>1</sup>	<i>wer, bæc, feoh</i>
long-stemmed monosyllables	<i>stān, cniht, crāp</i>
short-stemmed dissyllables	<i>micel, yfel</i>
long-stemmed dissyllables	<i>ēþel, engel</i>

<sup>1</sup> 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*.

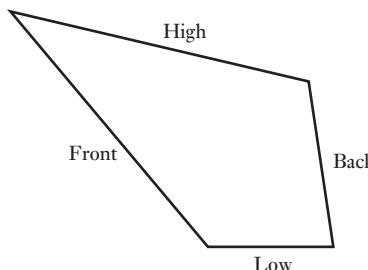
Forms like *metodes* and *bysige* are called ‘trisyllabic’ and the *o* or *i* is sometimes called the ‘medial vowel’.

**§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 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 front vowels the ‘front’ of the tongue is thrust forward in the mouth. It is also raised toward the hard palate and the upper front teeth to pronounce high front vowels (*i, y*). It is held midway between the upper and lower teeth to pronounce the mid front vowel *e*. Still in the front of the mouth, it is lowered to the back of the lower front teeth to pronounce the low front vowel *æ*. As the tongue moves from high front to low front position, the jaw drops. To pronounce the back vowels *u, o, a* the tongue is drawn to the back of the mouth toward the soft palate, and the jaw drops as one goes from *u* to *a*. You can try the following experiment, observing with the aid of a mirror the movements of jaw, lips, and tongue:

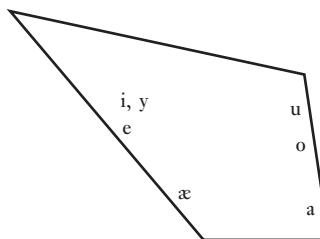
1 Practise individually the sounds you have learnt for the OE vowels, *i, e, æ, a, o, u*.

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. The following diagram shows approximately where in the mouth the tongue is located when these vowels are pronounced.



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.

**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

	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
<i>Nom.</i>	scip	scipu	word	word
<i>Acc.</i>	scip	scipu	word	word
<i>Gen.</i>	scipes	scipa	wordes	worda
<i>Dat.</i>	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 original *-u* is lost following a long-stemmed syllable, hence *word* is the same in nom. and acc. pl.; for this absence of *-u*, cf. *giefsu/lär* (§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’. In ‘sound law’ ‘laws’ has the same meaning that it has in ‘laws of nature’, not the sense of man-made legal statute. Each language undergoes different sound 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’:

	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
<i>Nom.</i>	dæg	dagas	fæt	fatu
<i>Acc.</i>	dæg	dagas	fæt	fatu
<i>Gen.</i>	dæges	daga	fætes	fata
<i>Dat.</i>	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 (*dæg*) or in an open syllable + a front vowel (*dæges*), 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 syncopation (see Appendix D) 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 when the *h* is dropped, the preceding short vowel or short diphthong is lengthened. So we get these 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 preceding 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 placename 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*.

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

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

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*.

Words with prefixes like *gewrit* ‘writing’ and *gebed* ‘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:

	Masc.	Neut.
(a) ˘ -	cyning ‘king’	færeld (also masc.) ‘journey’
(b) ˘ -	Hengest ‘Hengest’	īsern ‘iron’
(c) ˘ ~	engel ‘angel’	hēafod ‘head’
(d) ˘ ~	metod ‘creator’	merod ‘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:

	Singular	Plural	Singular	Plural
Nom.	engel	englas	hēafod	hēafdu
Acc.	engel	englas	hēafod	hēafdu
Gen.	engles	enga	hēafdes	hēafda
Dat.	engle	englum	hēafde	hēafdum

### 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 \**hēaf/o/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	metodum	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. *wæters* 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’, *spere* ‘spear’.

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

§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 *ālde* ‘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)g(e)-, e.g. nom. acc. pl. *her(i)g(e)as* alongside *heras* ‘armies’.

### Strong Feminine Nouns

§47 The basic paradigm is *giefu* ‘gift’:

	<i>Singular</i>	<i>Plural</i>
<i>Nom.</i>	<i>giefu</i>	<i>giefa, -e</i>
<i>Acc.</i>	<i>gife</i>	<i>giefa, -e</i>
<i>Gen.</i>	<i>gife</i>	<i>giefa, -ena</i>
<i>Dat.</i>	<i>gife</i>	<i>giefum</i>

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 *lär* ‘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>	<i>lär</i>	<i>lära, -e</i>
<i>Acc.</i>	<i>läre</i>	<i>lära, -e</i>
<i>Gen.</i>	<i>läre</i>	<i>lära, -ena</i>
<i>Dat.</i>	<i>läre</i>	<i>lärum</i>

§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 *lär*. But it is important to note that *brýd* ‘bride’, *cwēn* ‘queen’, *dæd* ‘deed’, etc. may be acc. as well as nom. sg., 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 *ceaster* ‘city’, take the endings of *lär*, 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. *iermþu* ‘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’.<sup>1</sup> 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 *a* 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 §7.

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.

æ	:	ɛ
े	:	ি

### Note

*i* is not affected because it cannot go any higher.

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

á	:	ă
ó	:	ĕ
ú	:	ý <sup>2</sup>
But	á + m, n	ă + m, n

<sup>1</sup> Unstressed vowels are sometimes affected. But this need not concern us here.

<sup>2</sup> Both ő and ū were fully rounded – ő to ă and ū to ý. But ă was usually unrounded to ĕ.

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

ěa	:	ěe
ěo	:	ěe

§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. (both endings of which originally started with *i*). 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. 154–55 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’:

	Singular	Plural	Singular	Plural
<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 inflectional 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. ptcs. of verbs, can follow *stān* or can have *ěe* 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. The paradigms of two nouns of relationship (*brōþor*) (masc.) and *dohtor* (fem.) will illustrate this declension.

	Singular	Plural	Singular	Plural
Nom.	brōþor	brōþor	dohtor	dohtor
Acc.	brōþor	brōþor	dohtor	dohtor
Gen.	brōþor	brōþra	dohtor	dohtra
Dat.	brōþor	brōþrum	dohtor	dohtrum

### 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	suna	hand	handa
Acc.	sunu	suna	hand	handa
Gen.	suna	suna	handa	handa
Dat.	suna	sunum	handa	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* (selection 12, l. 241), *forda* (selection 12, l. 81), *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’:

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

The long-stemmed *gōða* ‘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.:

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

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

**Notes**

1 Nom. and acc. pl. masc. end in *-e* (or occasionally *-a*), e.g. *cwice 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 *sāmol* (§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 *mīcel* ‘great’ may have acc. sg. fem. *mīcele* or *mīcle*, while *monig* ‘many’ and *yfel* ‘evil’ have dat. pl. *monigum* or *mongum* and gen. sg. masc. *yfles* or *yfles*, respectively.

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

	<i>Singular</i>		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
<i>Nom.</i>	glæd	glæd	gladu
<i>Acc.</i>	glædne	glæd	glade
<i>Gen.</i>	glades	glades	glædre
<i>Dat.</i>	gladum	gladum	glædre
<i>Inst.</i>	glade	glade	

	Plural		
	Masc.	Neut.	Fem.
<i>Nom.</i>	glade	gladu	glade
<i>Acc.</i>	glade	gladu	glade
<i>Gen.</i>	glædra	glædra	glædra
<i>Dat.</i>	gladum	gladum	gladum

Here *a/a* fluctuation occurs. As in the nouns (§36), we find *a* 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. *gla/des*, *gla/dum*. This is the result of analogy.

§71 Adjectives like *gearo*, *-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. neut. Before consonants, the stem is *gearo-* — hence *gearone*, *gearore*, *gearora*, but before vowels it is *gearw-* — hence *gearwes*, *gearwum*; 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. *blīþe*, 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* (which were originally *\*-ira*, *\*-ist*), and show an *i*-mutated vowel in the stem, e.g.

eald ‘old’	ieldra	ieldest
geong ‘young’	gīngra	gīngest
lang ‘long’	lengra	lengest
strang ‘strong’	strengra	strengest
hēah ‘high’	hīerra	hīehst

§76 Irregular are:

lȳtel ‘little’	lāssa	lāst
mīcel ‘great’	māra, mā	māst
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/giefa* 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 prns.

**§80** Certain similarities may be noted in the declension of strong nouns, the strong form of the adj., and the dem. and pers. prns. (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 prns. 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

	<i>Cardinal</i>	<i>Ordinal</i>
1	ān	forma
2	twēgen	ōþer
3	þrīe	þridda
4	fēower	fēorþa
5	fif	fifta

6	siex	siexta
7	sefon	sefoþa
8	eahta	eahtoþa
9	nigon	nigoþa
10	tīen	tēoþa

§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

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

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

twēgra, twēg(e)a;	bēgra, bēg(e)a
twām;	bām

§85 In the nom. and acc. of *þrē* ‘three’ we find

<i>Masc.</i>	þrē	<i>Neut.</i>	þrēo	<i>Fem.</i>	þrēo
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The gen. and dat. are *þrēora*, *þrim*.

§86 A knowledge of the remaining numerals is not essential at first. The meaning of many is obvious, e.g. *twēntig*, *þrētig*, *fēowertiig*, *fīftig*, and those which occur in your texts will be glossed. Full lists will be found in any of the standard grammars. In OE manuscripts 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 (-*ed*), 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 ‘contrive’, not ‘controve, controve, contriven’, but ‘contrive, contrived’, i.e. as a weak verb.

§88 Such patterns as ‘drive, drove, driven’ and ‘contrive, contrived’ are called the ‘principal parts’ of the 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 find out what it means only 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. *ī, ā, 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. *creōpan* ‘creep’, *creāp*, *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’, *för*, *föron*, *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 strong verbs, each with a different gradation series. As we shall see (§94), there is also in some classes something distinctive about the consonant or consonants following the gradation vowel. (See footnotes 1 and 2 below.)

**§93** Verbs characteristic of these classes are

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

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

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

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

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

**§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 can take the verb *bregðan* ‘pull’ as the basic paradigm in terms of which all the other verbs can be explained. *Bregðan* shows the following pattern:

III	<i>e</i> + TWO cons.	<i>e</i>	<i>æ</i>	<i>u</i>	<i>o</i>
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A few other verbs, e.g. *stregðan* ‘strew’, *berstan* ‘burst’, *þerscan* ‘thresh’,<sup>1</sup> show the same vowel pattern. But the remainder fall into four groups which are represented by the verbs *weorpan* ‘throw’/*feohtan* ‘fight’, *helpan* ‘help’, *gieldan* ‘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 move swiftly and cleanly from front vowel position to back consonant position; rather they glide more or less gradually from one position to the other. 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 *lɒ*. 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.<sup>2</sup>

*æ* > *ea*

*ɛ* > *eo*

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 *aa*.)

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

*æ* > *ea*

<sup>1</sup> *Berstan* and *þerscan* were originally \**brestan* and \**prescan*, with two medial consonants. But the r ‘changed places’. This change, known as ‘metathesis’, is not uncommon; cf. OE *brid* with MnE ‘bird’.

<sup>2</sup> Here *r* was probably made with the tip of the tongue curved back.

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

#### Note

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

#### Influence of Initial *g, sc, c*

**§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 *g, sc*, and *c*, caused the following front vowels ē and ā to become īe and īā 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. *gieldan*. For further examples, see §103.1.

#### Note

The pret. *geald* could be the result of breaking or of p.d. But such forms as *ceorfan*, 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 \**cierfan* by p.d. P.d. can take place in such forms as *gieldan* 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.

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

### The Effects of Sound-Changes on Other Strong Verbs

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

1 Palatal diphthongization 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. Note that following contraction a short vowel is lengthened (e.g. *sēon*).

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    \*wrīhan > \*wrēohan > wrēon ‘cover’
- V    \*sehan > \*seohan > sēon ‘see’
- VI   \*slahan > \*slæhan<sup>1</sup> > \*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. See Appendix A.7.

Important verbs here are: *cnāwan* ‘know’, *feallan* ‘fall’, *weaxan* ‘grow’ (all VII(*a*)), and *drēdan* ‘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 that 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. See Appendix F.

**§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

<sup>1</sup> This *a* – *æ* variation must be taken on trust. (Those interested can compare §§35–36.)

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

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

We can see the sort of thing that happened if we compare MnE ‘excellent’ and ‘absolute’ on the one hand with MnE ‘exám.’ and ‘absólve’ 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 ‘abs-’. In the second pair, the stress is on the second syllable in IE. So 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.<sup>1</sup> But Greek πατήρ = 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*. (See Appendix F p. 175.)

**§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                    cēasan    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*.<sup>2</sup>

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

<sup>2</sup> Verner’s Law forms are also seen in such related pairs as *iēosan* ‘choose’ / *cyre* ‘choice’ and *rīsan* ‘rise’ / *rāran* ‘raise’. See §136.

§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 by analogy into the 1st pret.; the same may be true of the *g* in

VI	slēan	slōg	slōgon	slægen <sup>1</sup>
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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 analogy or regularizing by the elimination of odd forms is sometimes called ‘levelling’. But, as we see from verbs like *scrīþan*, with past ptc. *scriðen* or *scrīþen*, 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 ptcs., MnE ‘speak’, ‘tread’, ‘weave’, have *o*; cf. *beran* IV. Second, while in OE the stem vowels of the 1st and 2nd pret. 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* sometimes has a 1st pret. *funde* instead of the normal *fand*.

### 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 page 174.

§111 *Singan* ‘sing’ sang sungon sungen is conjugated

	Present Indicative	Preterite Indicative
<i>Sg. 1</i>	singe	sang
<i>2</i>	singest	sunge
<i>3</i>	singeb	sang
<i>Pl.</i>	singab	sungon

<sup>1</sup> 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>
<i>Sg.</i>	singe	sunge
<i>Pl.</i>	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>Infl. Inf.</i>	tō singenne
<i>Pres. Ptc.</i>	singende	<i>Past Ptc.</i>	(ge-)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 (<*bēdan*) *bīest*, *bīett*.

2 The common WS reduction in these forms whereby the *e* of the endings *-est* and *-eþ* disappears – i.e. syncopation (see Appendix D for a definition of syncopation). If this leaves a combination which is difficult to pronounce, it is simplified. So from *bīdan* ‘wait for’, we get *bīdeþ* > \**bīdþ* > \**bītþ* > *bītt*. (Following the loss of *e* in *bīdeþ*, the voiceless *þ* adjacent to the voiced consonant *d* causes *d* to become unvoiced, which produces *t*. Then the voiceless *t* adjacent to *þ* causes the *þ* to become *t*. This process of adjacent sounds undergoing changes in order to become more similar or identical to each other is called *assimilation*. For a definition of *assimilation* see Appendix D.) Similarly, *bīteþ* from *bītan* ‘bite’ is also reduced to *bītt*. Hence theoretically *se mann bītt þæt wīf* could mean ‘the man is waiting for the woman’ or ‘the man is biting the woman’.<sup>1</sup> But, when proper attention is paid to context, 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 *-est* and *-eþ* both become *-st*, *cīest* may be either 2nd or 3rd pers.<sup>2</sup>

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 are 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.

<sup>1</sup> *Bīdan* ‘wait for’ can take gen. or acc.

<sup>2</sup> See further, Appendix A.

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 this distinction does not always hold in the manuscripts. This is because the process which led to the reduction of all the inflectional 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 'sofa', 'beggar', 'baker', 'actor', and (in some places) 'honour', all of which are pronounced the same by many speakers in Great Britain, and by many 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.

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

### 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 sehe > \*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 per. 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 inflectional endings of the strong and weak verbs have much in common.

### Class I

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

- (a) exemplified by *fremman* ‘do’ and *nerian* ‘save’;
- (b) exemplified by *hīeran* ‘hear’.

#### *Present Indicative*

	(a)	(a)	(b)
Sg. 1	fremme	nerie	hīere
2	fremest	nerest	hīerst
3	fremeþ	nereþ	hīerþ
Pl.	fremmaþ	neriaþ	hīeraþ

#### *Imperative*

Sg.	freme	nere	hīer
Pl.	fremmaþ	neriaþ	hīeraþ

#### *Present Subjunctive*

Sg.	fremme	nerie	hīere
Pl.	fremmen	nerien	hīeren

#### *Preterite Indicative*

Sg. 1	fremede	nerede	hīerde
2	fremedest	neredest	hīerdest
3	fremede	nerede	hīerde
Pl.	fremedon	neredon	hīerdon

### *Preterite Subjunctive*

<i>Sg.</i>	fremede	nerede	hīerde
<i>Pl.</i>	fremeden	nereden	hīerden
<i>Inf.</i>	fremman	nerian	hīeran
<i>Inf. Inf.</i>	tō fremmenne	tō nerienne	tō hīerenne
<i>Pres. Ptc.</i>	fremmende	neriende	hīerende
<i>Past Ptc.</i>	(ge-)fremed	(ge-)nered	(ge-)hīered

Participles may be declined like adjectives; cf. §111.

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.<sup>1</sup>

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 *hīeran* 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 *hīeran* 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*) *hīeran* 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 *hīerd-* (with no *e*);
- 4 in the past ptc., except that *hīeran* usually has *hīered*.

### Note

These variations can be explained briefly as follows. The infinitive of *fremman* was once \**framjan*.<sup>2</sup> 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*.

<sup>1</sup> 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.

<sup>2</sup> *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.

But in the places where *fremman* ‘loses’ an *m*, the inflectional 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* > \**næriþ* > *nereþ*. Similarly, absence of *j* in the pret. gave *fremede* and *nerede*. In *hieran* and the other verbs of subclass (b), the details and the results are different, and can be taken on trust for the time being.

**§118** Once these variations are understood, we can observe certain similarities in the inflectional 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 *-eþ* 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 infs. 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 *nere*, where the strong verbs have no final *-e*; cf. the weak verb *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* can be ambiguous in some manuscripts; 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-* becomes *-ht-*. Hence *tācan* ‘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. *reċcan* 'tell', and some have become regular weak verbs, e.g. *streċċan* 'stretch'.<sup>1</sup> It is simplest just to recognize these in the first instance. The most important ones are

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

§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 *sēċan* (< \*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 original *æ* 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. Hence *þenċan*/*þōhte*, *þynċan*/*þūhte*, and *brenġan*/*brōhte*. 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 *wyrċan*/*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.

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

	<i>Present Indicative</i>	<i>Preterite Indicative</i>
<i>Sg.</i> 1	lufie	lufode
2	lufast	lufodest
3	lufaþ	lufode
<i>Pl.</i>	lufiaþ	lufodon
	<i>Present Subjunctive</i>	<i>Preterite Subjunctive</i>
<i>Sg.</i>	lufie	lufode
<i>Pl.</i>	lufien	lufoden
<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> (ge-)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* (see §116). 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*, *lufaþ*, 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. Take note of this when reading your texts.
- 3 The *-od* in the pret. stem *lufod-* and in the past ptc. *lufod* where *fremman* has *-ed*.

Otherwise, 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 *hyrgan* ‘think’. These are conjugated:

### *Present Indicative*

<i>Sg.</i> 1	hæbbe	libbe	secge	hycge
2	hæfst	leofast	sægst	hygſt
	hafast	lifast	seg(e)st	hogast
3	hæfþ	leofaþ	sægþ	hygþ
	hafaþ	lifaþ	seg(e)þ	hogaþ
<i>Pl.</i>	habbaþ	libbaþ, leofaþ	secgaþ	hycgaþ

### *Present Subjunctive*

<i>Sg.</i>	hæbbe	libbe	secge	hycge
<i>Pl.</i>	hæbben	libben	secgen	hycgen

*Imperative*

<i>Sg.</i>	hafa	leofa	saga, seǵe	hoga, hyǵe
<i>Pl.</i>	habbaþ	libbaþ, leofaþ	secgaþ	hycgáþ

*Preterite Indicative*

<i>Sg. 1, 3</i>	hæfde	lifde, leofode	sægde, sāde	hog(o)de
<i>Sg. 2</i>	hæfdest	lifdest, leofodest	sægdest, sādest	hog(o)dest
<i>Pl.</i>	hæfdon	lifdon, leofodon	sægdon, sādon	hog(o)don

*Preterite Subjunctive*

<i>Sg.</i>	hæfde	lifde, leofode	sægde, sāde	hog(o)de
<i>Pl.</i>	hæfden	lifden, leofoden	sægden, sāden	hog(o)den
<i>Inf.</i>	habban	libban	sećgan	hyćgan
<i>Pres. Ptc.</i>	hæbbende	libbende	sećgende	hyćgende
<i>Pass. Ptc.</i>	hæfd	lifd	sægd	hogod

## 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>	eom	bēo	wæs
2	eart	bist	wāre
3	is	bīþ	wæs
<i>Pl.</i>	sind(on), sint	bēoþ	wāron
<i>Subjunctive</i>			
<i>Sg.</i>	sīe	bēo	wāre
<i>Pl.</i>	sīen	bēon	wāren
<i>Imperative</i>			
<i>Sg.</i>	wes	bēo	
<i>Pl.</i>	wesaþ	bēoþ	

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>	dō	gā
2	dēst	gāst
3	dēþ	gāþ
<i>Pl.</i>	dōþ	gāþ
<i>Imp. Sg.</i>	dō	gā
<i>Pret. Ind. Sg., pl.</i>	dyde, dydon	ēode, ēodon
<i>Past Ptc.</i>	gedōn	gēgān

**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

	Present Indicative	Present Subjunctive
Sg. 1	wille	wille
2	wilt	wille
3	wile	wille
Pl.	willāþ	willen
Pret.		wolde

**Preterite-Present Verbs**

§130 Preterite-Present verbs are the OE antecedents of what in MnE are called ‘modal auxiliaries’ (see §§206–207 and *Modal Auxiliaries* in Appendix D). The two groups function in identical ways. Some MnE modal auxiliaries are *can*, *may*, *shall*, and *must* (the OE forms being *cann*, *mæg*, *sceal*, and *mōste*.) The first thing to notice about these verbs is that they do not take the ending *-s* in the third person singular present indicative. The non-preterite-present verbs *I plan*, *he plans* and *I fan*, *he fans* follow the normal pattern of adding *-s* to the third person form (*he plans*). But in the modal auxiliaries we have *I can*, *he can*. Similarly, *I play*, *he plays* contrasts with the preterite-present *I may*, *he may*. Also, the modal auxiliaries (and the OE preterite-presents) when they combine with an infinitive do not take the infinitive sign *to*. Whereas we normally say ‘I intend to do it’ and ‘I want to go’, the modal auxiliaries say ‘I can go’ and ‘I shall speak’. Similarly, in OE ‘ic cann gān’, ‘ic sceal sprecan’. Although the MnE modal auxiliaries are often the same words as the OE preterite-presents (MnE *can*, OE *cann*; MnE *may*, OE *mæg*, MnE *dare*, OE *dærr*, MnE *shall*, OE *sceal*; etc.) there are some differences between the two groups. OE \**dugan* ‘avail’, *gemunan* ‘remember’, OE *unnan* ‘grant’, OE *þurfan* ‘need’, OE *witan* ‘know’, have all died out, and other, non-preterite-present verbs have replaced them. OE *āgan* ‘possess’, and *mōtan* ‘may’ survive only in their preterite forms *ought* and *must* (with change of meaning). For changes of meaning in the other preterite-present verbs see §§206–211).

An examination of the origin of preterite-present verbs will explain why they are called ‘preterite-present’. All of these verbs were originally strong verbs whose preterite forms acquired present-tense meanings, after which the original present-tense forms disappeared and new preterite forms were constructed by the addition of the weak-verb preterite suffix *-(e)d*. Thus \**witan* ‘know’ was originally a strong Class I verb meaning ‘see’: \**wītan*, *wāt*,

*witon, witen*. But if one has seen something in the past, then one knows it in the present, and so the preterite forms *wāt, witon* ‘saw’ came to have the present meaning ‘know’. Once this happened, new preterite forms were made by adding to the (originally preterite) root *wit-* the weak preterite endings *-de* and *-don*. Through normal sound changes *\*witede* and *\*witedon* then became *wiste* and *wiston* with the meaning ‘knew’. The original strong present form *\*wītan* and its derivatives were then lost.

#### 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* can be class 1 weak.

But note:

- (a) *smerian* ‘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 *ī* + 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) > *fēolan* by loss of *h* + lengthening; see §38.)

3 A verb with *ā* + one cons. may be either strong or weak; *lētan* ‘let’ is class VII strong, *lēdan* ‘lead’ is class 1 weak.

4 For weak verbs with *ī* and *ēo*, 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*. *Bannan* ‘summon’, *spannan* ‘span’, *feallan* ‘fall’, and *weallan* ‘boil’, are class VII strong. On *bringan*, see §123.2. On *hringan* and *ȝeþingan*, 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*, *stæl*, and *budon*, as examples.

For *bitt*, we note *-i-* and *-tt*. Together these suggest the syncopated 3rd sg. pres. ind. of a strong 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 *stæl* we note *-æ-*. This suggests the 1st pret. of class IV or V. Hence the inf. is *stelan* ‘steal’. The medial / 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 *bēdan* or *\*būdan*. The glossary decides for *bēdan* ‘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. *hraþe* ‘quickly’), *-lice* (e.g. *hrædlīce* ‘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) *swiþe* ‘greatly’ *swiþor* *swiþost*.

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

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* ‘easily’, *micle* ‘much’, and *lŷt* ‘little’.

## 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. *sā-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 *beodan* ‘command’ but *for-beodan* ‘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.

In MnE we are able to use the same word as more than one part of speech without changing its form: *wound* can function as a noun ('the wound is painful', 'he gave him that wound', 'he was healed from the wound') or as a verb ('they wound the man', 'you wound the man', 'I wound him'). But in OE the noun form of a word like *wund* 'wound' is clearly differentiated from the verb *wundian* because of the distinctive grammatical endings which the two parts of speech take. The noun has forms like 'sīo *wund* is sāre,' 'hē forgeaf him þā *wunde*, 'hē wæs fram ðære *wunde* gehæled,' while the verb has forms like hīe *wundiþ* þone mann', 'þū *wundast* þone mann', 'ic *wundie* hine'. Similarly MnE *open* can serve as both adjective and verb without change of form, whereas the OE adj. *open* takes entirely different forms from the verb *openian*. Sometimes the noun form of an OE word (e.g. *weorc* 'work') is further distinguished from the verb form by i-umlaut (*myrian* 'to work'). See the examples of Class 1 weak verbs in Appendix B. The expansion of the OE vocabulary by making two different parts of speech out of one word (through the addition of appropriate endings, i-umlaut, etc.) is a major means of word-formation in OE.

### Notes

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

<sup>2</sup> The work by Stephen A. Barney mentioned in §253 lists the most frequently used OE words, calls attention to related MnE words, and cites OE derivatives. 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-sā* (masc. or fem.) ‘stormy sea’;

2 Adjective and noun, e.g. *eall-mealda* (masc.) ‘ruler of all’, *hēah-clif* (neut.) ‘high cliff’, *hēah-gerēfa* (masc.) ‘high reeve, chief officer’, *wīd-sā* (masc. or fem.) ‘(open) sea’;

3 Adverb and noun, e.g. *ār-dāg* (masc.) ‘early day, first dawn’, *eft-sīþ* (masc.) ‘return’, *inn-faru* (fem.) ‘expedition’, *inn-gang* (masc.) ‘entrance’.

Adjectives are found consisting of

1 Noun and adjective, e.g. *ālmes-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-cleariġ* ‘sad’ (lit. ‘sad-anxious’), *wīd-cūþ* ‘widely known’, *wīs-hygende* ‘wise-thinking’;

3 Adverb and adjective, e.g. *ār-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-seax* ‘having mixed hair, gray-haired’, *blīþe-mōd* ‘of kindly mind, friendly’, *hrēomig-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 occasionally 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 *eḡes-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 more 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',<sup>1</sup> *þrī-nes* (fem.) representing *Trini-tas* 'The Trinity', and Aelfric's grammatical terms *fore-set-nes* (fem.) for Lat. *prae-positio* 'preposition' and *betwux-ālegēd-nes* (fem.) 'between-laid-ness' for Lat. *interjectio* 'interjection'. Sometimes the word was analysed into its concepts and these were rendered into English, e.g. two words for 'Pharisees' – *sundor-halgan* (masc. pl.) 'apart-holies' and *ā-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 *lär-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 the Germans use *Sauerstoff*, not 'Oxygen', and *Wasserstoff*, not 'Hydrogen'.

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-weg* (masc.) 'whale-way', a ship *jyþ-hengest* (masc.) 'wave-horse', and a minstrel *hleahtor-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-weg* 'bath-way', *flöd-weg* 'flood-way', *flot-weg* 'sea-way', *hwæl-weg* 'whale-way' (all masc.), *hran-rād* 'whale-road', *swan-rād* 'swan-road', and *segł-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-mægen* (neut.) 'superior force' and *ūt-gān* 'go out', and, with suffixes, adjectives

<sup>1</sup> 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*.

ending in *-full*, *-isc*, and *-leas*, e.g. *synn-full* ‘sinful’, *child-isc* ‘childish’, and *feoh-leas* ‘moneyless, destitute’, and nouns ending in *-dōm*, *-ere*, *-scipe* (all masc.) and *-nes*, *-nis*, *-nys* (fem.), e.g. *wīs-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-fýsan* ‘drive forth’.
  - 2 But sometimes it seems to have no effect on the meaning, e.g. *ā-galan* ‘sing’.
- æg-*
  - It generalizes prons. and advs., e.g. *æg-hwā* ‘everyone’ and *æg-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-hēafdian* ‘behead’.
  - 3 It can make an intransitive verb transitive, e.g. *be-þenčan* ‘think about’ and *be-mēpan* ‘bewail’.
- for-*
  - It is an intensifier, e.g. *for-bærnan* ‘burn up, consume’, *forelorenness* (fem.) ‘perdition’, and *for-heard* ‘very hard’.
- ge-*
  - 1 In some nouns it has the sense of ‘together’, e.g. *ge-fēra* (masc.) ‘companion’ and *ge-brōþru* (masc. pl.) ‘brothers’.
  - 2 In verbs, it sometimes has a perfective sense, e.g. *ge-āscian* ‘find out’ and *ge-winnan* ‘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-ræs* (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-yieldu* (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-drifan* (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-giefsu* (fem.) ‘evil gift’ and *un-weder* (neut.) ‘bad weather’.

<i>wan-</i>	This is a deprivative or negative prefix, e.g. <i>wan-hāl</i> ‘not hale, ill’ and <i>wan-hoga</i> (masc.) ‘thoughtless man’.
<i>wiþ-</i>	Its primary sense in compounds is ‘against’, e.g. <i>wiþ-cēsan</i> ‘reject’, <i>wiþ-cweþan</i> ‘reply, contradict’, <i>wiþ-drīfan</i> ‘repel’, and <i>wiþ-feohtend</i> (masc.) ‘enemy, opponent, rebel’.
<i>ymb-</i>	This means ‘around’, e.g. <i>ymb-gang</i> (masc.) ‘circuit, circumference’ and <i>ymb-lædan</i> ‘lead round’.

## Suffixes

### Nouns

<i>-aþ, -oþ</i>	This forms masc. nouns, e.g. <i>herg-aþ</i> ‘plundering’ and <i>fisc-oþ</i> ‘fishing’.
<i>-end</i>	This equals ‘-er’, as in <i>Hāl-end</i> (masc.) ‘Healer, Saviour’ and <i>wīg-end</i> (masc.) ‘fighter, warrior’. It derives from the pres. ptc. ending <i>-ende</i> .
<i>-hād</i>	This introduces masc. nouns and equals MnE ‘-hood’, as in <i>cild-hād</i> ‘childhood’ and <i>woruld-hād</i> ‘secular life’.
<i>-ing</i>	1 In masc. nouns it means ‘son of’, e.g. <i>Ælfred Æþelwulf-ing</i> ‘Alfred son of Æthelwulf’, or ‘associated with’, e.g. <i>earm-ing</i> ‘wretch’ and <i>hōr-ing</i> ‘adulterer, fornicator’. 2 In fem. nouns, it equals <i>-ung</i> ; see below.
<i>-māl</i>	1 The noun <i>māl</i> (neut.) ‘measure, fixed time’ appears in compound nouns, e.g. <i>fōt-māl</i> (neut.) ‘foot’s length, foot’ and (with the dat. pl. used adverbially; see §191.3) <i>floc-mālum</i> ‘in (armed) bands’ and <i>gēar-mālum</i> ‘year by year’. 2 In the sense ‘mark, sign’, it appears in compound nouns, e.g. <i>fýr-māl</i> (neut.) ‘fire-mark’, and also in compound adjectives; see below.
<i>-rāden</i>	This forms fem. abstract nouns, e.g. <i>hierd-rāden</i> ‘guardian-ship, care, guard’.
<i>-þ(o), -þ(u)</i>	This is used to form fem. abstract nouns, e.g. <i>fāh-þ(o)</i> ‘hostility’ and <i>ierm-þ(u)</i> ‘misery, poverty’. Note that <i>geogob</i> ‘youth’ is fem.
<i>-ung, -ing</i>	This is found in fem. abstract nouns formed from verbs, e.g. <i>bod-ung</i> ‘preaching’ and <i>rād-ing</i> ‘reading’.

### Adjectives

<i>-en</i>	1 This is the ending of past ptcs. of strong verbs. 2 It is also found in adjectives with an <i>i</i> -mutated vowel in the stem, e.g. <i>ættr-en</i> ‘poisonous’ and <i>gyld-en</i> ‘golden’.
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- iġ* This equals MnE ‘-y’, as in *cræft-iġ* ‘powerful, mighty’ and *hāl-iġ* ‘holy’.
- lic* This, originally the same word as *līc* (neut.) ‘body’, equals MnE ‘-ly, -like’, e.g. *heofon-līc* ‘heavenly’ and *cild-līc* ‘child-like, childish’.
- māl* This element, listed above under Nouns, also occurs in compound adjectives, e.g. *grāg-māl* ‘of a grey colour’, *hring-māl* ‘ring-marked, ornamented with a ring’, and *wunden-māl* ‘with curved markings’.
- sum* This occurs in words like *wynn-sum* ‘delightful, pleasant’ (cf. ‘winsome’) and *hier-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’ < *praedi-cāre*. See §132.1.
- rian*
- sian* This is the infinitive ending of a subclass of weak 2 verbs formed from adjectives and nouns, e.g. *clānsian* ‘cleanse’ and *rīcian* ‘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’.
- lāxcan* This infinitive ending is also used to form a subclass of weak 1 verbs from adjectives and nouns, e.g. *ge-ān-lāxcan* ‘unite’ and *ge-þwār-lāxcan* ‘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 *ond*, 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.’ (contrast *Caesarem interfecit Brutus*) and *Hi hæfdon þa ofsergan 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 *Oswald 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 merode . . . 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 tenses<sup>1</sup> 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);

<sup>1</sup> 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-ORDER<sup>1</sup>

**§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 līþ 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 ðenningmen afyllan six stænene fatu mid hluttrum 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’.

<sup>1</sup> 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 meahte ongemong oðrum monnum bion* ‘he could not be among other men’ and *Eastngle hæfdon Ælfrede cyninge aþas 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 myrðe beoð þære deoflican ehnyssse . . .* ‘that they will be 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, gesera?* ‘Where are you now, comrade?’ and *Gehyrst þu, sälida?* ‘Do you hear, seaman?’

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 myrcenne 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 murdon 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 ælmihtgum sie ðonc* ‘To God Almighty be thanks’. But the order O.V.S. found in *deman gedafenað setl* ‘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 myrcð, bið gelic þæm 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 myrcð, 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 tweegen aldormenn* ‘In this year two chiefs came’ but *Her Hengest 7 Æsc fuhton wiþ Brettas*<sup>1</sup> ‘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 leads to ambiguity, e.g. *Das sefon hi gecuron . . .*, where only the context tells us that *hi* 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.

<sup>1</sup> 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 unstille 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') harping. And King Tantalus, who in this world was greedy beyond measure and whom that same sin of greed followed there, [he] has rest'. More complicated examples will be found in *hergode he his rice, þone ilcan ende þe Æþered his cumpæder healdan sceolde* 'He (Haesten) 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*. '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 *gwilnian* 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 þegen 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 mundrodon, hu þa meargas hangodon* lit. ‘Men then wondered at that, how the criminals hung’ (where *þæs* is genitive after *mundrodon*) 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 how our ancestors proceeded 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 cnicht agef 7 þæt wif* ‘when he returned the child and the woman’.

3 A divided genitive group in *Inwærēs broþur 7 Healfdene* ‘the brother of I. and H.’.

4 Divided phrases in *þa þe in Norþyrmbrum 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 wiþ Wyrtgeorne 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 oftorfod, 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 + particle’ 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 chiastic 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 poc 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, siþpan . . . siþpan, swā . . . swā, þanon . . . þanon, þeah . . . þeah*; on these, see §168. *þeah . . . hrwæþre* ‘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 under-fengon Stephenum* ‘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 begin to Sceobyrig on Eastseaxum, 7 þær geweorc worhtun, foron begin 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*

þām symble ond ham eode to his huse. þa he þæt þa sumre tide dyde, þæt he forlet þæt hus þæs gebeoriscipes ond ut wæs gongende to neata scipene, þara heord him wæs þære neahte bedoden, 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 . . . ðā, 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 gesecan 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 Humber 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* '[he] 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 ‘commanded 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 þæt 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 towearp þæt templ 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.

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 wæt 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 modegeode 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 gelimpþ 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 gebroða, uton we geoffrian urum Drihtne gold, þæt we andet-tan 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 hwæt se halga cyðere Stephanus cwæde þæt he gesawe mannes bearn standan æt Godes smyðran* ‘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 *gesāwe* 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, *cýðan* 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 *cýðan* 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 idle all day?’, and those in which he asks his hearer to choose between alternatives expressed or implied in the question, e.g. *Wilt þu me gað and gadriað hie?* ‘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	of er waþema gebind,
sohte sele dreorig	since s 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 *since s bryttan* in our text (piece 16), where the attractive compound *seledrēorig* ‘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 gecyðan    be ðam sigebeame  
 on hwylcne se hælend    ahafen wäre

*hwylcne* is strictly an interrogative introducing a noun clause, object of *gecýðan*, 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’.<sup>1</sup> 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’). We 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 or she ever thought about it.

**§160** Non-dependent questions inviting a choice between alternatives (i.e. yes-or-no questions) 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 lybbaan 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*

<sup>1</sup> The OE relative construction occurs in

. . . ond gefliti ræran  
 be ðam sigebeame    on þam soðcyning  
 ahangen wæs . . .

‘to 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 *hī* 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. *Ic 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 poc 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 forbærnað* ‘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 fægröst 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 hē*) and, with first person pronouns, *Riddle* 12 l. 14 (*þe ic*) and *Christ* l. 25 (*þe wē*). With the second person pronoun the regular combination is *þū þe* or *gē þe*; see *The Review of English Studies* 15 (1964), 135–7.

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 awritten 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 tungeresfan, se þe his ealdormon 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 *þām* makes it clear that we have to do with a relative pronoun, while *se* and *þām* 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.

i Another example of the ‘*seþe* type like those in §162.4 is

Se wæs Hroðgare hæleþa leofost  
rice randwiga, þone ðe heo on ræste abreast

‘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 gecicod 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 ðeær 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 *se’þe* 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 this *se’þe* type. Its forms can be difficult, except for *þāra þe* ‘of those who’ (18a/785 and 843).

## Notes

1 Examples in which real ambiguity occurs are rare. But there is one in *Beowulf* ll. 2291–3:

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 undoomed man whom the favour of the Almighty protects easily survive both woe and banishment’. If the relative pronoun is *seþe*, it is nominative, *hyldo* is accusative, and the translation would read ‘So may an undoomed 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 biþ 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 geþuhte þæt him nan sæ wiþhabban 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 . . . gīfre wæs*, the relative pronoun is nominative. The second is *him . . . ðāre gīfernesse*. 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 gesforþod þæt he his frean gehet* ‘he had, however, done what he promised his lord’. This survived into eMnE, e.g. in the King James 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. *Da eode he furður oð he gemette ða graman gydene 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 myrde* ‘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 wäre*. Here we need to omit *þæt hēo* 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 ætwand

‘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 þat 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
eafoþes cræftig,	þat 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 Ecglafes*) 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 unlærdras
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 clause<sup>1</sup> has as antecedent a genitive depending on a superlative, e.g.

Niwe folas    Noe oferlað,  
 . . .  
 þone deopestan    drenceflosa  
 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 of non-prepositional and prepositional formulae with their main uses.

<sup>1</sup> 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’.

§§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* his followers might live.
- 2 Christ died, *so that* his followers might live.
- 3 *So* boldly did Christ speak, *that* all men listened.
- 4
- 5
- 6 Christ died, *to the end that* his followers might live.
- 7 *To this end* Christ died, *that* his followers might 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 hie 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 hie 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 formite 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 wæt 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>swā þæt</i>

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

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) *þy . . . þy* (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) *þy lās (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 Non-Prepositional conjunctions include *ār* 'before', *būtan* 'but, except that, unless', *gif* 'if', *hwonne* 'when', *nefne*, *nemne* 'unless', *nū*, 'now that', *oð* 'until', *sam . . . sam* 'whether . . . or', *sibþan* 'after, since', *swā* 'so, as', *swā þæt* 'so that', *swelce* 'such as', *þā* 'when', *þā hwīle þe* 'as long as, while', *þanon* 'whence', *þār* 'where', *þæs* 'after', *þæt* 'that, so that', *þeah* 'although', *þenden* 'while', *þider* 'whither', *þonne* 'whenever, when, then', *þylās (þe)* 'lest'.

### Prepositional Conjunctions

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

### Note

The case used depends on the preposition. Thus, since *for* governs the dat. or inst., we find in the manuscripts *for þām*, *for þām*, *for þān*, *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 þām*) 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 þās* in addition to *to þām* 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 þæt ðu . . .* ‘and for that (= ‘therefore’) I command you that you . . .’ and in *for þān 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 þām þe hiora wæs oþer 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 þām* 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 þām* means ‘because’ and not ‘therefore’.

Sometimes *þæt* is used instead of *þe*, e.g. *forþān þæt he wolde Godes hyrde forlætan* ‘because he wished to desert God’s flock’. This use of *þæt* becomes more common as we move from OE to ME and still survives in Chaucer’s metrically useful ‘if that’, ‘when that’, and the like.

So far we have distinguished *for þām* adverb ‘therefore’ from *for þām* *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 ðām esne his wif, forðām 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 *forðām 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 þas 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 cynges 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.

*ār* + dat., inst.

Adv. and conj. ‘before’.

*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’.

*oþ* + acc.

Conj. ‘up to, until, as far as’ defining the temporal or local limit.

It appears as *oþþe*, *oþþæt*, and *oð ðone fyrst ðe* ‘up to the time at which’ (a good example of how *þe* can turn a phrase into a conj.).

*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 gelieve ðæt ðu wille, ðæt ðu ðe ðissa woruldīnga 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 wiottonne, 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 araðan.

In A, we have

- 1 three noun clauses introduced by *ðæt* – one the object of *bebīode*, one the object of *gēlīeſe*, 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 ‘thereafter’ and  
*tō ðæm . . . ðæt* used as a divided prepositional conjunction.
- 4 two *swā* clauses, one of comparison (*swā ic gēlīeſe*) 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 *gīf*.
- 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 hwīle 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 a person writing 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:

- 1 *þær* ‘where’, ‘whither’, *þider* ‘whither’, and *þanon* ‘whence’. These may introduce both 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 swa hwider sma 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 *þas þe*. *Æfter* 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* ‘Whenever 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 þas 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 anlicnesse of are, to ðon, þonne hit hat wäre, 7 mon þa earman men oninnan don wolde, hu se hlynn mæst wäre þonne hie þær susl þærон þromiende waren* ‘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. *þas . . . þæt* and *tō þas . . . þæt* occasionally introduce result clauses, more commonly in the poetry than in the prose. *þy lās* (*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 agreement. But it seems likely enough when we think of MnE usage.

### Causal Clauses

**§176** The main causal conjunctions are the *for* formulae, *nū*, and *þas* (*þe*). *þe*, *þy*, and *þy 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 cwæþ he þæt na forþon þe him wäre ænig gemynd þearfendra manna, ah he wæs gitser . . .* ‘He said that, not because he cared at all about needy men, but because he was a miser . . .’

### Clauses of Comparison

**§177** i 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 Aelfric munuc and mæssepreost, swa þeah wacre þonne swilcum hadum gebyrige, wearþ asend . . .* ‘I Aelfric, 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) *smylce* ‘such as’;
  - (e) *smylce . . . swā* ‘such . . . as’;
  - (f) *þæs* (*þe*), e.g. *Beowulf* l. 1341 and (with a superlative) *Beowulf* l. 1350.

The prevailing mood in these clauses is the indicative.

3 Comparisons involving ‘the . . . the’ are expressed by *þy . . . þy*, 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 *Finnsburgh* 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 Prologue* lines 371, 449, and 451 (line references to Robinson’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 be 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 *swele ic, libbe ic* ‘whether I live or die’, and *hycge sma 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*, we classified conditional clauses according to a system traditionally used for Latin and Greek. We have abandoned this because it does not really fit OE. We 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) unfulfilled or 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 dyrre* ‘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 dyrre* (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 acweald murde . . .* ‘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**

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. 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 *miþ* formula (see §171).

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 cwyde beon læwedium 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 *oþ* (*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 smewf* ‘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 impression 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. *Da 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: *Da he forð on ðæt leoht com, ða beseah he hine under bæc mið 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.

i Those meaning ‘and’, ‘both . . . and’, etc. (traditionally called ‘cumulative’):

*and, ond ‘and’ (see below);*

*æghwæþer (ge) . . . ge . . . (ge) ‘(both) . . . and . . . (and)’;*

*(ægþer) (ge) . . . ge . . . (ge) ‘(both) . . . and . . . (and)’;*

*ēac ‘also, and’; ge ‘and’; ge . . . ge, ægþer . . . 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 cyning; ond he ricode 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’;  
*hūru* ‘however, indeed’, etc.;  
*hwæþere* ‘however, yet’; *swāþēah* ‘however, yet’;  
*þēah* ‘however, yet’ (see also §178);  
*þeahhwæþere* ‘however, yet’.
- 3 Those meaning ‘either . . . or’ (traditionally called ‘alternative’):
 

*hwilum . . . hwilum* ‘at one time . . . at another time’;  
 $(\bar{a}g\bar{\beta}er)$  *oþþe . . . oþþe*; *swā . . . swā*; *þe . . . þe*.
- 4 Those involving a negative:
 

*nā*, *ne*, *nō* ‘not’;  
 $(nāh\bar{w}\bar{\alpha}\bar{\delta}er)$  *ne . . . ne . . . (ne)* ‘(neither) . . . nor . . . (nor)’;  
*nalles*, *nealles* ‘not at all, not’;  
 $(nāðor)$  *ne . . . (ne)* ‘(neither) . . . nor . . . (nor)’;  
*nāfre* ‘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*, *noldon* 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 §§169–170.

### 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 cyning amearp his wæpnu, wolde geæfenlæcan Cristes gebysnungum* 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 . . . *wæs gehāten* ‘. . . was called’ is frequently used independently of the rest of the sentence, e.g. *mid heora cyningum, Rædgota ond Eallerica wærōn 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 hataþ*, *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, . . . *gefors Ælfred, wæs æt Baðum gerefa*, ‘A., [who/he] was reeve at Bath, died’.

## 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 gebindaþ* ‘and will bind you alive’.

#### Note

The masc. ending *-e* in nom. acc. pl. of strong 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’, where *gehæfne* would be the norm.

(c) *Gehaten* ‘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 hæt Wīslemūða* ‘therefore we call (lit. ‘one calls’) it W.’ where the nominative *Wīslemūða* is the equivalent of the modern italics or inverted commas, and the second example in §186.1.

(d) After *mesan* 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 murdon hiora wif swa sarige on hiora mode ond swa swiðlice 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 flotan . . . 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 samle* ‘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 . . . ?’

### 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 gemyrcan* ‘a tribe . . . they can make cold’ and *þonne rideð ælc, and hit motan habban* ‘then each man rides, and [they] can have it’.

(c) with *ond þæs ymb XIIII niht gefeaht Æþered cyning ond Ælfred his broður*, where *gefeaht* is singular, cf. ‘Here comes Tom, and Jack, and all the boys’.

(d) When the relative pronoun *þāra 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 þū 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’, *manega gēar* ‘many years’, 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 with some adjectives, e.g. *þæs gefeohtes georn* ‘eager for the fight’, and with 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. *gewunnenum 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.

6 It may express comparison, e.g. *Ic eom stāne heardra* ‘I am harder than stone.’

### 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 hatabyrre 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 merode* ‘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 definite ‘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 gesyrn ymbe spræcon . . .* ‘In this year went the great army which we spoke about before . . .’. Sometimes, however, *se* can be translated ‘this’, e.g. *anne æþeling 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’.

2 The demonstrative is frequently not used in OE where we would use it or a definite article today, e.g. *wælstowe gewald* ‘command of the battlefield’, and, from the poetry (where its absence is even more common), *fram beaduve* ‘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’. *An* is sometimes used, e.g. *to anum treowe* ‘to a tree’ and *an wulf* ‘a wolf’. But usually *an* 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 wás 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. 1296, it may be either demonstrative or relative. But the uncertainty 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 of 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 §199), 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 cumaþ* ‘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 *gefœhte* as explained in §179.2) *gif hwa gefœhte 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 *sīe* 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. *myrd bið ful aræd* ‘Fate is quite inexorable’ and *þonne bið heofena rice gelic þæm tyn fæmnum* ‘Then the Kingdom of Heaven is like unto (the) ten virgins’. *Is* and its forms are normally used to refer to current conditions, e.g. *seo stow to dæge is nemned Godmundingaham* ‘today the place is called Godmundingaham’.

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 King James 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 hafað 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 *ūs*) 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 Ælfrede cyninge aþas geseald* ‘The East Anglians had oaths given to King Alfred’ and *Hæfde se cyn-ing 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 manclan truwa þæs blindan lustes* ‘Now you have perceived 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’ 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 Lædenegeðiodes 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 leofsum þegnum þe on heora bedde wurdon mid bearnum and wifum færlice 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. *brimlibendra* '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 clypode* '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 formyrde* ‘I saw the angels weep bitterly and the demons rejoicing at your destruction’.

On the accusative and infinitive, see §161.

2 As in MnE the inflected infinitive with *tō* is common in the following functions:

- (a) 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 code ahyrian myrhtan* ‘went out to hire workers’.
- (b) With the verb ‘to be’ to express necessity or obligation, e.g. *Is eac to witanne* ‘It must also be noted’.
- (c) To complete the sense of a verb, e.g. *and begunnon ða to myrcenne* ‘and then [they] began to work’. But cf. *ða ongan ic ða poc wendar on Englisc* ‘then I began to translate the book into English’, where the infinitive without *tō* occurs.
- (d) To complete the sense of a noun, e.g. *anweald to ofsleanne and to educigenne* ‘power to kill and to restore to life’, or of an adjective, e.g. *wæron æþelingas . . . fuse to farenne* ‘the nobles were eager to depart’.
- (e) 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** The primary meaning of *magan* is ‘to be able to, can’: e.g. *þæt he ealle þa tid mihte ge sprecan ge gangan* ‘so that all the time he could both talk and walk’. Similarly in *Dream of the Rood* ll. 37–38: *Ealle ic mihte feondas gefyllan* ‘I could have destroyed all his enemies’. Occasionally it means ‘to be permitted to’ as in Luke 16:2: *ne miht þu leng tunscire bewitan* ‘you may no longer hold the stewardship’. In *Andreas* ll. 544ff

Nænig manna is . . .  
ðætte areccan mæg oððe rim wite . . .

it almost has the meaning of modern *may*: ‘There is no man . . . [of such a sort] that he may (or can) relate or know the number.’ The proper mood of the verb in such clauses is the subjunctive (see §175.2); hence *wite*. But parallel to it in the poem is *areccan mæg* ‘may relate, may tell’, which is indicative.

In *eorðe mæg wið ealra wihta gehwilce* ‘the earth prevails against every creature’, *magan* means ‘prevail against’ and has the force of an independent verb. Usage of *magan* as an independent verb with the meaning ‘to prevail against’ is very rare.

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 mylle?* 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 dream-figure’s reply *Hwæðre þu meaht me singan*<sup>1</sup> ‘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’ is the prevailing one for *\*mōtan* in OE.

<sup>1</sup> 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.

*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 debo 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 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 æfelung* ‘he wanted 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 want 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 oftost 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 mancyntes  
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 lyste 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 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>ær</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>bütan</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’
<i>in</i>	† ‘in, into’
<i>innan</i>	† ‘in, within’; (occasionally gen.)
<i>mid</i>	dat. acc. ‘among, with, by means of’
<i>of</i>	dat. ‘from, of’
<i>ofer</i>	† ‘above, over, on’
<i>on</i>	† ‘in, into, on’
<i>on-gēān</i>	dat. acc. ‘against, towards’
<i>oþ</i>	acc. (dat.) ‘up to, until’
<i>tō</i>	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’)
<i>tō-gēanes</i>	dat. ‘against, towards’
<i>þurh</i>	acc. (dat. gen.) ‘through, throughout, by means of’
<i>under</i>	† ‘under, beneath’
<i>wiþ</i>	acc. gen. dat. ‘towards, opposite, against, along, in exchange for’
<i>ymb(e)</i>	acc. (dat.) ‘after, about or concerning’

# 6

## An Introduction to Anglo-Saxon Studies

### I SOME SIGNIFICANT DATES

§215 If the Anglo-Saxon period is taken as beginning in 449 (as the venerable Bede tells us) and ending in 1066, it lasted for 617 years. It may help you to put this in perspective if you realize that this is some 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 T. S. Eliot.

§216 See pp. 112–5.

### II HISTORY

§217 The Germanic settlements in Britain<sup>1</sup>, 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

<sup>1</sup> Britain, British refer to the Celtic people who populated England before the island was invaded by Germanic tribes – the Angles, Saxons, Jutes, and Frisians. England, English refer to these Germanic invaders after they took possession of the country and became the English.

§216 TABLE OF DATES

<i>Date</i>	<i>Lay</i>	<i>Religious</i>	<i>Literary</i>
410	The Romans are no longer in Britain; Romanized Celts are left to defend themselves.		The legend of Arthur may rest on a British leader who resisted the invaders.
449	Traditional date of coming of Angles, Saxons, and Jutes.		
560–616	Æthelbert King of Kent.		c. 547 Gildas writes <i>De Excidio Britanniae</i> .
<i>c.</i> 563		St. Columba brings Celtic Christianity to Iona.	
597		St. Augustine brings Roman Christianity to Kent.	
616–632	Edwin King of Northumbria.		
<i>c.</i> 625	Earliest possible date for Sutton Hoo ship burial.		
625	Æthelbert's daughter marries King Edwin in Northumbria.		
627	Edwin converted to Christianity.		
632	Edwin killed by heathen King Penda of Mercia.		
635		Aidan settles in Lindisfarne, bringing Celtic Christianity.	
635	Oswald King of Northumbria killed by Penda.		King Cyngils of Wessex converted.
641	Penda killed by Oswy King of Northumbria.		
654		Synod of Whitby establishes	
664		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. 673	Birth of Bede.	
c. 678	English missions to the continent begin.	
680		Approximate earliest date for composition of <i>Beowulf</i> .
c. 700		Date of first linguistic records.
709	Death of Aldhelm, Bishop of Sherborne.	
731		Bede completes <i>Historia Ecclesiastica Gentis Anglorum</i> .
735	Death of Bede. Birth of Alcuin.	
757–796 782	Offa King of Mercia.	Alcuin settles at Charlemagne's court.
793	Viking raids begin.	Sacking of Lindisfarne.
800	Four great kingdoms remain – Northumbria, Mercia, East Anglia, Wessex.	<i>fl. 796</i> Nennius, author or reviser of <i>Historia Britonum</i> .
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.		
?886	Boundaries of Danelaw agreed with Guthrum. Alfred occupies London.		
892	Further Danish invasion.		
896	Alfred builds a fleet.		
899	Death of King Alfred.		
899–954 <i>c.</i> 909	The creation of the English kingdom. Birth of Dunstan.		
937	Battle of Brunanburh.		
954	The extinction of the Scandinavian kingdom of York.		
959–975 959	Edgar reigns.	Dunstan Archbishop of Canterbury. The period of the Monastic Revival.	Poem commemorates the battle.

*The Blickling Homilies.*

<i>c.</i> 971	Murder of King Edward.	<i>The Blickling Homilies.</i>
978 or 979 950–1000	Ethelred reigns.  979–1016	Death of Dunstan.  Ælfric's <i>Catholic Homilies</i> . Ælfric's <i>Lives of the Saints</i> .
988	Battle of Maldon.	Poem commemorates the battle.
991		
990–992		
993–998		
1003–1023		
<i>c.</i> 1014		
1005– <i>c.</i> 1012		
1013	Sweyn acknowledged as King of England.	
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.	

community flourished unchecked. Thus by c. 700, the date of the earliest linguistic records, the four dialects mentioned in §2 – Northumbrian, Mercian, West-Saxon, and Kentish – can be distinguished in a language which at the time of the invasions may 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 wærūn* ‘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 Danish 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. 51–4) may perhaps contain the beginnings of a sense of

patriotism. Nevertheless, in the Laws of Canute we still find a threefold 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. 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. But the Christian faith and the Christian culture were preserved and strengthened by the faithful and were not submerged by the new brand of paganism introduced by the Scandinavian invaders.

### 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 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* introduction by Simon Keynes (new ed., Cambridge, 2003)

#### *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.*

Leslie Webster ‘Archaeology and *Beowulf*’ in *Beowulf: An Edition* ed. Bruce Mitchell and Fred C. Robinson (rev. ed. Oxford, 2006), 183–94.

*Beowulf Introduction*

Andy Orchard *A Critical Companion to Beowulf* (Cambridge, 2003)

*Everyday Life*

R. I. Page *Life in Anglo-Saxon England* (London and New York, 1970)

*An Indispensable Handbook*

Michael Lapidge and others, ed. *The Blackwell Encyclopaedia of Anglo-Saxon England* (Oxford, 1999)

*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

Douglas and Greenaway *English Historical Documents Volume II 1042–1189* (Eyre and Spottiswoode, 1953)

F. Stenton and others *The Bayeux Tapestry: A Comprehensive Survey* (2nd ed., London, 1965)

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

Introduction to *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 20\*\**. 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 and often give 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 of Old Yeavering, 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, Yeavering 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 Yeavering 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

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 *Yeavering – 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 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 Æthelswith, 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, the Anglo-Saxons 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 Ælfflæd, 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

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-burial of an East Anglian King. See Martin Carver *Sutton Hoo: A Seventh-Century Princely Burial Ground and its Context* (London, 2005), which contains 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 Sir 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.

### Further Archaeological Finds

Anglo-Saxon archaeology is a dynamic field that is constantly making new revelations about early England. A treasure hoard recently discovered in Staffordshire (1,500 artifacts) has been described as the largest collection of Anglo-Saxon gold objects ever found. A royal burial site in Prittlewell, Southend, Essex – probably contemporary with Sutton Hoo – has been excavated and continues to be evaluated. A seventh-century gold cross was discovered on a farm in Nottinghamshire, and at Aughton, South Yorkshire, a gold aestel like those referred to in selection 5, ll. 75–77 below was unearthed in 2008. In the parish of Flixborough in Lincoln an exceptionally large find with artefacts and animal remains (studied since 1989 and still being published) reveals much about Anglo-Saxon life in this area in the late seventh through the early ninth centuries and after. Such discoveries continue to enhance our understanding and appreciation of the rich culture of the Anglo-Saxons. Archeology also gives us a window into the culture that the Anglo-Saxons encountered and to some extent assimilated when they invaded England. A find unearthed in Hoxne in Suffolk in 1992 is the richest Roman hoard ever discovered in England and tells us much about the Romano-Celtic culture which the Anglo-Saxons found in place when they came to Britain. The latest coins at Hoxne were minted in A.D. 407–408, thus dating this hoard to the time just before the arrival in force of the Anglo-Saxons.

## 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 inflectional endings became reduced. These changes in accidence 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 ofslō 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 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 inflectional 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 form 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 the accession of the Angevin Henry II in 1154. These are the standardization of word-order as S.V.O. and the loss of inflexions, which resulted in the development of the simple case system of Modern English. The commencement of parallel trends is attested in continental French of the twelfth century, although their completion was long drawn out and varied from region to region. Again, the fact that many French words had plurals in *-s* must have helped the native *-s* ending of *stanas* to oust its rival, the *-n* ending of *naman*, and to become the plural ending of Modern English nouns. But perhaps the most important influences of French were on vocabulary (see §234), on spelling, and on English prose. The French scribes abandoned the conservative English spelling, which often made distinctions which no longer existed, and introduced their own system. As a result it appears that sound-changes which had occurred gradually over the centuries had happened all at once. A similar situation might arise today if English were to be respelt phonetically by foreign scribes who used their own alphabet with the addition of a few English letters. After the Conquest, English prose gradually ceased to be used for official purposes and for history, but was still used for sermons and other religious works. Further reading on this topic is suggested in §259.

### Vocabulary

**§234** The vocabulary of OE was basically Germanic and the language was less hospitable to borrowings than it is today, frequently preferring to make its own compounds rather than admit foreign words; see §137. But some were admitted. Up to the time of the Norman Conquest, the following groups can be distinguished:

#### I Latin

- (a) words borrowed in Pr. Gmc. times;
- (b) pre-650 borrowings in Britain;
- (c) post-650 borrowings in Britain.

- 2 Greek
  - (a) direct borrowings, mostly by the Goths;
  - (b) borrowings through Latin.
- 3 Celtic.
- 4 Scandinavian.
- 5 French.

References to books which deal with this subject will be found in §261. If you do study them, you will find it interesting to note how the words borrowed from the different languages reflect the relationships which existed between the two peoples concerned and so throw light on the history of the period.

### Some Questions

§235 If, while studying OE, you consciously note the differences between OE and MnE, you will make your task easier and more interesting. Questions you might like to answer with the help of one of the histories of the language mentioned in §253 are:

- 1 Where did the -s plural of MnE come from? Did French have any influence here? (This has already been touched on in §233.)
- 2 Where did the -s of the MnE genitive singular come from?
- 3 How did 'of' become a sign of possession, as in 'The mast of the ship'?
- 4 When did -eth disappear as the ending of 3rd sg. pres. ind.?
- 5 Why do we find in Chaucer the ending -en for the pres. ind. pl. when OE has -að? Where did this -en ending come from?

## V LITERATURE

### Introduction

§236 As has been pointed out in §218, the Germanic tribes who settled in England in the fifth century brought with them the Germanic heroic code. What we learn of it from Old English literature generally confirms the observations of Tacitus in his *Germania*. The salient points are these. The Germanic warrior was a member of a *comitatus*, a warrior-band. Life was a struggle against insuperable odds, against the inevitable doom decreed by a meaningless fate – *Wyrd*, which originally meant 'what happens'. There is no evidence in their literature that the pagan Anglo-Saxons believed in a life after death like that of Valhalla, the hall in Scandinavian mythology reserved for dead heroes, though there are

references to the worship of heathen gods such as Woden, and the practice of placing coins, weapons, and other goods, with the bodies of the dead in both inhumation and cremation burials, suggests a belief in some kind of after-life where they could be used. On this see *The Anglo-Saxons*, pp. 35–6. It is, however, a different kind of immortality which is stressed in their literature. This was *lof*, which was won by bravery in battle and consisted of glory among men, the praise of those still living. These two ideas of *myrd* and *lof* acquired Christian overtones; see §§244–245. So the reference of passages like those from *Beowulf* which follow is unlikely to be entirely pagan:

Swa sceal man don,  
þonne he æt guðe gegan þenceð  
longsumne lof; na ymb his lif cearað

‘So must a man do when he thinks to win enduring fame in battle; he will show no concern for his life’ and

Wyrd oft nereð  
unfægne eorl, þonne his ellen deah!

‘Fate often spares an undoomed man when his courage is good’.

**§237** An heroic warrior brought up in this tradition would show a reckless disregard for his life. Whether he was doomed or not, courage was best, for the brave man could win *lof* while the coward might die before his time. This is the spirit which inspired the code of the *comitatus*. While his lord lived, the warrior owed him loyalty unto death. If his lord were killed, the warrior had to avenge him or die in the attempt. The lord in his turn had the duty of being generous to his warriors. He had to be a great fighter to attract men, a man of noble character and a generous giver of feasts and treasures to hold them. So we read in *The Battle of Finnsburgh*

Ne gefrægn ic næfre wurþlicor æt wera hilde  
sixtig sigebeorna sel gebærän,  
ne nefre swanas hwitne medo sel forgyldan  
ðonne Hnæfe guldan his hægstealdas

‘I have never heard it said that sixty conquering warriors bore themselves better or more worthily in mortal combat, or that any retainers repaid the shining mead better than Hnæf’s retainers repaid him’.

The whole code receives one of its last and finest expressions in *The Battle of Maldon*, especially in the oft-quoted lines spoken by the old warrior Byrhtwold:

Hige sceal þe heardra, heorte þe cenre,  
mod sceal þe mare, þe ure mægen lytlæð

'Courage must be the firmer, heart the bolder, spirit the greater, the more our strength wanes' (or 'our force diminishes'). Here we see a noble manifestation of 'man's unconquerable mind'.

**§238** Sometimes a conflict arose between loyalty to *comitatus* and loyalty to kin. The annal for 755 in the Parker MS of the Chronicle (selection 6 below) tells us of warriors who, in reply to offers of safe-conduct and money from kinsmen in a hostile force, said 'that no kinsman was dearer to them than their lord, and they would never follow his slayer'. This seems to have been the proper attitude. But, as Dorothy Whitelock points out, the fact that the Laws of Alfred allow a man to fight in defence of a wronged kinsman only if it did not involve fighting against his lord suggests that the claims of kin sometimes existed alongside the duty to a lord.

**§239** A woman given in marriage as a *freoðuwebbe* 'a peace-weaver' to patch up a blood feud was often involved in such a conflict between loyalty to her lord, her husband, on the one hand, and to her family on the other. Freawaru was in this position, Hildeburh may have been; both appear in *Beowulf*. Sigemund's sister Signy was also involved in such a conflict of loyalties, although in her case the feud arose after the marriage. Thus the 'eternal triangle' of Anglo-Saxon literature is based on loyalty rather than on sexual love (though such poems as *The Wife's Lament* and *The Husband's Message* show that such love existed – if we need any assuring on the point). No woman inspired the hero Beowulf, as far as we know. The great love of heroic literature is that of man for man in the noblest sense, the loyalty of warrior to warrior and of warrior to lord. This is not peculiar to the Anglo-Saxons. In the *Chanson de Roland*, Roland's betrothed Aude receives passing mention – even that is perhaps unusual – but Roland's great love is for Charlemagne. Before his last battle, Roland cries to his companion Oliver:

For his liege lord a man ought to suffer all hardship and endure great heat and great cold and give both his body and his blood. Lay on with thy lance, and I will smite with Durendal, my good sword which the King gave me. If I die here, may he to whom it shall fall say 'This was the sword of a goodly vassal'.

Again, in his book *Island of the Dragon's Blood*, Douglas Botting tells the story of a sixteenth-century battle between the Portuguese and Arabs on the island of Socotra. The Portuguese leader, Tristan da Cunha, after killing the Arabs' leader, offered the Arabs terms. The story goes on:

But the Arabs replied that they were much obliged to the worthy chief captain for wishing to spare their lives but that, in telling them of their captain's death, he had given them a sufficient reason for declining to receive the favour, for the Fartaquins [Mahri Arabs] were not accustomed to return alive to their land and leave their captain dead on the field, especially as he was the son of their King. Therefore he might do as he pleased for they were not going to yield.

But it is important to grasp that this loyalty is fundamental to much Old English poetry. Of course, the time was not far distant when the interest of writers switched from the ‘heroic’ love of man for man to the ‘romantic’ love of man for woman. C. S. Lewis characterizes the change which then came over European literature as a revolution compared to which ‘the Renaissance is a mere ripple on the surface of literature’.

**§240** Among the members of the *comitatus*, there was an insistence on decorum and etiquette – *cuþe he duguðe þeaw* ‘he knew the usages of noble warriors’, observes the *Beowulf* poet at one point – a respect for well-tried weapons, a love of precious jewels and beautiful things, joy in ships and in warriors marching, in horse races and beer, and in feasting and music in the hall. There was too a pride in being a well-governed people. The hall was an oasis of comradeship, order, warmth, and happiness, in sharp contrast to the threatening and chaotic world of discomfort and danger which lay outside. Old English poetry is not made up entirely of gloomy moments. Sometimes there is laughter and mirth.

**§241** But there is also a great awareness of the transitoriness of life – *bis læne lif* ‘this transitory life’ sings the poet. Some critics of Old English literature sometimes talk as if this were an idea peculiar to Germanic or Anglo-Saxon paganism. But other peoples have grasped the idea that life is transitory. Numerous passages could be cited from Latin and Greek authors. Rider Haggard quotes a Zulu saying that life is ‘as the breath of oxen in winter, as the quick star that runs along the sky, as the little shadow that loses itself at sunset’. A famous passage in *The Wisdom of Solomon*, chapter V, compares the passing of the things of this earth to the passage of a shadow, of a ship in the waves, and of a bird or an arrow through the air. In James, chapter IV, we read that life is ‘a vapour that appeareth for a little time, and then vanisheth away’. You should therefore view with suspicion any comment on such poems as *The Wanderer* and *The Seafarer* which draws unreal distinctions between pagan and Christian elements as a result of failure to realize that the transience of life is a perpetual human theme peculiar to no civilization, age, or culture.

This theme of transience receives frequent expression in Old English poetry. Three fine examples are *The Wanderer* ll. 92–110, *The Seafarer* ll. 80–93, and a passage from the less-known *Solomon and Saturn*:

Lytle hwile leaf beoð grene;  
ðonne hie eft fealewiað, feallað on eorðan  
and forweorniað, weorðað to duste

‘For a little while the leaves are green. Then they turn yellow, fall to the earth and perish, turning to dust.’ But while the theme is universal, the response is often different. In both *The Wanderer* and *The Dream of the Rood*, the passing of friends is lamented. But whereas in *The Wanderer* the thought provokes the famous response ‘Where are they now?’, the dreamer who has

gazed upon the Cross affirms triumphantly that they live now in Heaven with the King of Glory.

**§242** The transitoriness of all joys was brought home with special force to the man without a lord, always a figure of misery in Old English literature. He may have survived his lord because he was a coward who ran away from battle, like the sons of Odda in *The Battle of Maldon*, or by the fortune of war which decreed that he was badly wounded, but not killed, like the two survivors of the fights in the already-mentioned annal for 755. He may even have betrayed his lord, like Ceolwulf, the foolish thane who ruled Mercia as a Danish puppet for a few years after 874. Because of this uncertainty, a lordless man was suspect wherever he went. We can perhaps to some extent conceive his misery if we ponder the state of mind of people who find themselves in one of the following situations today – a trade-unionist expelled from his union and unable to earn money by his only skill; an army officer or an administrator suddenly expelled without compensation from a former colonial territory where he had made his career; a discharged convict unable to find a job; or a homeless refugee from his native land who has left family and friends behind and endures life as a lonely *isolato*.

**§243** To such forlorn folk as these, and indeed to all pagan Anglo-Saxons, the coming of Christianity in the sixth century with its promise of a personal afterlife and a personal relationship with a clearly defined deity must have brought considerable comfort.

**§244** To be sure, conversion was neither universal nor immediate. But those who experienced it must have been a strange blend of heroic and Christian, combining the fierce courage and pride of the heroic code with the new hope derived from Christianity – a blend strikingly seen on the Benty Grange helmet which bears both the pagan boar and the Christian Cross. Something of the same (but perhaps in reverse) must, one imagines, have been part of the make-up of those Russians who were brought up Christians before the Revolution but who were consciously or unconsciously influenced by the teachings of Marx. In 1961 Nikita Krushchev, whom one would assume was a Communistic atheist, was reported as saying that the Soviet Union possessed a 100-megaton bomb ‘which, God grant it, we may never have to explode’. Whether this invocation of God was deliberately cynical, the accidental result of thought-habits formed in youth, or proof that he really was a believer at heart, one cannot say. But the fact that he could call on God will help us to understand why the *Beowulf* poet could say in the same poem both

Wyrd oft nereð  
unfægne eorl, þonne his ellen deah!

‘Fate often spares an undoomed man when his courage is good’ and

Swa mæg unfæge eaðe gedigan  
wean ond wræcsið se ðe Waldendes  
hyldo gehealdeþ!

'Thus may an undoomed man whom the grace of the Almighty protects easily survive misery and banishment.'

From this it follows that a poem which contains apparently pagan and apparently Christian ideas (as opposed to one which deals with themes common to both, such as the transience of life) need not be a Christian reworking of a pagan poem. Its author may have been a converted pagan, or, like some Russians of the Soviet period, a man who, because he had lived with survivors of a past civilization, could grasp its values imaginatively and appreciate them even while he himself belonged to a new age.<sup>1</sup>

**§245** Christian missionaries throughout the history of Christian evangelization have often used the traditions of pagan subjects to make Christian practices more acceptable to them, weaving native songs and dances into the Christian baptismal ceremony, and so on. Missionaries in Anglo-Saxon England similarly 'baptized' pagan institutions, methods, and concepts. The Yeavering excavations give evidence of a pagan temple converted to Christian use. Bede's account of the poet Cædmon tells how, between 657 and 680, Cædmon sang his famous *Hymn* and so used heroic alliterative verse for Christian purposes – a development of great importance for Old English literature. And in *The Seafarer* and other poems, we find the pagan idea of *lof* Christianized – it now consists of praise on earth and life in Heaven and is to be won by fighting against the Devil and by doing good.

If we bear all this in mind, the incongruities to which our attention is so often drawn by critics of Old English poetry will trouble us less. After all, we can today 'thank our lucky stars' and say 'By Jove!' without believing that the stars really influence our lives or that Jupiter will protect us in battle. Similarly, if we find that our own interpretation of *Beowulf* commits us to the view that its author was a passionate believer in Christianity, we need not be deterred by the fact that he speaks of the power of *wyrd*; see §218 and note that the influence of Latin and Christian thought and means of expression is apparent (in varying degrees) in most of the texts in Part Two of this book.

**§246** These problems loom large in Old English literature because we know very little about the genesis of most poems. Cædmon's *Hymn* is attributed to Cædmon and four poems – *Fates of the Apostles*, *Elene*, *Juliana*, and *Christ B* – bear Cynewulf's 'signature' in runes. But this does not give us much help, for Cynewulf is little more than a name. The unfortunate fact is that we just do not know for whom, by whom, when, where, or with what aim, most of the poems were written. This inevitably creates difficulties for us when we try to elucidate them and may lead us to criticize a poem for not having a structure which appeals to us or for not being the poem we think it ought to be.

<sup>1</sup> But see D. Whitelock *The Audience of Beowulf* (Oxford, 1951), esp. pp. 22–8.

## Poetry

**§247** In *An Introduction to Old English Metre*, Alan Bliss makes three points which need stressing here. The first is that 'OE poetry is not at all primitive; on the contrary, it is very highly artificial and sophisticated'. The second is that 'the vocabulary of OE poetry differs widely from that of prose'. The third is that 'OE poetry varies from most other types of poetry in that the metrical patterns are . . . selected from among the patterns which occur most commonly in natural speech'. The metrical unit is the half-line. Two half-lines alliterating together form the alliterative line which originated among the Germanic peoples in prehistoric times, was used for centuries by Old High German, Old Saxon, and other Germanic, poets, as well as by the Anglo-Saxons, and which in England had a glorious flowering in the fourteenth century with such works as *Sir Gawain and the Green Knight* and *Piers Plowman*. See further §267 and Appendix C.

**§248** Apart from *The Metres of Boethius* and the Metrical Version of the Psalms found in the Paris Psalter, the bulk of Old English poetry is to be found in four manuscripts all of which date approximately from the second half of the tenth century. They are the Junius MS, the Vercelli Book, the Exeter Book, and the *Beowulf* MS. Further description of these manuscripts here would be superfluous, but you may find it interesting to answer the following questions:

Why was the Junius MS so-called? And why did some people call it the Cædmon MS? Has it any connection with Milton?

How did the Vercelli Book become associated with Italy?

Why is the *Beowulf* MS known as Cotton Vitellius A.xv? What happened to it in 1731?

Where can the Exeter Book be seen? How did it get there?

There are, of course, poems which are not found in these four manuscripts. Most of them have been collected in a volume known as *The Anglo-Saxon Minor Poems*, which is referred to in §264.

**§249** The extant poems can be roughly classified according to subject matter.

1. Poems treating Heroic Subjects

*Beowulf. Deor. The Battle of Finnsburgh. Waldere. Widsith.*

2. Historic Poems

*The Battle of Brunanburh. The Battle of Maldon.*

3. Biblical Paraphrases and Reworkings of Biblical Subjects

*The Metrical Psalms.* The poems of the Junius MS; note especially *Genesis B* and *Exodus. Christ. Judith.*

4. Lives of the Saints

*Andreas. Elene. Guthlac. Juliana.*

### 5. Other Religious Poems

Note especially *The Dream of the Rood* and the allegorical poems – *The Phoenix*, *The Panther*, and *The Whale*.

### 6. Short Elegies and Lyrics

*The Wife's Lament*. *The Husband's Message*. *The Ruin*. *The Wanderer*. *The Seafarer*. *Wulf and Eadwacer*. *Deor* might be included here as well as under 1 above.

### 7. Riddles and Gnomic Verse

### 8. Miscellaneous

*Charms*. *The Runic Poem*. *The Riming Poem*.

#### Note

Four poems – *The Fates of the Apostles*, *Elene*, *Christ B*, and *Juliana* – contain Cynewulf's 'signature' in runes.

## Prose

**§250** As has already been pointed out in §182, English prose was far from being a primitive vehicle of expression at the time of the Norman Conquest. You will be able to watch it developing in the Chronicle and elsewhere. One interesting question you may try to answer for yourself is 'Whose prose do you prefer – that of Alfred or Ælfric?'

**§251** Old English prose may be said to fall into the seven main divisions set out below.

### 1. The Anglo-Saxon Chronicle

The surviving manuscripts – lettered A to H – are discussed in *The Anglo-Saxon Chronicle*, ed. Dorothy Whitelock (Eyre and Spottiswoode, 1961), pp. xi–xviii. MS E (The Laud Chronicle) continues until the death of Stephen in 1154. This is, to all intents and purposes, the end of historical writing in English prose until the fifteenth century.

Dorothy Whitelock observes that 'the confident attribution of the work to Alfred's instigation cannot be upheld'.

### 2. The Translations of Alfred and his Circle

King Alfred explained his educational policy in his famous Preface to the *Cura Pastoralis*. This is perhaps the first of his translations. He also may have translated the *De Consolatione Philosophiae* of Boethius and the *Soliloquia* of St. Augustine, and was responsible for a legal code. Also, many scholars are convinced that Alfred made the prose translation of the first fifty psalms in the *Paris Psalter*. But the extent to which King Alfred himself translated the *Cura Pastoralis*, Boethius, the *Soliloquies*, and the prose psalms remains a subject for lively debate. See Godden, *Medium Ævum* 76 (2007), 1–23, and Bately, *Medium Ævum* 78 (2009), 189–215.

Bishop Wærferth of Worcester translated the *Dialogues* of Gregory the Great at Alfred's request. The OE version of Bede's *Ecclesiastical History* has long been attributed to Alfred. Dorothy Whitelock, in her British Academy Lecture in 1962, finds no evidence for this, but says that it remains a probability that the work was undertaken at Alfred's instigation. The same is true of the OE version of the *Historia adversus Paganos* of Orosius, which incorporates the story of the voyages of Ohthere and Wulfstan.

### 3. Homiletic Writings

The most important of these are

- (a) *The Blickling Homilies*, 971.
- (b) Ælfric's *Catholic Homilies*, 990–2, and *Lives of the Saints*, 993–8.
- (c) *The Homilies of Wulfstan*, who died in 1023.

### 4. Other Religious Prose

This includes translations of portions of both the Old and New Testaments, and a version of the Benedictine Office.

### 5. Prose Fiction

Here we find the story of *Apollonius of Tyre*, *Alexander's Letter to Aristotle*, and *The Wonders of the East*. It has been said that these show 'that long before the Conquest the Anglo-Saxons found entertainment in the exotic romanticism of the East'.

### 6. Scientific and Medical Writings

### 7. Laws, Charters, and Wills

## Select Bibliography

A separate Bibliography is provided for each chapter of Part One; details of the arrangement will be found in the Contents.

For convenience of reference, each section of the Bibliography has been given its own number and the section-numbers of the discussions to which the books relate have been placed in brackets after each heading in the Bibliography.

### GENERAL

**§252** A useful guide is

Fred C. Robinson *Old English Literature: A Select Bibliography* (Toronto, 1970).

For fuller details see

Stanley B. Greenfield and Fred C. Robinson *A Bibliography of Publications on Old English Literature to the End of 1972* (Toronto, 1980).

Two publications with annual bibliographies which appear each year:

*Anglo-Saxon England* (Cambridge University Press)

*Old English Newsletter* (Center for Medieval and Early Renaissance Studies, State University of New York at Binghamton).

OE bibliographies are now of course available online.

### CHAPTER I

#### PRELIMINARY REMARKS ON THE LANGUAGE (§§1–4)

**§253** An excellent Introduction to Old English will be found in §§1–22 of A. Campbell's *Old English Grammar* (Clarendon Press, 1959, reprinted with corrections 1962).

On the history of the English language generally, the following books can be recommended:

Albert C. Baugh and Thomas Cable *History of the English Language* (4th ed., Prentice Hall, 1993)

David Crystal *The Cambridge Encyclopedia of the English Language* (Cambridge, 1995)

You will not need a dictionary initially, as a Glossary is supplied in this volume. If you are curious, however, you should begin by using

J. R. Clark Hall *A Concise Anglo-Saxon Dictionary* (4th ed., with Supplement by H. D. Meritt, Cambridge, 1960), reprinted in Medieval Academy Reprints for Teaching 14 (Toronto, 1984).

The most complete dictionary, that known as *Bosworth-Toller*, is published by the Oxford University Press, and consists of a Dictionary and Supplements. The original Dictionary was very deficient in the letters A–G. Here, in particular, you will have to consult both Dictionary and Supplements.

*Dictionary of Old English*, published online, on CD-Rom, and in microfiche for the University of Toronto by the Pontifical Institute of Mediaeval Studies, is detailed and authoritative but complete only through G.

Some have found

Stephen A. Barney *Word-Hoard: An Introduction to Old English Vocabulary* (New Haven, 1977).

a helpful guide to learning vocabulary. This lists the words which occur in OE poetry, starting with those which are used most frequently. Most of the first 300 words at least are very common in prose texts.

CHAPTER 2  
ORTHOGRAPHY AND PRONUNCIATION (§§5–9)  
AND CHAPTER 3  
INFLEXIONS (§§10–135)

**§254** Although A. Campbell's *Old English Grammar* (§253) is too detailed for you to use by itself, it may be safely consulted when you are in difficulty. By looking at the Contents (pp. vii–xi) or the Index, you will be able to find full paradigms, lists of examples of strong verbs or anything else you want, and lucid explanations of any difficulty you may encounter.

CHAPTER 4  
WORD FORMATION (§§136–138)

**§255** Very helpful discussions and lists will be found in chapter IV of Quirk and Wrenn *An Old English Grammar* and in pp. 355–400 of Dieter Kastovsky's discussion in his essay cited in §260 below.

CHAPTER 5  
SYNTAX (§§139–214)

**§256** The standard work at present is Bruce Mitchell *Old English Syntax* (2 vols., Clarendon Press, 1985), but this work is not for beginners. There

are plenty of monographs, but many of them are in German and most of those in English are too complicated for the beginner. One which may prove useful is J. M. Wattie's article called 'Tense' in *Essays and Studies* XVI (1930); this deals with the topics discussed in §§195–211. Some articles relevant to texts in this *Guide* will be found in Bruce Mitchell *On Old English* (Blackwell, 1988).

A short comparison of Old and Modern English syntax will be found in Bruce Mitchell *An Invitation to Old English and Anglo-Saxon England* (Blackwell, 1994).

## CHAPTER 6 INTRODUCTION TO ANGLO-SAXON STUDIES (§§215–251)

### History (§§215–218)

**§257** The following are recommended:

- P. Hunter Blair *An Introduction to Anglo-Saxon England* introduction by Simon Keynes (new ed., Cambridge, 2003)
- P. Hunter Blair *Roman Britain and Early England 55 BC–AD 871* (Nelson, 1963)
- F. M. Stenton *Anglo-Saxon England* (3rd ed., Oxford, 1971)
- Dorothy Whitelock (ed.) *English Historical Documents*, Volume 1: c. 500–1042 (2nd ed., London, 1979)
- David Hill *An Atlas of Anglo-Saxon England 700–1066* (Blackwell, 1981)
- James Campbell (ed.) *The Anglo-Saxons* (Oxford, 1982; repr. Penguin, 1991)
- Christine Fell *Women in Anglo-Saxon England* (London, 1984).

### Archaeology (§§219–230)

**§258** See §220, the section in which each topic is discussed, and

- Richard N. Bailey *Viking Age Sculpture in Northern England* (London, 1980)
- Rupert Bruce-Mitford *The Sutton Hoo Ship Burial*
  - Vol. 1: *Excavations, background, the ship, dating and inventory* (London, 1975)
  - Vol. 2: *Arms, armour and regalia* (London, 1978)
  - Vol. 3: *Late Roman and Byzantine silver, hanging-bowls, drinking vessels, cauldrons and other containers, textiles, the lyre, pottery bottle and other items* (Parts I and II, London, 1983)
- Rosemary J. Cramp *Early Northumbrian Sculpture* (Jarrow, 1965)
- Martin Carver (ed.) *The Age of Sutton Hoo* (Woodbridge, 1992)
- Robert Farrell and Carol Neuman de Vegvar (ed.) *Sutton Hoo: Fifty Years After* American Early Medieval Studies 2 (Miami University, 1992)
- David A. Hinton *A Catalogue of the Anglo-Saxon Ornamental Metalwork 700–1100 in the Department of Antiquities Ashmolean Museum* (Oxford, 1974)
- H. M. Taylor and Joan Taylor *Anglo-Saxon Architecture* (3 vols., Cambridge, 1965–78)

David M. Wilson *Anglo-Saxon Ornamental Metalwork 700–1100 in the British Museum* (London, 1964).

### Language (§§231–235)

#### History of English Prose

**§259** On the topics mentioned in §233, see

R. W. Chambers *On the Continuity of English Prose from Alfred to More and his School* (Early English Text Society, 1932)<sup>1</sup>

Bruce Mitchell ‘The Englishness of Old English’ in *From Anglo-Saxon to Early Middle English: Studies Presented to E. G. Stanley* edited by Malcolm Godden, Douglas Gray, and Terry Hoad (Oxford, 1994).

Some of the points raised by Chambers are discussed in

N. Davis ‘Styles in English Prose of the Late Middle and Early Modern Period’ in *Les Congrès et Colloques de l’Université de Liège*, Volume 21 (1961), pp. 165–84.

See also

R. M. Wilson ‘English and French in England 1100–1300’, *History* 28 (1943), 37–60.

### Vocabulary

#### Word Formation

See §255.

### Changes of Meaning

**§260** This is a difficult subject. Dieter Kastovsky ‘Semantics and Vocabulary’ in *The Cambridge History of the English Language* Vol. 1 (Cambridge, 1992) provides a thorough discussion. See §4.

### Borrowings

**§261** See

M. S. Serjeantson *A History of Foreign Words in English* (Routledge and Kegan Paul, 1935)

A. Campbell *Old English Grammar* (see §253 above), chapter X.

<sup>1</sup> But his suggestion (p. lxxvi) that the line between OE and ME can be drawn between the Peterborough annals for 1131 and 1132 is not now accepted; see *The Peterborough Chronicle 1070–1154*, ed. Cecily Clark (2nd ed., Oxford, 1970), pp. lii–lxiii.

### Literature (§§236–251)

#### Topics Raised in §§236–246

- §262 On the transition from Epic to Romance, see  
 R. W. Southern *The Making of the Middle Ages* (Hutchinson, 1953), chapter V.  
 On the heroic way of, and attitude to, life, see  
 John Niles *Old English Heroic Poems and the Social Life of Texts* (Turnhout: Brepols, 2007)  
 J. R. R. Tolkien *Beowulf: The Monsters and the Critics* (British Academy Lecture, 1936)  
 Fred C. Robinson *Beowulf and the Appositive Style* (Knoxville, 1985)  
 D. Whitelock *The Audience of Beowulf* (Oxford, 1951).

#### General Criticism

- §263 Ælfric  
 Helmut Gneuss *Ælfric of Eynsham: His Life, Times, and Writings* (Kalamazoo: Old English Newsletter Subsidia, 2009)  
 R. M. Liuzza (ed.) *Old English Literature: Critical Essays* (New Haven and London, 2002)  
 Daniel Donoghue, *Old English Literature: A Short Introduction* (Blackwell, 2004)  
 Malcolm Godden and Michael Lapidge (ed.) *The Cambridge Companion to Old English Literature* (Cambridge, 1991).

#### Poetry Texts

- §264 Good reading editions include those in the Methuen and Manchester series. The standard edition of *Beowulf* for students is *Beowulf: An Edition* ed. Bruce Mitchell and Fred C. Robinson, revised edition with corrections (Blackwell, 2006). Virtually the entire corpus of Old English poetry is available in *The Anglo-Saxon Poetic Records*, published by Columbia University Press and Routledge and Kegan Paul. The volumes are

- I Junius MS
- II Vercelli Book
- III Exeter Book
- IV Beowulf and Judith
- V The Paris Psalter and the Meters of Boethius
- VI Anglo-Saxon Minor Poems.

These volumes contain no glossaries and are for the use of scholars rather than of beginners. *A Concordance to the Anglo-Saxon Poetic Records*, edited by Jess B. Bessinger, Jr. and programmed by Philip H. Smith, Jr., was published by Cornell University Press in 1978.

Other editions of poems which have appeared since Robinson's *Bibliography* (see §252 above) include

- The Dream of the Rood* edited by M. Swanton (Manchester, 1970)
- A Choice of Anglo-Saxon Verse* selected with an introduction by Richard Hamer (Faber, 1970)
- Daniel and Azarias* edited by R. T. Farrell (Methuen, 1974)
- Finnisbury Fragment and Episode* edited by D. K. Fry (Methuen, 1974)
- T. A. Shippey Poems of Wisdom and Learning in Old English* (Cambridge and Totowa, N.J., 1976)
- The Battle of Maldon* edited by E. V. Gordon with a supplement by D. G. Scragg (Manchester, 1976)
- Exodus* edited by P. J. Lucas (Methuen, 1977)
- The Old English Riddles of the Exeter Book* edited by Craig Williamson (Chapel Hill, 1977)
- Christ and Satan: A Critical Edition* by R. E. Finnegan (Waterloo, 1977)
- Genesis A: A New Edition* by A. N. Doane (Madison, 1978)
- The Saxon Genesis* ed. A. N. Doane (Madison, 1991)
- Resignation* edited by Lars Malmberg (Durham, 1979)
- The Guthlac Poems of the Exeter Book* edited by Jane Roberts (Oxford, 1979)
- Waldere* edited by Arne Zetterstein (Manchester, 1979)
- The Old English Rune Poem: A Critical Edition* by Maureen Halsall (Toronto, 1981)
- The Battle of Maldon* edited by D. G. Scragg (Manchester, 1981)
- J. R. R. Tolkien *The Old English Exodus: Text Translation and Commentary* edited by Joan Turville-Petre (Oxford, 1981)
- The Old English Riming Poem* edited by O. D. Macrae-Gibson (Cambridge, 1983)
- Old English Minor Heroic Poems* edited by Joyce Hill (Durham, 1983)
- 'Wulf and Eadwacer: A Classroom Edition' edited by Peter S. Baker, *Old English Newsletter* 16.2 (1983), 1–8
- The Old English Catalogue Poems* edited by Nicholas Howe, *Anglistica* 23 (Copenhagen, 1985)
- The Old English Physiologus* edited by Ann Squires (Durham, 1988)
- Bernard James Muir *Leoð: Six Old English Poems: A Handbook* (New York, 1989)
- The Battle of Maldon: Text and Translation* translated and edited by Bill Griffiths (Pinner, 1991)
- Anne L. Klinck *The Old English Elegies: A Critical Edition and Genre Study* (Montreal and Kingston, 1992)
- The Exeter Anthology of Old English Poetry* edited by Bernard J. Muir (Exeter, 1994)
- Judith* edited by Mark Griffith (Exeter, 1997)

*Beowulf: An Edition* by Bruce Mitchell and Fred C. Robinson (Blackwell, 2006).

To these can be added two earlier editions of *Judith*

*Judith* edited by B. J. Timmer (2nd ed., London, 1961)

*Sweet's Anglo-Saxon Reader in Prose and Verse* revised by Dorothy Whitelock (Oxford, 1967), pp. 136–48, 271–2.

### Appreciation of the Poetry

§265 See §137 and

Alan Bliss 'v. The Appreciation of Old English Poetry' in *An Introduction to Old English Metre* (Basil Blackwell, 1962)

*Companion to Old English Poetry* ed. Henk Aertsen and Rolf H. Bremmer, Jr. (Amsterdam, 1994)

### The Use of Oral Formulae

§266 The oral nature of Old English poetry has been much discussed of late. But one needs to beware of the notion sometimes advanced that formulaic poetry is necessarily 'oral' and that all poems must be either strictly 'oral' or strictly 'literary'. Lettered or 'literary' poets certainly carried on the techniques of their 'oral' predecessors, and there seems no real reason why one man should not combine the two techniques. On this topic see initially

L. D. Benson 'The Literary Character of Anglo-Saxon Formulaic Poetry'  
*Publications of the Modern Languages Association* 81 (1966), 334–41

Paul Acker *Revising Oral Theory: Formulaic Composition in Old English and Old Icelandic Verse* (New York and London, 1998)

### Metre

§267 The best introduction to Old English metre for beginners is C. S. Lewis's 'The Alliterative Metre' in *Rehabilitations and Other Essays* (London, 1939), pp. 117–32. Fuller and more sophisticated but still addressed to students is Alan Bliss, *An Introduction to Old English Metre* (Oxford, 1962). Bliss's 'The Appreciation of Old English Metre', in *English and Medieval Studies: Presented to J. R. R. Tolkien . . .* ed. Norman Davis and Charles L. Wrenn (London, 1962), pp. 27–40 shows how Old English metre relates to Modern English metre. A fairly recent comprehensive scholarly study of Old English metre is Geoffrey Russom, *Beowulf and Old Germanic Metre* (Cambridge, 1998), where one can find references to most of the preceding scholarly studies of the subject. In Appendix C below we offer a brief, general introduction to Old English metre.

## Prose Texts

§268 Editions and translations of most of the prose texts are available. Important works which have appeared since Robinson's *Bibliography* (see §252 above) include

- Ælfric's Catholic Homilies* edited by Malcolm Godden (Early English Text Society SS 5, 17, 18, 1979–2000)
- The Old English Orosius* edited by Janet Bately (Early English Text Society, 1980)
- Vercelli Homilies IX–XXIII* edited by Paul E. Szarmach (Toronto, 1981)
- The Prose Solomon and Saturn and Adrian and Ritheus* edited by James E. Cross and Thomas D. Hill (Toronto, 1982)
- Eleven Old English Rogationtide Homilies* edited by Joyce Bazire and James E. Cross (Toronto, 1982)
- The Old English Herbarium and Medicina de Quadrupedibus* edited by Hubert Jan de Vriend (Early English Text Society, 1984)
- The Old English Life of Machutus* edited by David Yerkes (Toronto, 1984)
- The Anglo-Saxon Chronicle: A Collaborative Edition* general editors David Dumville and Simon Keynes
- Vol. 3: MS A edited by J. M. Bately (Cambridge, 1986)
- Vol. 4: MS B edited by Simon Taylor (Cambridge, 1983)
- Two Voyagers at the Court of King Alfred* by Niels Lund, Christine Fell, and others (York, 1984)
- Ohthere's Voyages* edited by Janet Bately and Anton Englert (Roskilde: Viking Ship Museum, 2007)
- The Vercelli Homilies and Related Texts* edited by D. G. Scragg (Early English Text Society, 1992)
- Old English Homilies from MS Bodley 343* edited by Susan Irvine (Early English Text Society, 1993)
- Ælfric's Prefaces* edited by J. Wilcox (Durham Medieval Texts 9, Durham 1994)
- The Old English Version of the Gospels* edited by R. M. Liuzza (Early English Text Society OS 304, 314, 1994–2000)
- Byrhtferth's Enchiridion* edited by Peter S. Baker and Michael Lapidge (Early English Text Society, 1995).

## Sources

## §269 See

- Paul Szarmach et al. ed. *Sources of Anglo-Saxon Culture* (Kalamazoo, 1986) and Szarmach et al. ed. *Sources of Anglo-Saxon Literary Culture* 2 vols (Binghamton, 1990), and (Kalamazoo 2001). See also Frederick Biggs, *Sources of Anglo-Saxon Literary Culture: The Apocrypha* (Kalamazoo, 2007).

- D. G. Calder and M. J. B. Allen *Sources and Analogues of Old English Poetry: The Major Latin Texts in Translation* (Cambridge and Totowa, 1976)
- Daniel G. Calder, Robert E. Bjork, Patrick R. Ford, and Daniel F. Melia *Sources and Analogues of Old English Poetry II: The Major Germanic and Celtic Texts in Translation* (Cambridge and Totowa, 1983).

## APPENDIX A

### Strong Verbs

This Appendix, which contains some of the more common strong verbs, is intended to illustrate §§90–109 and 131–134.

You are recommended to reread §§110–113 before studying this Appendix.

As is pointed out in §92, the 3rd pers. sg. pres. ind. is not part of the gradation series, but rather these forms are the result of i-umlaut of the vowel of the infinitive and/or syncope and assimilation. For definitions of i-umlaut, syncope, and assimilation see Appendix D. For this reason, these forms are printed in italics in this Appendix.

You will find here further examples of the simplification of endings referred to in §112.2; note

*drīehþ* : *drēogan* (class II)

*cwiþþ* : *cweþan* (class V)

and                   *wierþ* : *weorþan* (class III).

From *bindan* (class III) we find 2nd and 3rd pers. sg. pres. ind. *bintst* and *bint*.

Verbs in which Verner's Law forms occur (see §§105–107) are marked †.

Verbs without Verner's Law forms where they might be expected (see §108) are marked ‡.

When the forms of a verb rhyme with those of the verb before it in the list, the principal parts have been left for you to fill in.<sup>1</sup>

The Appendix is not a complete list of Old English strong verbs. You may find it useful to note down in the appropriate place any new verbs you come across in your reading.

<sup>1</sup> The principle of 'rhyme association' is an important one. Thus most verbs borrowed into English are made weak. But the French borrowing 'strive' became strong through association with verbs like 'drive'. Similarly the Old English weak verb 'wear' became strong through association with the strong verbs 'bear' and 'tear'.

## APPENDIX A. I

## Class I

<i>Inf.</i>	<i>3rd Sg. Pres. Ind.</i>	<i>1st Pret.</i>	<i>2nd Pret.</i>	<i>Past Ptc.</i>
bītan ‘bite’	<i>bīt</i>	bāt	biton	biten
flītan ‘contend’				
slītan ‘tear’				
wītan ‘blame’				
gewītan ‘go’				
wlītan ‘behold’	<i>wlītt</i>	wlāt	wliton	wliten
wrītan ‘write’				
bīdan ‘await’	<i>bīt</i>	bād	bidon	biden
glīdan ‘glide’				
rīdan ‘ride’				
slīdan ‘slide’				
blīcan ‘shine’	<i>blīcþ</i>	blāc	blicon	blicen
swīcan ‘fail’				
drīfan ‘drive’	<i>drīfþ</i>	drāf	drifon	drifen
belīfan ‘remain’				
grīpan ‘seize’	<i>grīpþ</i>	grāp	gripon	gripen
hrīnan ‘touch’	<i>hrīnþ</i>	hrān	hrinon	hrinen
scīnan ‘shine’				
stīgan ‘ascend’	<i>stīgþ, stīhþ</i>	stāg <sup>1</sup>	stigon	stigen
hnīgan ‘bow to’				
† līþan ‘go’	<i>līþþ</i>	lāþ	lidon	liden
† scriþan ‘glide, move’				see §108
† snīþan ‘cut’				
† mīþan ‘conceal’	<i>mīþþ</i>	māþ	miþon	miþen
† rīsan ‘rise’	<i>rīst</i>	rās	rison	risen

## Contracted Verbs (see §103.3)

† lēon ‘lend’	<i>līehþ</i>	lāh	ligon	ligen
† tēon ‘accuse’				
† þēon ‘prosper’ <sup>2</sup>				
† wrēon ‘cover’				

## Note

The following weak verbs are found with *i* in the infinitive:

*cīdan* ‘chide’, *cwīþan* ‘lament’, *gedīgan* ‘survive’, *līxan* ‘gleam’, *rīnan* ‘rain’, and *snīwan* ‘snow’.

<sup>1</sup> The form *stāh* sometimes occurs as a result of unvoicing of *g*.

<sup>2</sup> Historically a verb of class III. See A. Campbell *Old English Grammar* §739.

## APPENDIX A.2

## Class II

3rd Sg.

<i>Inf.</i>	<i>Pres. Ind.</i>	<i>1st Pret.</i>	<i>2nd Pret.</i>	<i>Past Ptc.</i>
bēodan 'command'	bīett	bēad	budon	boden
brēotan 'break'	brīett	brēat	bruton	brotен
flēotan 'float'				
gēotan 'pour'				
scēotan 'shoot'				
† cēosan 'choose'	cīest	cēas	curon	coren
† drēosan 'fall'				
† frēosan 'freeze'				
† hrēosan 'fall'				
† lēosan 'lose'				
crēopan 'creep'	crīepþ	crēap	crupon	cropen
drēogan 'endure'	drīehþ	drēag	drugon	drogen
flēogan 'fly'				
lēogan 'tell lies'				
hrēowan 'rue'	hrīewþ	hrēaw	hruwon	hrowen
† sēoþan 'boil'	sīeþþ	sēaþ	sudon	soden
brūcan 'enjoy'	brycþ	brēac	brucon	brocen
lūcan 'lock'				
būgan 'bow'	bīghþ	bēag	bugon	bogen
dūfan 'dive'	dīfþ	dēaf	dufon	dofen
scūfan 'shove'				

## Contracted Verbs (see §103.4)

† flēon 'flee'	flīehþ	flēah	flugon	flogen
† tēon 'draw'				

## Note

The following weak verbs are found with *ēo* in the infinitive:frēogan 'love', neōsan (*nēosian*) 'seek out', and sēowan (*sēowian*) 'sew'.

## APPENDIX A.3

## Class III

<i>Inf.</i>	<i>3rd Sg.</i>	<i>Pres. Ind.</i>	<i>1st Pret.</i>	<i>2nd Pret.</i>	<i>Past Ptc.</i>
(a) See §95.					
bregðan 'pull' <sup>1</sup>	<i>britt</i> <sup>2</sup>	brægd	brugdon	brogden	
streðan 'strew'					
berstan 'burst' <sup>3</sup>	<i>birst</i>	bærst	burston	borsten	
(b) See §§96–98.					
beorgan 'protect'	<i>bierhb</i>	bearg	burgon	borgen	
ceorfan 'cut'	<i>ciervb</i>	ćearf	curfon	corfen	
hwærwan 'go'					
sweorcan 'grow dark'	<i>swiercb</i>	swearc	swurcon	sworcen	
wærpan 'throw'	<i>wierpb</i>	wearp	wurpon	worpen	
† wærþan 'become'	<i>wierb</i>	wearþ	wurdon	worden	
feohtan 'fight'	<i>fieht</i>	feaht	fuhton	fohten	
† fēolan 'press on' <sup>4</sup>		fealh	fulgon	folgen	
(c) See §§96–97 and 99.					
delfan 'dig'	<i>dilfb</i>	dealf	dulfon	dolfen	
helpa 'help'	<i>hilfb</i>	healp	hulpon	holpen	
belgan 'be angry'	<i>bilfb</i>	bealg	bulgon	bolgen	
swelgan 'swallow'					
meltan 'melt'	<i>milt</i>	mealt	multon	molten	
sweltan 'die'					
(d) See §100.					
gieldan 'pay'	<i>gielt</i>	geald	guldon	golden	
giellan 'yell'	<i>gielp</i>	geal	gullon	gollen	
gielpa 'boast'	<i>gielpb</i>	gealp	gulpon	golpen	

<sup>1</sup> This verb has been taken as the basic paradigm of class III (see §95) to make explanation easier. Originally it belonged elsewhere; see A. Campbell *Old English Grammar* §736 (b).

<sup>2</sup> Regular forms of 3rd sg. pres. ind. do not seem to be recorded.

<sup>3</sup> See §95 fn. 1.

<sup>4</sup> See §133.2. Forms of 3rd sg. pres. ind. do not seem to be recorded.

<i>Inf.</i>	<i>3rd Sg. Pres. Ind.</i>	<i>1st Pret.</i>	<i>2nd Pret.</i>	<i>Past Ptc.</i>
(e) See §101.				
grimman 'rage'	<i>grimþ</i>	gramm	grummon	grummen
swimman 'swim'				
gelimpan 'happen'	<i>gelimpþ</i>	gelamp	gelumpon	gelumpen
bindan 'bind'	<i>bint</i>	band	bundon	bunden
findan 'find' <sup>1</sup>				
grindan 'grind'				
windan 'wind'				
drincan 'drink'	<i>drincþ</i>	dranc	druncon	druncen
scrincan 'shrink'				
swincan 'toil'				
onginnan 'begin'	<i>onginþ</i>	ongann	ongunnon	ongunnen
winnan 'fight'				
singan 'sing'	<i>singþ</i>	sang	sungon	sungen
springan 'spring'				
swingan 'flog'				
þringan 'crowd'				
wringan 'wring'				
birnan 'burn' <sup>2</sup>	<i>birnþ</i>	barn	burnon	burnen
irnan 'run'				
(f) Exceptional				
frígnan 'ask'	<i>frígneþ</i>	frægn	frugnon	frugnen
murnan 'mourn'	<i>myrnþ</i>	mearn	murnon	

**Note**

The following verbs are weak:

*hringan* 'ring' and *geþingan* 'determine'.

On *bringan* see §123.2.

<sup>1</sup> In the 1st pret. *funde* is found alongside *fund*; see §109.

<sup>2</sup> Originally *brinnan*, *rinnan*. But metathesis occurred; see §95 fn. 1.

## APPENDIX A.4

**Class IV**  
(See §94 fn. 1)

	3rd Sg.			
<i>Inf.</i>	<i>Pres. Ind.</i>	<i>1st Pret.</i>	<i>2nd Pret.</i>	<i>Past Ptc.</i>
beran 'bear'	<i>birþ</i>	bær	bāron	boren
teran 'tear'				
brecan 'break'	<i>bricþ</i>	bræc	bræcon	brocen
cwelan 'die'	<i>cwilþ</i>	cwæl	cwælon	cwolen
helan 'hide'				
stelan 'steal'				
scieran 'cut' <sup>1</sup>	<i>scierþ</i>	scear	scēaron	scoren
niman 'take' <sup>2</sup>	<i>nimþ</i>	nam, nōm	nōmon, nāmon	numen
cuman 'come' <sup>2</sup>	<i>cymþ</i>	cōm	cōmon	cumen

## APPENDIX A.5

**Class V**  
(See §94 fn. 2)

	3rd Sg.			
<i>Inf.</i>	<i>Pres. Ind.</i>	<i>1st Pret.</i>	<i>2nd Pret.</i>	<i>Past Ptc.</i>
† cweþan 'say'	<i>cwiþþ</i>	cwæþ	cwædon	cweden
etan 'eat'	<i>itt</i>	āt <sup>3</sup>	āton	eten
fretan 'devour'				
metan 'measure'	<i>met<sup>4</sup></i>	mæt	māton	meten
‡ ġenesan 'survive'	<i>ġenesep<sup>4</sup></i>	ġenæs	ġenāson	ġenesen
sprecan 'speak'	<i>spričþ</i>	spræc	spræcon	sprecen
specan 'speak'				
wrekan 'avenge'				
tredan 'tread'	<i>tritt</i>	træd	trædon	treden
wefan 'weave'	<i>wifþ</i>	wæf	wæfon	wefen
giefan 'give' <sup>5</sup>	<i>giefþ</i>	ȝeaf	ȝeafon	ȝiefen
ongietan 'perceive' <sup>5</sup>	<i>ongiet</i>	ongeat	ongēaton	ongieten

<sup>1</sup> See §103.1.<sup>4</sup> Regular forms do not seem to be recorded.<sup>2</sup> See §§103.2 and 109.<sup>3</sup> See §109.<sup>5</sup> See §103.1.

<i>Inf.</i>	<i>3rd Sg. Pres. Ind.</i>	<i>1st Pret.</i>	<i>2nd Pret.</i>	<i>Past Ptc.</i>
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## Weak Presents (see §116)

biddan ‘ask’	<i>bitt</i>	<i>bæd</i>	<i>bædon</i>	<i>beden</i>
licgan ‘lie’	<i>ligeþ, līþ</i>	<i>læg</i>	<i>lægon</i>	<i>legen</i>
† þicgan ‘partake’	<i>þigeþ</i>	<i>þeah<sup>1</sup></i>	<i>þægon</i>	<i>þegen</i>
sittan ‘sit’	<i>sitt</i>	<i>sæt</i>	<i>sæton</i>	<i>seten</i>

## Contracted Verb (see §103.3)

† sēon ‘see’	<i>siehþ</i>	<i>seah<sup>1</sup></i>	<i>sāwon</i>	<i>sewen</i>
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## APPENDIX A.6

## Class VI

<i>Inf.</i>	<i>3rd Sg. Pres. Ind.</i>	<i>1st Pret.</i>	<i>2nd Pret.</i>	<i>Past Ptc.</i>
dragan ‘draw’	<i>dræhþ</i>	<i>drōg</i>	<i>drōgon</i>	<i>dragen</i>
faran ‘go’	<i>færþ</i>	<i>fōr</i>	<i>fōron</i>	<i>farenen</i>
galan ‘sing’	<i>gælþ</i>	<i>gōl</i>	<i>gōlon</i>	<i>galen</i>
hladan ‘load’	<i>hladeþ<sup>2</sup></i>	<i>hlōd</i>	<i>hlōdon</i>	<i>hladen</i>
wadan ‘go’	<i>madeþ<sup>2</sup></i>			
sacan ‘quarrel’	<i>sacþ</i>	<i>sōc</i>	<i>sōcon</i>	<i>sacen</i>
scacan ‘shake’				
standan ‘stand’ <sup>3</sup>	<i>stent</i>	<i>stōd</i>	<i>stōdon</i>	<i>standen</i>

## Weak Presents (see §116)

hebban ‘lift’	<i>hefeþ</i>	<i>hōf</i>	<i>hōfon</i>	<i>hafen</i>
swerian ‘swear’	<i>swereþ</i>	<i>swōr</i>	<i>swōron</i>	<i>sworen</i>
scieppan ‘create’ <sup>4</sup>	<i>sciepþ</i>	<i>scōp</i>	<i>scōpon</i>	<i>scaben</i>

## Contracted Verbs (see §§103.3 and 108)

† lēan ‘blame’	<i>liehþ</i>	<i>lōh, lōg<sup>5</sup></i>	<i>lōgon</i>	<i>lagen</i>
† slēan ‘strike’				<i>slagen, slægen</i>

<sup>1</sup> See §97.<sup>2</sup> Regular forms do not seem to be recorded.<sup>3</sup> See §94 fn. 3.<sup>4</sup> See §103.1.<sup>5</sup> See §108.

## APPENDIX A.7

Class VII  
(See §104)

<i>Inf.</i>	<i>3rd Sg.</i>			
	<i>Pres. Ind.</i>	<i>1st Pret.</i>	<i>2nd Pret.</i>	<i>Past Ptc.</i>
(a) bannan 'summon'	<i>benþ</i>	bēonn	bēonnon	bannen
spannan 'span'				
blāwan 'blow'	<i>blāwþ</i>	blēow	blēowon	blāwen
cnāwan 'know'				
māwan 'mow'				
sāwan 'sow'				
flōwan 'flow'	<i>flēwþ</i>	flēow	flēowon	flōwen
grōwan 'grow'				
rōwan 'row'				
spōwan 'succeed'				
fealdan 'fold'	<i>fielt</i>	fēold	fēoldon	fealden
healdan 'hold'				
wealdan 'rule'				
feallan 'fall'	<i>fielþ</i>	fēoll	fēollon	feallen
weallan 'boil'				
weaxan 'grow'	<i>wiext</i>	wēox	wēoxon	weaxen
bēatan 'beat'	<i>bīett</i>	bēot	bēoton	bēaten
hēawan 'hew'	<i>hīewþ</i>	hēow	hēowon	hēawen
hlēapan 'leap'	<i>hlēpþ</i>	hlēop	hlēpon	hlēopen

## Weak Present (see §116)

wēpan 'weep'	<i>wēpeþ</i>	wēop	wēopon	wōpen
(b) hātan 'command, call'	<i>hātt</i>	hēt	hēton	hāten
ondrādan 'fear'	<i>ondrātt</i>	ondrēd	ondrēdon	ondrāden
rādan 'advise' <sup>1</sup>				
lētan 'let'	<i>lātt</i>	lēt	lēton	lāten
slēpan 'sleep'	<i>slāpþ</i>	slēp	slēpon	slāpen

## Contracted Verbs (see §108)

† fōn 'seize'	<i>fēhþ</i>	fēng	fēngon	fangen
† hōn 'hang'				

<sup>1</sup> A weak preterite *rādde* is also found.

## APPENDIX B

### Some Effects of *i*-Mutation

The principle of *i*-mutation set forth in §§52–57 explains the relationship among a number of OE (and Modern English) words which otherwise may be unapparent or puzzling. Thus the *e* of the comparative and superlative forms of *old* (i.e. *elder*, *eldest*) is explained by the fact that the comparative and superlative suffixes in this adjective were originally *-ira* and *-ist*, the *i* of which caused mutation of the vowel. (See §75 for OE adjectives which follow this pattern.) Similarly, the OE suffix *-þ(o)*, *-þ(u)*, mentioned in §138 as the element that makes feminine abstract nouns out of adjectives, frequently had *i* in the suffix in pre-OE times (*-iþu*) and hence we see the effects of *i*-mutation in nouns formed from these adjectives:

- fūl (*soul*) + *-iþ(u)*, by *i*-mutation and subsequent loss of *i* = fylþ (*filth*)  
hāl (*whole, hale*) + *-iþ(u)* = hælþ (*health*)  
lang (*long*) + *-iþ(u)* = lengþ (*length*)  
slāw (*slow*) + *-iþ(u)* = slæwþ (*sloth*)  
strang (*strong*) + *-iþ(u)* = strengþ (*strength*)  
wrāþ (*wroth, angry*) + *-iþ(u)* = wræþþo (*wrath*)

Most pervasive, perhaps, is the *i*-mutation in Class 1 weak verbs explained in §117 note. Weak 1 verbs are derived from nouns, adjectives, or corresponding strong verbs. The following are derived from the nouns indicated:

- cuss (*kiss*) + jan, by *i*-mutation and subsequent loss of *j* = cyssan (*to kiss*)  
dōm (*judgement*) + jan = dēman (*to judge*)  
drēam (*joy*) + jan = drīeman (*to rejoice*)  
fær (*journey*) + jan = ferian (*to carry*)  
flēam (*flight*) + jan = (ge)flīeman (*to put to flight*)  
fōda (*food*) + jan = fēdan (*to feed*)  
frōfor (*comfort*) + jan = frēfran (*to comfort*)  
gelēafa (*belief*) + jan = gelīefan (*to believe*)  
heorte (*heart*) + jan = hiertan (*to hearten*)  
lāf (*leaving*) + jan = lāfan (*to leave*)  
lār (*lore*) + jan = lāran (*to teach*)  
lēoht (*light*) + jan = līehtan (*to shine*)

- lust (*pleasure*) + jan = **lystan** (*to list, desire*)  
 nama (*name*) + jan = **nemnan** (*to name*)  
 sāl (*rope*) + jan = **sālan** (*to fasten*)  
 scrūd (*clothing*) + jan = **scrýdan** (*to clothe*)  
 searu (*skill*) + jan = **sierwan** (*to plot*)  
 talu (*tale*) + jan = **tellan** (*to tell*)  
 þurst (*thirst*) + jan = **þyrstan** (*to thirst after*)  
 weorc (*work*) + jan = **wyr̄can** (*to work*)

The following are derived from the adjectives indicated:

- beald (*bold*) + jan = **bieldan** (*to embolden*)  
 brād (*broad*) + jan = **brēdan** (*to spread*)  
 cōl (*cool*) + jan = **cēlan** (*to cool*)  
 cūþ (*known*) + jan = **cýþan** (*to make known*)  
 eald (*old*) + jan = **ieldorf** (*to delay*)  
 feorr (*far*) + jan = **fierran** (*to remove*)  
 full (*full*) + jan = **fyllan** (*to fill*)  
 fūs (*ready*) + jan = **fýsan** (*to prepare*)  
 georn (*eager*) + jan = **giernan** (*to be eager, yearn*)  
 hāl (*whole, hale*) + jan = **hālan** (*to heal*)  
 rūm (*roomy*) + jan = **rýman** (*to make room*)  
 scearp (*sharp*) + jan = **scierpan** (*to sharpen*)  
 trum (*strong*) + jan = **trymman** (*to strengthen*)  
 wōd (*mad*) + jan = **wēdan** (*to be mad*)

The following are derived from strong verbs, imparting to the meaning of the strong verb a causative sense or a transitive function. The vowel of the weak verb is derived from the vowel of the preterite singular or 1st preterite (see §92) of the corresponding strong verb:

- cwæl (pret. of *cwelan*, *to die*) + jan = **cwellan** (*to kill*)  
 dranc (pret. of *drincan*, *to drink*) + jan = **dren̄can** (*to drench*)  
 fēoll (pret. of *feallan*, *to fall*) + jan = **fiellan** (*to fell*)  
 fōr (pret. of *faran*, *to go*) + jan = **fēran** (*to go, lead*)  
 hwearf (pret. of *hwefan*, *to turn*) + jan = **hwierfan** (*to move about*)  
 læg (pret. of *licgan*, *to lie*) + jan = **lecgan** (*to lay*)  
 rās (pret. of *rīsan*, *to rise*) + jan = **rāran** (*to rear, raise*) (Verner's Law  
 §§105–108)  
 sang (pret. of *singan*, *to sing*) + jan = **sen̄gan** (*to singe*)  
 sæt (pret. of *sittan*, *to sit*) + jan = **settan** (*to set*)  
 sprang (pret. of *springan*, *to spring*) + jan = **sprengan** (*to break*)  
 swæf (pret. of *swefan*, *to sleep*) + jan = **swebban** (*to put to sleep, kill*)  
 swanc (pret. of *swincan*, *to toil*) + jan = **swen̄can** (*to press hard*)  
 wand (pret. of *windan*, *to wind*) + jan = **wendan** (*to turn around, wend*)  
 wearp (pret. of *weorpan*, *to throw*) + jan = **wierpan** (*to recover*)

## APPENDIX C

### Metre with Examples from the Poems in this *Guide*

In order to appreciate fully the often beautiful aural effects of Old English poetry, one must know something about Old English metre, which is fundamentally different from the metres of Modern English verse.<sup>1</sup> In Modern English there are many different metrical forms, such as iambic pentameter ('Shall I compare thee to a summer's day?'), trochaic tetrameter ('Tiger, tiger, burning bright'), and anapestic trimeter ('Of the beautiful Anna-bell Lee'), and a poet normally selects one of these metrical forms and uses it exclusively throughout any poem he or she is writing. In Old English there was but one system of versification which was used for all poems. That system consisted of five variations of a basic verse-scheme, and any one of these five types could be used in any verse a poet might write. The system is based upon accent, alliteration, vowel quantity, and specified patterns of unaccented and accented syllables.

#### ACCENT

Each line of Old English poetry consists of two half-lines or verses:

rād ānd rāddē,      ríncūm tāhtē  
(*The Battle of Maldon*, l. 18)

The two half-lines are separated by a pause, or caesura, indicated here by a space. Each half-line has two syllables which are accented. That is, in normal speech they would be pronounced with a heavier accent than the other syllables in the line. In this respect Old English and Modern English are much the same. If we translate the above line

rōde ānd cōunsēld,      tāught thē sóldiers

<sup>1</sup> Accented syllables are marked with ' , unaccented with ^ . In citing the conventions of Modern English metre we ignore so-called free verse; a game without rules is beyond systematic analysis.

and then pronounce it aloud, we will hear immediately that the accented syllables in the Modern English line are *rode*, *coun-*, *taught*, and *sol-*. Only someone totally ignorant of English pronunciation would pronounce the line ‘rōde ánd cōnsélled, tāught the sōldiers’. Similarly any Anglo-Saxon would know instinctively that *rād*, *rād-*, *rinc-*, and *tāh-* are the heavily accented syllables in the Old English line. The metrical pattern, or ‘scansion’, of both Old English and Modern English lines may be described as ‘ $\cdot \times \cdot \times || \cdot \times \cdot \times$ ’.

### ALLITERATION

In the Old English line just cited three of the accented syllables alliterate with each other. That is, they all begin with the same sound, *r-*. This is a required, central feature of Old English verse. The two half-lines must be bound together by alliteration: one of the two accented syllables in the first half-line must alliterate with the first accented syllable of the second half-line. It is permissible for both accented syllables in the first half-line to alliterate (as is the case here), and both often do alliterate, but in the second half-line only the first accented syllable may alliterate.

It is only alliteration of accented syllables that counts. Unaccented syllables which happen to alliterate are irrelevant to scansion and should be ignored. An important rule of alliteration in Old English is that *sp-* alliterates only with another syllable beginning with *sp-*. It does not alliterate with *s-*. The same is true of *sc-* and *st-*, each of which alliterates only with syllables beginning with the same consonant cluster. Four lines from *The Battle of Maldon*, ll. 127–37, illustrate this principle:

Stōdon stædefæste;    stihte hī Byrhtnōð,  
                        · · ·  
Sende ðā se særinc    sūðerne gār,  
                        · · ·  
 hē scēaf þā mid ðām scyldē,    þæt se sceaft tōbærst,  
 and þæt spere sprengde,    þæt hit sprang ongēān.

Any accented syllable beginning with a vowel alliterates with any other accented syllable beginning with a vowel; the vowels do not have to be the same:

ēce dryhten    ōr onstealde  
 (Cædmon’s *Hymn*, l. 4)

Here the *ē-* of *ēce* alliterates with the *ō-* of *ōr*. Since the prefix *on-* of *onstealde* is unaccented, its alliteration with the accented syllables is fortuitous and irrelevant: it is ignored in scanning the line.

## VOWEL QUANTITY

In addition to accent and alliteration, vowel quantity is also functional in Old English versification. Normally the accented syllables in a line are long. That is, they have a long vowel (as in *rād*, *rād-*, *ēc-*) or they have a short vowel followed by two consonants (*rinc-*, *dryht-*, *scyld-*). Also, an accented word consisting of two short syllables may count as one long syllable, this being what is called ‘resolved stress’. Thus *spere* in the last of the four lines quoted above from *The Battle of Maldon* is accented as if it were one syllable. Resolved stress is indicated by  $\ddot{\text{C}}$ .

## THE FIVE TYPES

We have said that each half-line or verse must have two accented syllables. How many unaccented syllables may a verse have, and where may the accented and unaccented syllables fall in relation to each other? The answers to these questions are: (1) a half-line or verse must have at least two unaccented syllables, and it may have more than two, but only in certain specified positions in the verse; and (2) the relative positions of accented and unaccented syllables which are permitted are described in five basic patterns. In a moment we shall examine these five patterns or types, but first it should be noted that in addition to accented syllables and unaccented syllables there are in Old (as in Modern) English also syllables with secondary accent. That is, they are accented more than unaccented syllables but less than accented syllables. Examples of the three levels of accent may be heard in these three sentences: ‘Man is mortal.’ ‘Blindman’s buff is a game.’ ‘He is speaking German.’ In the first sentence *man* is accented. In the second sentence *-man* in *blindman* has secondary accent. In the third sentence *-man* in *German* is unaccented. Or again, *-y* in *penny* is unaccented, while *-knife* in *penknife* has secondary accent. *Pen-* in both words is accented. We mark secondary accent with a  $\acute{\text{C}}$ .<sup>2</sup>

<sup>2</sup> To some extent accent may be correlated with grammatical categories:

- (a) The root syllables of nouns, adjectives, participles, and infinitives are normally accented, while prefixes, suffixes, prepositions, conjunctions, pronouns, and articles are unaccented. This is the case in Modern as well as Old English; note where the accents fall when you say aloud, ‘A careful driver was signalling for a turn’.
- (b) Adverbs and finite verbs and the second elements of noun or adjective compounds tend to have secondary accent but can sometimes carry primary accent (when the other syllables in their vicinity are all unaccented) and sometimes are unaccented (when the other syllables in their vicinity are all accented).
- (c) Some words (such as prepositions and finite verbs) receive primary accent when they are displaced from their normal position in the sentence. Thus *in* in *māðm in héallē* (11n, l. 13) is unaccented, but it is accented in *ic him in wūnige* (11e, l. 6).

We are now ready to examine the five accent-patterns, or verse-types, which modern scholars designate A, B, C, D, and E. In any given poem many or all of the five types will be used to shape individual verses, and they occur in any sequence. An A-verse might be followed by a D-verse, which might be followed by a B-verse. Or two or three consecutive verses might all have the same pattern. As long as a verse fits one of the five patterns, it is metrical. In marking the scansion of the five types,  $\acute{x}$  is used where an unaccented syllable is required;  $\acute{x}$ 's within parentheses, indicate that up to that number of unaccented syllables *may* occur in that position. Following the scansion formula for each verse-type will be half-lines illustrating that type. The source of these examples is identified by the item-number of the poem in this volume from which the line was taken followed by the line number. Line numbers are followed by either *a* or *b* indicating that the verse is either the first or second half-line in the line.

### Type A

$$\acute{\cdot} \times (\acute{\times} \times \times) \acute{\cdot} \times$$

- |  |  |
|--|--|
| gár t <small>ō</small> gúþ <small>ē</small> (12, l. 13a)       | fór áfýs <small>ān</small> (12, l. 3a)                       |
| fréan t <small>ō</small> gěféoht <small>ē</small> (12, l. 12a) | háþen <small>ē</small> æt híld <small>ē</small> (12, l. 55a) |
| ríc <small>ē</small> æft <small>ē</small> r óðrúm (13, l. 10b) | rínca mañig <small>ē</small> (18, l. 728b)                   |

### Type B

$$(\acute{\times} \times \times \times) \times \acute{\cdot} \times (\acute{\times}) \acute{\cdot}$$

- |   |  |
|---|--|
| ón úrn <small>ē</small> éard (12, l. 58a)   | mě sénd <small>ōn</small> t <small>ō</small> þ <small>ē</small> (12, l. 29a) |
| mid his fráncán ófscéat (12, l. 77b)  | ænd þón <small>ē</small> góðán förléat (12, l. 187b)                         |
| ænd t <small>ō</small> þáer <small>ē</small> híld <small>ē</small> stóp (12, l. 8b) | þæt þú móst sénd <small>ān</small> ráðe (12, l. 30b)                         |

### Type C

$$(\acute{\times} \times \times \times \times) \times \acute{\cdot} \times \times$$

- |   |   |
|---|---|
| gěd <small>ōn</small> háfd <small>ē</small> (12, l. 197b) | ón búrh ríðán (12, l. 291b)                                   |
| þæt hí fórð éod <small>ōn</small> (12, l. 229b)           | ně t <small>ō</small> hráedwýrd <small>ē</small> (16, l. 66b) |
| þónn <small>ē</small> hit æníg máð wáré (12, l. 195b)     | þær is blís mycél (14, l. 139b)                               |

As the last example shows, the second of the two accented syllables in type C verses may be short.<sup>3</sup> Other examples: *is nū säl cumen* (14, l. 80b), *æt*

<sup>3</sup> Note that the other accented syllable in this line (*blís*) is long because when a monosyllable ends with a consonant it is long for purposes of metre, whether the vowel be long or short. Note *grim* in the first example under Type D.

*þām wīgplegan* (12, l. 268b), *ne þurfon mē embe Stūrmere* (12, l. 249a). Under special circumstances short accented syllables are permitted in some other verse types.

### Type D

' (× × ×) ' ' ×

grím gūðplègā (12, l. 61a)	hríð hréosendē (16, l. 102a)
Óffā þōnē sālīdān (12, l. 286a)	héaldē his hórdcōfān (16, l. 14a)

Other D-verses are a slight variation of this pattern, the final unaccented syllable(s) changing place with the secondary accent:

bórd órd őnfēng (12, l. 110b)	hríð hrūsān bōnd (17, l. 32a)
éald éntā gěwēorc (16, l. 87a)	béarwās blōstmūm nīmāð (17, l. 48a)

### Type E

' ' × (×) '

hrímcēaldē sā (16, l. 4b)	áescholt̄ áscéoc (12, l. 230b)
wālræstē gěcéas (12, l. 113b)	feala èalrā gěbád (14, l. 125b)
wýn èal gědréas (16, l. 36b)	wýrd bið ful̄ ăráed (16, l. 5b) <sup>4</sup>

The following mnemonic (a University of Melbourne *macédoine*) may be helpful in the early stages. Each half-line gives the simplest form of one of the types and alliterates on the accented syllables with the letter by which that type is known.

A. Anna angry	' × × ×	falling-falling
B. And Byrhntho bold	× × × ×	rising-rising
C. In keen conflict	× × × ×	clashing
D. Ding down strongly	× × × ×	falling by stages
Deal death to all	× × × ×	broken fall
E. Each one with edge	× × × ×	fall and rise

### ANACRUSIS

Occasionally one or even two unaccented syllables are allowed to come before a line of type A or D, and these syllables are not counted in the scansion of the line but are treated as a kind of extrametrical prelude. Such

<sup>4</sup> Here, as in a few other cases, an unaccented syllable is allowed to fall between the first accented syllable and the syllable with secondary accent.

syllables are called *anacrusis* and are marked off from the verse proper by a vertical bar:

gēnered wið nīðē (18, l. 827a)      wiðhāfdē heāþodēorūm (18, l. 772a)

gēbiddāþ him tō þyssūm bēacnē (14, l. 83a)      bēhēold hrēowcēarig (14, l. 25a)

### COMPLEXITY OF ALLITERATIVE METRE

The elaborate regulations for accent, vowel length, alliteration, and verse types, further complicated by anacrusis, resolved stress, and exceptions to certain regulations, all may leave some students of Old English metre wondering whether they are dealing with an impossibly complex prosody or with no systematic prosody at all.<sup>5</sup> Is there any short collocation with two accented syllables that *cannot* be construed as one of the five types if one invokes enough rules and exceptions to rules? If one is tempted toward such scepticism, it may be useful to consider some of the collocations of Old English words which the metrical system *does* exclude. At first glance one might think that a half-line like *in his beorht blōd* ‘into his bright blood’ would make an excellent Old English verse, but in fact the Anglo-Saxon ear would immediately reject it as prose, for the accent pattern 'x x' is not one of the five types. *Tala tungena* ‘utterances of tongues’ might at first glance look like an acceptable type A, but it is not. The first accented syllable is short, and, moreover, A-verses never end in two unaccented syllables; only one may occur at the end of an A-verse. *Grimm and glēam* ‘fierce and wise’ might seem to be a vigorous and melodious verse to a beginner, but the Old English verse system rejects it because it has only three syllables, and an Old English verse must have at least four. Study the following collocations and see if you can determine why they are not metrical:

- ne becōm niht*    ‘nor did night come’
- folc wæs fūl*    ‘the people were filthy’
- gōd is his gār*    ‘his spear is good’
- fela fara*        ‘many journeys’
- Hygd ne oftēah*    ‘Hygd did not withhold’
- scūfað scyldas tō him*    ‘they push shields to him’.

<sup>5</sup> The analysis of Old English metre presented here is the traditional one first made by Eduard Sievers in the late nineteenth century and generally accepted by later metrical scholars, such as John C. Pope, *The Rhythm of ‘Beowulf’* (New Haven, Conn., 1942; rev. ed. 1966). Students should be aware, however, that some metrical theorists have departed from Sievers’ system in details or in principles, and their scansions may differ from those presented here.

## HYPERMETRIC VERSE

Occasionally Old English poets shift in the course of a poem to an expanded form of verse which we call hypermetric. Hypermetric verses have three rather than two accented syllables in each half-line; they seem to be composed of a regular verse-type with another half-verse added on. These, for example, seem to be A-verses with an additional accented and unaccented syllable at the end:

Tíl biþ sě þe his tréowě gēhálděþ, ně scéal náfrě his tórn tō rýceně  
 béorn ſ̄ his bréostüm ácýþän, némþe hē ær þā bótě cúnne,  
 éorl mid élně gēfrémmän. Wél bið þām þe him árē sécěð,  
 frófrě tō Fæder ön heofonüm, þār ūs éal sěo fæstnūng stónděð.  
 (*The Wanderer*, ll. 112–15)

For more such lines see selection 14, ll. 8–10, 20–3, 30–4, and 39–49, and selection 20 *passim*. Hypermetric lines usually occur in groups of three or more and must have had some kind of special effect for an Anglo-Saxon audience, but we do not know what that effect was.

## RHYME

Rhyme has no functional role in Old English versification. In Modern English, rhyme demarcates the boundaries of verses and provides ornament. In Old English, as we have seen, these functions are served by alliteration. Rhyme was not unknown to the Anglo-Saxons; as incidental ornament it occurs, for example, in selection 12, ll. 42 and 309, in selection 13, ll. 5b and 7b, and in selection 18, ll. 726, 734, 2258, and 3172. In late Old English verse there are signs that rhyme is beginning to displace alliteration as a functional device; see selection 12, l. 271 and note.

## APPENDIX D

### List of Linguistic Terms Used in this Book

**ablative absolute** A Latin construction in which a noun and participle or noun and adjective in the ablative case stand syntactically independent of the rest of the sentence: e.g. ‘*Eo opere perfecto, praesidia disponit*’ (*That work being completed, he sets up defences*). See §191.4.

**abstract noun** A noun denoting an idea, quality, or state rather than a concrete object. Abstract nouns are often derived from adjectives or verbs by the addition of a suffix: e.g. *truth* (from *true*), *width* (from *wide*), *jogging* (from *jog*).

**accent** see **stress**

**accidence** see §4.

**accusative case** The form that a noun, pronoun, or adjective takes when it functions as the direct object of a verb or preposition. Also called **objective case**. See §189.

**active voice** see **voice**

**adjective** A word used to describe a noun or pronoun: e.g. ‘*pious songs*’, ‘I am *happy*’. By adding the suffixes *-er* and *-est* many MnE adjectives form the comparative and superlative degrees. See §74. (Like other Germanic languages, OE has a system of ‘strong adjectives’ and ‘weak adjectives’, for which see §64.)

**adjective clauses** are used in the same way as **adjectives** to describe a noun or pronoun: e.g. ‘The girl *who spoke to us* was Ann’.

**adverb** A word that modifies a verb (e.g. ‘She moved *awkwardly*’) or an adverb (‘She moved *very awkwardly*’) or an adjective (‘She is *very awkward*’). Some adverbs can also introduce or modify entire clauses (*therefore*, *then*, *fortunately*, etc.). Like adjectives, many adverbs can be made comparative (‘He ran *faster*’) or superlative (‘He ran *fastest*’) by the addition of the suffixes *-er*, *-est*. See §135.

**adverb clauses** are used in the same way as **adverbs** to modify a verb, adverb, or adjective. MnE distinguishes the eight types described in §166.

**affix** A prefix or a suffix.

**agreement** The requirement that some words in a sentence must ‘agree’ with each other in form. In MnE a singular subject requires a singular verb ('He is'), a plural subject a plural verb ('They are'). In OE there must also be agreement in gender (e.g. a feminine noun requires a feminine adjective modifying it, as in *tilu giesu* ‘a good gift’) and in case (a feminine dative singular noun requires a feminine dative singular adjective modifying it, as in *tilre gife* ‘(to) a good gift’). Also called **concord**. See §187.

**analogy (analogical change)** The alteration of an unusual or irregular grammatical form to make it conform with a dominant, regular pattern. Because of the pattern established in the series *blouse – blouses, house – houses, spouse – spouses*, a small child or a foreigner might be led by analogy to assume a set *mouse – mouses* (instead of *mice*). From OE to MnE many strong verbs have become weak through analogy with the numerically superior weak verb: e.g. *glīdan, scūfan, helpan, wadan*. See §44.

**anomalous** Irregular, such as the MnE verbs *be* and *go* and the OE verbs *bēon* and *gān*, whose past tenses do not conform to any normal pattern of conjugation, either strong or weak. See §§127–129.

**antecedent** A word in a sentence (usually a noun) to which another word (usually a pronoun) refers. In ‘She lost her purse but later found it’ *purse* is the antecedent of *it*. See §187.2.

**anticipation** See §148.

**article** In MnE the articles are *the* (definite article) and *a/an* (indefinite articles). See §§15–16, 193.1, 193.4.

**assimilation** When two dissimilar sounds are brought adjacent to one another, for ease of pronunciation one of the sounds will often change in order to become more similar to its adjacent sound. Thus the past tense *kissed* was in ME a dissyllable and the *-d* following the unaccented vowel *e* was pronounced as a *d*. But when in early MnE the *e* was dropped through syncopation (see **syncopation** below), the *-d* became adjacent to *s*. The voiceless *s* adjacent to the voiced *d* was awkward to pronounce, and so the *-d* became unvoiced and was pronounced as a *-t*. Today we pronounce *kissed* as if it were spelled *kist*. This is assimilation. The English words *indecent, immoral, illegal* (all borrowed from Latin) all have the Latin prefix *in-* meaning ‘not’. But the adjacent *m-* of *immoral* causes the prefix *in-* to become *im-* in order to make the two adjacent consonants easier to pronounce. And before the initial *l-* of *legal* *in-* becomes *il-* for the same reason. This is assimilation.

**auxiliary verb** See **modal auxiliary**.

**back vowel** In OE the vowels *u, o*, and *a*. See §§28–32.

**borrowing** A word adopted from another language, like MnE *pizza*, a borrowing from Italian. Also called **loanword**. See §234.

**breaking** See §§96–99.

**cardinal number** A number indicating quantity (*one, two, three*, etc.), as opposed to an **ordinal number** indicating sequence (*first, second, third*, etc.). Cf. §§82–86.

**case** The grammatical form of an adjective, noun, or pronoun showing its grammatical relationship to other words in the sentence: e.g. MnE *student's* is in the possessive (or genitive) case, as is shown by the case ending *'s*. Cf. **inflection**. See §§188–192.

**causative** A description of a verb whose meaning denotes *causing* something to happen. The MnE causative verb *to fell* (as in ‘to fell a tree’) means ‘to cause to fall’. *To lay* (as in ‘to lay something down’) means ‘to cause to lie’.

**clause** A grammatical construction normally containing a subject and a finite verb and often constituting part of a sentence. See **dependent clause** and **main clause**. See §§154–180.

**closed syllable** See §27.

**comparative degree** A form of an adjective or adverb expressing a higher degree of a quality (but not the highest). In MnE the comparative degree is often expressed by adding the suffix *-er*: *high – higher, fast – faster, sweet – sweeter*. Cf. **superlative degree**. See §§74–76, 135.

**complement** A noun or adjective following a verb such as *to be* and referring to the subject. Also called **predicate nominative** and **predicate adjective**. ‘He is *superior*’ and ‘He became *president*’ are examples of complements. The latter example and a sentence like ‘I consider him a *hero*’ are sometimes called **object complements**.

**compound** A word made up of two or more independent words combined. MnE *bathroom, shellfish*, and *tenderhearted* are compounds. See §137.

**concord** see **agreement**

**conjugation** A systematic arrangement of the various grammatical forms of a verb by which are identified the verb’s person, number, tense, and mood. Cf. §§110–111.

**conjunction** A word or words used to connect clauses, phrases, sentences, and individual words. Modern English distinguishes simple conjunctions, e.g. *if*, grouped conjunctions, e.g. *so that*; divided conjunctions, e.g. *so . . . that*; prepositional conjunctions, e.g. *to the end . . . that*. See **coordinating conjunction** and **subordinating conjunction**. See §§167–171.

**contraction** The process of shortening a word or word group by omitting one or more sounds usually from the interior of the word or word group: e.g. *who'd* for *who would*, *I've* for *I have*, *can't* for *cannot*. Pr OE \**sleahan* is contracted to OE *slēan*. See §§103.3, 184.4.c.

**coordinating conjunction** Conjunctions like *and*, *but*, and *or*, which connect clauses, phrases, sentences, and words of equal status and function, are coordinating conjunctions: e.g. ‘They sang *and* we danced’; ‘To be *or* not to be’; ‘strange *but* true’.

**correlation** The use of two words not side by side to link two units of speech: e.g. *either . . . or*, *not only . . . but also*, *both . . . and*, *neither . . . nor*. See §§150–152.

**dative absolute** See §§191.4, 204.3.

**dative case** The case of the **indirect object**. In the OE ‘Heo geaf *him* wæstm’ (‘She gave fruit *to him*’) *him* is dative. See §191 and **possessive dative**.

**declension** The systematic variation in the grammatical forms of a noun, pronoun, or adjective indicating its gender, number, and case function. Declensions are arranged in **paradigms** (which see).

**definite article** see **article**

**demonstrative pronoun** A pronoun which singles out the word or idea to which it refers and distinguishes that word or idea from other members of the same class. The MnE demonstrative pronouns are *that*, *those*, *this*, *these*. See §§16 and 17 for OE demonstratives.

**dental consonant** A consonant sound made by placing the tip of the tongue in the general region of the upper teeth – e.g. *t* and *d*.

**dental preterite** A means of forming the past tense of verbs by affixing grammatical endings containing the dental consonant *t* or *d*: e.g. MnE *heard*, OE *hierde*, MnE *meant*, OE *wýscþe*. Weak verbs take a dental preterite.

**dependent clause** A clause introduced by a conjunction or relative pronoun and combining with a **main clause** to make a complete sentence. Thus dependent clauses like ‘If it rains’, or ‘Since you are cold’, or ‘When he arrives’ can combine with a main clause like ‘we’ll go into the house’ to make a complete sentence. See §§154–180.

**diphthong** The combination of two vowels in a single syllable: *riot*, *neon*, and *join* all contain diphthongs. See §8.

**diphthongization** The process of changing a pure vowel into a diphthong. See §§96, 100.

**direct object** The recipient of the action of a **transitive verb**. In ‘She helped him’ *him* is the direct object of the transitive verb *helped*.

**disyllabic** Consisting of two syllables. *Baby*, *water*, and *headstrong* are all disyllabic. See §§26, 41–44, 68–69.

**dual** A grammatical number indicating two (as contrasted with *singular* referring to one and *plural* referring to three or more). OE *wit* ‘we two’ and *git* ‘you two’ are examples of words with dual number. See §11.

**finite** (of a verb form) Having a specific tense, number, and person (e.g. *helps*, *helped*); i.e. any form of a verb other than the infinitive or past or present participles.

**front vowel** In OE the vowels *i*, *y*, *e*, and *æ*. See §§28–32.

**function word** A word used to express grammatical relationships rather than lexical meaning. Prepositions, conjunctions, articles, and auxiliary verbs are function words.

**future tense** A verb tense describing future events: e.g. ‘He will regret doing that’, ‘I shall do my best.’ OE has only one verb (*bēon*) which has a distinctive form for the future: *bēo* ‘I shall be’ (vs. *ēom* ‘I am’), *bið* ‘he will be’ (vs. *is* ‘he is’). (See §127.) Otherwise OE uses the present tense to express future acts (as in MnE ‘I am coming tomorrow’). See §196.

**future-in-the-past** Reference by a speaker in the past to a future event: e.g. ‘King Alfred said that the Danes would attack the following week.’ In OE the subjunctive is used after *þonne* to express future-in-the-past. See §174.

**gender** See §12.

**genitive** Possessive (case): e.g. ‘the *man’s* house’, ‘*their* children’. See §190.

**gerund** A verb ending in *-ing* functioning as a noun. See **participle**.

**gradation** The alteration of a root vowel as a sign of changing grammatical function: e.g. the vowel of *sing* is changed to that of *sang* to indicate past tense.

**high vowel** In OE the vowels *i*, *y*, *e*, and *u*. See §§28–32.

**hypotaxis** See §183.

**imperative** (of verbs) The grammatical mood for expressing a command: e.g. ‘Come in’, ‘Look!’, and ‘Be careful!’ See §§89.2, 112.3, 112.4, and Appendix E.

**impersonal verb** A verb whose subject is an unspecified agent: ‘It’s snowing’, ‘It seems to be getting dark’. Here ‘to snow’ and ‘to seem’ are impersonal verbs. See §212.

***i*-mutation** See §§52–60.

**indefinite article** see **article**

**indicative** (of verbs) The grammatical mood for expressing simple statements of fact: 'Jim arrived today', 'I am tired', 'Caesar conquered Gaul'. See Appendix E.

**indirect object** A noun or pronoun that is affected by the action of a transitive verb but is not the direct object. In 'We gave Mr Brown a cheque' *Mr Brown* is the indirect object (*cheque* is the direct object). In 'We bought her a hat', *her* is the indirect object (*hat* is the direct object).

**infinitive** A non-finite (see **finite**) form of a verb that in MnE is usually preceded by *to*: *to run*, *to speak*, *to weep*. In OE the infinitive usually ends in *-an* and is not preceded by *tō*, but there is also an inflected infinitive with *tō*. See §§89.2, 205.

**inflection** Systematic changes in the form of a word (usually by the addition of an ending) to indicate its grammatical function: e.g. in MnE *elephants* the *-s* is an inflectional ending indicating plurality. In *faded -ed* is an inflectional ending indicating past tense. In OE *gōdne -ne* is an inflectional ending indicating accusative singular masculine. See **declension, tense**.

**initial** Occurring at the beginning of a word. In *home* the initial sound is *h-*.

**instrumental case** A grammatical form of a noun or pronoun indicating the meaning 'by means of'. In 'He made it by hand' *hand* is in an instrumental relationship. In the OE sentence 'Hē slōh þone mann þy stāne' ('He struck the man with the stone') *þy stāne* 'with the stone', 'by means of the stone' is in the instrumental case. See §192.

**interjection** An exclamatory word or word group: e.g. MnE *ah! alas! dear me!* OE *hwæt! lā! ēalā!*

**interrogative** A description of a word, phrase, or sentence which asks a question: *Why? How many? Has he gone?*

**intransitive** (of a verb) Incapable of taking a direct object: e.g. 'He smiles', 'The culprit fled.' Cf. **transitive**.

**late spellings** OE texts from the eighth, ninth, and tenth centuries preserve on the whole the grammatical endings of words as they appear in the paradigms in the *Guide*. Eleventh-century texts, however, begin to show *late spellings* that indicate (*inter alia*) loss of distinction in some grammatical endings: e.g. the indicative/subjunctive distinction *-on/-en* is lost and both endings are spelled *-on* or *-an*. Dative plural *-um* is sometimes spelled *-on* or *-an*. Weak 2 preterite verb endings *-ode*, *-odon* appear as *-ede*, *-edon*, etc.

**levelling** See §§108–109. Also, see **analogy** above.

**limiting adjective clause** See §165 note 1.

**long-stemmed** See §26, fn. 1.

**low vowel** In OE the vowels *æ* and *a*. See §§28–32.

**main clause** A clause that can stand alone as an independent sentence (e.g. ‘All is well’) as contrasted with a **dependent clause** such as ‘If he arrives in time . . .’, which must combine with a main clause in order to make a sentence.

**medial** Occurring in the middle of a word. In OE *heofon* *f* is a medial consonant.

**metathesis** The transposition of two sounds within a word. Through metathesis OE *græs* ‘grass’ sometimes appears as *gærs* and OE *wæsp* ‘wasp’ sometimes appears as *wəps*.

**modal auxiliary** *Can*, *may*, *must*, *shall*, *will* are examples of modal auxiliaries, which occur together with the infinitive of other verbs without the usual *to* before the infinitive: e.g. ‘I can go’, ‘He will speak’. Unlike other verbs, they do not take *-s* in the third person singular present form, and (except for *will*) they are incapable of combining with the suffix *-ing*. For the most part this group of verbs corresponds with the OE **preterite-present** verbs, which see. See §§206–211.

**monophthong** See §9 note 1.

**monosyllable** Consisting of only one syllable. *Yes*, *un-*, *can* are monosyllables.

**moods** (of the OE verb) Variant forms of a verb indicating whether the verb (1) states a fact (indicative mood), (2) issues a command (imperative mood), or (3) expresses a wish or a hypothetical situation (subjunctive mood). See **imperative**, **indicative**, and **subjunctive**. See §§89.2 and Appendix E.

**nasal** The OE consonants *m* and *n*, which are called ‘nasals’ because when they are pronounced the breath passes through the nose rather than the mouth. Cf. §§101, 103.2.

**nominative case** See §188.

**noun** A word naming things, persons, or ideas. In OE nouns are inflected for number and case and serve as subjects, objects, and complements of verbs and as objects of prepositions.

**noun clauses** (e.g. ‘He said that it was true’) perform the function of nouns, serving as subjects, objects, and complements of verbs and as objects of prepositions. The term embraces dependent statements and desires ( §§155–156) and dependent questions §§157–160).

**number** A grammatical indication of how many people, things, ideas, etc. are being referred to. MnE has two grammatical numbers, singular and plural. *Meat* is a singular noun and it requires a singular verb: ‘*Meat* is nutritious’ (*Meat* and *is* are singular in form). In ‘Some *meats* are too expensive’ *meats* and *are* are both plural in number. See **dual**.

**object** See **direct object**, **indirect object**. Cf. §§143–147 (where *object* is represented as ‘O.’).

**oblique cases** A collective term for all the cases of nouns, pronouns, and adjectives other than the nominative. In OE the oblique cases are the genitive, accusative, dative, and instrumental cases.

**open syllable** See §27.

**ordinal number** See **cardinal number** and §§82–83.

**orthography** Spelling. See §§5–9.

**palatal** A term describing sounds made with the tip of the tongue placed in the area of the hard palate. In OE the high vowels and the consonants *c* and *g* are palatal sounds.

**palatalization** In OE the change of a velar consonant (such as *k* and *g*) to a palatal consonant (*c*, *g*) caused by an adjacent palatal vowel.

**paradigm** An orderly arrangement of all the grammatical forms of a noun, pronoun, adjective, or verb. Examples of paradigms are §§16, 33, 70, 126.

**parataxis** See §183.

**parsing** See pp. 1–2.

**participle** A grammatical form derived from a verb by adding the suffixes *-ed*, *-en* (past participles) or *-ing* (present participle) to the verb stem. Participles function as adjectives (*broken* promises, *baked* beans, *running* water) and are used in forming **resolved tenses** (‘He has *spoken*’, ‘She is *working*’). (An *-ing* form of a verb functioning as a noun (*jogging* is healthy) is not a participle but is rather a *gerund*.) Cf. §199.

**partitive genitive** The use of the genitive case with words denoting quantity: ‘a pound *of bacon*’, ‘a lot *of people*’ (the *of*-constructions are MnE genitives). In OE the quantity word *fela* ‘much, many’ and numerals normally take the partitive genitive: ‘*fela folca*’, ‘*twentig wintra*’. See §§190.4, 194.2.

**parts of speech** The eight grammatical classes of words: noun, pronoun, verb, adjective, adverb, preposition, conjunction, interjection.

**passive voice** see **voice**

**person** A grammatical category referring to who is performing the action of a verb. ‘I speak’ is first *person*; ‘you speak’ is second *person*; ‘She speaks’, ‘They speak’ are third *person*. See §89.4.

**personal pronoun** A pronoun referring to the first and second person (§21) and third person (§18) and some of the interrogative and indefinite pronouns (§20) and to be differentiated from **demonstrative pronouns** (§§15–17) and **relative pronouns**.

**phonology** The study of the sounds of a language, including the study of sound-changes.

**possessive dative** The OE use of the dative case to indicate possession where MnE uses the possessive (genitive) case: e.g. ‘*Him æt heortan stōd ētterne ord*’ (‘The deadly spear stood in *his* heart’).

**predicate** That part of a sentence or clause containing a verb and supplying information about the subject. In ‘Our mother baked a cake’ *Our mother* is the subject and *baked a cake* is the predicate.

**predicate adjective** See **complement**.

**predicate nominative** See **complement**.

**preposition** A word or group of words usually placed before a noun or pronoun object to show how the object functions in the sentence. Typical prepositions are *by, in, of, on account of, out of*. See §213.

**preterite** Past (tense).

**preterite-present verbs** A group of OE verbs corresponding to the MnE modal auxiliaries. The term *preterite-present* refers to the fact that historically these are past-tense forms that have come to have present-tense meanings. See §130.

**principal clause** see **main clause**

**principal parts** A list of selected forms of a verb including the infinitive, third-person singular and plural past-tense forms, and the past participle. From these forms one can deduce every grammatical form that a given verb can have. See §§90–93.

**pronoun** A word which can substitute for a noun: e.g. *it, she, they, him*. (See **antecedent**.) See also **relative pronoun**.

**proper noun** The name of a specific, unique person, place, thing, or group: e.g. *Bede, Winchester, Scots, Blarney stone*. In MnE proper names are almost always capitalized.

**quantity (of vowels)** The relative duration of the vowel sound in a syllable – i.e. the difference between long syllables (e.g. OE *stān*) and short syllables (e.g. OE *wer*). See §26.

**recapitulation and anticipation** See §148.

**reduplicating** Repeating a syllable of a verb to indicate a change of tense. An earlier form of OE *hātan* ‘command, name’ was \**haitan*. To form the pret. sg. the root syllable was reduplicated: \**haihait*. In OE the only vestige of this process is the pret. sg. *heht*, which, however, is often simplified to *hēt*, thus removing the evidence of reduplication. See §93.

**reflexive** (of pronouns) Reflexive pronouns denote the same entity as that denoted by the subject: e.g. ‘She blames *herself*’, ‘He made *himself* a sandwich’. Some verbs require a reflexive pronoun (e.g. ‘He betook *himself* to the airport’). Far more OE verbs take a reflexive pronoun than do MnE verbs.

**relative pronoun** A pronoun that introduces a dependent clause while referring back to a preceding noun: ‘The light *that* failed’, ‘People *who* overeat become obese’, ‘Blackmail, *which* is illegal, should be punished’. In OE the relative pronoun *þe*, which is invariable in form, can be used in any case function with the meaning of any of the MnE relative pronouns – ‘who’, ‘which’, ‘that’, ‘whom’, etc.

**resolved tenses** Tenses formed from the participle (past or present) or an infinitive of a verb together with a form of the verbs *to be*, *to have*, *to do*, or one of the **modal auxiliaries**. See §§199–203. Also called **compound tenses**.

**short-stemmed** See **long-stemmed**.

**sound-changes** Changes in a language’s sound system over a period of time. For a list of OE sound-changes, see ‘sound-changes (laws)’ in the Index of Subjects in this book.

**stem** The form of a word to which inflectional endings are attached. Cf. §26, fn. 1.

**stress (or accent)** The degree of force used in pronouncing a syllable. In MnE *body* stress falls on the first syllable; *-y* is unstressed. See §6 and Appendix C.

**strong verb** A verb that signals tense differences by changing the root vowel: e.g. *sing*, *sang*, *sung*. See §87 and Appendix A. Cf. **weak verb**.

**subjunctive** The grammatical mood of a verb expressing what is (*inter alia*) hypothetical, possible, or wished for. In ‘This is treason’ *is* is indicative; in ‘If this be treason’ *be* is subjunctive. In ‘The Queen lives frugally’ *lives* is indicative; in ‘Long live the Queen!’ *live* is subjunctive. In OE the subjunctive is used in a much wider range of syntactical contexts than it is in MnE. See Appendix E.

**subordinate clause** See **dependent clause**.

**subordinating conjunction** A word that joins two clauses and indicates that one clause is dependent on the other. *Although*, *because*, *if*, *when*, *whenever* are subordinating conjunctions.

**superlative degree** A form of an adjective or adverb expressing the highest degree of a quality. In MnE the superlative degree is often expressed by adding the suffix *-est*: *high – highest*, *fast – fastest*, *sweet – sweetest*. See §§74–76, 135. Cf. **comparative degree**.

**syncopation** The contraction of a word through the loss of a medial vowel. OE *drinceþ* becomes *drincþ* through syncopation of the *e*.

**syntax** See §§139–142.

**tense** The time at which a verbal action takes place: e.g. *present tense* ('He goes'), *past tense* ('He went'), and *future tense* ('He will go').

**transitive** (of a verb) Capable of taking a direct object: e.g. 'We *like* him', 'She *helped* them', 'They *rejected* my request' all contain transitive verbs. Cf. **intransitive**.

**verb** The part of speech displaying such grammatical features as tense, voice, and mood and usually expressing an action, a process, or a state of being: e.g. *jump*, *understand*, *ponder*. For various aspects of OE verbs see 'verbs' in the Index of Subjects in this book.

**voice** (of a verb) The grammatical category that expresses whether the subject of a verb is the agent of the verb's action (*active voice*) or the recipient of that action (*passive voice*). 'Helen helped her friends' exemplifies the active voice; 'Helen was helped by her friends' (in which the verb is converted into a past participle combined with a form of the verb 'to be') exemplifies the passive voice.

**voiced consonant** Consonants pronounced while the vocal cords are vibrating. MnE *v*, *z*, *d*, *b*, *g*, *m*, *n*, *l* are all voiced consonants.

**voiceless consonants** Consonants pronounced without simultaneous vibration of the vocal cords. MnE *f*, *s*, *t*, *p*, *k* are all voiceless consonants. If one makes a prolonged pronunciation of *v* and then suddenly stops the vibration in the vocal cords, the sound becomes *f*. This process is called *unvoicing*.

**weak verb** A verb that forms the past tense by adding a grammatical ending containing *d* or *t* ('dental suffixes'): e.g. MnE *dressed*, *heard*, *meant*; OE *fremede*, *hīerde*, *wŷscte*. See §§87, 115–126. Cf. **strong verb**.

**word-order** The relative position of grammatical elements, especially subject, verb, and object, in a sentence. In discussing word-order it is customary to use the capital letters S., V., O. to represent *subject*, *verb*, and *object*. See §§143–147.

## APPENDIX E

# The Moods of Old English

There are four moods in Old English – the indicative, the imperative, the subjunctive, and the infinitive (§89.2).

It should be noted that the inflexions of verbs are sometimes ambiguous, e.g. *þu sunge* (§113.2) and the *-on*, *-en* endings (§§118, 120).

### INDICATIVE

On the functions of the indicative, see §156.

On the present indicative, see §§195 and 196.

On the preterite indicative, see §197.

The historic present rarely, if ever, occurs (§196).

### IMPERATIVE

The imperative occurs only in the second person singular and plural of the present tense. Its basic function is to express a command. For example, Open the door! *Bēo þæt þū eart!* ‘Be what you are!’

### INFINITIVE

See §205 and, for the accusative and infinitive, §161.

### SUBJUNCTIVE

The functions of the subjunctive can best be described by comparing them with those of the indicative. See §156 and Appendix D.

## APPENDIX F

# Grimm's and Verner's Laws

§§105–108 (above) describe ‘consonant changes that distinguish the Gmc languages from the other IE languages’ (commonly known as ‘Grimm’s Law’ and ‘Verner’s Law’, Grimm and Verner being the scholars who first explained these changes). Here we give a more detailed account of the correspondences between the IE consonants and the Gmc consonants that evolved from them. The symbol > means ‘becomes’.

### Grimm’s Law

Indo-European		Germanic
bh	>	b
dh	>	d
gh	>	g
b	>	p
d	>	t
g	>	k
p	>	f
t	>	þ
k	>	h

IE l, m, n, r, and s do not change.

### Verner’s Law

Indo-European		Germanic
p	>	b
t	>	d
k	>	g
s	>	r

A few examples will illustrate how the IE forms change into Gmc. First, Grimm’s Law: IE *\*bhrāter* ‘brother’ (whose consonant structure is preserved in Sanskrit *bhrātr*) becomes OE *brōþor*, illustrating how IE *bh* becomes Gmc *b* and IE *t* becomes Gmc *þ*. The IE root *\*dhō-* (whose initial consonant is

preserved in Sanskrit *-dhāmi* ‘put, lay’) becomes MnE *do*. IE \**kērd-* ‘heart’ (whose consonants are preserved in Greek *kardiā* and Latin *cordis* ‘of the heart’) becomes MnE *heart*, thus illustrating how IE *k* becomes Gmc *h* and how IE *d* becomes Gmc *t*. IE \**pek-* ‘cattle’ (whose consonants are retained in Latin *pecu* ‘cattle’ and *pecunia* ‘money’) becomes OE *feoh* ‘cattle, wealth’, which then becomes MnE *fee*. The OE form illustrates how IE *p* becomes *f* and *k* becomes *h*. MnE *fee* has lost the final *-h*.

Illustrating Verner’s Law, IE \**kʷmtóm* ‘one hundred’ becomes MnE *hundred*. Following Grimm’s Law, the initial *k* regularly becomes *h*, but the *t* of \**kʷmtóm* does not become *þ*, as Grimm’s Law prescribes. Karl Verner explained that when a consonant is preceded by an unaccented syllable in IE, the consonant follows Verner’s Law rather than Grimm’s, *t* becoming *d* rather than *þ*. Similarly IE \**altós* ‘high, full-grown’ has an unaccented syllable before the *t* and accordingly it becomes Gmc *d*, as prescribed by Verner’s Law, thus producing the MnE cognate *old*.

## Part Two

# Prose and Verse Texts

#### NOTE

The first eighteen texts are arranged in order of increasing difficulty. The first three selections are normalized throughout, and palatal *c* and *g* are distinguished from velar *c* and *g*. The fourth selection is not normalized, but a few spelling peculiarities have been removed to ease transition to the unnormalized texts in the remainder of the readings. Students should notice that in the manuscript page (as in all other OE manuscripts) there are no commas, colons, semicolons, question marks or other modern punctuation. All the punctuation in OE texts published in modern times is introduced into the texts by modern editors and has no manuscript authority. Students should be mindful of this when reading Old English in modern editions.

# I

## Practice Sentences

A. Although sometimes pronounced differently from their MnE descendants, many OE words have the same form and the same basic meaning as their MnE counterparts: e.g. *bliss, colt, dung, elm, finger, fox, handle, him, land, mist, nest, of, on, rest, sprang, winter, writ*. Indeed, entire sentences can have essentially the same appearance in OE and MnE, although it must be conceded that such sentences can be composed only through a rather artificial selection of words from the OE lexicon:

Harold is swift. His hand is strong and his word grim. Late in  
līfe hē went tō his wīfe in Rōme.  
Is his inn open? His cornbin is full and his song is writen.  
Grind his corn for him and sing mē his song.  
Hē is dēad. His bed is under him. His lamb is dēaf and blind.  
Hē sang for mē.  
Hē swam west in storme and winde and froste.  
Bring ūs gold. Stand ūp and find wīse men.

B. Many other OE words appear strange at first glance, but when pronounced according to the rules set out in §§5–9 they become immediately recognizable as MnE words in earlier dress: e.g. *bæc, bispop, cinn, dic, disc, ecg, fēder, hecg, hwelp, lifer, pič, ræfster, scort, þæc, þing, þiðer, þrescold, wecg, wosfen*. Among the following sentences set out for practice in pronunciation are a number of words which will become recognizable when pronounced correctly.

Is his þeġn hēr gīet?  
His līnen socc fēoll ofer bord in þæt wæter and scranc.  
Hwāer is his cýþþ and cynn?  
His hrинг is gold, his disc glæs, and his belt leðer.  
Se fisc swam under þæt scip and ofer þone sciellfisc.

His cīcen ran from his horswege, ofer his pæð, and in his  
gēard.

Se horn sang hlūde: hlysten wē!

Se cniht is on þāre brycge.

Sēo cwēn went from þāre cīriē.

Hēo siteþ on þāre bence.

God is gōd.

þis trēow is æsc, ac þæt trēow is āc.

Hē wolde begān wiċċecræft, and hē began swā tō dōnne.

Fuhton gē manlīce oþþe mānlīce?

His smiððe is þām smiðe lēof.

**C.** After studying key paradigms 1, 2, and 4 (p. 4), you should find most of the grammatical relationships in the following sentences readily understandable:

- 15      Íc bræc þone stān.  
Se stān is mičel.  
Dæs stānes mičelnes is wundorlič.  
þes stānwyrhta ȝeaf þām stāne hīw.  
Hē slōh þone mann þy stāne.
- 20      Sēo sunne is swiðe mičel.  
þār hēo scīnþ, þār biþ dæg.  
Niht is þāre eorðan sceadu betwēnan þāre sunnan and  
mancynne.  
þis lif is lāne, and þēos woruld drēoseþ and fealleþ.  
Sing þisne song!
- 25      Hē scufon ūt hira scipu and sigldon tō þāre sā.  
On þissum dæge cwealdon wē þone fēond þisses folces.  
Íc ȝeman þā naman þāra folca and þissa folca.  
His wīfes nama wæs Elizabeþ.
- 30      þēos ȝiefu is for ūs, and hēo līcaþ ūs.  
Se dēaþ is þisses lifes ende, ac sēo sāwol is undēadlič.  
Hē hine ne dorston þā þing āscian.  
Hwæt þyncþ ēow be Crīste? Hwæs sunu is hē?  
Hwæs sunu eart þū? And hwæs dohtor eart þū?  
Hwȳ ȝeworhte God þā yfelan nādran?

## Two Old Testament Pieces

The Bible and its translations have had a profound influence on the English language and on English literature. Among early experiments in rendering Scripture into the vernacular is that of Ælfric, a dedicated scholar and gifted prose stylist who served as Abbot of Eynsham from 1005 until his death. He had serious reservations about the wisdom of translating the Old Testament (see selection 4 below), but at the request of his patron Æthelweard he did so, rendering the Latin Vulgate version into relatively clean prose marred only occasionally by un-English, Latinate constructions. Readers can compare this work with that of the great King James translation, corresponding excerpts of which are provided on the facing page along with the Latin version for those who might like to compare the Old English with its approximate source. Since the King James translators worked from Greek and Hebrew originals rather than from the Vulgate, the correspondence between the two English versions is inexact.

The text is basically that of Bodleian Library, Oxford, MS Laud Misc. 509, but it has been normalized throughout.

## The Fall of Man (Genesis 3:1–19)

### *Old English Version*

Ēac swelce sēo nādre wæs gēappre þonne ealle þā ōðre nīetenu þe God geworhte ofer eorðan; and sēo nādre cwæð tō þām wīfe: ‘Hwȳ forbēad God ēow þat gē ne ēten of ǣlcum trēowe binnan Paradīsum?’ þat wīf andwyrde: ‘Of þāra trēowa wæstme þe sind on 5 Paradīsum wē etað: and of þas trēowes wæstme, þe is onmiddan neorxenawange, God bebēad ūs þat wē ne ēten, ne wē þat trēow ne hrepoden þy lās þe wē swulten.’ þā cwæð sēo nādre eft tō þām wīfe: ‘Ne bēo gē nāteshwōn dēade, þeah þe gē of þām trēowe eten. Ac God wāt sōðlīcē þat ēowre ēagan bēoð geopenode on swā 10 hwelcum dægē swā gē etað of þām trēowe; and gē bēoð þonne englum gēlīcē, witende ǣgðer ge gōd ge yfel.’ þā geseah þat wīf þat þat trēow wæs gōd tō etanne, be þām þe hire þūhte, and wlitię on ēagum and lustbāre on gesihðe; and genam þā of þas trēowes wæstme and gēāt, and sealde hire were: hē ēt þā. And hira bēgrā 15 ēagan wurdon geopenode: hīe oncnēowon þā þat hīe nacode wāron, and siwodon him fīclēaf and worhton him wāðbrēc.

Eft þā þā God cōm and hīe gehīerdon his stefne, þār hē ēode on neorxenawange ofer middæg, þā behydde Adam hīne, and his wīf 20 ēac swā dyde, fram Godes gesihðe onmiddan þām trēowe neorxenawanges. God clipode þā Adam, and cwæð: ‘Adam, hwār eart þū?’

3 forbēad . . . þat gē ne ēten Since OE uses multiple negation for emphasis (§184.4f), the negative sense of ‘forbade’ is here merely reinforced by *ne*. Translate either ‘forbade . . . that you should eat’ or ‘commanded . . . that you should not eat’.

5 wē etað literally, ‘we eat’, but translate ‘we do eat’.

6–7 ne wē þat trēow ne hrepoden þy lās þe ‘nor might we touch that tree lest . . .’. As in l. 3, the double negative *ne* conj. (§184.4d) . . . *ne* adv. (§184.4a) is for emphasis and should not be translated as double negative in Modern English.

8 Ne bēo gē ‘You will not be.’ For the form and meaning of *bēo* see §§111 and 196. Cf. the form of *bēoð* in l. 10, which is also future: ‘will be’.

12 gōd tō etanne ‘good to eat’. For this use of the inflected infinitive see §205.2d.

be þām þe ‘as’. See glossary under *se*, *þat*, *sēo* and §169.

hire þūhte ‘it seemed to her’. Impersonal verb (§212).

14 The object of the verbs *gēāt*, *sealde*, and *āt* (i.e. ‘fruit’) is understood (§193.7). hē ēt þā ‘he ate then’.

16 him . . . him Both occurrences mean ‘for themselves’. Cf. note to l. 18.

17–18 þā þā . . . þā ‘when . . . then’. See §151.

18 hīne ‘himself’. In OE the personal pronouns also serve as reflexive pronouns: cf. the second *mē* ‘myself’ in l. 22.

*King James Version*

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

*Latin Vulgate Version*

Sed et serpens erat callidior cunctis animantibus terrae, quae fecerat Dominus Deus. Qui dixit ad mulierem: Cur praecepit vobis Deus ut non comederetis de omni ligno paradisi? <sup>2</sup>Cui respondit mulier: De fructu lignorum, quae sunt in paradyso, vescimur; <sup>3</sup>de fructu vero ligni, quod est in medio paradisi, praecepit nobis Deus ne comederemus et ne tangeremus illud, ne forte moriamur. <sup>4</sup>Dixit autem serpens ad mulierem: Nequaquam morte moriemini. <sup>5</sup>Scit enim Deus quod in quocumque die comederitis ex eo, aperientur oculi vestri, et eritis sicut dii scientes bonum et malum. <sup>6</sup>Vidit igitur mulier quod bonum esset lignum ad vescendum et pulchrum oculis aspectuque delectabile, et tulit de fructu illius et comedit deditque viro suo, qui comedit. <sup>7</sup>Et aperti sunt oculi amborum. Cumque cognovissent se esse nudos, consuerunt folia ficus et fecerunt sibi perizomata.

<sup>8</sup>Et, cum audissent vocem Domini Dei deambulantis in paradyso ad auram post meridiem, abscondit se Adam et uxor eius a facie Domini Dei in medio ligni paradisi. <sup>9</sup>Vocavitque Dominus Deus Adam et dixit ei: Ubi

Hē cwæð: ‘þīne stefne ic gehierde, lēof, on neorxenawange, and ic ondrēd mē, for þām þe ic eom nacod, and ic behyddē mē.’ God cwæð: ‘Hwā sāgde þe þāt þū nacod wāre, gif þū ne ēte of þām trēowe þe ic þe bebead þāt þū of ne ēte?’ Adam cwæð: ‘Þāt wif þāt þū mē forgēafe tō gefēran, sealde mē of þām trēowe, and ic ēt.’ God cwæð tō þām wīfe: ‘Hwȳ dydest þū þāt?’ Hēo cwæð: ‘Sēo nādre bepāhte mē and ic ēt.’

God cwæð tō þāre nādran: ‘For þām þe þū þis dydest, þū bist āwierged betweox eallum nītenum and wilddēorum. þū gāst on 30 þīnum brēoste and etst þā eorðan eallum dagum þīnes lifes. Ic sette feondrādene betweox þē and þām wīfe and þīnum ofspringe and hire ofspringe; hēo tōbrȳt þīn hēafod and þū sierwst ongēān hire hō.’

Tō þām wīfe cwæð God ēac swelce: ‘Ic gemanigfealde þīne iermā and þīne geēacnunga; on sārnesse þū ācenst cīld and þū 35 bist under weres onwealde and hē gewielt þē.’ Tō Adame hē cwæð: ‘For þām þe þū gehierdest þīnes wifes stefne and þū ēte of þām trēowe, þe ic þe bebead þāt þū ne ēte, is sēo eorðe āwierged on þīnum weorce; on geswincum þū etst of þāre eorðan eallum dagum þīnes lifes. þornas and brēmelas hēo āspryt þē, and þū etst 40 þāre eorðan wyrta. On swāte þīnes andwlitan þū brycst þīnes hlāfes, oð þāt þū gewende tō eorðan, of þāre þe þū āgenumen wāre, 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 gāst . . . etst . . . sette . . . tōbrȳt . . . sierwst present tense used with future meaning (§196). Several present-tense verbs in the following paragraph (e.g. gemanigfealde, ācenst, gewielt, etst, āspryt, brycst) should also be translated as future.

32 tōbrȳt The verb ending -eþ has disappeared through syncope and assimilation. (See §112.2.) So also in gewielt, āspryt in the following paragraph.

39 hēo is fem. nom. sg. agreeing in gender with its antecedent, sēo eorðe.

40–1 þīnes hlāfes The verb brūcan takes a genitive object here. See §190.6.

41 þāre þe ‘which’. þe combines with þāre 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?<sup>10</sup>Qui ait: Vocem tuam audivi in paradiso et timui eo quod nudus essem et abscondi me.<sup>11</sup>Cui dixit: Quis enim indicavit tibi quod nudus essem, nisi quod ex ligno, de quo praeceperam tibi ne comederes, comedisti?<sup>12</sup>Dixitque Adam: Mulier, quam dedisti mihi sociam, dedit mihi de ligno, et comedisti.

<sup>13</sup>Et dixit Dominus Deus ad mulierem: Quare hoc fecisti? Quae respondit: Serpens decepit me, et comedisti.

<sup>14</sup>Et 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.<sup>15</sup>Inimicitias ponam inter te et mulierem, et semen tuum et semen illius; ipsa conteret caput tuum, et tu insidiaberis calcaneo eius.<sup>16</sup>Mulieri quoque dixit: Multiplicabo aerumnas tuas et conceptus tuos: in dolore paries filios et sub viri potestate eris et ipse dominabitur tui.<sup>17</sup>Adae 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.<sup>18</sup>Spinias et tribulos germinabit tibi, et comedes herbam terrae.<sup>19</sup>In sudore vultus tui vesceris pane, donec revertaris in terram, de qua sumptus es; quia pulvis es, et in pulverem reverteris.

## Abraham and Isaac (Genesis 22:1–19)

## Old English Version

God wolde þā fandian Abrahames gehīersumnesse, and clipode his naman, and cwæð him þus tō: ‘Nim þīnne āncennedan sunu Īsaac,  
 45 þe þū lufast, and far tō þām lande *Visionis* hraðe, and geoffra hine þær uppan ānre dūne.’ Abraham þā ārās on þære ilcan nihte, and fērde mid twām cnapum tō þām fierlenan lande, and Īsaac samod, on assum rīdende. Þā on þām þriddan daege, þā hīe þā dūne gesawon þær þær hīe tō scoldon tō ofslēanne Īsaac, þā cwæð Abraham tō þām twām cnapum þus: ‘Anbīdiað ēow hēr mid þām assum sume hwīle. Ic and þāt cīld gāð unc tō gebiddenne, and wē siððan cumað sōna eft tō ēow.’ Abraham þā hēt Īsaac beran þone wudu tō þære stōwe, and hē self bær his sveord and fyr. Īsaac þā āscode Abraham his fæder: ‘Fæder mīn, ic āscie hwār sēo offrung sīe; hēr  
 55 is wudu and fyr.’ Him andwyrde sē fæder, ‘God forescēawað, mīn sunu, him self þā offrunge.’ Hīe cōmon þā tō þære stōwe þe him gesweotolode God, and hē þær wēofod ārārde on þā ealdan wīsan, and þone wudu gelōgode swā swā hē hit wolde habban tō his suna bærnette siððan hē ofslægen wurde. Hē geband 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* (1968), 14–58.

48–9 þā dūne . . . þær þær hīe 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 *anbīdian* 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 wīsan ‘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 Moriah; 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. <sup>2</sup>Ait 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. <sup>3</sup>Igitur 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. <sup>4</sup>Die autem tertio, elevatis oculis, vidit locum procul, <sup>5</sup>dixitque ad pueros suos: Exspectate hic cum asino: ego et puer illuc usque properantes, postquam adoraverimus, revertemur ad vos. <sup>6</sup>Tulit quoque ligna holocausti et imposuit super Isaac filium suum; ipse vero portabat in manibus ignem et gladium. Cumque duo pergerent simul, <sup>7</sup>dixit Isaac patri suo: Pater mi. At ille respondit: Quid vis, fili? Ecce, inquit, ignis et ligna; ubi est victima holocausti? <sup>8</sup>Dixit autem Abraham: Deus providebit sibi victimam holocausti, fili mi. Pergebant ergo pariter: <sup>9</sup>et 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 <sup>10</sup>extenditque

- 60 his sword ātēah, þæt hē hine geoffrode on þā ealdan wīsan. Mid þām þe hē wolde þæt weorc beginnan, þā clipode Godes engel arodlice of heofonum, ‘Abraham! Hē andwyrde sōna. Sē engel him cwæð þā tō: ‘Ne ācwele þū þæt cīld, ne þīne hand ne āstreće ofer his swēoran! Nū ič oncnēow sōdlīce þæt þū swīðe ondrætst God,  
65 nū þū þīnne āncennedan sunu ofslēan woldest for him.’

þā beseah Abraham sōna underbæc and geseah þær ānne ramm betweox þām brēmelum be þām hornum gehæft, and hē āhefde þone ramm tō þære offrunge and hine þær ofsnāð Gode tō lāce for his sunu Īsaac. Hē hēt þā þā stōwe *Dominus videt*, þæt is ‘God gesiehð’, and ḡet is gesægd swā, *In monte Dominus videbit*, þæt is ‘God gesiehð on dūne.’ Eft clipode se engel Abraham and cwæð, ‘Ic swerie þurh mē selfne, sægde se Ālmihtiga, nū þū noldest ārian þīnum āncennedan suna, ac þē wæs mīn ege māre þonne his līf, ič þē nū bletsie and þīnne offspring gemanigfealde swā swā steorran 75 on heofonum and swā swā sandcēosol on sā. Þīn offspring sceal āgan hira fēonda gatu, and on þīnum sāde bēoð ealle þēoda ḡbletsode for þām þe þū gehīersumodest mīnre hāse þus.’

Abraham þā ḡecierde sōna tō his cnapum and fērdon him hām swā mid heofonlicre bletsunge.

60 geoffrode pret. subj. ‘might offer’.

60–1 Mid þām þe ‘when’ (§171).

63 tō see note to l. 44.

64–5 Nū ič 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 gehæft 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 Jehōvahjīreh: as it is said to 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 Beershēba; and Abraham dwelt at Beershēba.

manum et arripuit gladium, ut immolaret filium suum. <sup>11</sup>Et ecce angelus Domini de caelo clamavit dicens: Abraham, Abraham. Qui respondit: Adsum. <sup>12</sup>Dixitque ei: Non extendas manum tuam super puerum, neque facias illi quidquam: nunc cognovi quod times Deum, et non pepercisti unigenito filio tuo propter me. <sup>13</sup>Levavit Abraham oculos suos viditur post tergum arietem inter vepres haerentem cornibus, quem adsumens obtulit holocaustum pro filio. <sup>14</sup>Appellavitque nomen loci illius Dominus videt. Unde usque hodie dicitur: In monte Dominus videbit.

<sup>15</sup>Vocavit autem angelus Domini Abraham secundo de caelo dicens: <sup>16</sup>Per memetipsum iuravi, dicit Dominus: quia fecisti hanc rem et non pepercisti filio tuo unigenito propter me, <sup>17</sup>benedicam tibi et multiplicabo semen tuum sicut stellas caeli et velut harenam, quae est in litore maris; possidebit semen tuum portas inimicorum suorum: <sup>18</sup>et benedicentur in semine tuo omnes gentes terrae quia oboedisti voci meae. <sup>19</sup>Reversusque est Abraham ad pueros suos, abieruntque Bersabee simul, et habitavit ibi.

## A Colloquy on the Occupations

Teachers of Latin in the Middle Ages sometimes composed Latin 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 construction 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 craeft canst þū?

Ić eom munuc.

Hwæt cunnon þās þīne gefēran?

Sume sind ierþlingas, sume scēaphierdas, sume oxanhierdas,  
 5 sume huntan, sume fisceras, sume fugleras, sume cīepemenn, sume  
 scōwyrhtan, sume sealteras, sume baceras.

*The Ploughman*

Hwæt segst þū ierþling? Hū begæst þū þinne cræft?

- Lā leof, þearle ic swince! Ālcē dægē ic sceal on dægræd ūtgān.  
 10 þonne sceal ic þā oxan tō felda drīfan and tō þære sylh géocian. Nis  
 nān winter swā stearc þæt ic dyrre æt hām lütian: ne dearr ic for  
 mīnes hlāfordes ege. Ac þonne ic þā oxan gegeocod hæbbe, and  
 15 þæt scear and þone culter on þære sylh gefæstnod hæbbe, þonne  
 sceal ic fulne æcer erian oþþe māre.

Hæfst þū ȝenigne gefēran?

- 15 Giese, ic hæbbe cnapan: sē sceal þā oxan mid gāde þȳwan. Sē is  
 nū hās for ciele and hrēame.

Hwæt māre dēst þū? Hæfst þū gīet māre tō dōnne?

Giese leof, mičel ic hæbbe tō dōnne! Ic sceal þāra oxena binne mid  
 hīege ȝyllan, and hīe wæterian, and hira steall feormian.

- 20 Ēalā, þæt is mičel ȝedeorf!

Giese leof, hit is mičel ȝedeorf, for þām þe ic neom frēo.

*The Shepherd*

Hwæt segst þū, scēaphierde? Hæfst þū ȝenig ȝedeorf?

- Giese leof, ic hæbbe mičel ȝedeorf! On ȝernemergen ic drīfe mīn  
 scēap tō lāswe. Siþjan stande ic ofer hīe mid hundum, þy lās þe  
 25 wulfas hīe forswelgen. Þonne lāde ic hīe on ȝfen ongēan tō hira  
 locum. Ic hīe melce tuwa on dægē. Ic macie buteran and cīese. And  
 ic eom mīnum hlāforde ȝetrīewe.

*The Oxherd*

Ēalā oxanhierde, hwæt dēst þū?

- Lā leof, ic swince þearle! Þonne se ierþling þā oxan ongēocaþ,  
 30 þonne lāde ic hīe tō lāswe; and ealle niht ic stande ofer hīe,  
 waciende for þeofum; and þās on morgenne ic hīe betācē eft  
 þām ierþlinge, wel ȝefylde and gewæteroðe.

*The Hunter*

Is þes mann ān of þīnum ȝefērum?

Giese.

10–11 for mīnes hlāfordes ege ‘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 a personal pronoun, it is stressed and the vowel is long.

31 þās ‘afterwards’. A frequent idiomatic meaning of the gen. sg. of *þæt*. See §168 *þās* 1.

- 35      Canst þū ðenig þing?  
 Ānne cræft ic cann.  
 Hwelcne cræft canst þū?  
 Ic eom huntia.  
 Hwæs huntia eart þū?  
 40      Ic eom þæs cyninges huntia.  
 Hū begæst þū þinne cræft?  
 Ic bregde mē nett, and asette hīe on gehæpre stōwe. Þonne  
 getyhte ic mīne hundas þæt hīe þara wilddēora ēhten, oþ þæt hīe  
 unwærlicē on þā nett becumen. Þonne hīe þus gelæht sind, þonne  
 45      cume ic tō, and hīe 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 gefehst þū swīþost?  
 Ic gefō heorotas, and rān, and bāras, and hwīlum haran.  
 Wære þū tōdæg on huntioþe?  
 Nese, for þām hit is sunnandæg; ac giestrandæg ic wæs on  
 huntioþe.  
 55      Hwæt gefēnge þū?  
 Ic gefēng twēgen heorotas and ānne bār.  
 Hū gefēnge þū hīe?  
 þā heorotas on nettum ic gefēng, and þone bār ic ofsticode.  
 Hū wære þū swā gedyrsti gæt þū bār ofsticodest?  
 60      þā hundas hine bedrifon tō mē, and ic þær fæstlicē ongēnstōd,  
 and hine færlīce mid spere ofsticode.  
 Swīþe gedyrsti gæt þū þā!  
 Ne sceal huntia forhtmōd bēon, for þām missenlicu wilddēor  
 wuniaþ on wudum.  
 65      Hwæt dēst þū ymb þinne huntioþ?  
 Ic selle þām cyninge swā hwæt swā ic gefō, for þām ic eom his  
 huntia.  
 Hwæt selþ hē þē?  
 Hē scrýtt mē wel and fētt, and hwīlum hē mē hors selþ oþþe  
 70      bēag, þæt ic þy geornor mīnne 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      þy geornor ‘the more eagerly’. This use of the instr. *þy* is the source of modern phrases like ‘the bigger the better’ or ‘the more the merrier’. See §168 *þy*.

*The Fisherman*

- Hwelcne cræft canst þū?  
 Ic eom fiscre.
- Hwæt begietst þū of þīnum cræfte?  
 Bileofan ic mē begiete, and scrūd, and feoh.
- 75 Hū gefēhst þū þā fiscas?  
 Ic gā on mīnne bāt, and rōwe ūt on þā ēa, and weorpe mīn nett on  
 þā ēa. Hwīlum ic weorpe angel ūt mid āse, oþþe spyrtan; and swā  
 hwæt swā hīe gehaeftaþ ic nime.
- Hwæt dēst þū gif hit unclēne fiscas bēoþ?  
 80 Ic weorpe þā unclēnan ūt, and nime þā clēnan mē tō mete.
- Hwær cēpst þū þīne fiscas?  
 On þāre cēastre.  
 Hwā bygþ hīe?  
 85 Þā cēasterware. Ne mæg ic hira swā fela gefōn swā ic sellan  
 mæge.
- Hwelcne fiscas gefēhst þū?  
 Āelas, and hacadas, and scēotan, and ealle oþre fiscas þe on þām  
 ēam swimmaþ.  
 For hwȳ ne ficasthst þū on sā?
- 90 Hwīlum ic dō swā, ac seldon; for þām hit is mē mičel rēwett tō  
 þāre sā.
- Hwæt gefēhst þū on þāre sā?  
 Hæringas, and leaxas, and styrian, and loppestran, and crabban,  
 and fela oþerra fisca.
- 95 Wilt þū hwæl fōn?  
 Ni!
- For hwȳ?  
 For þām mičel pleoh is þæt man hwæl gefō. Læsse pleoh mē biþ  
 þæt ic tō þāre ēa gā mid mīnum bāte þonne ic mid manigum  
 100 scipum on hwælhuntoþ fare.
- For hwȳ 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 swelcē mīne gefēran  
 mid ānum slege besenčan mæg oþþe ofslēan.

74 mē See note to l. 42 above.

79 unclēne 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 swelcē ‘not only . . . but also’.

- 105 And þeah manigē gefōþ hwalas, and þām frēcennessum  
ætberstaþ, and miēlne sceatt þanon begietaþ.  
Sōþ þū segst; ac ič ne dearr for þām ič eom forhtmōd.

### *The Fowler*

- Hwæt segst þū, fuglere? Hū beswīcst þū þā fuglas?  
Ič hīe on manigfealde wīsan beswīce: hwīlum mid nettum,  
110 hwīlum mid grīnum, hwīlum mid træppum, hwīlum mid līme,  
hwīlum mid hwistlunge, hwīlum mid hafoce.  
Hæfst þū hafocas?  
Giese.  
Canst þū temman hafocas?  
115 Giese, ič cann: hū scolden hīe mē nyttē bēon, būtan ič hīe  
temman cūþe?  
Sele mē hafoc!  
Ič þē selle lustlīce, gif þū mē selst swiftne hund. Hwēlne hafoc  
wilt þū habban, þone māran hwæþer þe þone lāssan?  
120 Sele mē þone māran! Hū āfētst þū þīne hafocas?  
Hīe hīe selfe fēdaþ on wintra ge ēac swelcē mē, and on lenctene  
ič hīe lāete tō wuda ætflēogan; and ič mē nime briddas on hārfest  
and hīe gētemme.  
For hwȳ lātst þū þā gētemedan hafocas þē ætflēogan?  
125 For þām ič nyle hīe on sumera fēdan, for þām þe hīe þearle  
etaþ.  
Ac maniġe fēdaþ þā gētemedan ofer sumor, þāt hīe hīe eft gearwe  
hæbbēn.  
Giese, hīe dōþ swā. Ac ič nyle on swelcūm gēswince mid him  
130 bēon, for þām ič cann ðōþre gēfōn – nealles ānne, ac maniġe.

### *The Merchant*

- Hwæt segst þū, mangere?  
Ič secge þāt ič eom swiþe nytt þām cyninge, and þām  
ealdormannum, and þām weligum, and eallum folce.  
Hū?  
135 Ič āstīge on mīn scip mid mīnum hlāustum, and fare ofer sā, and  
selle mīn þīng, and bycge dēorwierþu þīng þe on þīssum lande

115 būtan ‘unless’. (So *cūðe* is subjunctive: see §179.5.)

118 Ič þē selle The direct object (*hafoc*) is understood. See note to 2/14.

121 Hīe hīe selfe fēdaþ ‘They feed themselves.’ The first *hīe* is nom., the second acc. (used reflexively).

122 mē ‘for myself’. Cf. note to l. 42 above.

ācenned ne bēoþ; and ic hit lāde tō ēow hider ofer sā mid mičlum plēo; and hwīlum ic þolie forlidennesse, swā þæt mē losiaþ eall mīn þing, and ic self unēaþe cwic ætberste.

140 Hwelc þing lātst þū ūs hider ofer sā?

Pællas, seoloc, seldcūþ rēaf, wyrtgēmang, wīn, ele, elpendbān, dēorwierþe gímmas, gold, tin, mæstling, ār, seolfor, glæs, and fela ðberra þinga.

Wilt þū hīn þing hēr on lande sellan wiþ þām ilcan weorþe þe

145 þū hīe þær ūte mid gebohtest?

Nic; hwæt fremede mē þonne mīn gedeorf? Ac ic wile hīe wiþ māran weorþe hēr sellan þonne ic hīe þær mid gebohte, þæt ic mæge mē sum gestrēon begietan, þe ic mē mid āfēdan mæge and mīn wīf and mīn bearn.

### *The Shoemaker*

150 þū scōwyrhta, hwæt wyrċst þū ūs tō nytte?

Mīn cræft is ēow swīþe nytte and swīþe nīedbehēfe. Ic bycge hȳda and fell, and hīe gearcie mid mīnum cræfte, and wyrce þārof missenlices cynnes gescy, leþerhosa, þwangas, gerādu, flascan, and fātelsas; and ne mæg ēower nān ofer winter wunian būtan mīnum cræfte.

155

### *The Salter*

Ēalā þū sealtere, hwæt fremeþ ūs þīn cræft?

Mīn cræft fremeþ ēow eallum þearle. Ne mæg ēower nān flāscmetta brūcan būtan mīnum cræfte. Hwelc mann mæg swētmetta brūcan būtan sealtes swæcce? Hwā gefylþ his clefan and hēdāern būtan mīnum cræfte? Ēowru butere eall ēow losaþ and ēower cīese būtan ic hīe mid mīnum cræfte gehealde. Ne gē ne magon furþum ēowerra wyrta brūcan būtan mē.

### *The Baker*

Hwæt segst þū, bæcere? Hwām fremeþ þīn cræft?

Būtan mīnum cræfte ālc bēod biþ āmettiȝ geþūht, and būtan 165 hlāfe ālc mete biþ tō wlāttan gehwierfed. Ic gēstrangie manna

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 . . . geþūht ‘will seem’.

heortan: ic eom wera mægen; ge furþum þā lýtlingas nyllaþ mē forþolian.

### The Cook

Hwæt secge wē be þām cōce? Beþurfon wē his cræftes tō  
āwihte?

170 Gif gē mē of ēowrum gefērscipe ūtādrīfaþ, gē etaþ ēowre wyrtā  
grēne and ēowre flæscmettas hrēawe; ne magon gē furþum fætt  
broþ habban būtan mīnum cræfte.

Nē recēcē wē be þīnum cræfte: nis hē ūs nā nīedbehēfe, for þām  
wē magon selfe sēoþan þā þing þe tō sēoþanne sind, and brādan þā  
175 þing þe tō brādanne sind.

Gif gē mē ūtādrīfaþ and þus dōþ, þonne bēo gē ealle þēowas, and  
nān ēower ne biþ hlāford; and þēah hwæþre gē ne magon etan būtan  
mīnum cræfte.

### Critique of the Occupations

Ēalā munuc, ic gesēo þē habban gōde gefēran and swīþe nyttē;  
180 hæfst þū ðþre ēac him?

Ic hæbbe īsensmiþas, goldsmiþas, seolforsmiþas, trēowwyrhtan,  
and manige ðþre.

Hæfst þū wīsne geþeahtere?

Gewissliče ic hæbbe: hū mæg ūre gefērscipe bēon gewissod  
185 būtan geþeahtere?

Ēalā þū wīsa geþeahtere, hwæt segst þū? Hwelc þissa cræfta is  
þē fyrmost geþūht?

Ic þē secge, Godes þēowdōm is mē fyrmost geþūht betweox  
þissum cræftum, swā swā Crīst on his godspelle cwæþ ‘Fyrmost  
190 sēcaþ Godes rīce, and þās þing eall ēow bēoþ tōgeleced’.

And hwelc woruldcræft is þē fyrmost geþūht?

Eorþtilþ; for þām se ierþling fētt ūs ealle.

(Se smiþ segþ:) Hwanon hæfþ se ierþling scear oþþe culter,  
oþþe furþum gāde, būtan of mīnum cræfte? Hwanon hæfþ se  
195 fiscere angel, oþþe se scōwyrhta āwel, oþþe se sēamere nādle  
būtan of mīnum geweorce?

168 secge wē See §111.

173 hē The masculine pronoun agrees with the gender of its antecedent *cræfte*.

174–5 tō sēoþanne . . . tō brādanne ‘to be boiled . . . to be roasted’.

179 ic gesēo þē habban ‘I see you to have’, i.e. ‘I see that you have’.

186–7 is þē . . . geþūht ‘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 ȝeþeahtere andswaraþ:) Sōþ þū segst; ac ūs eallum lēofre is mid þām ierþlinge tō wīcianne þonne mid þē: for þām se ierþling self ūs hlaf and drynce; ac þū, hwæt selst þū ūs on þīnre smiþhan būtan ȸsene spearcan, and bēatendra slecga swēg and blawendra bielga?

(Se trēowwyrhta seȝþ:) Hwelc ēower ne notaþ mīnes cræftes, þonne ic ēow eallum hūs wyrce and scipu and missenlicu fatu?

(Se smiþ andswaraþ:) Ēalā trēowwyrhta, for hwȳ spriesth þū swā, 205 þonne furþum ān þýrel þū ne miht dōn būtan mīnum cræfte?

(Se ȝeþeahtere seȝþ:) Ēalā ȝefēran and gode wyrhtan, uto[n] hrædlīc gesēman þās ȝeflītu, and sīe sibb and ȝeþwārnes betweox ēow, and fremme ælc ðōrum on his cræfte! And uto[n] weorþian þone ierþling, of þām wē begietaþ ūs selfum bīlefan and fōdor 210 ūrum horsum! And ic ȝelāre eallum wyrhtum þisne rād: þæt ānra gehwelc his cræft geornlīcē begā. For þām sē þe his cræft forlætt, sē biþ fram þām cræfte forlæten. Swā hwelc swā þū sīe, swā māsseprēost, swā munuc, swā ȝeornlīcē þinne cræft! And bēo þæt þæt þū eart! For þām hit is mičel demm 215 and mičel scand gif man nyle bēon þæt þæt hē is and þæt þæt hē bēon sceal.

207 sīe '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'.

## 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 gästlice andgit*) as opposed to the literal meaning (*sēo nacede gerecēdnis*) 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, and that *and* has been replaced by a comma in l. 34.

## Incipit prefatio Genesis Anglice

Ælfrīc munuc grēt Æðelwārd ealdormann ēadmōdlīce. þū bāde  
 mē, lēof, þat ic sceolde ðe āwendan of Lādene on Englisc þā bōc  
 Genesis. Dā þūhte mē hefigtīme þē tō tīdiennē þæs, and þū cwāde  
 5 þā þat ic ne þorfte nā māre āwendan þāre bēc būton tō Isaace,  
 Abrahames suna, for þām þe sum oðer man þe hæfde āwend fram  
 Isaace þā bōc oþ ende. Nū þincð mē, lēof, þat weorc is swiðe  
 plēolic mē oððe ǣnigum men tō underbeginnenne, for þan þe ic  
 ondrāde, gif sum dysig man þās bōc rāt oððe rādan gehyrð, þat  
 10 hē wille wēnan þat hē mōte lybba nū on þāre nīwan ǣ swā swā þā  
 ealdan fæderas leofodon þā on þāre tīde ǣr þan þe sēo ealde ǣ  
 gesett wāre, oþþe swā swā men leofodon under Moyses ǣ. Hwīlum  
 15 ic wiste þat sum mæsseprēost, se þe mīn magister wæs on þām  
 tīman, hæfde þā bōc Genesis, and hē cūðe be dāle Lāden  
 understandan; þā cwāð hē be þām hēahfædere Iācōbe, þat hē  
 hæfde fēower wif – twā geswustra and heora twā þīnena. Ful sōð hē  
 sāðe, ac, hē nyste, ne ic þā gīt, hū micel tōdāl ys betweox þāre  
 20 ealdan ǣ and þāre nīwan. On anginne þisere worulde nam se  
 brōðer hys swuster tō wīfe, and hwīlum ēac se fæder tȳmde be his  
 ǣgenre dehter, and manega hæfdon mā wīfa tō folces ēacan, and  
 man ne mihte þā æt fruman wīfian būton on his siblingum. Gyf hwā  
 wyle nū swā lybba nāfter Crīstes tōcyme swā swā men leofodon ǣr  
 25 Moises ǣ oþþe under Moises ǣ, ne byð se man nā Crīsten, ne hē  
 furþum wyrðe ne byð þat him ǣnig Crīsten man mid ete.

þā ungelāredan prēostas, gif hī hwæt lītles understandað of þām  
 Lādenbōcum, þonne þincð him sōna þat hī magon māre lārēowas

<sup>1</sup> Incipit . . . Anglice ‘Here begins the preface to Genesis in English.’

<sup>2</sup> grēt For assimilation of the pres. tense ending -(e)þ both here and elsewhere (e.g. rāt, stīnt below) see §112.2. Writers of letters in OE frequently begin in the third person, as here, and then shift to the first person.

Æðelwārd 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*.

<sup>4</sup> þūhte Impersonal verb with subject ‘it’ understood. See also þincð in the next sentence; cf. §212.

<sup>10</sup> on þāre nīwan ǣ ‘in (the time of) the new law’ (i.e. the New Testament).

<sup>10–11</sup> þā ealdan fæderas ‘the patriarchs’ (of the Old Testament).

<sup>11</sup> þā ‘then’.

<sup>12</sup> wāre Subj. follows ǣr þan þe (§174.4).

<sup>14</sup> be dāle ‘in part’.

<sup>15–16</sup> hē hæfde fēower wif See Genesis 29:16–30:13.

<sup>17</sup> sāðe Originally sāgde (§126), but between a front vowel and d, n, or ð OE ġ tends to disappear and the preceding vowel is lengthened. Cf. fōresāðe, l. 97 below.

<sup>20</sup> mā wīfa ‘more women (than one)’.

<sup>21</sup> on ‘from among’.

hwā ‘someone’ (§20).

<sup>25</sup> prēostas . . . hī The repetition of subject is otiose: see §148 and cf. hē (l. 78).

hwæt lītles ‘something of a little’, i.e. ‘a little something’.

bēon; ac hī ne cunnon swā þeah þæt gāstlice andgit þārtō, and hū sēo ealde ē wæs getācnung tōweardra þinga, oþþe hū sēo nīwe gecyðnis æfter Cr̄istes menniscnisse wæs gefillednys ealra þāra  
 30 þinga þe sēo ealde gecyðnis getācnode tōwearde be Cr̄iste and be hys gecorenū. Hī cweþaþ ēac oft be Pētre, hwī hī ne mōton habban wif swā swā Pētrus se apostol hæfde, and hī nellāð gehīran ne witan þæt se ēadiga Pētrus leofede æfter Moises ē oþ þæt Cr̄ist, þe on þām tīman tō mannum cōm, began tō bodienne his hālige  
 35 godspel and gecēas Pētrum ærest him tō gefēran: þā forlēt Pētrus þārrīhte his wif, and ealle þā twelf apostolas, þā þe wif hæfdon, forlēton ægþer ge wif ge æhta, and folgodon Cr̄istes lāre tō þāre nīwan ē and clānnisse þe hē self þā ārāerde. Prēostas sindon gesette tō lārēowum þām lāwedum folce. Nū gedafnode him þæt  
 40 hig cūðen þā ealdan ē gāstlice understandan, and hwæt Cr̄ist self tāchte and his apostolas on þāre nīwan gecyðnisse þæt hig mihton þām folce wel wissian tō Godes geleāfan and wel bīsnian tō gōdum weorcum.

Wē secgað ēac foran tō þæt sēo bōc is swīþe dēop gāstlīce tō  
 45 understandenne, and wē ne wrītað nā māre būton þā nacedan gerecednisse. Þonne þincþ þām ungelāredum þæt eall þæt andgit bēo belocen on þāre 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 sōðlīce swā gedōn, þæt God ælmihtig geworhte on anginne, þā þā hē wolde, gesceafta. Ac swā þeah æfter gāstlicum andgite þæt anginn ys Cr̄ist, swā swā hē self  
 55 cwaþ tō þām Iūdēiscum: ‘Ic eom angin, þe tō ēow sprece.’ Þurh þis angin worhte God Fāder heofenan and eorþan, for þan þe hē

27 þārtō ‘(pertaining) thereto’.

31 hwī ‘(asking) why’.

35 him tō gefēran ‘for his companion’ (§191.2).

39 gedafnode ‘(it) would befit’ (pret. subj.).

40 hig An alternative spelling of hī, hīe ‘they’. Since OE iȝ sometimes becomes ī, the sound ī was sometimes spelled iȝ.

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 stynt on þāre bēc on þām forman ferse, *Et spiritus dei ferebatur*  
 60 *super aquas*, þæt is on Englisc, ‘And Godes Gäst wæs geferod ofer  
wæteru.’ Godes Gäst ys se Hälga Gäst, þurh þone geliffæste se  
Fæder ealle þā gesceafta þe hē gesceōp þurh þone sunu, and se  
Hälga Gäst færð geond manna heortan and silð ūs synna forgife-  
 65 nisse, ærest þurh wæter on þām fulluhete, and siþjan þurh  
dædbote; and gif hwā forsihð þā forgifenisse þe se Hälga Gäst sylð,  
þonne bið his synn æfre unmyltsiendlic on ēcnyssse. Eft ys sēo  
hālige þrīnnys geswutelod on þisre bēc, swā swā ys on þām worde  
þe God cwæð: ‘Uton wircean mannan tō ūre ānlīcnisse.’ Mid þām  
 70 þe hē cwæð, ‘Uton wircean,’ ys sēo þrīnnis gebīcnod; mid þām þe  
hē cwæð, ‘tō ūre ānlīcnisse,’ ys sēo sōðe ānnis geswutelod; hē ne  
cwæð nā menifealdlīce tō ūrum ānlīcnissum, ac ānfealdlīce tō ūre  
ānlīcnisse. Eft cōmon þrī englas tō Abrahame and hē spræc tō him  
eallum þrīm 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 lītlum man mæg understandan hū dēop sēo bōc  
ys on gāstlicum andgite, þeah þe hēo mid lēohtlicum wordum  
āwriten sig. Eft Iōsēp, þe wæs geseald tō Ēgipta lande and hē  
āhredde þæt folc wið þone miclan hunger, hæfde Crīstes getāc-  
 80 nunge þe wæs geseald for ūs tō cwale and ūs āhredde fram þām ēcan  
hungre helle sūsle.

þæt micele geteld þe Moises worhte mid wunderlicum cræfte on  
þām wēstene, swā swā him God self gedihite, hæfde getācnunge  
Godes gelaðunge þe hē self āstealde þurh his apostolas mid  
menigfealdum frætewum and fægerum þēawum. Tō þām geworce  
 85 brōhte þæt folc gold and seolfor and dēorwirðe gimstānas and  
menigfealde mārða; sume ēac brōhton gātehār, swā swā God  
bebēad. Þæt gold getācnodes 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 . . . ānlīcnisse Genesis 1:26. In what follows, Ælfric (who was a grammarian)  
concentrates on the significance of grammatical number in the scriptural passage.

72 Eft cōmon þrī 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 *Crīstes*. See §163.4.

81 ff. **geteld** The tabernacle is described in Exodus, chapters 35–9.

þe wē Gode offrian sceolon; þæt seolfor getācnodes Godes sprāca  
and þā hālgan lāra þe wē habban sceolon tō Godes weorcum; þā  
90 gimstānas getācnodon mislice fægernissa on Godes mannum; þæt  
gātehār getācnodes þā stīðan dædbôte þāra manna þe heora sinna  
behreowsiað. Man offrode ēac fela cinna orf Gode tō lace binnan  
þām getelde, be þām ys swiðe menigfeald getācnung; and wæs  
beboden þæt sē tægel sceolde bēon gehāl æfre on þām nýtene at  
95 þāre offrunge for þāre getācnunge þæt God wile þæt wē simle wel  
dōn oð ende ūres līfes: þonne bið se tægel geoffrod on ūrum weorcum.

Nū ys seo foresāde bōc on manegum stōwum swiðe nearolice  
gesett, and þeah swiðe dēoplīce on þām gāstlicum andgite, and hēo  
is swā geendebyrd swā swā God self hig gedihhte þām wrītere Moise,  
100 and wē durron 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 wīsan on þāre sprāce fadunge. Æfre se  
þe āwent oððe se þe tācð of Lādene on Englisc, æfre hē sceal  
gefadian hit swā þæt Englisc hæbbe his āgene wīsan, elles hit bið  
105 swiðe gedwolsum tō rādenne þām þe þæs Lādene wīsan ne can.

Is ēac tō witanne þæt sume gedwolmen wāron þe woldon  
āwurpan þā ealdan ā, and sume woldon habban þā ealdan and  
āwurpan þā nīwan, swā swā þā Iūdēiscan dōð. Ac Crīst self and his  
110 apostolas ūs tāhton āgðer tō healdenne þā ealdan gāstliche and þā  
nīwan sōðliche mid weorcum. God gesceōp 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 nīwan, for þām þe hē dēð swā swā hine selfne  
gewyrð, and hē nānne rædboran næfð, ne nān man þearf him  
115 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 būton þām ānum þæt ‘except for the one [reason, namely] that’.

102 āne wīsan 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 to 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 sume gedwolmen wāron ‘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 āwītan wylle, þæt hē hig gerihte wel be  
 þāre bȳsne, for þan þe ic nāh geweald, þēah þe hig hwā tō wōge  
 bringe þurh lēase wrīteras, and hit byð þonne his pleoh nā mīn:  
 125 mycel yfel dēð se unwrītere, 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 þēah þe . . . wrīteras ‘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 lineated as verse in order to make clear the form that Ælfric is using:

Éadmund se Éadiga Éastengla cýning  
 wæs snótor and wúrðful and wúrðode sýmble  
 mid æþelum þéawum þone ælmíhtigan Gód.  
 He wæs éadmod and geþúngan and swa ánræd þurhwúnode  
 þæt he nólde abúgan to býsmorfullum léahtrum  
 ne on náþre héalfe he ne ahýlde his þéawas  
 ac wæs sýmble gemýndig þære sóþan láre.  
 ‘þu eart to héafodmen gesét? Ne ahéfe þu ðé  
 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 cōm sūþan ofer sā fram Sancte Benedictes stōwe on Æfelredes cyninges dæge tō Dūnstāne ærcebiscōpe þrim gēarum ār hē forðferde, and se munuc hātte Abbo. þā wurdon hī æt spræce oþ þāt Dūnstān rehte be Sancte Ēadmunde, 130 swā swā Ēadmundes swurdbara hit rehte Æfelstāne cyninge, þā þā Dūnstān geong man wæs and se swurdbara wæs forealdod man. þā gesette se munuc ealle þā gereccednysse on ānre bēc and eft, ȳā þā sēo bōc cōm tō ū binnan fēawum gēarum, þā ȳwende wē hit on Englisc, swā swā hit hēræfter stent. Se munuc þā Abbo binnan 135 twām gēarum gewende hām tō his mynstre and wearð sōna tō abbode geset on þām ylcan mynstre.

Ēadmund se ēadiga, Ēastengla cyning, wæs snotor and wurðful and wurðode symble mid æhelum þēawum þone ælmihtigan God. Hē wæs ēadmōd and geþungen and swā ānrād þurhwunode þāt 140 hē nolde ȳbūgan tō bysmorfullum leahtrum, ne on nāþre healfe hē ne ȳhylde his þēawas, ac wæs symble gemyndig þāre sōþan lāre, ‘þū eart tō hēafodmen geset? ne ȳhefe þū ȳðe, ac bēo betwux mannum swā swā ān man of him’. Hē wæs cystig wædlum and widewum swā swā fæder and mid welwillendnysse gewissode his 145 folc symle tō rihtwīsnysse and þām rēþum styrde and gesæliglīc leofode on sōþum gelēafan.

Hit gelamp ȳā æt nēxtan þāt þā Deniscan lēode fēdon mid sciphere hergiende and slēande wīde geond land swā swā heora

126–7 Sancte Benedictes stōwe The French monastery of Fleury, now called St.-Benoit-sur-Loire.

127–8 Dūnstāne ærcebiscōpe 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 ȳrim gēarum For the dative used with expressions of time see §191.3.

se munuc hātte 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’.

130 on ānre bēc i.e. in the *Passio Sancti Eadmundi*.

131 ȳwende wē hit ‘we translated it’. See §111 for the form of ȳwende. For sēo 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 ānrād þurhwunode See §167.3.

140–1 ne on nāþre healfe . . . þēawas ‘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 bēo 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 wāron þā fyrimestan hēafodmen Hinguar  
 150 and Hubba, geānlāhte þurh dēofol, 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 wælhrēownysse. Hin-  
 guar þā becōm tō Ēastenglum rowende, on þām gēare þe Ȑlfred  
 155 æðeling ān and twentig gēara wæs, se þe, Westsexena cyning,  
 siþhan wearð māre; and se foresāda Hinguar færlice swā swā wulf  
 on lande bestalcode and þā lēode slōh, weras and wif and þā  
 unwittigan cild, and tō bysmore tūcode þā bilewitan Cr̄istenan.

Hē sende ðā sōna syððan tō þām cyninge bēotlic ǣrende þæt hē  
 160 abūgan sceolde tō his manrādene gif hē rōhte his feores. Se  
 ǣrendracā cōm þā tō Ēadmunde cyninge and Hingwares ǣrende  
 him arodlice Ȑbēad: ‘Hingwar ūre cyning, cēne and sigefæst on sā  
 and on lande, hæfð fela lēoda geweald and cōm nū mid fyrdē færlice  
 hēr tō lande þæt hē hēr wintersetl mid his werode hæbbe. Nū hāt  
 165 hē þē dælan þīne dīgelan goldhordas and þīnra yldrena gestrēon  
 arodlice wið hine, and þū bēo his undercyning, gif ðū cwic bēon  
 wylt, for ðan þe ðū nāfst þā mihte þæt þū mage him wiðstandan.’

Hwæt þā Ēadmund cyning clypode ǣnne bisceop þe him þā  
 gehendost wæs, and wið hine smēade hū hē þām rējan Hingware  
 170 andwyrdan sceolde. þā forhtode se bisceop for þām færlican  
 gelimpe and for þās cyninges life, and cwæd þæt him rād þūhte  
 þæt hē tō þām gebūge þe him bēad Hinguar. þā swīgode se cyning  
 and beseah tō þāre eorþan and cwæd þā æt nēxtan cynelice him tō,  
 ‘Ēalā þū bisceop, tō bysmore synd getāwode þās earman landlēoda,  
 175 and mē nū leofre wære þæt ic on gefeohte feolle, wið þām þe mīn  
 folc mōste heora eardes brūcan’; and se bisceop cwæd, ‘Ēalā þū  
 leofa cyning, þīn folc lið ofslagen and þū nāfst þone fultum þæt þū

150 geānlāhte þurh dēofol 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 Ȑlfred . . . Westsexena cyning . . . māre 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 §217 and selection 5.

160 abūgan . . . manrādene ‘submit to his service’, i.e. submit to being an underking to the pagan Hinguar.

rōhte his feores ‘cared for his life’. See §190.6.

163 fyrd Normally *fyrd* is used for the English army and *here* for the Vikings. The unusual use of *fyrd* here to refer to the Vikings may be for the sake of alliteration.

171 him rād 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 þē cwicne gebindað, būtan þū mid flēame þīnum fēore gebeorge, oððe þū þē swā gebeorge þæt þū búge tō him.' Þā cwæð Ēadmund cyning swā swā hē ful cēne wæs, 'Þās ic gewilnige and gewīsce mid mōde, þæt ic āne ne belife æfter mīnum lēofum þegnum þe on heora bedde wurdon mid bearnum and wīfum færlice ofslagene fram þysum flotmannum. Næs mē nāfre gewunelic þæt ic worhte flēames, 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 sāde him unforht, 'Witodlīce þū wāre 190 wyrðe sleges nū, ac ic nelle ȳfylan on þīnum fūlum blōde mīne clānan handa, for ðan þe ic Crīste folgie, þe ūs swā gebȳsnode; and ic bliðelice wille bēon ofslagen þurh ēow, gif hit swā God fore-scēawað. Far nū swīþe hraðe and sege þīnum rēhan hlāforde, "Ne 195 ābīhð nāfre Ēadmund Hingware on līfe, hāþenum heretogan, būton hē tō Hālende Crīste ærest mid gelēafan on þysum lande gebūge."'

þā gewende se ærendraca arodlice Ȅaweg and gemētte be wege þone wālhrēowan Hingwar mid eallre his fyrde, fūse tō Ēad-munde, and sāde þām ārlēasan hū him geandwyrd wæs. Hingwar 200 þā bebēad mid bylde þām sciphire þæt hī þās 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, þās Hālendes gemyndig, and Ȅawarp his wāpnu: wolde geæfenlæcan Crīstes gebȳsnungum, þe forbēad Petre mid wāpnum 205 tō winnenne wið þā wālhrēowan Iūdēiscan. Hwæt þā ārlēasan þā Ēadmund gebundon and gebysmrodon huxlīce and bēoton mid sāglum, and swā syððan lāddon þone gelēaffullan cyning tō ānum eorðfæstum trēowe and tīgdon hine þārtō mid heardum bendum,

178 cumað Translate present as future. See §196.

þē cwicne gebindað Present with future meaning. See also §187.1(a).

179–80 þē swā gebeorge . . . búge 'save yourself by submitting' (lit. 'save yourself in that you submit').

181–2 'þās 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 wāre wyrðe sleges 'were worthy of death', i.e. 'you deserve to be killed'.

191 þe ūs swā gebȳsnode 'who thus set an example for us'.

198 fūse 'hastening'. The acc. pl. no doubt refers to Hinguar and his men together.

200 þās cyninges ānes 'only the king'. *Cēpan* takes a genitive object.

201–4 Hwæt þā Ēadmund . . . gebȳsnungum See §185.2.

204–5 Crīstes gebȳsnungum . . . Iūdēiscan See John 18:10–11.

and hine eft swungon langlice mid swipum; and hē symble clypode  
 210 betwux þām swinglum mid sōðum gelēfan tō Hālende Crīste; and  
 þā hāþenan þā for his gelēfan wurdon wōdlīce yrre, for þan þe hē  
 clypode Crīst him tō fultume. Hī scuton þā mid gafelucum, swilce  
 him tō gamenes, tō, oð þāt hē eall wæs beset mid heora scotungum,  
 215 swilce igles byrsta, swā swā Sebastiānus wæs. Þā geseah Hingwar,  
 se ārlēasa flotman, þāt se æþela cyning nolde Crīste wiðsacan, ac  
 mid ānrādum gelēfan hine æfre clypode: hēt hine þā behēfdian,  
 and þā hāðenan swā dydon. Betwux þām þe hē clypode tō Crīste  
 þā git, þā tugon þā hāþenan þone hālgan tō slege and mid ānum  
 220 swençe slōgon him of þāt hēafod, and his sāwl sīþode gesālig tō  
 Crīste. Þær wæs sum man gehende, gehealden þurh God behȳd  
 þām hāþenum, þe þis gehyrde eall and hit eft sāde swā swā wē hit  
 secgað hēr.

Hwæt ðā se flothere fērde eft tō scipe and behȳddon þāt hēafod  
 þās hālgan Ēadmundes on þām þiccum brēmelum þāt hit  
 225 bebyrged ne wurde. Þā æfter fyreste, syððan hī afarene wāron,  
 cōm þāt landfolc tō, þe þār tō lāfe wæs þā, þār heora hlāfordes lic  
 læg būtan hēafde, and wurdon swiðe sārige for his slege on mōde,  
 and hūru þāt hī næfdon þāt hēafod tō þām bodige. Þā sāde se  
 230 scēawere þe hit ær geseah, þāt þā flotmen hæfdon þāt hēafod mid  
 him, and wæs him geðūht, swā swā hit wæs ful sōð, þāt hī  
 behȳddon þāt hēafod on þām hōlte forhwega.

Hī ȇodon þā ealle endemes to þām wuda, sēcende gehwār,  
 geond þyfelas and brēmelas, gif hī āhwār mihten gemētan þāt  
 hēafod. Wæs ēac micel wundor þāt ān wulf wearð āsend þurh  
 235 Godes wissunge tō bewerigenne þāt hēafod wið þā ūpre dēor ofer  
 dæg and niht. Hī ȇodon þā sēcende and symle clypigende, swā  
 swā hit gewunelic is þām Ȱe on wuda gāð oft, ‘Hwār eart þū nū,  
 gefēra?’, and him andwyrde þāt 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 *Sebastiānus* 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 behēfdian See §161.

219 slōgon him of þāt 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 . . . þāt hēafod See §205.2(a).

236–7 swā swā hit . . . oft See §162.1.

gelōme clypode, andswarigende him eallum swā oft swā heora ȝenig  
 240 clypode, oþ þæt hī ealle becōmon þurh ðā clypunga him tō. Ȣā lēg  
 se grāga wulf þe bewiste þæt hēafod and mid his twām fōtum  
 hēafde þæt hēafod beclipped, grādig and hungrig, and for Gode ne  
 dorste þæs hēafdes onbyrian ac hēold hit wið dēor. Ȣā wurdon hī  
 ofwundrode þæs wulfes hydrādenne, and þæt hālige hēafod hām  
 245 feredon mid him, þancigende þām Ȣelmīhtigan ealra his wundra;  
 ac se wulf folgode forð mid þām hēafde, oþ þæt hī tō tūne cōmon,  
 swylce hē tam wāre, and gewende eft siþhan tō wuda ongēan. Ȣā  
 landlēoda þā siþhan legdon þæt hēafod tō tō þām hālgan bodige and  
 bebyrigdon hine swā swā hī sēlost mihton on swylcere hrædinge,  
 250 and cyrcan ārārdon sōna him onuppon.

Eft þā on fyrste, æfter fela gēarum, þā sēo herzung geswāc and  
 sibb wearð forgifen þām geswenctan folce, Ȣā fēngon hī tōgædere  
 and worhton āne cyrcan wurðlīce þām hālgan, for þān ȝe gelōme  
 wundru wurdon æt his byrgene æt þām gebedhūse þār hē  
 255 bebyrged wæs. Hi woldon þā ferian mid folclicum wurðmynde  
 þone hālgan līchaman and lecgan innan þāre cyrcan. Ȣā wæs micel  
 wundor þæt hē wæs eallswā gehāl swilce hē cwic wāre, mid  
 clānum līchaman, and his swūra wæs gehālod, þe ār wæs  
 forslagen, and wæs swylce ān seolcen þrād embe his swūran rād,  
 260 mannum tō swutelunge hū hē ofslagen wæs. Ēac swilce þā wunda  
 þe þā wālhrēowan hāþenan mid gelōmum scotungum on his lice  
 macodon, wāron gehālede þurh þone heofonlican God; and hē  
 līð swā ansund oþ þisne andwerdan dāg, andbīdigende ȝristes and  
 þæs ēcan wuldres. His līchama ūs cȳð, þe līð unformolsnod, þæt  
 265 hē būtan forligre hēr on worulde leofode and mid clānum līfe tō  
 Crīste siþode.

Sum widewe wunode, Ȣswyn gehāten, æt þæs hālgan byrgene on  
 gebedum and fæstenum manega gēar syððan, sēo wolde efsian ȝelce  
 gēare þone sanct and his næglas ceorfan sýferlīce mid lufe and on  
 270 scrīnye healdan tō hāligdōme on wēofode.

Ȣā wurðode þæt landfolc mid gelēfan þone sanct, and ȝēodred  
 bisceop þearle mid gifum on golde and on seolfre gegōdode þæt  
 mynster þām sancte tō wurðmynte. Ȣā cōmon on sumne sāl  
 ungesēlige þeofas eahte on ānre nihte tō þām ārwurðan hālgan:  
 275 woldon stelan þā māðmas þe men þyder brōhton, and cunnodon  
 mid cræfte hū hī in cuman mihton. Sum slōh mid slecge 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 gēar See §189.2.

þā duru mid spade, sum heora mid hlæddre wolde unlūcan þæt  
 ēagðyrl, ac hī swuncon on īdel and earmlice fērdon swā, þæt se  
 280 hālga wer hī wundorlīce geband, ælcne swā hē stōd strūtinge 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 wītegan  
 þās word þe hēr standað: *eos qui ducuntur ad mortem eruere ne cesses*  
 'þā þe man lēat tō dēaðe, alýs hī ӯt 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 geþwārlācan sceolon on æniges  
 mannes dēaðe, gif hī bēoð Drihtnes þegnas. Eft þā Ðēodred  
 bisceop scēawode his bēc syððan: behrēowsode mid geōmerunge  
 þæt hē swā rēðne dōm sette þām ungesāligum þeofum, and hit  
 295 besārgode æfre oð his līfes ende, and þā lēode bæd georne þæt hī  
 him mid fæsten fullīce þrȳ dagas, biddende þone Ælmihtigan þæt  
 hē him ārian sceilde.

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 orhlīce swīðe þone hālgan sanct, hwæþer hē  
 gesund wāre; ac swā hraðe swā hē geseah þæs sanctes līchaman,  
 þā ǣwedde hē sōna and wælhreowlīce grymetode and earmlīce  
 geendode yfelum dēaðe. Hīs is ðām gelīc þe se gelēaffulla pāpa  
 Gregōrius sāde on his gesetnysse be ðām hālgan Laurentie, ðe līð  
 305 on Rōmebyrig – þæt menn woldon scēawian symle hū hē lāge,  
 ge gōde ge yfele; ac God hī gestilde, swā þæt þær swulton on þāre

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 ymbe þeofas has been construed as 'to have to do with thieves', but contextually this does not fit: Christ came to call sinners, and Himself promised a convicted thief that he would be with Him 'this day in paradise' (Luke 23:43). However, it has been argued that clergy are forbidden to beonne ymbe þeofas because God's servants must not consent to any man's death. Even passive acceptance is not an option: the preceding injunction, *Eos qui ducuntur ad mortem eruere ne cesses*, requires their active opposition. The theft at issue is the taking of life, and to beonne ymbe þeofas means 'to be among thieves' in the sense of 'to be numbered among thieves'.

300    hēt him ætēowian See §161.

þone hālgan sanct and the hwæþer 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).

scēawunge āne sefon menn ætgædere. Þā geswicon þā ȿpre to scēawigenne þone martyr mid menniscum gedwylde.

Fela wundra wē gehȿrdon on folclicre spræce be þām hālgan  
 310 Ēadmunde, þe wē hēr nellað on gewrite settan, ac hī wāt gehwā. On  
 þysum hālgan is swutel, and on swilcum ȿþrum, þæt God ælmihtig  
 mæg þone man ārāran eft on dōmes dæg ansundne of eorþan, se þe  
 hylt Ēadmunde hālne his lichaman oð þone micclan dæg, þeah ȿe  
 hē of moldan cōme. Wyrðe is sēo stōw for þām wurðfullan hālgan  
 315 þæt hī man wurþige and wel gelögige mid clānum Godes þēowum  
 tō Cr̄istes þēowdōme, for þan þe se hālga is mārra þonne men  
 magon āsmēagan.

Nis Angelcynn bedæled Drihtnes hālgena, þonne on Engla  
 lande licgað swilce hālgan swylce þes hālga cyning, and Cūþberht  
 320 se ēadiga, and Æþeldryð on Ēlīg, and ēac hire swustor, ansunde on  
 lichaman, gelēafan tō trymminge. Synd ēac fela ȿore on Angelcynne  
 hālgan þe fela wundra wyrcað (swā swā hit wide is cūð) þām  
 Ælmihtigan tō lofe, þe hī on gelyfdon. Cr̄ist geswutelað mannum  
 þurh his māran hālgan þæt hē is Ælmihtig God þe macað swilce  
 325 wundru, þeah þe þā earman Iūdēi hine eallunga wiðsōcen, for þan  
 þe hī synd āwyrgede, swā swā hī wiſcton him sylfum. Ne bēoð nāne  
 wundru geworhte æt heora byrgenum, for ðan þe hī ne gelyfað on  
 þone lifigendan Cr̄ist, ac Cr̄ist geswutelað mannum hwār se sōða  
 gelēafa is, þonne hē swylce wundru wyrcað þurh his hālgan wide  
 330 geond þās eorðan. Þas him s̄y wuldor ā mid his heofonlican Fæder  
 and þām Hālgan Gäste. Amen.

307 āne sefon menn ætgædere ‘a band of seven men together’.

310 ac . . . gehwā ‘for everyone knows them’.

312–13 se þe hylt . . . lichaman lit. ‘He Who keeps his [Edmund’s] body whole for Edmund’.

319 Cūþberht St. Cuthbert (*c.* 630–687) was bishop of Lindisfarne.

320 Æþeldryð 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 . . . āwyrgede ‘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 luflīce  
ond frēondlīce; ond ðē cȳðan hāte ðæt mē cōm swiðe oft on

<sup>1</sup> hāteð grētan Wærferð biscep ‘commands Bishop Wærferth to be greeted’ (§161). For the use of the third person, see note to 4/2 above.

<sup>2</sup> ond Before nasal consonants *a* often appears as *o* (§103.2). See below such spellings as *lond* (l. 12), *understandan* (l. 15), *mon* (l. 62).

ðē cȳðan hāte ‘(I) command you to be informed’ (§161).

cōm ‘(it) has come’.

<sup>2–3</sup> mē . . . on gemynd ‘into my mind’ (§191.2).

gemynd, hwelce wiotan iū wāron giond Angelcynn, ēgðer ge godcundra hāda ge woruldundra; ond hū gesēligica tīda ðā 5 wāron giond Angelcynn; ond hū ðā kyningas ðe ðone onwald hæfdon ðæs folces Gode ond his ērendwrecum hīersumedon; ond hīe ēgðer ge hiora sibbe ge hiora siodu ge hiora onweald innanbordes gehīoldon, ond ēac ūt hiora ēdel rȳmdon; ond hū him ðā spēow ēgðer ge mid wīge ge mid wīsdōme; ond ēac ðā 10 godcundan hādas, hū giorne hīe wāron ēgðer ge ymb lāre ge ymb liornunga, ge ymb ealle ðā ̄frowotdōmas ðe hīe Gode dōn scoldon; ond hū man ̄utanbordes wīsdōm ond lāre hieder on lond sōhte; ond hū wē hīe nū sceoldon ̄te begietan, gif wē hīe habban sceoldon. Swā clāne hīo wās oðfeallenu on Angelcynne ðæt swīðe fēawa 15 wāron behionan Hambre ðe hiora ðēninga cūðen understandan on Englisc oððe furðum ān ērendgewrit of Lādene on Englisc āreccean; ond ic wēne ðætte nōht monige beginondan Hambre nāren. Swā fēawa hiora wāron ðæt ic furðum ānne ānlēpne ne mæg gedēncean be sūðan Temese ðā ðā ic tō rīce fēng. Gode 20 ælmihtegum sīe ðonc ðætte wē nū ðēnigne onstal habbað lārēowa. Ond for ðon ic ðē bebīode ðæt ðū dō swā ic gelīefe ðæt ðū wille, ðæt ðū ðē ðissa woruldōinga tō ðām geāmetige, swā ðū oftost mæge, ðæt ðū ðone wīsdōm ðe ðē God sealde ðær ðær ðū hiene befæstan mæge, befæste. Gedēnc hwelc wītu ūs ðā becōmon for 25 ðissem worulde, ðā ðā wē hit nōhwæðer ne selfe ne lufodon, ne ēac oðrum monnum ne lēfdon; ðone naman ðēnne wē lufodon ðætte wē Crīstne wāren, ond swīðe fēawa ðā ðēawas.

Dā ic ðā ðis eall gemunde, ðā gemunde ic ēac hū ic geseah, ēr ðām ðe hit eall forhergod wāre ond forbærned, hū ðā ciricean

8–9 **him ðā spēow** ‘they were successful then’ (lit. ‘it was successful to them then’; see §212).

10 **hādas, hū giorne hīe wāron** See note to 4/25.

14 **oðfeallenu** See §201.2.

17 **ðætte** See §155.

19 **tō rīce 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 **wītu** The ‘punishments’ to which King Alfred refers are the Scandinavian invasions: see §217.

25 **hit** The antecedent is *wīsdōm*. See §187.2, and compare *sīo 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 *lāfdon* (l. 35) from *lāfian* rather than from *lēfan* ‘allow’, as previous editors have assumed). The negligent Christians neither cherished learning themselves nor bothered transmitting it to later generations. (Cf. *lufodon . . . lēfdon* below in ll. 34–5.)

26–7. **ðone naman ðēnne . . . 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 gefylda, ond ēac micel mengeo Godes ðīowa; ond ðā swīðe lȳtle fiorme ðāra bōca wiston, for ðām ̄e hīe hiora nānuht ongietan ne meahton, for ðām ̄e hīe nāeron on hiora āgen geðīode āwritene. Swelce hīe cwāden: ‘Ure ieldran, ðā ̄e ðās stōwa ær hīoldon, hīe lufodon wīsdōm, ond ̄urh ðone hīe begēaton welan ond ūs lāfdon. Hēr mon mæg gīet gesiōn hiora swāð, ac wē him ne cunnon æfter spyrigean. Ond for ðām wē habbað nū āgðer forlāten ge ðone welan ge ðone wīsdōm, for ðām ̄e wē noldon tō ðām spore mid ūre mōde onlūtan.’
- 40 Dā ic ðā ðis eall gemunde, ðā wundrade ic swīðe swīðe ðāra gōdena wiōtēna ̄e giū wāron giond Angelcynn, ond ðā bēc ealla be fullan geliorndon hāfdon, ̄at hīe hiora ðā nānne dāl noldon on hiora āgen geðīode wendan. Ac ic ðā sōna eft mē selfum andwyrde, ond cwāð: ‘Hīe ne wēndon ̄ætte æfre menn sceolden swā̄ recclēase weorðan ond sīo lār swā̄ oðfeallan: for ðāre wilnunga hīe hit forlēton, ond woldon ̄at hēr ðy māra wīsdōm on londe wārē ðy wē mā geðēoda cūðon.’

Dā gemunde ic hū sīo æ wās ærest on Ebriscgeðīode funden, ond eft, ðā hīe Crēacas geliorndon, ðā wendon hīe hīe on heora āgen geðīode ealle, ond ēac ealle ̄ðre bēc. Ond eft Lādenware swā̄ same, siððan hīe hīe geliorndon, hīe hīe wendon ealla ̄urh wīse wealthstadas on hiora āgen geðīode. Ond ēac ealla ̄ðra Crīstna ðīoda sumne dāl hiora on hiora āgen geðīode wendon.

30 stōdon māðma ond bōca gefylda ‘were full of books and of treasures’.

31–2 ðā swīðe lȳtle . . . wiston ‘they had very little benefit from the books’ (literally, ‘they knew very little use of the books’).

33–4 Swelce hīe 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. *wiōtēna* and the clause *̄at hīe . . . wendan* are objects of the verb *wundrade*.

45 for ðāre wilnunga ‘on purpose, deliberately’.

46–7 ðy . . . ðy See §167.7a.

48 æ The Old Testament, or perhaps only the Hexateuch (‘the Law’), is meant.

49 The word *hīe* occurs three times in l. 49. In the first and third occurrences it is acc. sg. fem. ‘it’ agreeing with the antecedent *æ* (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 *hīe* in l. 49 and so to *æ* (l. 48); the second *ealle* is acc. pl. fem. modifying *bēc*. Presumably *ealle ̄ðre bēc* refers to the remaining books of the Bible.

51 siððan hīe hīe geliorndon, hīe hīe wendon ealla ‘after they (*Lādenware*) had learned them (*bēc*), they translated them all’. On the repetition of the subject (*Lādenware . . . hīe*), see §148.

Forðy mē ðyncð betre, gif īow swā ðyncð, ðæt wē ēac sume bēc, ðā  
 55 ðe nīdedēearfosta sīen eallum monnum tō wiottonne, ðæt wē ðā on  
 ðæt geðīode wenden ðe wē ealle gecnāwan mægen, ond gedōn swā  
 wē swiðe ēaðe magon mid Godes fultume, gif wē ðā stilnesse  
 habbað, ðætte eall sīo gioguð ðe nū is on Angelcynne frīora monna,  
 ðāra ðe ðā spēda hæbben ðæt hīc ðæm befeolan mægen, sīen tō  
 60 liornunga oðfæste, ðā hwile ðe hīc tō nānre oðerre note ne mægen,  
 oð ðone first ðe hīc wel cunnen Englisc gewrit ārædan. Lære mon  
 siððan furður on Lædengeðīode ðā ðe mon furðor lāran wille ond  
 tō hīerran hāde dōn wille.

Dā ic ðā gemunde hū sīo lār Lædengeðīodes ær ðissum āfeallen  
 65 wæs giond Angelcynn, ond ðeah monige cūdon Englisc gewrit  
 ārædan, ðā ongan ic ongemang oðrum mislicum ond manigfealdum  
 bisgum ðisses kynerīces ðā bōc wendan on Englisc ðe is  
 genemned on Læden *Pastoralis*, ond on Englisc ‘Hierdebōc’,  
 70 hwīlum word be worde, hwīlum andgit of andgiete, swā swā ic hīc  
 geliornode æt Plegmunde mīnum ærcbiscepe, ond æt Assere  
 mīnum biscepe, ond æt Grimbolde mīnum mæsseprīoste, ond æt  
 Iōhanne mīnum mæsseprēoste. Siððan ic hīc ðā geliornod hæfde,  
 75 swā swā ic hīc forstōd ond swā ic hīc andgitfullīcost āreccean  
 meahte, ic hīc on Englisc āwende; ond tō ælcum biscepstōle on  
 mīnum rīce wille āne onsendan; ond on ælcre bið ān æstel, se bið  
 80 on fiftegum mancessa. Ond ic bebīode on Godes naman ðæt nān  
 mon ðone æstel from ðære bēc ne dō, ne ðā bōc from ðæm mynstre  
 – uncūð hū longe ðær swā gelārede biscepas sīen, swā swā nū,  
 Gode ðonc, welhwār siendon. Forðy ic wolde ðætte hīc ealneg æt  
 85 ðære stōwe wāren, būton se biscep hīc mid him habban wille, oððe  
 hīo hwār tō lāne sīe, oððe hwā oðre bī wrīte.

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 hīc 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. Grimbald was a Frankish priest who was ultimately canonized, and John (*Tōhannes*) a continental Saxon whom King Alfred established as abbot of a new monastery at Athelney in Somerset.

73–4 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 fiftegum mancessa ‘it is 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 (*wāron*, *-un*, *-an*; *locude* for *lode*; and the subjunctives *ūþon* and *ēdon* 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 *cȳþde*, the reading of most manuscripts, for *cȳðdon* 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 Sigebryht his rīces ond Westseaxna wiotan for unryhtum dædum, būton Hamtūnscīre; ond hē hæfde

<sup>1</sup> 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.

Sigebryht King of the West Saxons before Cynewulf, his kinsman, deposed him.

<sup>1–2</sup> 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 187.3c.

þā oþ hē ofslōg þone aldormon þe him lengest wunode. Ond hiene  
 þā Cynewulf on Andred ādrāfde, ond hē þær wunade oþ þæt hiene  
 5 ān swān ofstang æt Pryfetes flōdan; ond hē wræc þone aldormon  
 Cumbran. Ond se Cynewulf oft miclum gefeohtum feaht uuiþ  
 Bretwālum. Ond ymb xxxi wintra þas þe hē rīce hæfde, hē wolde  
 ādrāfan ānne æþeling se was Cyneheard hāten; ond se Cyneheard  
 10 wæs þas Sigebryhtes brōþur. Ond þā geāscode hē þone cyning lȳtle  
 werode on wīfcýþe on Merantūne, ond hine þær berād ond þone  
 būr ûtan beēode ðer hine þā men onfunden þe mid þām kyninge  
 wārun.

Ond þā ongeat se cyning þæt, ond hē on þā duru ēode ond þā  
 unhēanlice hine werede oþ hē on þone æþeling lōcude, ond þā ūt  
 15 rāsde on hine ond hine miclum gewundode; ond hīe alle on þone  
 cyning wārun feohende oþ þæt hīe hine ofslægenne hæfdon. Ond  
 þā on þas wifes gebārum onfundon þas cyninges þegnas þā  
 unstilnesse, ond þā þider urnon swā hwelc swā þonne gearo  
 wearþ ond radost. Ond hiera se æþeling gehwelcum feoh ond

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 Sigebryht (l. 3).

7    *Bretwālum* Britons (probably Cornishmen) descended from the original inhabitants of England before the Anglo-Saxon invasion (§217).

Ond ymb xxxi wintra þas 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 ofslægen ond lxxxviii monna mid him.*

9–10    lȳtle werode See §192.2.

on wīfcýþe 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    æþeling i.e. Cyneheard.

17    on þas wifes gebārum ‘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 feorh gebēad, ond hiera nānig hit geþicgean nolde; ac hīe simle feohtende wāran oþ hīe alle lāgon būtan ānum Bryttiscum gīsle, ond sē swīþe gewundad wās.

þā on morgenne gehierdun þæt þæs cyninges þegnas þe him beæftan wārun, þæt se cyning ofslægen wās. þā ridon hīe þider, 25 ond his aldormon Ōsrīc, ond Wīferþ his þegn, ond þā men þe hīe beæftan him lāfde ðer, ond þone æþeling on þāre byrig mētton þār se cyning ofslægen læg (ond þā gatu him tō belocen hæfdon) ond þā þārto ẽodon. Ond þā gebēad hīe him hiera āgenne dōm fēos ond londes, gif hīe him þæs rīces ūþon, ond him cýþde þæt hiera māgas 30 him mid wāron, þā þe him from noldon. Ond þā cuādon hīe þæt him nānig māg lēofra nāre þonne hiera hlāford, ond hīe nāfre his banan folgian noldon. Ond þā budon hīe hiera māgum þæt hīe gesunde from ẽodon. Ond hīe cuādon þæt tæt ilce hiera gefērum geboden wāre þe ðer mid þām cyninge wārun. þā cuādon 35 hīe þæt hīe hīe þæs ne onmunden ‘þon mā þe ēowre gefēran þe mid þām cyninge ofslægene wārun.’ Ond hīe þā ymb þā gatu feohtende

20–1 simle feohtende wāran i.e. ‘kept on fighting’.

21 gīsle Presumably the hostage was taken in the course of Cynewulf’s wars with the Britons (ll. 6–7).

26 ðār Here as elsewhere ðer combined with pret. tense signals the pluperfect (§197.4): ‘and the men that he had left behind him’.

27 þā 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 āgenne dōm Cyneheard offers to let King Cynewulf’s men name their own price for allowing him to assume the kingship. (Giving enemies ‘their own judgement of compensation’ is a common Germanic idiom and practice.)

30 þā þe him from noldon ‘who did not want (to go) from him’ (§205.1).

cuādon hīe ‘they (Cynewulf’s men) said’.

32 Ond þā budon hīe ‘And then they (Cynewulf’s men) offered’.

33 ẽodon subj. ‘might go’.

33–4 Ond hīe cuādon . . . geboden wāre ‘And they (Cyneheard’s men) said that the same (thing) had been offered to their (Cynewulf’s men’s) comrades’.

34–5 þā cuādon . . . onmunden ‘Then they (Cyneheard’s men) said that they would not pay attention to that (offer of safe passage).’ *Onmunan* with refl. pron. (*hīe*) takes a gen. obj. (*þas*).

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). *Osric.* 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 hīe ‘and they (i.e. Cynewulf’s men)’.

wāron oþ þæt hīe þærinne fulgon ond þone æþeling ofslōgon  
ond þā men þe him mid wārun, alle būtan ānum, se wās þæs  
aldormonnes godsunu; ond hē his feorh generede, ond þāh hē  
40 wās oft gewundad.

Ond se Cynewulf rīcsode xxxi wintra and his līc līþ æt Wintan-  
ceastre, ond þæs æþelinges æt Ascanmynster; ond hiera ryht-  
fæderencyn gāþ tō Cerdice.

37 oþ þæt hīe ‘until they (i.e. Cynewulf’s men)’.

38–9 þæs aldormonnes perhaps Cumbra, mentioned in l. 6.

39 ond hē 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), *gefēordon* (l. 50), *se* (l. 51), and *beodon* (l. 74) have been normalized to *tōbrocen*, *gefērdon*, *sēo*, and *bēodan*.

980. Hēr on þys gēare wæs Æþelgār abbot tō bisceope gehālgod on vi nōnas Mai tō þām bisceopstōle æt Sēolesigge. And on þām ylcan

<sup>1</sup> Hēr See 6/1 n.

<sup>2</sup> vi nōnas Mai i.e. 2 May (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.

gēare wæs Sūðhamtūn forhergod fram scipherige, and sēo burh-waru māst ofslegen and gehæft. And þy ilcan gēare wæs Tenetland  
5 gehergod; and þy ilcan gēare wæs Lēgeceasterscīr gehergod fram norðscipherige.

981. Hēr on þis gēare wæs Sancte Petroces stōw forhergod, and þy ilcan gēare wæs micel hearm gedōn gehwār be þām sāriman ēgþer ge on Defenum ge on Wēlum.

10 982. Hēr on þys gēare cōmon ūpp on Dorsātum iii scypu wīcinga and hergodon on Portlande. þy ilcan gēare forbarn Lundenbyrig. And on þām ylcan gēare forðfērdon twēgen ealdormenn, Aþelmār on Hamtūnscīre and Ēadwine on Sūðseaxum.

.....  
988. Hēr wæs Wecedport geheregod, and Goda, se Defenisca  
15 þegen, ofslagen, and mycel wael mid him. Hēr gefor Dūnstan arcebiscoop, and Aðelgār bisceop fēng æfter him tō arcestōle, and hē lȳtle hwile æfter þām lyfode – būtan i gēare and iii mōnþas.

.....  
990. Hēr Sigeric wæs gehālgod tō arcebiscōpe, and Ēadwine abbot forðfērde, and Wulfgār abbot fēng tō þām rīce.  
20 991. Hēr wæs Gypeswīc gehergod, and æfter þām swīðe raðe wæs Brihtnōð ealdorman ofslægen at Mældūne. And on þām gēare man gerædde þæt man geald ærest gafol Deniscan mannum for þām mycclan brōgan þe hī worhtan be þām sāriman. Þæt wæs ærest x þūsend punda. Þæne rād gerædde Sīrīc arcebiscoop.

25 992. Hēr Öswald se ēadiga arcebiscoop forlēt þis līf and gefērde þæt heofonlice, and Aðelwine ealdorman gefor on þām ilcan gēare. Dā gerædde se cyng and ealle his witan þæt man gegaderode þā scipu þe āhtes wāron tō Lundenbyrig. And se cyng þā betāhte þā fyrde tō lādene Ealfrīce ealdorman and Þorode eorl and  
30 Aelfstāne bisceop and Aescwīge bisceop, and sceoldan cunnian gif hī muhton þone here āhwār ūtene betræppen. Dā 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 þām 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 *āwiht*).

29 tō lādene Properly, *tō lādennē* ‘for leading’, i.e. ‘as leaders’.

29–30 Ealfrīce ealdorman . . . Aescwīge bisceop The names of these leaders are, correctly, in the dative case, but their titles are uninflexed.

ealdorman *Ælfrīc* and hēt warnian þone here, and þā on þēre nihte  
 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  
 35 ætbærst, bütton ān scip þær man ofslōh. And þā gemætte se here ðā  
 scipu of Ēastenglum and of Lunden, and hī ðær ofslōgon mycel  
 wäl and þæt scip genāmon eall gewāpnod, and gewādod, þe se  
 ealdorman on wæs.

993. Hēr on ðissum gēare æs 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 Lindesīge ge on  
 Norðhymbran. þā gegaderode man swiðe mycele fyrde, and þā hī  
 tōgædere gān sceoldan, þā onstealdon þā heretogan ærest þone  
 flēam – þæt wæs Frāna and Godwine and Friðegist. On þysum  
 45 ilcan gēare hēt se cyng āblendan *Ælfgār* *Ælfrīces* 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 wāron, and ēac hī mid fýre  
 50 ontandan woldon. Ac hī þār geferdon māran hearm and yfel þonne  
 hī æfre wēndon þæt heom ænig burhwaru gedōn sceolde. Ac sēo  
 hālige Godes mōdor on ðām dāge hire mildheortnisse þære  
 burhware gecyðde and hī ahredde wið heora fēondum. And hī  
 þanon fērdon, and wrohton þæt māste yfel þe æfre ænig here dōn  
 55 mihte on bærnette and herunge and on manslihtum ægðer be ðām  
 sāriman on Ēastseaxum and on Centlande and on Sūðseaxum and

32 *Ælfrīc* This treacherous *Ælfrīc* (whose name is spelled *Ealfrīce* in l. 29) was ealdorman of Hampshire. He has no connection with Abbot *Ælfrīc*, author of the *Colloquy*, Biblical translations, and other works.

hēt warnian (§161).

32–3 on þēre 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 §187.3b, and cf. ll. 61–2 below (*cōm* . . . *nāmon*).

45 hēt . . . āblendan *Ælfgār* (§161). This blinding of the son was presumably in retribution for *Ælfrīc*'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. 8 September.

49 hī (preceding *mid*) acc. sg. fem. (antecedent is *burh*).

on Hamtūnscīre. And æt nȳxtan nāman heom hors and ridon swā wide swā hī woldon and unāsecgendlice yfel wircende wāeron. þā gerādde 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 fādde geond eall Westseaxna rīce, and him man geald fēos xvi þūsend punda.

.....

1011. Hēr on þisum gēare sende se cyning and his witan tō ðām  
65 here, and gyrndon friðes, and him gafol and metsunge behēton wið þām ðe hī hiora hergunge geswicon. Hī Hæfdon þā ofergān (i) Ēastengle and (ii) Ēastsexe and (iii) Middlesex and (iv) Oxenafordscīre and (v) Grantabricscīre and (vi) Heortfordscīre and (vii) Buccingahamscīre and (viii) Bedefordscīre and (ix) healfe Hunta-  
70 dūnscīre and micel (x) on Hāmtūnscīre, and be sūþan Temese calle Kentingas and Sūðsexe and Hāestingas and Sūðrigē and Bearroc-  
scīre and Hamtūnscīre and micel on Wiltūnscīre.

Ealle þās ungesālðā ūs gelumpon þuruh unrādas, þæt man  
nolde him ā tīman gafol bēodan oþþe wið gefeohtan; ac þonne hī  
75 māest tō yfele gedōn hæfdon, þonne nam mon frið and grið wið hī.  
And nā þē lās for eallum þisum griðe and gafole hī fērdon  
æghweder flocmālum, 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 3/4<sup>2</sup>.

58 unāsecgendlice a late form of acc. pl. neut. *-licu*.

73 unrādas See below, p. 253 n. 1.

þæt 'in that'.

74 him i.e. the Danes.

ā tīman 'in time'.

75 māest tō yfele 'the most for harm', i.e. 'the most to (our) injury'.

## 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 during 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 lärde; cwæð hwæþere, þæt hē wolde mid his frēondum and mid his wytum gesprec and geþeaht habban, þæt gif hī mid hine 5 þæt geþafian woldan, þæt hī ealle ætsomne on līfes willan Crīste gehālgade wāran. þā dyde se cyning swā swā hē cwæð, and se bisceop þæt geþafade.

þā hæfde hē gesprec and geþeaht mid his witum and syndriglīce wæs fram him eallum frignende hwylc him þūhte and gesawen 10 wāre þeos nīwe lār and þāre godcundnesse bīgong þe þār lāred wæs. Him þā andswarode his ealdorbisceop, Cēfi wæs hāten: ‘Geseoh þū, cyning, hwelc þeos lār sīe þe ūs nū bodad is. Ic þē sōðlice andette þæt ic cūðlice geleornad hæbbe, þæt eallinga nāwiht mægenes ne nytnesse hafað sīo æfæstnes þe wē oð ðis 15 hæfdon and beēodon, for ðon nānig þīnra þegna nēodlicor ne gelustfullīcor hine sylfne underþēodde tō ūra goda bīgange þonne ic, and nōht þon lēs monige syndon þā þe māran gefe and fremsumnesse æt þe onfēngon þonne ic, and in eallum þīngum māran gesynto hæfdon. Hwāt, ic wāt, gif ūre godo ænige mihte 20 hæfdon, þonne woldan hīe mē mā fultumian, for þon ic him geornlīcor þēodde ond hȳrde. For þon mē þynced wīslīc, gif þū gesēo þā þīng beteran and strangran þe ūs nīwan bodad syndon, þæt wē þām onfōn.’

<sup>1</sup> him i.e. Bishop Paulinus, who has just explained to the King his obligation to accept Christianity.

<sup>5</sup> 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*: *sprācan* (l. 38), *beēdan* (l. 43). These spellings are characteristic of the late Old English period.

willan ‘fountain’, i.e. baptismal font.

9–10 hwylc him . . . wāre 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 wāre*). This practice is common in the Old English Bede and is symptomatic of the translator’s awkwardness in dealing with his Latin source. Cf. *hāfdon and beēdon* (l. 15) and *sōhē ond āhsode* (l. 53).

<sup>11</sup> Cēfi wæs hāten See §186.1. (Cefi’s title *ealdorbisceop* means he was a *pagan* high priest.)

<sup>19</sup> godo = *godu* nom. pl. neut. Pagan gods are neuter, while the Christian God is masculine.

þæs wordum ðþur cyninges wita and ealdormann geþafunge  
 25 sealde, and tō þære spræce fēng and þus cwæð: ‘þyslīc mē is  
 gesewen, þū cyning, þis andwearde līf manna on eorðan tō  
 wiðmetenesse þære tīde þe ū uncūð is: swylc swā þū at swāsen-  
 dum sitte mid þīnum ealdormannum and þegnum on wintertīde,  
 and sie fyr onālæd and þīn heall gewyrmed, and hit rīne and snīwe  
 30 and styrme ūte; cume añ spearwa and hrædlice þæt hūs þurhflēo,  
 cume þurh ðþre duru in, þurh ðþre ūt gewīte. Hwæt, hē on þā tīd þe  
 hē inne bið ne bið hrinen mid þy storme þæs wintres; ac þæt bið añ  
 ēagan bryhtm and þæt lāsstæ fæc, ac hē sōna of wintra on þone  
 35 winter eft cymeð. Swā þonne þis monna līf tō medmiclum fæce  
 ætýweð; hwæt þær foregange, oððe hwæt þær æfterfylige, wē ne  
 cunnun. For ðon gif þeos nīwe lār ȿwiht cūðlicre ond gerisenlicre  
 brenge, þæs weorþe is þæt wē þære fylgen.’ þeoſsum wordum  
 40 gelīcum ðōre aldormen and ðæs cyninges geþeahteras spræcan.

þā gēn tōætýhte Cēfi and cwæð, þæt hē wolde Paulīnus þone  
 bisceop geornlīcor gehȿran be þām Gode sprecende þām þe hē  
 45 bodade. þā hēt se cyning swā dōn. þā hē þā his word gehȿrde, þā  
 clypode hē and þus cwæð: ‘Geare ic þæt ongeat, þæt ðæt nōwiht  
 wæs þæt wē bēodan; for þon swā micle swā ic geornlīcor on þām  
 bīgange þæt sylfe sōð sōhte, swā ic hit lās mētte. Nū þonne ic  
 50 openlīce 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  
 wāestmum ȝenigre nytnisse hālgodon, þæt wē þā hraþe forlēosen ond  
 fȿre forbærnen.’ Ono hwæt, hē þā se cyning openlīce ondette þām  
 55 biskepe ond him eallum, þæt hē wolde fæstlice þām dēofolgildum  
 wiðsacan ond Crīstes gelēafan onfōn.

24 þæs wordum . . . wita ‘To that one’s words another counsellor of the King’.

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 līf 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 gelīcum ‘in words like these’.

41 hē i.e. Cefi.

43–4 swā micle swā ic geornlīcor . . . swā ic . . . lās ‘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).

Mid þy þe hē þā se cyning from þām foresprenan biscope  
 sōhte ond āhsode heora hālignesse þe hēo ēr biēodon, hwā ðā  
 wīgbed ond þā hergas þāra dēofolgilda mid heora hegum þe hēo  
 55 ymbsette wāron, hēo ērest āīdligan ond tōweorpan scolde, þā  
 ondsworede hē: 'Efne ic. Hwā mæg þā nū, þā þe ic longe mid  
 dysignesse beēode, tō bysene ȫerra monna gerisenlecor tōweor-  
 pan, þonne ic seolfa þurh þā snytro þe ic from þām sōðan Gode  
 60 onfēng?' Ond hē ðā sōna from him āwearp þā īdlan dysignesse þe  
 hē ēr beēode, ond þone cyning bæd þæt hē him wāpen sealde ond  
 stōdhors þæt hē meahte on cuman ond dēofolgylt tōweorpan, for  
 65 þon þām biscope heora hālignesse ne wās ālyfed þæt hē mōste  
 wāpen wegan ne elcor būton on mȳran rīdan. þā sealde se cyning  
 him sword þæt hē hine mid gyrdē ond nom his spere on hond ond  
 70 hlēop on þās cyninges stēdan ond tō þām dēofulgeldum fērde. þā  
 ðæt folc hine þā geseah swā gescyrpedne, þā wēndon hēo þæt hē  
 teola ne wiste, ac þæt hē wēdde. Sōna þās þe hē nēalēhē tō þām  
 herige, þā scēat hē mid þy spere þæt hit sticode fæste on þām  
 75 herige, ond wās swīðe gefeonde þāre ongytenesse þās sōðan  
 Godes bigonges. Ond hē ðā hēht his gefēran tōweorpan ealne  
 þone herig ond þā getimbro, ond forbærnan. Is sēo stōw gȳt  
 ætēawed gū þāra dēofulgilda nōht feor ēast from Eoforwīcceastre  
 begeondan Deorwentan þāre ēa, ond gēn tō dæge is nemned  
 Gōdmundingahām, þār se biscope þurh ðās sōðan Godes inbryrd-  
 nesse tōwearp ond fordyde þā wīgbed þe hē seolfa ēr gehālgode.

Dā onfēng Ēadwine cyning mid eallum þām ædelingum his  
 þēode ond mid micle folce Cr̄istes gelēafan ond fulwihte bæðe þy  
 endlýftan geare his rīces.

52–3 biscope . . . heora hālignesse ‘high priest . . . of their religion’ (i.e. Cefi).

53 hēo nom. pl. refers to Edwin’s pagan subjects.

55 hēo recapitulatory pronoun (§148).

56 þā . . . þā þe ‘thos (pagan things) . . . which’.

57 ȫerra monna gen. pl. Translate ‘for other men’.

58 teola ne wiste ‘did not perceive well’, i.e. ‘was not in his right mind’.

Sōna þās þe ‘Immediately after’, i.e. ‘As soon as’. For þās þe, see §168 þās (þe) and

§174.2.

71–2 Is sēo stōw . . . dēofulgilda ‘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. *Brytenrīces weard* and *rīces weard* in other Old English poems) and Cædmon appropriates the term for Christian poetry by altering it to *heofonrīces Weard*. The metre and 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 syndriglīce mid godcundre gife gemāred ond geweorðad, for þon hē gewunade gerisenlice lēoð wyrcan, þā ðe tō æfæstnisse ond tō ārfæstnisse belumpen, swā ðætte, swā hwæt swā hē of godcundum stafum  
 5 þurh 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 lēoþsongum monigra monna mōd oft tō worulde forhogdnisse ond tō geþēodnisse þæs heofonlican līfes onbærnde  
 10 wāron. Ond ēac swelce monige ðōre æfter him in Ongelþēode ongunnon æfæste lēoð wyrcan; ac nāenig hwæðre him þæt gelīce dōn meahte, for þon hē nales from monnum ne þurh mon gelāred wæs, þæt hē þone lēoðcræft leornade, ac hē wæs godcundlīce gefultumed ond þurh Godes gife þone songcræft onfēng. Ond hē  
 15 for ðon nāfre nōht lēasunge ne īdles lēoþes wyrcan meahte, ac

<sup>1</sup> ðeosse abbudissan Abbess Hild, the woman in charge of the monastic community where Cædmon became a brother. Cf. ll. 49, 61.

<sup>9</sup> geþēodnisse 'joining' of the heavenly life. This very awkward sense is probably the result of confusion (by the translator or a scribe) between Latin *appetitum* '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.

efne þā ān þā ðe tō ȝefestnesse belumpon, ond his þā ȝefestan tungan gedafenode singan.

Wæs hē se mon in weoruldhāde geseted oð þā tīde þe hē wæs gelyfdre ylde, ond hē nāfre nāning lēoð geleornade. Ond hē for þon 20 oft in gebēorscipe, þonne þær wæs blisse intinga gedēmed, þæt hēo ealle sceolden þurh endebyrndesse 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 ȳt wæs gongende 25 tō nēata scipene, þāra heord him wæs þāre 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 ondswarede hē ond cwæð: ‘Ne con ic nōht singan; ond ic for þon of 30 þeossum gebēorscipe ȳt ēode, ond hider gewāt, for þon ic nāht singan ne cūðe.’ Eft hē cwæð, se ðe mid hine sprecende wæs: ‘Hwæðre þū meaht 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 herenesse Godes Scyppendes þā fers ond þā 35 word þe hē nāfre gehyrde, þāra endebyrdnes þis is:

Nū wē sculon herigean heofonrīces Weard,  
Meotodes meahte ond his mōdgeþanc,  
weorc Wuldorfæder, swā hē wundra gehwæs,  
ēce Drihten, ör onstealde.

40 Hē ȝerest sceōp 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 slāpe, ond eal þā þe hē slāpende song fæste in gemynde hæfde, ond þām wordum sōna monig word in

16–17 his þā ȝefestan . . . singan ‘(it) befitted that pious tongue of his to sing’ (§212).

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 OE translator mistook the Latin ablative *causā* for a nominative.

21 hēo ‘they’. So also in ll. 55, 101, 104, 106, 107, and 114.

25 þāra heord ‘the care of which’.

32 þū meaht mē singan ‘thou canst sing to me’. See §207 and fn.

45 eal þā þe ‘all those (things) which’.

þæt ilce gemet Gode wyrðes songes tōgeþēodde. þā cōm hē on morgenne tō þām tūngerēfan, þe his ealdormon wæs; sægde him hwylce gife hē onfēng. Ond hē hine sōna tō þāre abbudissan 50 gelædde ond hire þā cýðde ond sægde. þā hēht hēo gesomnian ealle þā gelæredestan men ond þā leoreras, ond him ondweardum hēt secgan þæt swefn ond þæt lēoð singan, þæt ealra heora dōme gecoren wære, hwæt oððe hwonon þæt cuman wære. þā wæs him eallum gesegen, swā swā hit wæs, þæt him wære from 55 Drihtne sylfum heofonlic gifu forgisen. þā rehton hēo him ond sægdon sum hālig spell ond godcundre lāre word; bebudon him þā, gif hē meahte, þæt hē in swinsunge lēoþsongs þæt gehwyrfde. þā hē ðā hæfde þā wīsan onfongne, þā ēode hē hām tō his hūse, and cwōm eft on morgenne, ond þy betstan lēoðe 60 geglenged him āsong ond āgeaf þæt him beboden wæs.

Dā ongan sēo abbudisse clyppan ond lufigean þā Godes gife in þām men; ond hēo hine þā monade ond lärde þæt hē woruldhād anforlēte ond munuchād onfēnge; ond hē þæt wel þafode. Ond hēo hine in þæt mynster onfēng mid his gōdum, ond hine geþēodde tō 65 gesomnunge þāra Godes þēowa, ond hēht hine lāran þæt getael þæs hālgan stāres ond spelles. Ond hē eal þā hē in gehȳrnesse geleornian meahte mid hine gemyndgade, ond swā swā clāne nēten eodorcende in þæt swēteste lēoð gehwerfde. Ond his song ond his lēoð wāron swā wynsumu tō gehȳranne þætte þā seolfan his lārēwas æt his 70 mūðe wreton ond leornodon. Song hē ærest be middangeardes gesceape ond bī fruman moncynnes ond eal þæt stār Genesis (þæt is sēo æreste Moyses booc); ond eft bī ūtgonge Israhēla folces of Ægypta londe ond bī ingonge þæs gehātlandes ond bī oðrum monegum spellum þæs hālgan gewrites canōnes bōca, ond bī Cr̄istes 75 menniscnesse ond bī his þrōwunge ond bī his ūpāstignesse in

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.

51–2 him ondweardum ‘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 swā swā . . . eodorcende Biblical commentators explain that the ruminating animals of Leviticus 11:3 symbolize pious men meditating on God.

69 þā seolfan his lārēwas ‘the same ones his teachers’, i.e. ‘his very teachers’.

heofonas ond bī þæs Hālgan Gāstes cyme ond þāra apostola lāre; ond eft bī þām dæge þæs tōweardan dōmes ond bī fyrhtu þæs tintreglican wiites ond bī swētnesse þæs hefonlecan rīces hē monig lēoð geworhte. Ond swelce ēac ȿðer monig be þām godcundan 80 fremsumnessum ond dōmum hē geworhte. In eallum þām hē geornlīce gēmde þāt hē men ātuge from synna lufan ond māndāda, ond tō lufan ond tō geornfulnessse āwehete gödra dāda; for þon hē wās se mon swiþe ȿfæst ond regollecum þēodscipum ēaðmōdlīce underþēoded. Ond wið þām þā ȿe in ȿðre wīsan dōn woldon, hē 85 wās mid welme micelre ellenwōdnisse onbærned; ond hē for ȿðon fægre āende his līf betynde ond geendade.

For þon þā ȿðere tīde nēalēcte his gewitenesse ond forðfōre, þā wās hē, fēowertȿnum dagum ȿr, þāt hē wās līchomlicre untrymnessse þrycced ond hefgad, hwæðre tō þon gemetlīce þāt hē ealle 90 þā tīd meahte ge sprecan ge gongan. Wās þār in nēaweste untrumra monna hūs, in þām heora þēaw wās þāt hēo þā untrumran ond þā ȿe æt forðfōre wāron inlādan sceoldon, ond him þār aetsomne þegnian. þā bād hē his þegn on ȿfenne þāre neahte þe hē of worulde gongende wās þāt hē in þām hūse him stōwe 95 gegearwode þāt hē gerestan meahte. þā wundrode se þegn for hwon hē ȿðas bāde, for þon him þūhte þāt his forðfōr swā nēah ne wāre; dyde hwæðre swā swā hē cwāð ond bibēad. Ond mid þȿ hē ȿða þār on reste ēode, ond hē gefēonde mōde sumu þing mid him sprecende atgādere ond glēowiende wās, þe þār ȿr inne wāron, 100 þā wās ofer middeneahtr ȿðet hē frægn hwæðer hēo ȿñig hūsl inne hæfdon. þā ondswarodon hēo ond cwādon: ‘Hwylc þearf is ȿðe hūsles? Ne þīnre forðfōre swā nēah is, nū þū þus rōtlice ond þus glædlice tō ū sprecende eart.’ Cwað 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 ondswaredon hȿ ealle ond cwādon þāt hēo nānigne incan tō him wiston, ac hēo ealle him swiðe bliðemōde wāron; ond hēo wrixendlīce hine bādon þāt hē him eallum bliðe wāre. þā ondswarade hē ond cwāð: ‘Mīne brōðor, mīne þā lēofan, ic eom swiðe bliðemōd tō ēow ond tō eallum

87 nēalēcte ‘(it) drew near’ (§212).

88 þāt hē wās 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 gemetlīce þāt ‘to that (extent) moderately that’, i.e. ‘sufficiently moderately that’.

92 ȿat forðfōre ‘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 towards him’.

106 nānigne incan . . . wiston ‘felt no rancour towards him’.

- 110 Godes monnum.' Ond swā wæs hine getrymmende mid þy  
 heofonlecan wegneste ond him ӯðres līfes ingong gegeawode. þā  
 gȳt hē frægn, hū nēah þāre tide wāre þætte þā brōðor ārisan  
 scolden ond Godes lof rāran ond heora ūhtsong singan. þā  
 ondswaredon hēo: 'Nis hit feor tō þon.' Cwæð hē: 'Teala: wuton  
 115 wē wel þāre tide bīdan.' Ond þā him gebæd ond hine gesegnode  
 mid Cr̄istes rōdetācne, ond his hēafod onhyldē tō þām bolstre, ond  
 medmicel fæc onslēpte, ond swā mid stilnesse his līf geendade. Ond  
 swā wæs geworden þætte swā swā hē hlūttre mōde ond bilwitre ond  
 120 smyltre wilsumnesse Drihtne þēode, þæt hē ēac swylce swā smylte  
 dēaðe middangeard wæs forlætende, ond tō his gesihðe becwōm.  
 Ond sēo tunga, þe swā monig hālwende word in þās Scyppendes  
 lof gesette, hē ðā swelce ēac þā ūtmæstan word in his herenisse, hine  
 seolfne segniende ond his gāst in his honda bebēodende, betȳnde.  
 Ēac swelce þæt is gesegen þæt hē wære gewis his seolfes forðfōre,  
 125 of þām wē nū secgan hȳrdon.

<sup>121–3</sup> **Ond sēo tunga . . . betȳnde** The awkward change of subject from *sēo tunga* 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 þāre tungan*: 'And with the tongue that had composed so many salutary words . . . he then concluded his last words', etc.

<sup>124–5</sup> **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 is said to have translated into Old English as part of his educational programme (see selection 5 above and §251.2) was the philosophical treatise *De consolatione 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' 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' 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 *sincgeofa* and *mēalāf*, 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 *armyrða wæs on* [l. 26] have been changed to *mid*, *hīpā*, *gelæste*, and *ārmýrða on*). The

text for the verse (*b*) is from Bodleian Library MS Junius 12, except that *Gotene* [l. 5], *calla* [l. 12], *Godena* [l. 38], *weorðmynða* [l. 51], and *hererine* [l. 71] have been changed to *Gotena*, *ealle*, *Gotena*, *weorðmynda*, and *hererinc*.

## (a)

On ðære tīde ðe Gotan of Sciððiu māgðe wið Rōmāna rīce gewin ūp āhōfon and mid heora cyningum, Rādgōta and Eallerīca wāron hātne, Rōmāne burig ābrēcon, hī þā eall Ītālia rīce þæt is betwux þām muntum and Sicilia þām ēalonde in anwald gerehton; and þā  
 5 æfter þām foresprenan cyningum Þēodrīc fēng tō þām ilcan rīce. Se Þēodrīc wæs Amulinga. Hē wæs Crīsten, þeah hē on þām Arriāniscan gedwolan þurhwunode. Hē gehēt Rōmanum his frēondscipe, swā þæt hī mōstan heora ealdrihta wyrðe bēon, ac hē þā gehāt swiðe yfele gelāste, and swiðe wrāðe geendode mid  
 10 manegum māne. Þæt wæs, tō ēacan ȏðrum unārīmedum yflum, þæt hē Iōhannes þone pāpan hēt ofslēan.

þā wæs sum consul, þæt wē heretoha hātað, Bōētius wæs gehāten, se wæs in bōccraeftum and on woruldþēawum se rihtwīsesta. Sē þā ongeat þā manige fealdan yfel þe se cyning  
 15 Dēodrīc wið þām crīstenandōme and wið þām Rōmaniscum witum dyde. Hē þā gemunde þāra ēdnessa and þāra ealdrihta þe hī under þām cāserum hæfdon, heora ealdhlāfordum. þā ongan hē smēagan and leornigan on him selfum hū hē þæt rīce þām unrihtwīsan cyninge āferran mihte and on ryhtgelēaffulra and on  
 20 rihtwīsa anwealde gebringan. Sende þā dīgellīce ērendgewritu tō

2–3 Rādgōta . . . hātne ‘(who) were called Radgota and Alaric’. See §186. The Anglo-Saxon writer is here telescoping (and confusing) actual events. The heathen Goth Radagaesius (*Rādgota*) 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 foresprenan The ending *-an* stands here for dat. pl. *-um*; see §65; cf. *gesceapþēotan* 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 hī 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 Constantionopolim, þār is Crēca hēahburg and heora cynestōl, forþām se kāsere wās heora ealdhlāfordcynnes. Bādon hine þāt hē him tō heora crīstendōme and tō heora ealdrīhtum 25 gefultumede. þā þāt ongeat se wālhrēowa cyning Dēodrīc, þā hēt hē hine gebringan on carcerne and þārinne belūcan. þā hit ðā gelomp þāt se āwyrða on swā micelre nearanessa becōm, þā wās hē swā micle swiðor on his mōde gedrēfed swā his mōd ēr swiðor tō 30 þām woruldsælþum gewunod wās; and hē þā nānre frōfre beinnan þām carcerne ne gemunde, ac hē gefeoll niwol ofdūne on þā flōr, and hine āstrehte swiðe unrōt, and ormōd hine selfne ongan wēpan and þus singend cwæð.

(b)

Hit wās geāra iū, ðātte Gotan ēastan  
of Sciðdia sceldas lāddon,  
þrēate geþrungon þēodlond monig;  
setton sūðweardes sigeþēoda twā.  
5 Gotena rīce gēarmālum wēox.  
Hāfdan him gecynde cyningas twēgen,  
Rādgōd and Alerīc; rīce geþungon.  
þā wās ofer Muntgīop monig ātyhted  
Gota gylpes full, gūðe gelysted,  
10 folcgewinnes; fana hwearfode  
scīr on sceafte; scēotend þōhton  
Ītālia ealle gegongan,  
lindwīgende. Hī gelāstan swuā  
efne from Muntgīop oð þone māran wearoð,  
15 þār Sīcilia sēstrēamum in  
ēglond micel, ēðel mārsað.  
Dā wās Rōmāna rīce gewunnen,  
ābrocen burga cyst; beadurincum wās  
Rōm gerȳmed; Rādgōt and Alerīc  
20 fōron on ðāt fāsten; flēah cāsere

(a) 22–4 Bādon hine þāt . . . gefultumede '[the letters] 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.

25–6 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.

27–9 wās hē swā micle swiðor . . . gewunod wās 'he was so much the more troubled in his mind in as much as his mind had previously been accustomed to earthly blessings'.

(b) 4 sigeþēoda twā i.e. Rādgota's army and Alaric's.

mid þām æþelingum ūt on Crēcas.  
 Ne meahte þā seo wēalaf wīge forstandan  
 Gotan mid gūðe; giōmonna gestriōn  
 sealdon unwillum ēþelweardas,  
 25 hālige āðas. Wæs gehwæðeres waa.  
 þēah wæs magorinca mōd mid Crēcum,  
 gif hī leodfruman lāstan dorsten.  
 Stōd þrāge on ðām; þēod wæs gewunnen  
 wintra māenigo, oðþæt wyrd gescrāf  
 30 þæt he þēodriċe þegnas and eorlas  
 hēran sceoldan. Wæs se heretēma  
 Crīste gecnōden; cyning selfa onfēng  
 fulluhtþēawum. Fægnodon ealle  
 Rōmwara bearn and him recene tō  
 35 friðes wilnedon. Hē him fæste gehēt,  
 þæt hȳ ealdrihta ēlces mōsten  
 wyrðe gewunigen on þāre 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 dād!  
 Ēac þā wæs unrīm Ȱðres mānes,  
 45 þæt se Gota fremede gōdra gehwilcum.  
 Dā wæs rīcra sum on Rōme byrig  
 ahefen heretoga, hlāforde leof,  
 þenden cynestōle Crēacas wīoldon.  
 þæt wæs rihtwīs rīc; næs mid Rōmwaram  
 50 sincgeofa sēlla siððan longe;  
 hē wæs for weorulde wīs, weorðmynda georn,  
 beorn bōca glēaw. Bōtius

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 þēah was . . . 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 . . . wīoldon ‘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 hättē; sē þone hlīsan geþāh.  
 Wæs him on gemynde māla gehwilce  
 55 yfel and edwit þæt him elðēodge  
 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 ǣrendgewrit ealdhlāfordum  
 dēgelīce, and hī for Drihtne bæd  
 65 ealdum trēowum, ðæt hī æft tō him  
 cōmen on þā ceastre, lēte Crēca witan  
 rādan Rōmwarum, rihtes wyrðe  
 lēte þone lēodscipe. Dā þā lāre ongeat  
 Dēodrīc 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 Bōetius. Brēac longe ǣr  
 wlencea under wolcnum; hē þȳ wyrs meahte  
 þolian þā þrāge, þā hīo swā þealr becōm.  
 Wæs þā ormōd eorl, āre ne wēnde,  
 ne on þām fæstene frōfre gemunde;  
 80 ac hē neowol ǣstreaht niðer ofdūne  
 feol on þā flōre; fela worda spræc  
 forþōht ǣdarle; ne wēnde þonan ǣfre  
 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 (Theodosius)’.

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 þȳ wyrs . . . 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 (*Ic 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 (*Ic eom, Ic 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 gewyrcan' ('Alfred had me made'), while another says, 'Ædred mec ah, Eanred me 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*, *The Seafarer*, and *Wulf and Eadwacer*, all four of which appear below (selections 15, 16, 17, and 19).

(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 æþelinga æghwæðres mid,  
ēam ond nefā. Ealra wēron fīfe  
eorla ond idesa insittendra.

(b)

Wiht cwōm gongan þær weras sāton  
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, ānne 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 nefā* 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 each 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 wyrm forswælg wera gied sumes,  
 þeof in þystro, þrymfæstne cwide  
 5 ond þæs strangan staþol. Stælgiest ne wæs  
 wihte þy glæawra, þē hē þām wordum swealg.

(d)

Hrægl mīn swīgað, þonne īc hrūsan trede,  
 oþþe þā wīc būge, oþþe wado drēfe.  
 Hwīlum mec āhebbað ofer hæleþa byht  
 hyrste mīne ond þeos hēa lyft,  
 5 ond mec þonne wīde wolcna strengu  
 ofer folc byreð. Frætwe mīne  
 swōgað hlūde ond swinsiað,  
 torhte singað, þonne ic getenge ne bēom  
 flōde ond foldan, fērende 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 (*fōr*)*sweigan* (which can mean ‘understand’ as well as ‘consume’) and *cwide* (which can mean ‘morsel’ as well as ‘statement’).

5 **þæs strangan staþol** ‘the (very) foundation of that mighty (utterance)’, i.e. the vellum on which the *cwide* is written. *Staþol* could also refer to the intellectual content of the statement (cf. *staþolung* ‘ordinance’).

5–6 **ne . . . swealg** ‘was not a whit the wiser in that he had swallowed (comprehended) those words’. For the *þy . . . 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* ‘raiment’, *hyrst* ‘equipment’, and *frætwe* ‘trappings’.

5 **wolcna strengu** ‘The strength of the skies’ is the wind.

(e)

Nīs mīn sele swīge, ne ic sylfa hlūd  
 ymb dryhtsele; unc dryhten scōp  
 sīþ ætsomne. Ic eom swiftra þonne hē,  
 þrāgum strengra, hē þreohtriga.  
 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 bēorhleoþum,  
 of denum ond of dūnum. Dæges mec wāgun  
 feþre on lifte, feredon mid liste  
 5 under hrōfes hlēo. Hāleð mec siþhan  
 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 genāsteð,  
 þæt hē hrycge sceal hrūsan sēcan,  
 gif hē unrādes ār ne geswīceð.  
 Strengo bistolen, strong on sprāce,  
 mægene binumen, nāh his mōdes geweald,  
 15 fōta ne folma. Frige hwæt ic hātte,  
 ðe on eorþan swā esnas binde,  
 dole æfter dyntum be dæges 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 *yrrnan* (l. 5).

1 *Eom* is understood before *ic*.

*Riddle f* The solution is ‘mead’, an alcoholic beverage made from honey. Emendations: *bēorhleoþum* (l. 2) for MS *burghleoþum*, *weorpe* for *weorpere* (l. 7), *esne* for *efne* (l. 8).

3 *Dæges* ‘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 dæges lēohte* i.e. the morning after.

## (g)

- 1 Ic þā wiht geseah wāpnedcynnes.  
 2 Geoguðmyrþe grādig him on gafol forlēt  
 3 ferðfriþende fēower wellan  
 4 scīre scētan on gesceapþēotan.  
 5 Mon maþelade, se þe mē gesægde:  
 ‘Sēo wiht, gif hīo gedȳgeð, dūna briceð;  
 gif hē tōbirsteð, bindeð cwice.’

## (h)

- Agob is mīn noma eft onhwyrfed;  
 ic eom wrātic wiht on gewin sceapan.  
 þonne ic onbūge, ond mē on bōsme fareð  
 ētren onga, ic bēom eallgearo  
 5 þæt ic mē þæt feorhbealo feor āswāpe.  
 Siþhan mē se waldend, se mē þæt wite gescōp,  
 leoþo forlæteð, ic bēo lengre þonne ār,  
 oþþæt ic spāte spilde geblonden  
 ealfelo āttor þæt ic ār gegēap.  
 10 Ne tōgongeð þæs gumena hwylcum,  
 ēnigum ēaþe þæt ic þær ymb sprice,  
 gif hine hrīneð þæt mē of hrife flēogeð,  
 þæt þone māndrinc mægne gecēapaþ,  
 fullwer fæste fēore sīne.  
 15 Nelle ic unbunden ēnigum hȳran  
 nymþe searosāled. 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 mer* (l. 14).

2 on gewin sceapan 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 wlone þeceð  
 geong hagostealdmon golde ond sylfore,  
 wōum wīrbogum. Hwīlum weras cyssað;  
 hwīlum ic tō hilde hlēoþre bonne  
 5 wilgehlēþan; hwīlum wyeg byreþ  
 mec ofer mearce; hwīlum merehengest  
 fereð ofer flōdas frætwum beorhtne;  
 hwīlum mægða sum mīnne gefylleð  
 bōsm bēaghroden; hwīlum ic on bordum sceal,  
 10 heard, hēafodlēas, behlýþed licgan;  
 hwīlum hongige hyrstum frætwed,  
 wlitig on wāge, þær weras drincað,  
 frēolic fyrdseorp. Hwīlum folcwigan  
 on wicge wegað, þonne ic winde sceal  
 15 sincfāg swelgan of sumes bōsme;  
 hwīlum ic gereordum rincas laðige  
 wlonce tō wīne; hwīlum wrāþum sceal  
 stefne mīnre forstolen hreddan,  
 flȳman feondsceaþan. 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 ornamental 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 *wrafþum* (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  
 fēder ond mōdor; ne wās mē feorh þā gēn,  
 ealdor in innan. Þā mec ān ongon,  
 welhold mēge, wēdum þeccan,  
 5 hēold ond freoþode, hlēosceorpe wrāh  
 swā ārlīce swā hire āgen bearн,  
 oþþæt ic under scēate, swā mīn gesceapu wāron,  
 ungesibbum wearð ēacen gāste.  
 Mec sēo friþemāg fēdde siþhan,  
 10 oþþæt ic āwēox, widdor meahte  
 siþas āsettan. Hēo hāfde swāsra þy lās  
 suna ond dohtra, þy 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 its head bit off by it young.' Emendations: *ofgēafon* for MS *ofgeafum* (l. 1), *ān* supplied in l. 3, *þeccan* for *weccan* (l. 4), *swā ārlīce* for *nearlice* (l. 6).

1 on þissum dagum 'in these days', i.e. 'recently'.

2 dēadne the egg is only apparently dead, of course.

7 swā mīn gesceapu wāron 'as was my destiny'.

8 ungesibbum . . . gāste 'among (nestlings) unrelated to me I became great with life'.

11-12 Hēo hāfde swāsra þy lās . . . þy hēo swā dyde A correlative use of the instrumental þy: '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 þy. See §167(a) and 177.3 and cf. 11(c)/5-6 and 12/312-13.

(l)

Ic seah wrætlice wuhte fēower  
 samed sīþian; swearte wāran lāstas,  
 swaþu swīþe blacu. Swift wæs on fōre,  
 fuglum framra; flēag on lyfte,  
 5 dēaf under yþe. Drēag unstille  
 winnende wiga se him wegas tācneþ  
 ofer fāted 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 wīf hine wrīð; hē him wel hēreð,  
 þēowaþ him geþwāre, gif him þegniað  
 mægeð ond mæcgas mid gemete ryhte,  
 fēdað hine fægre; hē him fremum stēpeð  
 līfe on lissum. Lēanað grimme  
 10 þām þe hine wlōncne weorþan lāteð.

*Riddle 1* The solution is two fingers and a thumb writing with a quill pen. Emendations: *fleag* on for *fleotgan* (l. 4) and *wegas* for *wegas* (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 **fāted 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)

1 Ic seah in healle, þær hæleð druncon,  
 on flet beran feower cynna,  
 wrætlic wudutrēow ond wunden gold,  
 sinc searobunden, ond seolfres dæl  
 5 ond rōde tācn, þas ūs tō roderum ūp  
 hlædre rærde, ær hē helwara  
 burg ābræce. Ic þas bēames mæg  
 ēaþe for eorlum æþelu secgan;  
 þær wæs hlin ond ac ond se hearda īw  
 10 ond se fealwa holen: frēan sindon ealle  
 nyt ætgædre; naman habbað ānne,  
 wulfhēafedtrēo; þat 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 hättte.

*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), *ac* for *acc* (l. 9).

2–3 feower . . . wudutrēow ‘wondrous forest-wood of four different kinds’.

5–6 rōde tācn . . . rærde ‘the sign of the cross of the One (who) raised for us a ladder to the heavens’. Following þas 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 wulfhēafedtrēo ‘outlaw-tree’, i.e. ‘gallows’. The Anglo-Saxons regularly referred to the cross as gallows.

12–14 þat 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 lēgbysisig, lāce mid winde,  
 bewunden mid wuldre, wedre gesomnad,  
 fūs forðweges fȳre gebysgad,  
 bearu blōwende, byrnende glēd.  
 5 Ful oft mec gesīþas sendað æfter hondum,  
 þæt mec weras ond wif wlonce cyssað.  
 þonne ic mec onhæbbe, hī onhnīgaþ tō mē  
 monige mid miltse; þær ic monnum sceal  
 ūpcyme ēadignesse.

(p)

Ic wæs fāmne geong, feaxhār cwene,  
 ond ænlic rinc on āne tīd;  
 flēah mid fuglum ond on flōde swom,  
 dēaf under ūþe 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 *ān bēam*, the Old English words which can mean ‘a cross’, ‘a tree’, and ‘a log’. Emendation: *hī onhnīgaþ* for MS *ond hi on hin gaþ* (l. 7).

2 bewunden mid wuldre ‘girded with splendour’ (probably with reference to foliage).

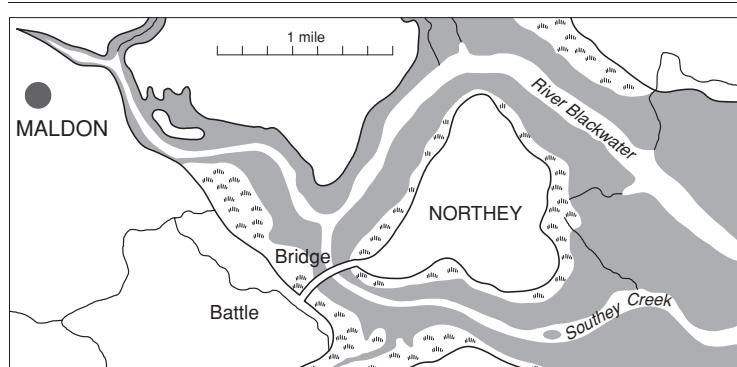
3 fūs forðweges ‘ready for the way hence’. Usually this phrasing means ‘ready for death’, and this is the log’s fate when afflicted by fire.

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* This riddle went unsolved for many years but the answer ‘barnacle goose’ has now been persuasively proposed by Daniel Donoghue in *Words and Works*, ed. P. S. Baker and N. Howe (Toronto, 1998), 45–58. Emendation: *ferð* for MS *forð* (l. 5).

2 on āne tīd ‘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 river-bank 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 in selection 7) 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’<sup>1</sup>), 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.

<sup>1</sup> The name *Æðelræd* means ‘noble counsel’. The sobriquet *unræd* means ‘no counsel’, i.e. ‘folly’. ‘Unready’ is an inaccurate modernization of *unræd*.

(See map on p. 248, which shows the site which most scholars agree to be the likeliest location of the battle.) The Vikings occupy the island now called Northeby, 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 *brig* 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), *wearð* for *weard* (l. 113), *wearð* for *wārd* (l. 116), *gestandan* for *ge stundan* (l. 171), *Gefancie* for *ge þance* (l. 173), *wearð* for *wurdon* (l. 186), *mearh* for *mear* (l. 188), *ærndon* for *ærdon* (l. 191), *Godwine* for *godrine* (l. 192), *þearfe* for *þære* (l. 201), *forlætan* for *for lätun*

(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 *suna* (l. 298), *geþrange* for *geþrang* (l. 299), *oðþæt* for *od þæt* (l. 324), *gūðe* for *gude* (l. 325).

brocen wurde.

Hēt þā hyssa hwæne hors forlætan,  
feor āfysan, and forð gangan,  
hicgan tō handum and tō hige gōdum.  
5    þā þæt Offan mæg ærest onfunde,  
þæt se eorl nolde yrhðo geþolian,  
hē lēt him þā of handon lēofne flēogan  
hafoc wið þæs holtes, and tō þāre hilde stōp;  
be þām man mihte oncnāwan þæt se cniht nolde  
10    wācian æt þām wīge, þā hē tō wāpnūm fēng.  
Ēac him wolde Ēadrič his ealdre gelæstan,  
frēan tō gefeohte, ongan þā forð beran  
gār tō gūþe. Hē hæfde gōd geþanc  
þā hwile þe hē mid handum healdan mihte  
15    bord and brād swurd; bēot hē gelæste  
þā hē ætforan his frēan feohtan sceolde.  
Dā þār Byrhtnōð ongan beornas trymian,  
rād and rādde, rincum tāhte  
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 getrymmfed,  
hē līhte þā mid lēodon þār him lēofost wās,

<sup>1</sup> 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.

<sup>2</sup> The subject of *Hēt* is Byrhtnoth, referred to as *se eorl* in l. 6. Cf. §161.

<sup>4</sup> 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.

<sup>5–6</sup> For the anticipatory *þæt* see §148.

<sup>7</sup> *handon* = *handum*. *-on* for *-um* appears again in l. 23 (*lēodon*), l. 129 (*Denon*), l. 270 (*hwīlon*), l. 306 (*wordon*), etc. This is a feature of late OE.

<sup>14</sup> þā hwile þe 'while, as long as' (so also in ll. 83, 235, and 272).

<sup>17–24</sup> In ll. 17–21 Byrhtnoth gives elementary instructions to the members of the *fyrd* (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. 23–4 Byrhtnoth dismounts among his personal retinue of professional fighting men (*heorðwerod*), 'where it was most agreeable to him' (*þār him lēofost wās*).

<sup>20</sup> *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), *ēdon* (l. 229). This coalescence in spelling is characteristic of late OE.

þær hē his heorðwerod holdost wiste.  
 25      þā stōd on staðe, stīðlice clypode  
       wīcinga ār, wordum mālde,  
       se on bēot ābēad brimliþendra  
       ærænde tō þām eorle, þær hē on ūfre stōd:  
       ‘Mē sendon tō þē sāmen snelle,  
 30      hēton ðē secgan þæt þū mōst sendan raðe  
       bēagas wið gebeorge; and ēow betere is  
       þæt gē þisne gārrās mid gafole forgyldon,  
       þon wē swā hearde hilde dālon.  
       Ne þurfe wē ūs spillan, gif gē spēdaþ tō þām;  
 35      wē willað wið þām golde grið fæstnian.  
       Gyf þū þat gerādest, þe hēr rīcost eart,  
       þæt þū þīne lēoda līysan wille,  
       syllan sāemannum 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 maþelode, bord hafenode,  
       wand wācne aesc, wordum mālde,  
       yrre and ānrād āgēaf him andsware:  
 45      ‘Gehȳrst þū, sālida, 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 þīnum lēodum miccle lāþre spell,  
       þæt hēr stynt unforcūð eorl mid his werode,  
       þe wile gealgean ēþel þysne,  
       Æþelrēdes 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 þonne 3(c). (*þon* = *ponne*.)

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)’.

- 60 ūs sceal ord and ecg    ðær gesēman,  
grim gūðplega,    ðær wē gofol sylton.'
- Hēt þā bord beran,    beornas gangan,  
þæt hī on þām ēasteðe    ealle stōdon.
- Ne mihte þær for wætere    werod tō þām oðrum;
- 65    þær cōm flōwende    flōd æfter ebban,  
lucon lagustrēamas.    Tō lang hit him þūhte,  
hwænne hī tōgædere    gāras bēron.
- Hī þær Pantan strēam    mid prasse bestōdon,  
Ēastseaxena ord    and se æschere.
- 70 Ne mihte hyra ǣnig    oþrum derian,  
būton hwā þurh flānes flyht    fyl genāme.  
Se flōd ȳt gewāt;    þā flotan stōdon gearowe,  
wīcinga fela,    wīges georne.  
Hēt þā hæleða hlēo    healdan þā bricge  
75 wigan wīgheardne,    se wæs hāten Wulfstān,  
cāfne mid his cynne,    þæt wæs Cēolan sunu,  
þe ðone forman man    mid his francan ofscēat  
þe þær baldlīcost    on þā bricge stōp.
- þær stōdon mid Wulfstāne    wigan unforhte,  
80 Ælfere and Maccus,    mōdige twēgen,  
þā noldon æt þām forda    flēam gewyrcan,  
ac hī fæstlice    wið ðā fýnd weredon,  
þā hwile þe hī wāepna    wealdan mōston.  
þā hī þæt ongēaton    and georne gesāwon  
85    þæt hī þær bricgweardas    bitere fundon,  
ongunnon lytegian þā    lāðe gystas,  
bāðdon þæt hī üpgangan    āgan mōston,  
ofer þone ford faran,    fēþan lāðan.
- Dā se eorl ongan    for his ofermōde  
90    ǣlyfan landes tō fela    lāþere ðēode.  
Ongan ceallian þā    ofer cald wæter

60-1    ðær . . . ðær . . . '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    þām forda see §62. 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 bearne (beornas gehlyston):  
 'Nū ēow is gerȳmed, gāð ricene tō ūs,  
 guman tō gūþe; God āna wāt  
 95 hwā þāre wælstōwe wealdan mōte.'  
 Wōdon þā wælwulfas (for wætere ne murnon),  
 wīcinga werod, west ofer Pantan,  
 ofer scīr wæter scyldas wēgon,  
 lidmen tō lande linde bāron.  
 100 þār ongēan gramum gearowe stōdon  
 Byrhtnōð mid beornum; hē mid bordum hēt  
 wyrcan þone wīhagan, and þāt werod healdan  
 fæste wið fēondum. þā wæs feohte nēh,  
 tīr æt getohte. Wæs sēo tīd cumen  
 105 þāt þār fāge men feallan sceoldon.  
 þār wearð hrēam āhafen, hremmas wundon,  
 earn āses georn; wæs on eorþan cyrm.  
 Hī lēton þā of folman fēolhearde speru,  
 grimme gegrundene gāras flēogan;  
 110 bogan wāron bysige, bord ord onfēng.  
 Biter wæs se beadurās, beornas fēollon  
 on gehwæðere hand, hyssas lāgon.  
 Wund wearð Wulfmār, wælræste gecēas,  
 Byrhtnōðes māg; hē mid billum wearð,  
 115 his swustersunu, swiðe forhēawen.  
 þār wearð wīcungum wiþerlēan āgyfen.  
 Gehyrde ic þāt Ēadweard ānne slōge  
 swiðe mid his swurde, swenges ne wyrnde,  
 þāt him æt fōtum fēoll fāge cempa;  
 120 þās him his ðeoden þanc gesēde,  
 þām būrþēne, þā hē byre hāfde.  
 Swā stemnetton stiðhicgende  
 hysas æt hilde, hogodon georne  
 hwā þār mid orde ārost mihte  
 125 on fāgean men feorh gewinnan,  
 wigan mid wāpnum; wæl fēol on eorðan.  
 Stōdon stædefæste; stihte hī Byrhtnōð,  
 bæd þāt hyssa gehwylc hogode tō wīge  
 þe on Denon wolde dōm gefeohtan.

92 Byrhtelmes bearne 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 (*būrþēgn*) who instantly avenges his leader's heavy loss.

130 Wōd þā wīges heard, wāpen ūp āhōf,  
bord tō gebeorge, and wið þæs beornes stōp.  
Ēode swā ānrād eorl tō þām ceorle,  
ægþer hyra oðrum yfeles hogode.  
Sende ðā se sērinc sūþerne gār,  
135 þæt gewundod wearð wigena hlāford;  
hē scēaf þā mid ðām scylde, þæt se sceافت tōbærst,  
and þæt spere spredge, þæt hit sprang ongēan.  
Gegremod wearð se gūðrinc; hē mid gāre stang  
wlancne wīcing, þe him þā wunde forgeaf.  
140 Frōd wæs se fydrinc; hē lēt his francan wadan  
þurh ðæs hysses hals, hand wīsode  
þæt hē on þām fārsceaðan feorh gerāhte.  
Dā hē oþerne ofstlice scēat,  
þæt sēo byrne tōbærst; hē wæs on brēostum wund  
145 þurh ðā hrīnglocan, him æt heortan stōd  
ætterne ord. Se eorl wæs þe bliþra,  
hlōh þā, mōdi man, sāde Metode þanc  
ðæs dægweordes þe him Drihten forgeaf.  
Forlēt þā drenga sum daroð of handa,  
150 flēogan of folman, þæt sē tō forð gewāt  
þurh ðone æhelan Æþelrēdes þegen.  
Him be healfe stōd hyse unweaxen,  
cniht on gecampe, se full cāflīce  
brād 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 þēoden ēr þearle gerāhte.  
Ēode 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’ (*spredge*) the spear, which ‘sprang back’ (*sprang ongēan*) from the wound.

142 *feorh gerāhte* ‘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 Dā 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,  
rēaf and hringas and gerēnod swurd.  
þā Byrhtnōð brād 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,  
wēpn̄es wealdan. þā gȳt 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:  
'Geþancie þē, ðēoda Waldend,  
ealra þāra wynna þe ic on worulde gebād.  
175 Nū ic āh, milde Metod, māste þearfe  
þæt þū mīnum gāste gōdes geunne,  
þæt mīn sāwul tō ðē siðian mōte  
on þīn geweald, þēoden engla,  
mid friþe ferian. Ic eom frymdi tō þē  
180 þæt hī helscēaðan hȳnan ne mōton.'
- Dā hine hēowon hāðene scealcas  
and bēgen þā beornas þe him big stōdon,  
Ælfnōð and Wulmār bēgen lāgon,  
ðā onemn hyra frēan feorh gesealdon.  
185 Hī bugon þā fram beaduwe þe þār bēon noldon.  
þār wearð Oddan bearн ærest on fleame,  
Godrīc fram gūþe, and þone gōdan forlēt  
þe him mānigne oft mearh gesealde;  
hē gehlēop þone eoh þe āhte his hlāford,  
190 on þām gerādum þe hit riht ne wæs,  
and his brōþru mid him bēgen ærndon,  
Godwine and Godwīg, gūþe ne gȳmdon,  
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 metrical defect is a feature of the later, looser style of *The Battle of Maldon*.

173 Geþancie þē '(I) thank Thee.'

179 Ic eom frymdi 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 *þēah* or *þēh* 'although', but in that case one might expect the subjunctive.

195 and manna mā þonne hit ȝenig mæð wāre,  
gyf hī þā geearnunga ealle gemundon  
þe hē him tō duguþe gedōn hāfde.  
Swā him Offa on dæg ȝer ȝasēde  
on þām meȝelstede, þā hē gemōt hāfde,  
200 þæt þār mōdelice manega sprācon  
þe eft æt þearfe þolian noldon.  
þā wearð ȝfeallen þæs folces ealdor,  
Æþelrēdes eorl; ealle gesāwon  
heorðgenēatas þæt hyra heorra lāg.  
205 þā ðār wendon forð wlance þegenas,  
unearge men efston georne;  
hī woldon þā ealle ȳðer twēga,  
lif forlātan oððe lēofne gewrecan.  
Swā hī bylde forð bearn Ælfriċes,  
210 wiga wintrum geong, wordum mālde,  
Ælfwine þā cwað, hē on ellen spræc:  
'Gemunu þā māla þe wē oft æt meodo sprācon,  
þonne wē on bence bēot Ȧhōfon,  
hāleð on healle, ymbe heard gewinn;  
215 nū mæg cunnian hwā cēne sȳ.  
Ic wylle mīne æþelo eallum gecýþan,  
þæt ic wæs on Myrcon miccles cynnes;  
wæs mīn ealda fæder Ealhelm hāten,  
wīs ealdorman, woruldgesālig.  
220 Ne sceolon mē on þāre þeode þegenas ætwītan  
þæt ic of Ȧisсе fyrde fēran wille,  
eard gesēcan, nū mīn ealdor ligeð  
forhēawen æt hilde. Mē is þæt hearma māst;  
hē wæs ȝegðer mīn mæg and mīn hlāford.'

198 **Swā him . . . ȝasēde** '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 *heorðmerod*, 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 *fjord* fighting at a greater distance could not see this (ll. 239–42).

212 **Gemunu þā māla** '(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 . . . sȳ** 'now (one) can find out who is brave'. Cf. preceding note.

221 **fyrde** The aristocrat Ælfwine, kinsman of Byrhtnoth, identifies himself with the *fjord*, 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, fæhðe gemunde,  
       þæt hē mid orde ānne gerāhte  
       flotan on þām folce, þæt sē on foldan læg  
       forwegen mid his wāpne. Ongan þā winas manian,  
       frýnd and gefēran, þæt hī forð ēodon.
- 230      Offa gemālde, æscholt āscēoc:  
       ‘Hwæt þū, Ælfwine, hafast ealle gemanode  
       þegenas tō þearfe, nū ūre þēoden hīð,  
       eort on eorðan. Ús is eallum þearf  
       þæt ūre æghwylc ðōherne bylde  
 235      wigan tō wīge, þā hwīle þe hē wāpen mæge  
       habban and healdan, heardne mēce,  
       gār and gōd swurd. Ús Godrīc hæfð,  
       earh Oddan bearn, ealle beswicene.
- 240      Wēnde þæs formoni man, þā hē on mēare rād,  
       on wlancan þām wicge, þæt wāre hit ūre hlāford;  
       forþan wearð hēr on felda folc tōtwāmed,  
       scyldburh tōbrocen. Ābrēoðe his angin,  
       þæt hē hēr swā manigne man aflymde!’
- 245      Lēofsunu gemālde and his linde āhōf,  
       bord tō gebeorge; hē þām beorne oncwāð:  
       ‘Ic þæt gehāte, þæt ic heanon nelle  
       flēon fōtes trym, ac wille furðor gān,  
       wrecan on gewinne mīnne winedrihten.
- 250      Ne þurfon mē embe Stūrmere stedefāste hælāð  
       wordum ætwītan, nū mīn wine gegranc,  
       þæt ic hlāfordlēas hām siðie,  
       wende fram wīge, ac mē sceal wāpen niman,  
       ord and iren.’ Hē ful yrre wōd,  
       feaht fæstlice, flēam hē forhogode.
- 255      Dunnere þā cwað, daroð ācwehte,  
       unorne ceorl, ofer eall clypode,  
       bæd þæt beorna gehwylc Byrhtnōð wrāce:  
       ‘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 heardlīce feohtan,  
       grame gārberend, and God bādon

239      þæs gen. obj. of *wēnan* anticipating the *þæt* clause in l. 240. See §148.

241      felda see §62.

242      Ābrēoðe 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 gewyrcan.  
 265 Him se gȳsel ongan geornlīce fylstan;  
hē wæs on Norðhymbron heardes cynnes,  
Ecgлāfes bearn, him wæs Æscferð nama.  
Hē ne wandode nā æt þām wīgplegan,  
ac hē fȳsde forð flān genehe;  
 270 hwilōn hē on bord scēat, hwilōn beorn tāsde,  
æfre embe stunde hē sealde sume wunde,  
þā hwīle ðe hē wāepna wealdan mōste.  
 275 þā gȳt on orde stōd Ēadweard se langa,  
gearo and geornful, gylpwordum spræc  
þæt hē nolde flēogan fōtmāl landes,  
ofer bæc būgan, þā his betera leg.  
Hē bræc þone bordweall and wið þā beornas feaht,  
oðþæt hē his sincgyfan on þām sāmannum  
wurðlīce wrec, ær hē on wāle lāge.  
 280 Swā dyde Æþerīc, æþele gefēra,  
fūs and forðgeorn, feaht eornoste.  
Sibyrh̄tes brōðor and swiðe mænig oþer  
clufon celloð bord, cēne hī weredon;  
bærst bordes lārig, and sēo byrne sang  
 285 gryrelēoða sum. þā æt gūðe slōh  
Offa þone sālidan, þæt hē on eorðan fēoll,  
and ðær Gaddes mæg grund gesōhte.  
Raðe wearð æt hilde Offa forhēawen;  
hē hæfde ðeah geforþod þæt hē his frēan gehēt,  
 290 swā hē bēotode ær wið his bēahgifan  
þæt hī sceoldon bēgen on burh rīdan,  
hāle tō hāme, oððe on here cringan,  
on wälstōwe wundum sweltan;  
hē lāg ðegenlīce ðēodne 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 Dā wearð borda gebræc. Brimmen wōdon  
gūðe gegremode; gār oft þurhwōd  
fāges feorhhūs. Forð þā ēode Wīstān,  
þurstānes sunu, wið þās secgas feah;  
hē wās on geþrange hyra þrēora bana,  
300 ær him Wigelines bearn on þām wāle lāge.  
þær wās stīð gemōt; stōdon fāste  
wigan on gewinne, wīgend cruncon,  
wundum wērigē. Wāl fēol on eorþan.  
Ōswold and Ēadwold ealle hwīle,  
305 bēgen þā gebrōþru, beornas trymedon,  
hyra winemāgas wordon bādon  
þæt hī þār æt ðearfe þolian sceoldon,  
unwāclīce wāpna nēotan.  
Bryhtwold mājelode, bord hafenode  
310 (se wās eald genēat), æsc ācwehte;  
hē ful baldlīce beornas lārde;  
'Hige sceal þē heardra, heorte þē cēnre,  
mōd sceal þē māre, þē ūre māgen lȳtlað.  
Hēr līð ūre ealdor eall forhēawen,  
315 gōd on grēote. Ā māg gnornian  
se ðe nū fram þīs wīgplegan wendan þenceð.  
Ic eom frōd fēores; fram ic ne wille,  
ac ic mē be healfē mīnum hlāforde,  
be swā lēofan men, licgan þence.'

320 Swā hī Aēhelgāres bearn ealle bylde,  
Godrīc tō gūþe. Oft hē gār forlēt,  
wālspere windan on þā wīcingas,  
swā hē on þām folce fyrmest ēode,  
hēow and hȳnde, 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 metronymic is possible, Wigelin being Wistan's mother.

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 þj I.; 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.

## 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 sēo smīþe*) 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, 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 *hrīmgeat*, and the change of MS *geheopen* to *gehēawen* (l. 12), *secgrov* to *secgrōfra* (l. 26), *rof* to *hrōf* (l. 31), and *gefṛætweð* to *gefṛætwed* (l. 33).

Wrætic is þes wealstān; wyrde gebræcon  
 burgstede burston; brosnāð enta geweorc.  
 Hrōfas sind gehrorene, hrēorge torras,  
 hrīmgeat berofen hrīm on līme  
 5 scearde scūrbeorge scorene, gedrorene,  
 ældo undereotone. Eorðgrāp hafað  
 waldendwyrhtan, forwearone, geleorene,  
 heard gripe hrūsan, oþ hund cnēa  
 werþēoda gewitan. Oft þes wāg gebād  
 10 ræghār ond rēadfāh rīce æfter ȳþrum,  
 ofstonden under stormum; stēap gēap gedrēas.  
 Wunað gīet se wealstān wederum gehēawen  
 fel on .....  
 grimme gegrunden .....  
 15 ..... scān hēo .....  
 ..... g orþonc ærsceaft .....  
 ..... g lāmrindum 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 *forwearone* 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 *swiftnē 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 wāron burgræced, burnsele monige,  
 hēah horngestrēon, hereswēg micel,  
 meodoheall monig mondréama full,  
 oþþat þat onwende wyrd sēo swīþe.

25 Crungon walo wīde, cwōman wōldagas,  
 swylt eall fornōm secgrōfra wera;  
 wurdon hyra wīgsteal wēstenstaþolas,  
 brosnade burgsteall. Bētend crungon  
 hergas tō hrūsan. Forþon þās hofu drēorgiað,

30 ond þes tēaforgēapa tigelum sceādeð  
 hrōstbēages hrōf. Hryre wong gecrong  
 gebrocen tō beorgum, þær iū beorn monig  
 glædmōd ond goldbeorht gleoma gefrætwed,  
 wlone ond wīngāl wīghyrstum scān;

35 seah on sinc, on sylfor, on searogimmas,  
 on ēad, on ēht, on eorcanstān,  
 on þās beorhtan burg brādan rīces.  
 Stānhofu stōdan, strēam hāte wearp  
 wīdan wylme; weal eall befēng

40 beorhtan bōsme, þær þā baþu wāron,  
 hāt on hreþre. Þat wās hýðelic.  
 Lēton þonne gēotan . . . . .  
 ofer hārne stān hāte strēamas  
 un . . . . .

45 .þat hringmere hāte . . . . .  
 . . . . . þær þā baþu wāron.  
 þonne is . . . . .  
 . . . . . re; þat is cynelic þing,  
 hūse . . . . . burg . . . .

27 **wurdon . . . wēstenstaþolas** ‘their sanctuaries (places 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 stirring 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 sur-realistically congeal into beautiful gems and then become blood again. The characterization of the cross is also basically 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  
haefunæs hlafard hælda 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*.<sup>1</sup> 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:

<sup>1</sup> Rod is min nama; geo ic ricne cyning bær byfigynde, blode bestemed. Cf. ll. 44 and 48.

*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), *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), *holmwudu* for *holmwudu* (l. 91), *anforht* for *unforht* (l. 117), *þām* for *þan* (l. 122), *mē* for *he* (l. 142).

- Hwæt, ic swefna cyst secgan wylle,  
 hwæt mē gemætte tō midre nihte,  
 syððan reordberend reste wunedon.  
 5           þūhte mē þæt ic gesāwe syllcre trēow  
       on lyft lādan lēohte bewunden,  
       bēama beorhtost. Eall þæt bēacen wæs  
       begoten mid golde; gimmas stōdon  
       fægere æt foldan scēatum, swylce þær fīfe wāron  
       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 māre gesceaft.  
       Syllic wæs se sigebēam, and ic synnum fāh,  
       forwunded 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 *syllcre* 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 lādan* ‘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’.

15 wādum geweorðod wynnum scīnan,  
gegyred mid golde; gimmas hæfdon  
bewrigen weorðlice Wealdendes trēow.  
Hwædre ic þurh þæt gold ongytan meahte  
earmra ārgewin, þæt hit ārest ongan  
20 swātan on þā swiðran healf. Eall ic wæs mid sorgum gedrēfed;  
forht ic wæs for þāre fægran gesyhðe; geseah ic þæt fūse  
bēacen  
wendan wādum and blēom: hwīlum hit wæs mid wātan  
bestēmed,  
beswyled mid swātes gange, hwīlum mid since gegyrwed.  
Hwædre ic þær licende lange hwīle  
25 behēold hrēowcearig Hālendes trēow,  
oð ðæt ic gehyrde þæt hit hlēoðrode;  
ongan þā word sprecan wudu sēlest:  
‘þæt wæs geāra iū – ic þæt gýta geman –  
þæt ic wæs āhēawen holtes on ende,  
30 āstyred of stefne mīnum. Genāman mē ðær strange fēondas,  
geworhton him þær tō wāfersyne, 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  
efstan elne micle, þæt hē mē wolde on gestīgan.  
35 þær ic þā ne dorste ofer Dryhtnes word  
būgan oððe berstan, þā ic bifian geseah  
eorðan scēatas. Ealle ic mihte  
fēondas gefyllan, hwædre 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 ārgewin ‘ancient hostility of wretched ones’, i.e. those who crucified Christ. Ārgewin and the following þæt clause are parallel objects of ongytan.

20 on þā swiðran healf ‘on the right side’. According to Christian tradition, it was Christ’s right side that the centurion pierced with a spear.

31 geworhton . . . wāfersyne ‘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 . . . gestīgan ‘(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, hwædre . . . ‘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 stiðmōd; 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 ārāred; āhōf ic rīcne 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 ȝenigum sceððan.  
 Bysmeredon hīe unc būtū ætgædere; eall ic wæs mid blōde  
 bestēmed,  
 begoten of þæs guman sīdan siððan hē hæfde his gāst onsended.  
 50 'Feala ic on þām beorge gebiden hæbbe  
 wrāðra wyrda: geseah ic weruda God  
 þearle ȝenian. Þy stro hæfdon  
 bewrigen mid wolenum Wealdendes hrāw,  
 scīrne 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 ȝEðelinge; 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,  
 ahofon hine of ðām hefian wīte; forlēton mē þā hilderincas  
 standan stēame bedrifenne; eall ic wæs mid strālum  
 forwundod.  
 Ȑlēdon hīe ȝær limwērigne; gestōdon him æt his lices hēafдум;  
 behēoldon hīe ȝær heofenes Dryhten, and hē hine ȝær hwile  
 reste,  
 65 mēðe æfter ðām miclan gewinne. Ongunnon him þā moldern  
 wyrcan  
 beornas on banan gesyhðe, curfon hīe ȝæt of beorhtan stāne;

49 begoten ‘drenched’ modifies *ic* in l. 48.

51–2 See note to l. 5 above.

54 scīrne scīman ‘the bright radiance’ is in apposition with *Wealdendes hrāw*.

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 strālum ‘with arrows’. The cross is referring to the hostile nails of l. 46.

63 gestōdon . . . hēafдум ‘they positioned themselves at his body’s head’. Dat. pl. *hēafдум* with singular meaning is an OE idiom. Cf. *brēostum* in l. 118.

66 banan ‘of the slayer’. The cross refers to itself as Christ’s slayer.

gesetton hīe ðāron sigora Wealdend. Ongunnon him þā  
 sorhlēoð galan  
 earme on þā æfentīde, þā hīe woldon eft siðian,  
 mēðe fram þām māran þēodne; reste hē ðār māte weorode.

70 Hwæðere wē ðār grēotende gōde hwile  
 stōdon on staðole, stefn up gewāt  
 hilderinca; hrāw cōlode,  
 fāger feorgbold. þā ūs man fyllan ongan  
 ealle tō eorðan; þāt wās egeslic wyrd!

75 Bedealf ūs man on dēopan sēaþe; hwæðre mē þār Dryhtnes  
 þegnas,  
 frēondas gefrūnon,  
 gyredom mē golde and seolfre.

‘Nū ðū miht gehyrān, hæleð mīn se lēofa,  
 þāt ic bealuwara weorc gebiden hābbe,  
 80 sārra sorga. Is nū sāl cumen  
 þāt mē weorðiað wīde and sīde  
 menn ofer moldan and eall þeos māre gesceaft,  
 gebiddaþ him tō þyssum bēacne. On mē Bearn Godes  
 þrōwode hwile; for þan ic þrymfæst nū  
 hlifige under heofenum, and ic hālan mæg  
 æghwylcne ānra þāra þe him bið egesa tō mē.  
 85 Iū ic wās geworden wīta heardost,  
 lēodum lāðost, ār þan ic him lifes weg  
 rihtne gerymde, reordberendum.

90 Hwāt, mē þā geweorþode wuldres Ealdor  
 ofer holtwudu, heofonrīces Weard,  
 swylce swā hē his mōdor ēac, Marīan sylfe,  
 ælmihtig God for ealle menn  
 geweorðode ofer eall wīfa cynn.

95 ‘Nū ic þē hāte, hæleð mīn se lēofa,  
 þāt ðū þās gesyhðe secge mannum;  
 onwrēoh wordum þāt hit is wuldres bēam,

69 māte weorode ‘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 þāt 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’.

se ðe ælmihtig God on þrōwode  
 for mancynnes manegum synnum  
 and Adomes ealdgewyrhtum;  
 100 dēað hē þær byrigde. Hwæðere eft Dryhten ārās  
 mid his miclan mihte mannum tō helpe.  
 Hē ðā on heofenas āstāg. Hider eft fundaþ  
 105 on þysne middangeard mancynn sēcan  
 on dōmdæge Dryhten sylfa,  
 ælmihtig God and his englas mid,  
 þæt hē þonne wile dēman, se āh dōmes geweald,  
 ānra gehwylcum, swā hē him ǣrur hēr  
 on þyssum lēnum līfe geearnaþ.  
 110 Ne mæg þær ǣnig unforht wesan  
 for þām worde þe se Wealdend cwyð:  
 frīneð hē for þære mānige hwār se man sīe,  
 se ðe for Dryhtnes naman dēaðes wolde  
 biteres onbyrigan, swā hē ǣr on ðām bēame dyde.  
 115 Ac hīe þonne forhtiað, and fēa þencaþ  
 hwæt hīe tō Crīste cweðan onginnen.  
 Ne þearf ðār þonne ǣnig anforht wesan  
 þe him ǣr in brēostum bereð bēacna sēlest;  
 ac ȳurh ðā rōde sceal rīce gesēcan  
 120 of eorðwege ǣghwylc sāwl,  
 sēo þe mid Wealdende wunian þenceð.'  
 Gebað ic mē þā tō þām bēame blīðe mōde,  
 elne mycle, þær ic āna wæs  
 mātē werede. Wæs mōdsefa  
 125 ǣfýsed on forðwege, feala ealra gebād  
 langunghwīla. Is mē nū līfes hyht  
 þæt ic þone sigebēam sēcan mōte  
 āna oftor þonne ealle men,  
 well weorþian. Mē is willa tō ðām  
 130 mycel on mōde, and mīn mundbyrd is  
 geriht tō þære rōde. Nāh ic rīcra feala  
 frēonda on foldan, ac hīe forð heonon

98 se ðe . . . þrōwode 'on which almighty God suffered'. See §163.1.

107–9 þæt hē þonne . . . geearnaþ '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'. ǣrur with the present (with future meaning) *geearnaþ* yields a future perfect in meaning. Similarly ǣr . . . bereð in l. 118.

124–6 Wæs mōdsefa . . . langunghwīla '(My) mind was inspired with longing (ǣfýsed) 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.'

gewiton of worulde drēamum, sōhton him wuldres Cyning;  
 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 ār scēawode,  
 on þysson lānan līfe gefetige,  
 and mē þonne gebringe þær is blis mycel,  
 140 drēam on heofonum, þær is Dryhtnes folc  
 geseted tō symle, þær is singāl blis;  
 and mē þonne āsette þær ic syþþan mōt  
 wunian on wuldre, well mid þām hālgum  
 drēames brūcan. Sī mē Dryhten frēond,  
 145 se ðe hēr on eorðan ār þrōwode  
 on þām gealgtrēowe 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 siðfate,  
 mihtig and spēdig, þā hē mid manigeo cōm,  
 gāsta weorode, on Godes rīce,  
 Anwealda ælmihtig, englum tō blisse  
 155 and eallum ðām hālgum þām þe in heofonum ār  
 wunedon on wuldre, þā heora Wealdend cwōm,  
 ælmihtig God, þær his ēðel wæs.

133 him This reflexive dative (with *sōhton*) need not be translated.

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 Sī 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 *weox* in l. 3, *hycgendne* for *hygēnde* in l. 20, *nāfre* for *no* in l. 24, *sceal* for *seal* in l. 25, and *sittan* for *sittam* in l. 37.

Ic þis gieedd wrece bī mē ful geōmorre,  
mīnre sylfre sīð. Ic þæt secgan mæg,  
hwæt ic yrm̄ha gebād, siþhan ic ūp āwēox,  
nīwes oþþe ealdes, nō mā þonne nū.  
5    Ā ic wīte wonn mīnra wræcsīþa.  
      Ārest mīn hlāford gewāt heonan of lēodum  
      ofer yþa gelac; hæfde ic ūhtceare  
      hwær mīn lēodfruma londes wāre.  
      Dā ic mē fēran gewāt folgað sēcan,  
10    winleāas wræcca, for mīnre wēaþearfe,  
      ongunnon þæt þas monnes māgas hycgan  
      þurh dyrne gehōht, þæt hȳ tōdālden unc,  
      þæt wit gewīdost in woruldrīce  
      lifdon lāðlicost, ond mec longade.

<sup>2</sup> *sīð* is acc. sing., parallel with *gieedd*. 'I narrate this poem, . . . (narrate) my own experience' lit. '[the] experience of myself' – a strange pattern rare in OE.

<sup>8</sup> *hwær . . . wāre* '(as to) where in the land my leader of men might be'. *Londes* (like *nīmes oþþe ealdes* in l. 4) is adverbial genitive (§190.5).

<sup>9–10</sup> *Dā . . . wēaþearfe* '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.

<sup>11–14</sup> 'The man's kinsmen began plotting that they would separate us, so that we two have lived most miserably, most far apart in the world, and longing has afflicted me.'

- 15 Hēt mec hlāford mīn herheard niman,  
 āhte ic lēofra lȳt on þissum londstede,  
 holdra frēonda, for þon is mīn hyge geōmor.  
 Dā ic mē ful gemæcne monnan funde,  
 heardsēlīgne, hygegeōmorne,  
 20 mōd miȝendne, morþor hycgendne  
 bliȝe gebāro. Ful oft wit bēotedan  
 þæt unc ne gedēlde nemne dēað āna  
 ūiht elles; eft is þæt onhworfen,  
 is nū swā hit nāfre wāre,  
 25 frēondscipe uncer. Sceal ic feor ge nēah  
 mīnes felalēofan fāhðu drēogan.

Heht mec mon wunian on wuda bearwe,  
 under āctrēo in þām eorðscrāfe.  
 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  
 fromsīþ frēan. Frýnd sind on eorþan,  
 lēofe lifgende, leger weardiað,  
 35 þonne ic on ūhtan āna gonge  
 under āctrēo geond þās eorðscrafu.  
 þær ic sittan mōt sumorlangne dæg;  
 þær ic wēpan mæg mīne wræcsīþas,  
 earfoþa fela; forþon ic æfre ne mæg  
 40 þære mōdceare mīnre gerestan,  
 ne ealles þas longaþes þe mec on þissum līfe begeat.  
 Å scyle geong mon wesān geōmormōd,

15 OE *eard niman* means ‘to take up an abode’, so *herheard niman* means ‘to take up (my) abode in a *herh*'. *Herh* (or *hearh*) refers either to a grove or a part of a pagan sanctuary or temple grounds. In view of ll. 27b, it probably means ‘grove’ here.

18 ‘Then I found the man (who had been) very suitable to me . . .’.

22–3 *ne . . . ūiht* ‘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 . . . longaþes ‘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 *seal* indicates certainty (‘at the same time he *must* have a cheerful demeanour along with his breast-cares’), since she has observed at first hand in ll. 20–1 that this is a characteristic of the young man.

heard heortan geþōht, swylce habban sceal  
blīþe gebāro, ēac þon brēostceare,  
45 sinsorgna gedreag. Sȳ æt him sylfum gelong  
eal his worulde wyn, sȳ ful wīde fāh  
feorres folclondes, þæt mīn frēond siteð  
under stānhlīþe storme behrīmed,  
wine wērigmōd, wætre beflōwen  
50 on drēorsele, drēogeð se mīn wine  
micle mōdceare; hē gemon tō oft  
wynlicran wīc. Wā bið þām þe sceal  
of langoþe lēofes ābīdan.

45–7 Sȳ . . . sȳ . . . The two subjunctives are used correlative 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 seems 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 enquirer as the wanderer can find no more satisfying answer than 'eal þis eorþan gesteal īidel 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 vanytel!' 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), *mīnne* for *mine* (l. 22), *waþema* for *waþena* (l. 24), *frēondlēasne* for *freond 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).

**O**FT him an haga afer gebreded metuvis multe he hadde  
he mod caius gōto laze lange rāwlos hƿisan  
mro hondum hƿum cauldre þe rādan ƿnat leysas ƿyco  
bið ful aferd. Spa cƿæd auro fūra. ƿærfaða għanxid  
ƿnaħri a pēl flieħtta pine magħa. hƿiġis. Opt ic rāwlos  
ana uht na geħpilce minn caius cpijan nifnu cƿic  
ja nan heic him mod rīfjan minne vunja ppatule  
apiegħi ic w-żofha pat. ħbi l-inqle in-nuqtat haix  
ha. he-hix pħid locan jaġże bimex hekkon hix hoxo  
ċoġan hrejse ipahe jille. Nistax rīfju mod ƿixx id-  
fkontvan nifha hixx hixx helpe għixx minn. ƿoridoni vun  
għonn t-riċċaq opti in-hixha bprost copan biċċad  
jaġże. f'id ic mod rīfjan minne rāwlos. opti. ƿaqib caius  
edde bideled pħid magħu f'id pħażi xelci rīfjan  
għajnej lu gozo pine minn ħiġiex halfeha bixxek  
ic-haxxi fuqni pod pħażi caius opti jaħbiha ge bimx  
jolde jaše d-riċċaq rincas bixx-tan hƿa. ic-piex offe  
nafha pindan minnha. ƿona he in-nadru hekk. minn  
pijji. offe waqt pħidu legez pħażżeen potus ƿanu mro  
pħażżeen pat jaħbi cunness. haxxa biżżejjeb id-riċċaq to għix  
jaħbi him hekk. hawni kien għolha ƿaqid li  
ne pjiex luu sej̊i pħażżeen id-riċċaq loca pħażżejj

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.

Students should notice that in this manuscript page (as in all other OE manuscripts) there are no commas, colons, semicolons, question marks or other modern punctuation. All the punctuation in OE texts published in modern times is introduced into the texts by modern editors and has no manuscript authority. Students should be mindful of this when reading OE texts in modern editions.

Oft him ānhaga āre gebideð,  
metudes miltse, þeah þe hē mōdcearig  
geond lagulāde longe sceolde  
hrēran mid hondum hrīmcealde sā,  
5 wadan wræclāstas. Wyrd bið ful āræd!  
Swā cwāð eardstapa, earfeþa gemyndig,  
wrāþra wælsleahta, winemāga 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 þēaw,  
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, ēðle bidæled,  
frēomāgum feor feterum sālan,  
siþþan geāra iū goldwine mīnne  
hrūsan heolstre biwrāh, ond ic hēan þonan  
wōd wintercearig ofer waþema gebind,  
25 sōhte seledrēorig since bryttan,  
hwār ic feor oþþe nēah findan meahte  
þone þe in meoduhealle mīne wisse,  
oþþe mec frēondlēasne frēfran wolde,

1–5 Oft him ānhaga . . . 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 winemāga 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 hycege . . . wille ‘think as he will’, ‘whatever he may want to think’.

17 drēorigne ‘sorrowful (mind)’, with *hyge* understood from l. 16.

22–3 siþþan geāra iū . . . biwrāh ‘since years ago I concealed (i.e. buried) my lord in earth’s darkness’. The subject of *biwrāh* 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 slīþen bið sorg tō gefēran  
 þām þe him lȳt hafað lēofra geholena:  
 warað hine wræclāst, nales wunden gold,  
 ferðloca frēorig, nalæs foldan blād.  
 Gemon hē selesecgas 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 lecge  
 honda ond hēafod, swā hē hwīlum ār  
 in geārdagum giefstōlas brēac.  
 45 Donne onwæcneð eft winelēas guma,  
 gesihð him biforan fealwe wēgas,  
 baþian brimfuglas, brēdan feþra,  
 hrēosan hrīm ond snāw hagle gemenged.  
 50 Ðonne bēoð þy hefigran heortan benne,  
 sāre æfter swāsne. Sorg bið genīwad.  
 Ðonne māga gemynd mōd geondhwearfeð,  
 grēteð glīwstafum, georne geondscēawað  
 secga geseldan; swimmað oft on weg.

29–30 **Wāt se þe cunnað . . . gefēran** ‘He who has experience knows how cruel sorrow is as a companion.’

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 hwīlum . . . 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 . . . brīmfuglas** ‘sees before him the fallow waves (sees) the seabirds bathing’, etc.

51–3 **Ðonne 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 *fleotendra 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  
 55 cūðra cwidegiedda. Cearo bið genīwad  
 þām þe sendan sceal swīþe geneahhe  
 ofer waþema gebind wērigne sefan.

Forþon ic geþencan ne mæg geond þās woruld  
 for hwan mōdsefa mīn ne gesweorce  
 60 þonne ic eorla līf eal geondþence,  
 hū hī fārlīce flet ofgēafon,  
 mōdge maguþegnas. Swā þes middangeard  
 ealra dōgra gehwām drēoseð ond fealleþ;  
 forþon ne mæg weorþan wīs wer, ðer hē āge  
 65 wintra dāl in woruldrīce. Wita sceal geþyldig,  
 ne sceal nō tō hātheort ne tō hrædwyrde,  
 ne tō wāc wiga ne tō wanhyðig,  
 ne tō forht ne tō fægen, ne tō feohgīfre  
 ne nāfre gielpes tō georn, ðer hē geare cunne.  
 70 Beorn sceal gebīdan, þonne hē bēot spriceð,  
 oþþat collenferð cunne gearwe  
 hwider hreþra gehygð hweorfan wille.  
 Ongietan sceal glēaw hāle hū gāstlic bið,  
 þonne ealre þissee worulde wela wēste stondeð,  
 75 swā nū missenlīce geond þisne middangeard  
 winde biwāune weallas stondaþ,  
 hrīmebihrorene, hrīdþe þā ederas.  
 Wōriað þā wīnsalo, waldend licgað  
 drēame bidrorene, duguþ eal gecrong,  
 80 wlone bī wealle. Sume wīg fornōm,  
 ferede in forðwege, sumne fugel oþbær

58–9 **Forþon ic geþencan . . . gesweorce** ‘Wherefore I cannot think for all this world why my mind does not grow dark.’ The highly metaphorical *mōdsefa . . . 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 . . . geare cunne** ‘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 OE.)

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.

ofer hēanne holm, sumne se hāra wulf  
 dēaðe gedælte, sumne drēorighlēor  
 in eorðscräfe eorl gehȳdte.  
 85 Ÿþde swā þisne eardgeard ælda scyppend  
 oþþat burgwara breatma lēase  
 eald enta geweorc īdlu 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:  
 'Hwār cwōm mearg? Hwār cwōm mago? Hwār cwōm  
 māþþumgyfa?  
 Hwār cwōm symbla gesetu? Hwār sindon  
 seledrēamas?  
 Éalā beorht bune! Éalā byrnwiga!  
 95 Éalā þēodnes þrym! Hū sēo þrāg gewāt,  
 genāp under nihthelm, swā hēo nō wāre.  
 Stondeð nū on lāste lēofre duguþe  
 weal wundrum hēah, wyrmlīcum fāh.  
 Eorlas fornōman asca þrýþe,  
 100 wāpen wælgīfru, wyrd sēo māre,  
 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 earfōðlic 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 oþþat 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 Hwār 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.; þrýþe, 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 īdel weorþeð!  
 Swā cwæð snottor on mōde, gesæt him sundor æt  
 rūne.  
 Til biþ se þe his trēowe gehealdeþ ne sceal nāfre his  
 torn tō rycene  
 beorn of his brēostum acyþan, nemþe hē ār þā bōte  
 cunne  
 eorl mid elne gefremman. Wel bið þām þe him āre sēceð,  
 115 frōfre tō Fæder on heofonum, þār 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 landlubber’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: *hleahtre* for MS *hleahtor* (l. 21), *ne ænig* for *nænig* (l. 25), *frēfran* for *feran* (l. 26), *gewītan* for *gewitað* (l. 52), *sēftēadig* for *efteadig* (l. 56), *hwælwæg* for *wælwæg* (l. 63), *stondað* for *stondeð* (l. 67), *tīddege* 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, *swīþre* for *swire* (l. 115), *mē* 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,

<sup>2</sup> geswincdagum 'in days of hardship'.

<sup>5</sup> cearselda fela 'many a house of care'. The ship has often been a sorrowful abode for the seafarer.

<sup>6–7</sup> mec oft bigeat . . . stefnan 'the anxious nightwatch often held me at the ship's prow'.

þonne hē be clifum cnossað. Calde geþrungen  
wāron mīne 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 īscaldne sā  
15 winter wunade wræccan lāstum,  
winemēgum bidroren,  
bihongen hrīmgicelum; hægl scūrum flēag.  
þær ic ne gehyrde būtan hlimman sā,  
īscaldne wāg. Hwīlum ylfete song  
20 dyde ic mē tō gomene, ganetes hlēoþor  
ond huilpan swēg fore hleahtre wera,  
mēw singende fore medodrince.  
Stormas þær stānclifi bēotan, þær him stearn oncwað  
īsigfeþera; ful oft þæt earn bigeal,  
25 ûrigfeþra; ne ænig hlēomāga  
fēasceaftig ferð frēfran meahte.  
Forþon him gelyfeð lȳt, se þe āh līfes wyn  
gebiden in burgum, bealosiþa hwōn,  
wlonc ond wīngāl, hū ic wērig oft  
30 in brimlāde bīdan sceolde.  
Nāp nihtscūa, norþan snīwde,  
hrīm hrūsan 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 *sā* (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 the object of *bigeal* and refers to the clamour of the storms and the tern (l. 23).

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 gelyfeð lȳt . . . 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 cnyssað nū  
 heortan geþōhtas, þæt ic hēan strēamas,  
 35 sealtyþa gelāc sylf cunnige;  
 monað mōdes lust māla gehwylce  
 ferð tō fēran, þæt ic feor heonan  
 elþeodigra eard gesēce.  
 Forþon nis þæs mōdwlonc mon ofer eorþan,  
 40 ne his gifena þæs gōd, ne in geoguþe tō þæs hwæt,  
 ne in his dādum tō þæs dēor, ne him his dryhten tō  
 þæs hold,  
 þæt hē ā his sāfōre sorge næbbe,  
 tō hwon hine dryhten gedōn wille.  
 Ne biþ him tō hearpan hyge ne tō hrингþege,  
 45 ne tō wīfe wyn ne tō worulde hyht,  
 ne ymbe ūwiht elles, nefne ymb yða gewealc,  
 ac ā hafað longunge se þe on lagu fundað.  
 Bearwas blōstmum nimað, byrig fægriað,  
 wongas wlitigað, woruld önetteð;  
 50 ealle þā gemoniað mōdes fūsne

33–5 Forþon cnyssað 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 . . . gewealc ‘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’. *Byrig* could also mean ‘mulberry trees’ (nom. pl. neut.).

50–1 gemoniað . . . tō sīþe ‘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,  
 sēfteadig secg, hwæt þā sume drēogað  
 þe þā wræclāstas wīdost lecgað.  
 Forþon nū mīn hyge hweorfeð ofer hreþerlocan,  
 mīn mōdsefa mid mereflōde  
 60 ofer hwæles ēþel hweorfeð wīde,  
 eorþan scēatas, cymeð eft tō mē  
 gīfre ond grēdig, gielleð ānfloga,  
 hweteð on hwälweg hreþer unwearnum  
 ofer holma gelagu. Forþon mē hātran sind  
 65 Dryhtnes drēamas þonne þis dēade lif,  
 lāne on londe. Ic gelýfe nō  
 þæt him eorðwelan ēce stondað.  
 Simle þrēora sum þinga gehwylce  
 ær his tīddege tō twēon weorþeð;  
 70 ādl oþþe yldo oþþe ecghete  
 fēgum fromweardum feorh oðþringeð.  
 Forþon bið eorla gehwām æftercweþendra  
 lof lifgendra lästworda betst,

51 **þām þe swā þenceð** ‘by which (he [*mōdes fūs*] ) (or it [*sefā*] ) thus thinks to travel far on the ocean ways’: the *seþe* relative (§162.4) with an unexpected subject. See *Review of English Studies* 36 (1985), 535–7.

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* in l. 60.

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 gehwylce ‘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 a hostile weapon 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 (*lästworda*) will be the praise of posterity (*æftercweþendra*), of the living, (will be) that he should bring it about . . .’.

þæt hē gewyrce,  ær hē on weg scyle,  
 75 frenum on foldan wið fēonda nīþ,  
 dēorum dādum dēofle tōgēanes,  
 þæt hine ælda bearn  æfter hergen,  
 ond his lōf siþan lifge mid englum  
 āwa tō ealdre,  ēcan līfes blād,  
 80 drēam mid dugeþum.

Dagas sind gewitene,  
 ealle onmēdlan eorþan rīces;  
 nearon nū cyingas ne cāseras  
 ne goldgiefan swylice iū wāron,  
 þonne hī māst mid him mārþa gefremedon  
 85 ond on dryhtlīcestum dōme līfdon.  
 Gedroren is þeos duguð eal, drēamas sind gewitene,  
 wuniað þā wācran ond þās woruld healdāþ,  
 brūcað þurh bisgo. Blād is gehnāged,  
 eorþan indryhto ealdað ond sēarað,  
 90 swā nū monna gehwylc geond middangeard.  
 Yldo him on fareð, onsýn blācað,  
 gomelfeax gnorað, wāt his iūwine,  
 æþelinga bearn, eorþan forgiefene.  
 Ne mæg him þonne se flāschoma, þonne him þæt feorg  
 losað,  
 95 ne swēte forswelgan ne sār gefēlan,  
 ne hond onhrēran ne mid hyge þencan.  
 þēah þe græf wille golde strēgan  
 brōþor his geborenū, byrgan be dēadum  
 māþmum mislicum, þæt hine mid wille,  
 100 ne mæg þāre sāwle þe biþ synna ful  
 gold tō gēoce for Godes egsan,  
 þonne hē hit  ær hȳdeð 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 **þēah 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 bið se Meotudes egsa, for þon hī sēo molde  
 oncyrrēð;  
 se gestaþelade stīþe grundas,  
 105 eorþan scēatas ond ӯprodor.  
 Dol biþ se þe him his Dryhten ne ondrāðeþ; cymeð him  
 se dēað unþinged.  
 Ēadig bið se þe ēaþmōd leofaþ; cymeð him sēo ār of  
 heofonum,  
 Meotod him þæt mōd gestaþelað, forþon hē in his  
 meahte gelýfeð.  
 Stīeran mon sceal strongum mōde, ond þæt on  
 staþelum healdan,  
 110 ond gewis wērum, wīsum clāne;  
 scyle monna gehwylc mid gemete healdan  
 lufan wiþ lēofne ond wið lāþne bealo,  
 þēah þe hē hine wille fȳres fulne . . . . .  
 oþþe on bāle forbærnedne  
 115 his geworhtne wine. Wyrd biþ swīþre,  
 Meotud meahtigra þonne ȝenges monnes gehygd.  
 Uton wē hycgan hwār wē hām āgen,  
 ond þonne geþencan hū wē þider cumen,  
 ond wē þonne ēac tilien, þæt wē tō mōten  
 120 in þā ēcan ēadignesse,  
 þār is līf gelong in lufan Dryhtnes,  
 hyht in heofonum. Þæs sȳ þām Halgan þonc,  
 þæt hē ūsic geweorþade, wuldres Ealdor,  
 ēce Dryhten, in ealle tīd.

Amen.

103 for þon hī 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 on gewis . . . clāne ‘and (keep it) steadfast in (its) pledges, pure in (its) ways’. 111–12 ‘each man should hold in moderation his affection towards a friend and his enmity towards a foe’.

113–15 þēah 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’.

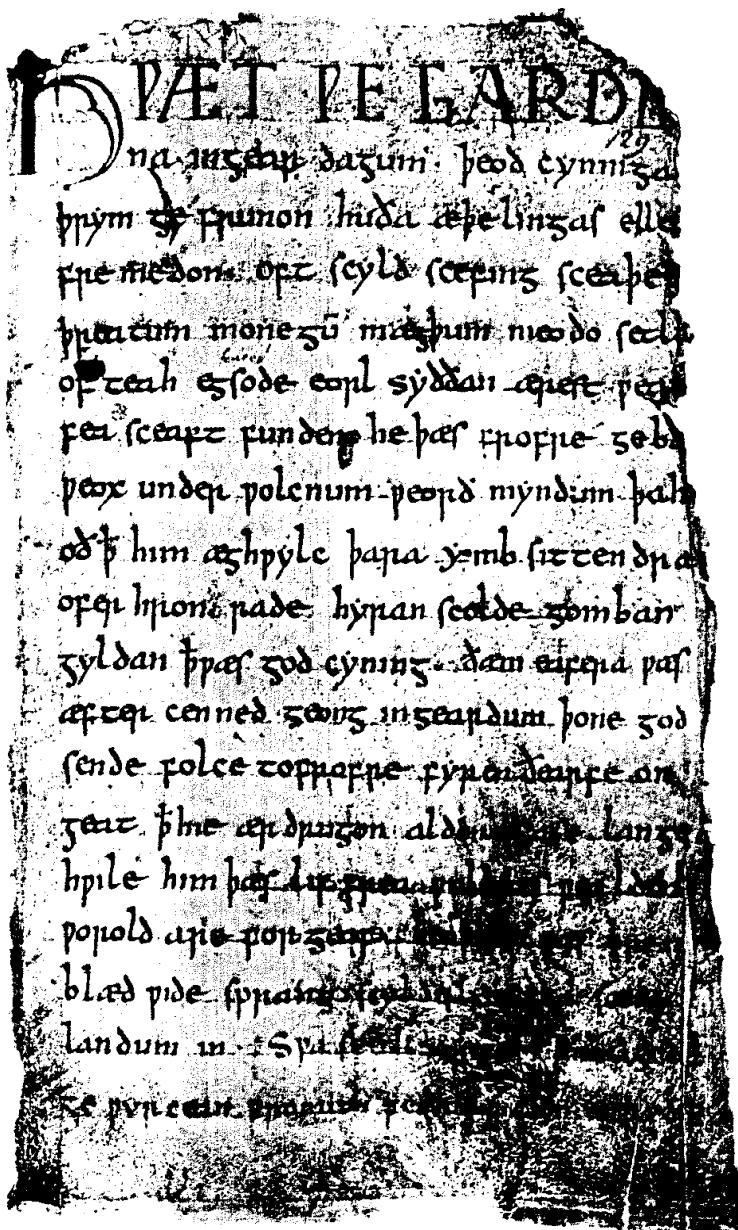
## Beowulf

*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 cleric, but he (or she) claimed for his subject pre-Christian nations living in and around the lands from which the Anglo-Saxons had originally migrated to England. (Throughout this commentary we follow the customary practice of using masculine pronouns to refer to the poet; in fact, we have no way of knowing whether the poet was a man or a woman.) 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





Facsimile of the first page of *Beowulf* with lines corresponding to verses 1–21 on the opposite page. This page occurs on fol. 120r of MS Cotton Vitellius A.XV in the British Library, which is reproduced by the kind permission of the British Library. Note the absence of modern punctuation.

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.<sup>1</sup>

### *Prologue*

The first twenty-five lines of the poem are here attended by exceptionally heavy annotation commenting on the style and content as well as on the language of the poem. This is intended to provide the student with a general introduction to *Beowulf* and the special challenges it presents, preparing the student, one hopes, for entering upon a study of the entire poem in a future course. The excerpts following the Prologue are provided with only normal annotation.

Although the Prologue opens with praise of the prowess of the Danes, Danes are not the central subject of the poem. Denmark is simply the locale where the poem's hero, a warrior from the land of the Geatas, has his first adventure. The Geatas were a Scandinavian people living in what is now southern Sweden. (The subtitle [Prologue] is supplied by the editor, as are the other subtitles given below.) As one can see from the facsimile, in the original manuscript the poem had neither title nor subtitle (nor punctuation).

<sup>1</sup> 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 Thorkein transcriptions. Textual details and complexities 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). See also Kevin Kieman, Andrew Prescott, et al. *Electronic Beowulf* (London: British Library; Ann Arbor: University of Michigan Press, 1999), 2 CDs.

The emendations and reconstructions are as follows: *eorlas* for MS *eorl* (l. 6), *aldorlēase* for MS *aldor . . . ase* (l. 15), *geong guna* for MS . . . *uma* (l. 20), *bearme* for MS . . . *rme* (l. 21), *scynscaþa* for MS *synscaþa* (l. 707), *onhrān* for MS *hran* (l. 722), *hē gebol-*  
*gen* for MS . . . *bolgen* (l. 723), *him* for MS *hi . . .* (l. 747), *scēata* for MS *sceat/ta* (l. 752), *was* for MS *he wæs* (l. 765), *betlic* for MS *hetlic* (l. 780), *hrōf* for B *hr* (l. 836), *Sigemundes* for MS *sige munde* (l. 875), *hwæþer* for MS *hwæþre* (l. 1314), *nægde* for AB *hnægde* (l. 1318), *æþeling ærgōd* for MS *ærgod* (l. 1329), *nēodlaðum* for MS *neod laðu* (l. 1320), *hwæder* for MS *hwæþer* (l. 1331), *gefægnod* for MS *gefægnod* (l. 1333), *onlīcnes* for MS *onlic nas* (l. 1351), *nemdon* for MS *nemod* (l. 1354), *standeð* for MS *stanðeð* (l. 1362), *hafelan hýdan* 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), *fýra* for MS *fýrena* (l. 2250), *pára* for MS *pána* (l. 2251), *þis líf ofgeaf* for MS *þis ofgeaf* (l. 2251), *forð bere* for MS *fe . . . r . . .* (l. 2253), *sēoc* for MS *seoc* (l. 2254), *hlīðe* for MS *hlīðe* (or *līðe*) (l. 3157), *we* for MS . . . (l. 3158), *hyt æror* for MS *hy . . . or* (l. 3168), *twelfe* for MS *twelfa* (l. 3170), *care* for illegible space in MS (l. 3171), *ond cynning* for MS *cynning* (l. 3171), *læðed* for illegible space in MS (l. 3177), *wyruldycyninga* for MS *wyruldycyning* (l. 3180).

Hwæt wē Gār-Dene in geārdagum,  
 þeodcyninga þrym gefrūnon,  
 hū þā æbelinjas ellen fremedon.  
 Oft Scyld Scēfing sceafena þrēatum  
 5 monegum māgþum meodosetla oftēah,  
 egode eorlas syððan ērest wearð  
 fēasceaft funden. Hē þæs frōfre gebād,  
 wēox under wolcnum, weorðmyndum þāh  
 oð þæt him ēghwylc þāra ymbsittendra  
 10 ofer hronrāde hýran scolde,  
 gomban gyldan. Þæt wæs gōd cyning.  
 Dām eafera wæs æfter cenned  
 geong in geardum þone god sende  
 folce tō frōfre; fyrenðearfe ongeat,  
 15 þæt hīc ēr drugon aldorlēase  
 lange hwīle. Him þæs liffrea

1 Hwæt Several OE poems begin with the interjection *Hwæt* ‘lo, oh’. (See above the beginning of selection 14.) The metre in all these introductory verses makes clear that the interjection *Hwæt* is unaccented. Scholars who have suggested that regardless of the metre an interjection at the beginning of any poem must necessarily have been accented, an emphatic word calling the audience’s attention to the recitation to follow – such scholars must be unfamiliar with the hymns ‘Oh little town of Bethlehem’ and ‘Oh come all ye faithful’. *Hwæt* was merely an introductory particle: ‘Now we have heard . . .’.

wē is the subject of *gefēnōn*: ‘we have heard’. The gen. plurals *Gārdena* and *þeodcyninga* are in apposition and are dependent upon the acc. sg. *þrym*: ‘the glory of the spear-Danes, of the kings of the people’. Such parallelism or apposition is pervasive in *Beowulf*.

In geārdagum modifies *þrym*, not *gefēnōn*.

3 hū þā . . . This noun clause is the direct object of *gefēnōn* and is therefore parallel with *þrym*.

4–5 Scyld . . . oftēah ‘Scyld Scēfing took away the meadhall benches from troops of warriors, from many tribes’ – i.e. he conquered them.

6 syððan is the conjunction ‘after’. The subject of *wearð* is Scyld.

7 fēasceaft funden ‘discovered (as) a destitute (foundling)’. According to legend, Scyld arrived in Denmark as an infant alone in a boat at a time when the Danes were leaderless (*aldorlēase* l. 15) and desperate for a ruler. Scyld grows up (*wēox under wolcnum* l. 8) and becomes their illustrious king.

Hē þæs frōfre gebād ‘he received consolation for that’ – i.e. for having been a foundling.

10 hronrāde ‘the whale’s road’, a typical kenning for ‘ocean, sea’. Kennings (defined in §137) are pervasive in *Beowulf*.

10–11 hýran . . . gyldan ‘had to obey him, (had to) pay tribute (to him)’.

12 Dām ‘to that one’ i.e. to Scyld. æfter the adverb ‘afterwards’.

13–14 þone god . . . frōfre ‘whom God sent to the Danish people for their consolation’, an heir to their king being a comfort to the nation. The Christian poet informs his Christian Anglo-Saxon audience that it was the Christian God who gave Scyld an heir. But the pagan Danes are ignorant of the source of their consolation.

14–15 ongeat has two parallel objects: *fyrenðearfe* and the *þæt* clause in l. 15.

16 Him þæs ‘To him [Scyld’s son] because of that’. Liffrea and wuldres wealdend are parallel terms for the Christian deity and are the subject of forgeaf.

- wuldres wealdend woroldāre forgeaf:  
 Bēowulf wæs brēme – blæd wīde sprang –  
 Scyldes eafera Scedelandum in.
- 20 Swā sceal geong guma gōde gewyrcean  
 fromum feohgiftum on fæder bearme  
 þæt hine on ylde eft gewunigen  
 wilgesīþas þonne wīg cume,  
 lēode gelæsten: lofdādum sceal  
 in māgħa gehwāre man geþeon.

(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.

16 and 25 **Him þes Líffrēa and man geþeon** do not conform to any of the five metrical types described in Appendix C; therefore they are unmetrical. But if we restore the archaic forms of *Líffrēa* and *geþeon* (i.e. \*Líffregea and \*geþeohan), the two half-lines become perfectly metrical, 16b being a C-type verse and 25b being an A-type verse. Many verses in *Beowulf* become metrical only when an earlier form of a word is restored. Some scholars take this fact as proof that the poem must have been composed long before the date of the manuscript (ca. A.D. 1000), the scribe of the manuscript having automatically modernized the original poem's spellings, thus inadvertently making these verses unmetrical.

18 **Bēowulf** is the name of Scyld's son. This Danish Beowulf has nothing to do with the Geatish hero of the poem, who is not introduced until l. 194.

20–25 Here as elsewhere in *Beowulf* the poet pauses in his account of events to offer a moral generalization suggested to him by the narrative he is relating.

20–21 **gōde . . . bearme** 'bring it about by good (deeds), by generous gifts from his father's possessions'. A successful king in the Germanic world was one who is consistently generous to his retainers, thereby purchasing their loyal support when he needs it.

22–24 **gewunigen wilgesīþas . . . lēode gelæsten** Parallel phrases meaning 'retainers stand by (him)'. The verbs are subjunctive plurals. They are subjunctive because they do not refer to something actually happening in the present but rather to something that might happen in the future.

24 **lofdādum** 'by praiseworthy deeds' i.e. by generous gifts to his retainers.

25 **in māgħa gehwāre** 'in every tribe'.

- Cōm on wanre niht  
 scriðan sceadugenga. Scēotend swāfon,  
 þā þæt hornreced healdan scoldon  
 705 ealle būton ānum – þæt wæs yldum cūþ,  
 þæt hīe ne mōste, þā metod nolde,  
 se scynscaþa under sceadu bregdan –  
 ac hē wæccende wrāþum on andan  
 bād bolgenmōd beadwa geþinges.
- 710 Dā 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 wīnreced,
- 715 goldsele gumena gearwost wisse  
 fættum fāhne. Ne wæs þæt forma sīð,  
 þæt hē Hrōþgāres hām gesōhte;  
 nāfre hē on aldordagum ær ne siþdan  
 heardran hāle, healðegnas fand!
- 720 Cōm þā tō recede rinc sīðian  
 drēamum bedāled. Dura sōna onarn  
 fýrbendum fæst, syþðan hē hire folmum onhrān;  
 onbrād þā bealohyðig, ðā hē gebolgen wæs,  
 recedes mūþan. Raþe æfter þon
- 725 on fāgne flōr fēond treddode,  
 ēode yrremōd; him of ēagum stōd  
 ligge gelīcost lēoht unfæger.  
 Geseah hē in recede rinca manige,  
 swefan sibbegedriht samod ætgædere,
- 730 magorinca hēap. þā his mōd åhlōg:

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 . . . sīðian* 'came stalking' (l. 720).

703 *sceadugenga* 'walker in darkness', i.e. Grendel (who always attacks at night).

706–7 *þæt hīe . . . 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.

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 *onhrān*).

726 *him of ēagum stōd* 'from his eyes shone forth' (poss. dat.; see §191.2).

- mynte þæt hē gedælde  &r þon dæg cwōme,  
atol āglāca  ānra gehwylces  
lif wið lice,  þā him  ālumpen wæs  
wistfylle wēn. Ne wæs þæt wyrd þā gēn,  
735  þæt hē mā mōste  manna cynnes  
ðicgean ofer þā niht.  þrȳðswyð behēold  
mæg Higelāces  hū se mānscaða  
under fārgripum  gefaran wolde.  
Ne þæt se āglāca  yldan þōhte,  
740  ac hē gefēng hraðe  forman sīðe  
slāpendne rinc,  slāt unwearnum,  
bāt bānlocan,  blōd ēdrum dranc,  
synsnādum swealh;  sōna hæfde  
unlyfigendes  eal gefeormod,  
745  fēt ond folma.  Forð nēar ætstōp,  
nam þā mid handa  higeþihtigne  
rinc on rāste,  him rāhte ongēan  
fēond mid folme;  hē onfēng hraðe  
inwitþancum  ond wið earm gesæt.  
750  Sōna þæt onfunde  fyrena hyrde,  
þæt hē ne mētte  middangeardes,  
eorþan scēata  on elran men  
mundgripe māran;  hē on mōde wearð  
forht on ferhðe;  nō þy &r fram meahte.  
755  Hyge wæs him hinfūs,  wolde on heolster flēon,  
sēcan dēofla gedræg;  ne wæs his drohtoð þær  
swylce hē on ealderdagum  &r gemētte.  
Gemunde þā se gōda,  mæg Higelāces,  
&fensprāce,  uplang āstōd  
760  ond him fāste wiðfēng;  fingras burston;  
eoten wæs  ūtweard,  eorl furþur stōp.

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 sīðe ‘at the first opportunity’.

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 . . . māran ‘a greater handgrip in (any) other man’.

754 nō þy . . . 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.

Mynte se māra, þær hē meahte swā,  
wīdre gewindan ond on weg þanon  
flēon on fenhopu; wiste his fingra geweald  
765 on grames grāpum. Þæt wæs gēocor sīð,  
þæt se hearmscaþa tō Heorute ātēah.  
Dryhtsele dynede; Denum eallum wearð,  
ceasterbūendum, cēnra gehwylcum,  
eorlum ealuscerwen. Yrre wāron bēgen,  
770 rēþe renweardas. Reced hlynsonde.  
Þā wæs wundor micel, þæt se wīnsele  
wiðhæfde heaþodēorum, þæt hē on hrūsan ne fēol,  
fæger foldbold; ac hē þas fæste wæs  
innan ond ūtan īrenbendum  
775 searoþoncum besmīþod. Þær fram sylle ābēag  
medubenc monig mīne gefrāge  
golde geregnad, þær þā graman wunnon.  
þas ne wēndon ār witan Scyldinga,  
þæt hit ā mid gemete manna ēnig  
780 betlīc ond bānfāg tōbrecan meahte,  
listum tōlūcan, nymþe liges fæþm  
swulge on swaþule. Swēg ūp āstāg  
nīwe geneahhe: Norð-Denum stōd  
atelīc egesa, ānra gehwylcum  
785 þāra þe of wealle wōp gehȳrdon,  
gryrelēoð galan Godes andsacan,  
sigelēasne sang, sār wānigean  
helle hæftan. Hēold hine fæste  
se þe manna wæs mægene strengest  
790 on þām dæge þysses līfes.  
Nolde earla hlēo ēnige þinga

762 se māra 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.

773 hē i.e. the hall.

þas ‘so’ (§168 þas 2).

776 mīne gefrāge ‘as I have heard say’. Infrequently the poet enters the narrative in the first person.

778–9 þas . . . þæt Anticipatory pronoun followed by noun clause (§148). þas is object of wēndon, which takes gen.

786–8 Godes andsacan . . . helle hæftan 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 earla hlēo . . . forlētan ‘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.

- þone cwealmcuman cwicne forlætan,  
 ne his līfdagas lēoda ēnigum  
 nyttē tealde. Þær genehost brægd  
 795    earl Bēowulfes ealde läfe,  
 wolde frēadrihtnes feorh ealgian,  
 māres þeodnes, ðær hīe meahton swā.  
 Hīe þæt ne wiston, þā hīe gewin drugon,  
 heardhicgende hildemecgas,  
 800    ond on healfa gehwone hēawan þōhton,  
 sāwle sēcan: þone synscāðan  
 ēnig ofer eorþan īrenna cyst,  
 gūðbilla nān grētan nolde;  
 ac hē sigewāpnum forsworen hæfde,  
 805    ecga gehwylcre. Scolde his aldorgedāl  
 on ðām dāge þysses līfes  
 earmlic wurðan, ond se ellorgāst  
 on feonda geweald feor siðian.  
 Dā þæt onfunde se þe fela ēror  
 810    mōdes myrðe manna cynne,  
 fyrene gefremede – hē, fāg wið God –  
 þæt him se līchoma lēstan nolde,  
 ac hine se mōdega māg Hygelāces  
 hæfde be honda; wæs gehwæþer ðōrum  
 815    lifigende lāð. Līcsār gebād  
 atol ēglāca; 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 þē geornor  
 þæt his aldres wæs ende gegongen,

794–5 **Þær genehost . . . läfe** ‘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)’.

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 *siðian*.

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, 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 . . . dægrīm** ‘the number of his days, the end of his life, had run out’.

- dōgera dægrīm. Denum eallum wearð  
æfter þām wælræse willa gelumpen.
- 825 Hæfde þā gefālsod se þe ār feorran cōm,  
snotor ond swýðferhð, sele Hrōðgāres,  
genered wið nīðe. Nihtweorce gefeh,  
ellenmærþum. Hæfde Ēast-Denum  
Gēatmecga lēod gilp gelæsted,
- 830 swylce oncýþðe ealle gebëtte,  
inwidsorge, þe hīe ār drugon  
ond for þrēanýdum þolian scoldon,  
torn unlýtel. Þæt wæs tācen sweotol,  
syþðan hilddedeōr hond ǣlegde,
- 835 earm ond eaxle – þār wæs eal geador  
Grendles grāpe – under gēapne hrōf.  
Dā wæs on morgen mīne gefrāge  
ymb þā gifhealle gūðrinc monig;  
fērdon folctogan feorran ond nēan
- 840 geond wīdwegas wundor scēawian,  
lāþes lāstas. Nō his lifgedāl  
sārlīc þūhte secga ǣnegum  
þāra þe tīrlēases trode scēawode,  
hū hē wērigmōd on weg þanon,
- 845 nīða ofercumen, on nicera mere  
fāge ond geflȳmed feorhlāstas bær.  
Dār wæs on blōde brim weallende,  
atol yða geswing eal gemenged,  
hāton heolfre, heorodrēore wēol;
- 850 dēaðfāge dēog, siððan drēama lēas  
in fenfreoðo feorh ǣlegde,  
hāþene sāwle; þār him hel onfēng.  
þanon eft gewiton ealdgesiðas  
swylce geong manig of gomenwāþe,
- 855 fram mere mōdge mēarum rīdan,  
beornas on blancum. Dār wæs Bēowulfes  
mārðo māned; monig oft gecwæð,  
þætte sūð ne norð be sām twēonum  
ofer eormengrund Ȱþer nānig
- 860 under swegles begong sēlra nāre

837 mīne gefrāge See l. 776 note.

847 Dār 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 had his abode.

850 dēaðfāge dēog 'the one doomed to death (i.e. Grendel) had been concealed'. The meaning of *dēog*, which occurs only here, is uncertain.

- rondhæbbendra, rīces wyrðra.  
 Nē hīc 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 þegen,  
 guma gilphlæden, gidda gemyndig,  
 se ðe ealfela ealdgesegena
- 870 worn gemunde, word ȳþer fand  
 sōðe gebunden; secg eft ongan  
 sīð Bēowulfes snytrum styrian,  
 ond on spēd wrecan spel gerāde,  
 wordum wrixlan; wēlhwylc gecwæð,
- 875 þæt hē fram Sigemundes secgan hýrde  
 ellendāðum, uncūðes fela,  
 Wālsinges 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 hīc ā wāron  
 æt niða gehwām nýdgesteallan;  
 hæfdon ealfela eotena cynnes  
 sweordum gesēged. Sigemunde gesprong
- 885 æfter dēaðdæge dōm unlýtel,  
 syþðan wīges heard wyrm ācwealde,  
 hordes hyrde; hē under hārne stān,

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 ȳþer . . . gebunden ‘(the king’s thane) found other words faithfully 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 *wīges 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’.

ǣhelinges bearн āna genēðde  
frēcne dāde, ne wæs him Fitela mid;  
890 hwæþre him gesälde, ðæt þæt swurd þurhwōd  
wrætlicne wyrm, þæt hit on wealle ætstōd,  
dryhtlic īren; draca morðre swealt.  
Hæfde āglēca elne gegongen,  
þæt hē bēahhordes brūcan mōste  
895 selfes dōme; sābāt gehlēod,  
bær on bearm scipes beorhte frætwa,  
Wælses eafera; wyrm hāt gemealt.

(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 dēorestan dēadne wisse.  
1310 Hraþe wæs tō būre Bēowulf fetod,  
sigorēadig secg. Samod ērdæge  
ēode eorla sum, æþele cempa

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 wyrm hāt gemealt 'the hot dragon was consumed (? in its own fire)'.

1309 þonne dēorestan . . . 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).

- self mid gesiðum þær se snotera bād  
 hwæþer him alwalda æfre wille  
 1315 æfter wēaspelle wyrpe gefremman.  
 Gang ðā æfter flōre fyrdwyrðe man  
 mid his handscale – healwudu dynede –  
 þæt hē þone wiðan wordum nāgde  
 frēan Ingwina, frægn gif him wære  
 1320 æfter nēodlaðum niht getæse.
- Hrōðgār maþelode, helm Scyldinga:  
 ‘Ne frīn þū æfter sālum! Sorh is genīwod  
 Denigea lēodum. Dēad is Æschere,  
 Yrmenlafes yldra brōþor,  
 1325 mīn rūnwita ond mīn rādbora,  
 eaxlgestealla, ðonne wē on orlege  
 hafelan weredon, þonne hniton fēþan,  
 eoferas cnysedan. Swylc scolde eorl wesan,  
 æþeling ærgōd, swylc Æschere wæs!
- 1330 Wearð him on Heorote tō handbanan  
 wælgāst wæfre; ic ne wāt hwæder  
 atol æse wlanc eftisīðas tēah,  
 fyllé gefægnod. Hēo þā fāhðe wræc,  
 þe þū gýstran niht Grendel cwealdest  
 1335 þurh hāstne hād heardum clammum,  
 forþan hē tō lange lēode mīne  
 wanode ond wyrde. Hē at wīge gecrang  
 ealdres scyldig, ond nū ðher cwōm  
 mihtig mānscaða, wolde hyre māg wrecan,  
 1340 ge feor hafað fāhðe gestāled,  
 þas þe þincean māg þegne monegum,  
 se þe æfter sincyfan on sefan grēoteþ –  
 hreþerbealo hearde: nū sēo hand ligeð,  
 se þe ēow wēlhylcra wilna dohte.
- 1345 Ic þæt londbüend, lēode mīne,  
 selerādende secgan hýrde,  
 þæt hīe gesāwon swylce twēgen

1313–14 bād hwæþer ‘waited (to find out) whether’.

1330 Wearð him . . . handbanan ‘became his slayer in Heorot’.

1340 ge feor . . . gestāled ‘and has avenged the hostility far (i.e. thoroughly)’.

1341 þas þe ‘as’. See §177.2 (f).

1343 hreþerbealo hearde nom. sg., in loose apposition with ll. 1338b–42.

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* (ll. 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.

micle mearcstapan mōras healdan,  
 ellorgēstas. Dāra ūðer wæs,  
 1350 þæs þe hīe gewislīcost gewitan meahton,  
 idese onlīcnes; ūðer earm sceapen  
 on weres wæstmum wræclāstas træd,  
 næfne hē wæs māra þonne ēnig man ūðer;  
 þone on gēardagum Grendel nemdon  
 1355 foldbūende; nō hīe fæder cunnon,  
 hwaþer him ēnig wæs ðer acenned  
 dyrnra gästa. Hīe dīgyl lond  
 warigeað wulfhleoþu, windige næssas,  
 frēcne fengelad, ðær fyrgenstrēam  
 1360 under næssa genipu niþer gewīteð,  
 flōd under foldan. Nis þæt feor heonon  
 milgemearces, þæt se mere standeð;  
 ofer þām hongiað hrinde bearwas,  
 wudu wyrtum fæst wæter oferhelmað.  
 1365 þær mæg nihta gehwām niðwundor sēon,  
 fyr on flōde. Nō þæs frōd leofað  
 gumena bearna, þæt þone grund wite.  
 Dēah þe hæðstapa hundum geswenced,  
 heorot hornum trum holtwudu sēce,  
 1370 feorran geflīmed, ðer hē feorh seleð,  
 aldr on öfre, ðer hē in wille,  
 hafelan hýdan; nis þæt hēoru stōw!

1349–51 Dāra ūðer . . . ūðer ‘One of them . . . the other.’

1350 þæs þe hīe gewislīcost ‘as well as they’. See §177.2 (*f*).

1351–2 idese onlīcnes . . . 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 hīe fæder . . . gästa ‘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.

1357–6 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 milgemearces ‘in measurement by miles’. See §190.5.

1366 fyr 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 ðer hē feorh . . . wille ‘he will sooner give up his life, his spirit, on the shore before he will (go) in’.

- þonon ȳðgeblond ūp āstīgeð  
 won tō wolcnum, þonne wind styreb  
 1375 lāð gewidru, oð þæt lyft drysmaþ,  
 roderas rēotað. Nū is se rād gelang  
 eft æt þe ānum. Eard gīt ne const,  
 frēcne stōwe, ðār þū findan miht  
 sinnigne secg; sēc gif þū dyrre!
- 1380 Ic þe þā fāhðe fēo lēanige,  
 ealdgestrēnum, swā ic ēr dyde,  
 wundnum golde, gyf þū on weg cymest.'
- Bēowulf maþelode, bearn Ecgbēowes;  
 'Ne sorga, snotor guma! Sēlre bið ȳghwām,  
 1385 þæt hē his frēond wrece, þonne hē fela murne.  
 Úre ȳghwylc sceal ende gebīdan  
 worolde lifes; wyrce se þe mōte  
 dōmes ēr dēaþe; þæt bið drihtguman  
 unlifgendum aefter sēlest.
- 1390 Āris, rīces weard, uton hraþe fēran,  
 Grendles māgan gang scēawigan.  
 Ic hit þe gehāte: nō hē on helm losaþ,  
 ne on foldan fāþm, ne on fyrgenholt,  
 ne on gyfenes grund, gā þær hē wille!
- 1395 Dȳs 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

1376–7 Nū is se rād . . . ānum 'Now the remedy is again dependent upon you alone.'

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.

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 ēr on ðē  
gōde begēaton. Gūddēað fornām,  
2250 feorhbealo frēcne fýra gehwylcne  
lēoda mīnra þāra ðe þis līf ofgeaf:  
gesāwon seledrēam. Nāh, hwā sweord wege  
oððe forð bere fāted wāge,  
dryncfæt dēore; duguð ellor scōc.  
2255 Sceal se hearda helm hyrstedgolde,  
fātum befeallen; feormynd swefað,  
þā ðe beadogrīman býwan sceoldon;  
ge swylce sēo herepād, sīo ăt hilde gebād  
ofer borda gebræc bite īrena,  
2260 brosnað æfter beorne. Ne mæg byrnān hring  
æfter wīgfruman wīde fēran,  
hæleðum be healfe. Næs hearpan wyn,  
gomen glēobēames, ne gōd hafoc  
geond sāl swingeð, ne se swifta mearh  
2265 burhstede bēateð. Bealocwealm hafað  
fela feorhcynna 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

2247 nū hæleð ne mōstan For *nū* see §168 *nū* 2.

2252 gesāwon seledrēam Assuming that the *ge-* prefix gave perfective meaning to the verb *sāwan* here, we can translate '(they) 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 wæs*) 'there was no'.

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 hlīðe se wæs hēah ond brād,  
weglōendum wīde gesyne,  
ond betimbredon on tȳn 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 ār  
3165 nīðhedige men genumen hæfdon;  
forlēton eorla gestrēon eorðan healdan,  
gold on grēote, þær hit nū gēn lifað  
eldum swā unnyt swā hyt āror wæs.  
þā ymbe hlāw riodan hildedēore,  
3170 ǣfelina bearn, ealra twelfe,  
woldon care cwīðan, ond cyning mānan,  
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 līchaman lǣded weorðan,  
swā begnornodon Gēata lēode  
hlāfordes hryre, heorðgenēatas:  
3180 cwādon þæt hē wāre wyruldcyninga  
mannum mildust ond monðwārust,  
lēodum līðost 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.

## Wulf and Eadwacer

The poem to which modern scholars have given the name *Wulf and Eadwacer* is the most mysterious and tantalizing of all OE poems. Over the years it has provoked an extraordinary variety of completely diverse interpretations. We know that the speaker of the poem is feminine because of the inflectional endings of the adjectives *rēotugu* (l. 10) and *sēoce* (l. 14). She seems to be involved with two men whose names are *Wulf* and *Eadwacer* (both attested male names in Anglo-Saxon England). But even these points have been disputed. One critic has argued that *wulf* is not a proper name but the common noun ‘wolf’ and that the poem is a beast fable. Others think that Wulf and Eadwacer are the same person. In the following paragraph we shall propose one interpretation of the poem, an interpretation which has found favour in part or as a whole with a number of scholars. The glossing and parsing of the poem’s words will then conform with the interpretation proposed here. But having read the poem in these narrow terms, the student should turn to Henk Aertsen’s ‘*Wulf and Eadwacer: A Woman’s Cri de Coeur – For Whom? For What?*’ in *Companion to Old English Poetry*, ed. Henk Aertsen and Rolf H. Bremmer, Jr. (Amsterdam, 1994), pp. 119–44, which provides a skilful review of the wide range of interpretations which have been put forward along with some original reflections on the poem. Consideration of the multiple and mutually contradicting views of what this poem means will give the reader a salutary sense of just how arbitrary modern editions and modern interpreters can be in stipulating word-meanings in a text and in assigning modern punctuation to an OE text. (See above, p. 278, the editors’ note.)

We may surmise that the speaker of the poem is a woman held in confinement at her home while her husband or lover, perhaps an outlaw, ranges abroad, unable to return home because of unspecified hostilities. (Cf. the speaker’s situation in *The Wife’s Lament* above.)

If he dares to come out of exile and join the troop of men (her people's army or that of the 'slaughter-cruel men' of l. 6), then it will be like making them a present of his life – they will kill him. She and Wulf are on separate islands, and she sadly laments his absence from her. A warrior-guard, presumably the Eadwacer mentioned in l. 16, has on occasion 'encompassed her with limbs' – a locution usually understood as a delicate way of saying that he has made love to her. This experience she describes as giving her some pleasure but at the same time as being loathsome to her. She then calls out to Wulf by name, saying that not seeing him has left her sick (i.e. lovesick). Then, turning to her abusive ward Eadwacer, she bitterly announces that Wulf has abducted their (hers and Wulf's? hers and Eadwacer's?) child. She closes with the rueful comment that it has been easy to break up the harmony of two people who were never allowed to be united in the first place.

Besides the problems of meaning which this text presents, there are also several anomalies of verse-form here. Lines 2–3 and 7–8 are repetitions, like a refrain, and this is unusual in OE verse. Lines 17 and 19, like 3 and 8, are only half the length of a normal line, and yet the sense does not suggest any loss of text. The first half of l. 13 has only three syllables, whereas an OE verse requires at least four syllables. And yet the verse as it stands is very effective in context. We conclude that this poet is willing to violate the strict rules of OE prosody in order to achieve bold effects.

*Wulf and Eadwacer* is preserved in the manuscript known as the Exeter Book. We have adopted three emendations: for MS *ungelice* we read *ungelic* (to bring l. 8 into conformity with l. 3). For MS *dogode* in l. 9 we read *hogode*, since there is no evidence of a verb *dogian* in OE, while *hogode* makes good sense in context. In l. 16 we read *earmne* for MS *earne*, again for the sake of sense.

Lēodum is mīnum swylce him mon lāc gife;  
willāð hȳ hine āþecgan gif hē on þrēat cymeð.

Ungelic is ūs.  
Wulf is on īege, ic on ðþerre.

<sup>1</sup> lāc Of this word's wide range of meanings ('gift, offering, sacrifice, play, battle') the provisional interpretation suggested here requires 'gift'.

gife is pres. subj. after *swylce* 'as if'. The reference must be to present time ('as if one give *lāc* to them') not to the past ('as if one had given . . .'). See §177.4.

<sup>2</sup> willāð hȳ Inversion of subject and verb may but need not signal an interrogative sentence. (Cf. *Gehyrest þū* l. 16.) We make the assumption here (and in l. 7) that the sentence is declarative, not a question.

<sup>3</sup> ūs Pl., not dual, may mean that the reference is to more than two people (cf. *uncer* l. 19). But since ūs sometimes takes over the function of dual *unc* in the course of OE (see Bruce Mitchell's *Old English Syntax* (OES) §258), ūs here could refer to only two: 'It is different for the two of us'.

- 5 Fæst is þæt ēglond, fenne biworpen.  
 Sindon wælrēowe weras þær on īge;  
 willað hý hine āþecgan gif hē on þrēat cymeð.  
 Ungelic is ūs.
- Wulfes ic mīnes wīdlāstum wēnum hogode  
 10 þonne hit wæs rēnig weder ond ic rēotugu sæt;  
 þonne mec se beaducāfa bōgum biledge,  
 wæs mē wyn tō þon, wæs mē hwæþre ēac lāð.  
 Wulf, mīn Wulf! wēna mē þīne  
 sēoce gedydon, þīne seldcymas,  
 15 murnende mōd, nales metelīste.  
 Gehȳrest þū, Ēadwacer? Uncerne earmne hwelp  
 bireð Wulf tō wuda.  
 þæt mon ēaþe tōslīteð þætte nāfre gesomnad wæs,  
 uncer giedd geador.

9 ‘I thought with hopes about my Wulf’s far wanderings’ or ‘I thought hopefully (the dative pl. being taken as adverbial)’.

10–11 **þonne** ‘whenever’. The speaker refers to recurrent events (§168 *þonne* 2).

11 **beaducāfa** In the provisional interpretation suggested here, this general term for a warrior refers to the man identified as Ēadwacer (a name which means ‘watcher of wealth’) in l. 16. He seems to be the ward or self-appointed companion of the woman speaking.

13 **wēna mē þīne** ‘my hopes for you’ or ‘my expectations (of your visits)’.

16 **hwelp**, like modern *whelp*, refers to the young of an animal, but here it seems to be used punningly to refer to the child of a man whose name means ‘wolf’.

18 This line has been taken to refer to Matthew 19:6 ‘What God hath joined together let no man put asunder’.

## Judith

The Old English poem *Judith* is a reshaping and retelling of the Old Testament apocryphon ‘Judith’ as it is presented (in somewhat abbreviated form) in St Jerome’s Vulgate Bible. The Old English poet is in firm command of the traditional heroic style and has produced one of the best narrative poems in the corpus. The rather full cast of characters in the Vulgate version is reduced by the Old English poet to only two named characters – Judith, the radiant Jewish heroine, and her antagonist the Assyrian commander Holofernes. Incidents from the original Latin telling of the tale are selected and sometimes rearranged, and the narrative is simplified in a way that heightens the drama of the story. Favourite Old English topics like warfare and the victors’ plundering of their defeated enemy are developed with all the traditional motifs in place. The Jewish heroine is not only heroicized in the traditional Germanic way but is also Christianized: she prays to the Holy Trinity and names the Son of God. Some students of the poem have concluded that the poet’s handling of the story has been guided by Christian commentaries on ‘Judith’.

Although the poem as we have it makes a satisfying narrative whole, there is text missing from the beginning of *Judith*. How much is missing? Some have conjectured that as much as nine hundred or more lines have been lost. This is based primarily upon the fact that in the manuscript in which it is preserved *Judith* is segmented into three sections (called ‘fitts’ by the Anglo-Saxons) and, at the beginning, a portion of a fourth section. The three complete sections are numbered X, XI, XII. This has been taken to imply that nine preceding sections have been lost. But this need not be the case. Sometimes a manuscript containing several different poems will have the sections of the poems numbered consecutively. (The poetic manuscript Junius XI in the Bodleian Library in Oxford is a case in point.) The manuscript in which *Judith* originally appeared may have been numbered like this, and some of the preceding nine fitts might have contained poems which have nothing to do with *Judith*. The

beheading of Holofernes and its aftermath (which are told in full in the poem as we have it) are the only significant things that happened in Judith's life. If there were originally nine fitts containing nine hundred or so lines leading up to the text before us, then this would be a long preamble to a tale indeed. After you have read *Judith*, ask yourself whether it seems that a major portion of the story is missing.

Like most Old English poems, *Judith* is anonymous and undated, although stylistic features suggest that it was composed in the latter rather than the earlier part of the Old English period. Some scholars have tried to associate the poem with some specific person or event in history. Since Judith was the name of the second wife of King Æthelwulf (Alfred the Great's father), one scholar suggests that the poem was written in her honour. Another scholar thinks it commemorates another royal personage, Æthelflæd, Lady of the Mercians. But no such impetus for the poem's composition is necessary. The story of Judith was generally popular in the early Middle Ages. Besides the poem before us, a detailed narrative of the story in rhythmic prose is to be found among Ælfric's works, and there is another verse account in Middle English. A versified version of the story is also found in a twelfth-century Middle High German manuscript. In early northern Europe the story was evidently popular among verse translators.

The style of *Judith* is distinctive. A large fraction of the poem is written in hypermetric verses, such as we encountered in *The Dream of the Rood* (see above p. 266, note to l. 8). The poet also shows an unusual fondness for end-rhymes (e.g. l. 2 *grunde:funde*, l. 29 *sīne:wīne*, l. 63 *neosan:-lēosan*, etc.). There are also irregularities in the handling of alliteration in l. 279, where all four accented syllables alliterate, l. 55, where *sn-* alliterates with *st-*, and l. 149 (see note). These features are among the symptoms that the poem is late, since the strict metrical practice of the original alliterative verse seems to be breaking down.

At some point during its history *Judith* became detached from its original manuscript and was bound up next to the poem *Beowulf* in British Library MS Cotton Vitellius A.xv. Before the fire of 1731, which badly damaged this codex, the seventeenth-century scholar Franciscus Junius made a transcription of *Judith*, which is housed today in the Bodleian Library. In places where the fire left the original manuscript damaged, we can get the readings from Junius's transcript. The present text is based upon these two sources, and we have made no effort to record when a reading is based upon Junius rather than the Vitellius manuscript.<sup>1</sup>

<sup>1</sup> Junius's text is reproduced in full in *Old English Verse Texts from Many Sources: A Comprehensive Collection*, ed. Fred C. Robinson and E. G. Stanley, Early English Manuscripts in Facsimile vol. 23 (Copenhagen, 1991).

twēode

gifena in ðȳs ginnan grunde. Hēo ðār ðā gearwe funde  
mundbyrd æt ðām māran þeodne þā hēo āhte māste  
þearfe  
hyldo þæs hēhstan Dēman, þæt hē hīe wið þæs hēhstan  
brōgan

5 gefriðode, frymða Waldend. Hyre ðæs Fæder on  
roderum

torhtmōd tīðe gefremede þe hēo āhte trumne gelēafan  
ā tō ðām Ælmihtigan. Gefrægen ic ðā Holofernus  
wīnhātan wyrcean georne ond eallum wundrum þrymlic  
girwan up swāsendo, tō ðām hēt se gumena baldor

10 ealle ðā yldestan ȳegnas. Hīe ðæt ofstum miclum  
ræfndon, rondwiggende, cōmon tō ðām rīcan þeodne  
fēran, folces rāswan. Þæt wæs þy fēorðan dōgore  
þæs ðe Iūdith hyne, glēaw on geðonce,  
ides Ȅlfscīnu, Ȅrest gesōhte.

X 15

Hīe ðā tō ðām symle sittan ēodon,  
wlance tō wīngedrince, ealle his wēagesiðas,  
bealde byrnwiggende. Þār wāron bollan stēape  
boren æfter bencum gelōme, swylce ēac būnan ond orcas

In our text of *Judith* we have introduced the following emendations: *baldor* for MS *.aldor* [with initial *b* erased] (l. 32), *gūðfreca* supplied (l. 62), *þearfendre* for MS *þearffendre* (l. 85), *heorte* for MS *heorte ys* (l. 87), *hie* for MS *hie hie* (l. 134), *hēldon* for MS *heivdon* (l. 142), *Iūdith* for MS *iudithe* (l. 144), *forlætan* for MS *forlæton* (l. 150), *þēodnes* for MS *þeoðnes* (l. 165), *starian* for MS *stariað* (l. 179), *fyllað* for MS *fyllan* (l. 194), *sigeþūfas* for MS *þufas* (l. 201), *wiston* for MS *westan* (l. 207), *rīcne* for MS *rice* (l. 234), *tōbrēdan* for MS *tobredon* (l. 247), *wērigferhō* for MS *meras ferhō* (l. 249), *hilde* for MS *hildo* (l. 251), *dægworce* for MS *dæge weorce* (l. 266), *nyde* supplied (l. 287), *lindwigan* for MS *hind* (l. 297), *māre* for MS *mærra* (l. 329), *on* for MS *7* (l. 332). One emendation to Junius's transcription: *ā* supplied in l. 345 (cf. l. 7a).

1–2 The first sentence is fragmentary, text having been lost from the poem's beginning. Most scholars assume that a negative preceded *twēode*, the sense of the sentence being 'she did not doubt His gifts in this wide world'. Cf. ll. 345–6.

2–12 The first group of expanded or hypermetric lines, which comprise some fifth of the poem. See 'Hypermetric Verse', p. 162 above.

4 *hyldo* has been explained as gen. sg. dependent on *þearfē* (l. 3) or as acc. sg. in apposition with *mundbyrd* (l. 3). The former seems more natural. *Þæt* introduces a noun clause in apposition with *mundbyrd* (l. 3). Both are objects of *funde* (l. 2).

5–6 *ðæs . . . þe* introduces a causal clause 'for that [reason] . . . that . . . ?'

7 *Holofernus* The Latin nominative form is used in the OE text for all cases – acc. (as here), nom. (ll. 21, 46), and gen. (ll. 180, 250, but *Holofernes* l. 336). The poet takes the initial *H-* as merely graphic: the name always alliterates with initial vowels.

9 tō ðām neut. pl. referring to *swāsendo* is an ambiguous demonstrative/relative (§162.3) 'to it' or (as we assume here) 'to which'.

10 *ofstum miclum* The dat. pl. has adverbial force: 'very speedily'.

11–12 *cōmon . . . fēran* 'came travelling'.

12 *rāswan* is probably dat. sg. in apposition with *þēodne*.

12–13 *Þæt wæs . . . þæs ðe* 'It was . . . that' or 'It was . . . when'.

fulle fletsittendum; hīe þæt fāge þēgon,  
 20 rōfe rondwiggende, þēah ðæs se rīca ne wēnde,  
 egesful eorla dryhten. Dā wearð Holofernus,  
 goldwine gumena, on gytesālum;  
 hlōh ond hlýdde, hlynede ond dynede,  
 þæt mihten fīra bearn feorran gehȳran  
 25 hū se stīdmōda styrme ond gylede,  
 mōdig ond medugāl, manode geneahhe  
 bencsittende þæt hī gebærdom wel.  
 Swā se inwidda ofer ealne dæg  
 dryhtguman sīne drencte mid wīne,  
 30 swīdmōd sincest brytta, oð þæt hīe on swīman lāgon,  
 oferdrencte his duguōe ealle swylce hīe wāron dēaðe  
 geslegene,  
 āgotene gōda gehwylces. Swā hēt se gumena baldor  
 fylgan fletsittendum oð þæt fīra bearnum  
 neālēhte niht sēo þystre. Hēt ðā nīða geblonden  
 35 þā ēadigan mægð ofstum fetigan  
 tō his bedreste bēagum gehlæste,  
 hringum gehrodene. Hīe hraðe fremedon,  
 anbyhtscealcas, swā him heora ealdor bebēad,  
 byrnwigena brego, bearhtme stōpon  
 40 tō ðām gysterne þær hīe Iūdithðe  
 fundon ferhðglēawe ond ðā fromlīce  
 lindwiggende lādan ongunnon  
 þā torhtan mægð tō træfe þām hēan  
 þær se rīca hyne reste on symbol  
 45 nihtes inne, Nergende lāð,  
 Hōlofernus. þær wæs eallgylden  
 flēohnet fæger ond ymbe þæs folctogan

20 ðæs object of *wēnde*, refers to the Assyrians' doomed status (*fāge* l. 10).

21b–7 Note the alliterating verbs and consider their effect here and in *Beowulf* (selection 18a) ll. 739–45a.

22 on gytesālum 'in (wine-)pouring joys', i.e. 'merry with drink'.

27 gebærdom wel 'should enjoy themselves thoroughly'. Encouraging one's guests to carouse and over-indulge in drink is explicitly and repeatedly condemned in OE sermons and other religious writings.

28 ofer ealne dæg 'over the whole day'.

30–1 oð þæt . . . geslegene 'until they lay in a swoon, all his cohorts inebriated as if they had been stricken with death'. We take *oferdrencte* as past ptc. with nom. pl. inflexion.

34 nīða gen. pl. used instrumentally 'with malice'.

42 lādan ongunnon could well mean 'began to lead'; see *OES* §678 and cf. l. 270.

44–5 þær . . . inne 'wherein'; cf. ðær inne l. 50.

46–9 þær wæs . . . þurh 'A beautiful curtain was there, all of gold and hung round the commander's bed so that the wicked man could see through [it] . . .' Previous editors' deletion of MS *ond* in l. 47 has distorted the sense of this passage.

bed āhongan þæt se bealofulla  
 mihte wlitan þurh, wigena baldor,  
 50 on āghwylcne þe ðær inne cōm  
 hæleða bearna, ond on hyne nānig  
 monna cynnes, nymðe se mōdiga hwæne  
 nīðe rōfра him þē nēar hēte  
 rinca tō rūne gegangan. Hie ðā on reste gebrōhton  
 55 snūde ðā snoteran idese; ēodon ðā stercedferhōde;  
 hæleð heora hearran cȳðan þæt wæs sēo hālige mēowle  
 gebrōht on his būrgetelde. þā wearð se brēma on mōde  
 bliðe, burga ealdor, þōhte ðā beorhtan idese  
 mid wīdle ond mid womme besmītan; ne wolde þæt  
 60 wuldres Dēma  
 geðafian, þrymmes Hyrde, ac hē him þæs ðinges  
 gestyrde,  
 Dryhten, dugeða Waldend. Gewāt ðā se dēofulcunda,  
 gālferhōd gūðfreca, gumena ðrēate  
 65 bealofull his beddes nēosan þær hē sceolde his blād  
 forlēosan  
 ædre binnan ānre nihte; hæfde ðā his ende gebidenne  
 on eorðan unswā̄slicne, swylcne hē ðer æfter worhte,  
 þearlmōd ðēoden gumena þenden hē on ðysse worulde  
 70 wunode under wolcna hrōfe. Gefēol ðā wīne swā  
 druncen  
 se rīca on his reste middan swā hē nyste rāda nānne  
 on gewitlocan. Wiggend stōpon  
 75 uth of ðam inne ofstum miclum,  
 weras wīnsade, þe ðone wārlogan,  
 lāðne lēodhatan, lāddon tō bedde  
 nēhstan siðe. þā wæs Nergendes  
 þēowen þrymfūl þearle gemyndig  
 hū hēo þone atolan ēaðost mihte  
 ealdre benā̄man ðer se unsyfra  
 80 womfull onwōce. Genam ðā wundenlocc  
 Scyppendes mægð scearpne mēce,

51 on hyne nānig ‘not any [could look] on him’.

52–4 hwæne governs nīðe rōfра . . . rinca.

53 þē nēar inst. + compar.: ‘the nearer’.

57 on mōde ‘in [his] heart’ refers to bliðe l. 58, not to brēma.

62 gūðfreca is supplied here to complete the verse (cf. l. 224); there is no gap in the MS. An eye-skip from *gu-* to *gu-* would explain the scribe’s omission.

65 swylcne qualifies ende l. 64 ‘such [an end] as he had striven after previously’. The acc. with *æfter* is not well attested, but see *OES* §§1179–80 and cf. *The Wanderer* (text 16) l. 50 *sāre æfter swā̄sne*.

scūrum heardne, ond of scēaðe ābrād  
 80 swiðran folme; ongan ðā swegles Weard  
 be naman nemnan, Nergend ealra  
 woruldbūendra, ond þæt word ācwæð:  
 ‘Ic ðē, frymða God ond frōfre Gāst,  
 Bearn Alwaldan, biddan wylle  
 85 miltse þīnre mē þearfendre,  
 Drȳnesse ðrym. Þearle ys mē nū ðā  
 heorte onhāted ond hige geōmor,  
 swȳðe mid sorgum gedrēfed. Forgif mē, swegles Ealdor,  
 sigor ond sōðne gelēafan, þæt ic mid þīs sweorde mote  
 90 gehēawan þysne morðres bryttan; geunne mē mīnra  
 gesynta,  
 þearlmōd þēoden gumena. Nāhte ic þīnre nāfre  
 miltse þon māran þearfe. Gewrec nū, mihtig Dryhten,  
 torhtmōd tīres Brytta, þæt mē ys þus tornē on mōde,  
 hāte on hreðre mīnum.’ Hī ðā se hēhsta Dēma  
 95 ædre mid elne onbryrde swā hē dēð ānra gehwylcne  
 hērbūendra þe hyne him tō helpe sēceð  
 mid rāde ond mid rihte geleafan. þā wearð hyre rūme  
 on mōde,  
 hāligre hyht genīwod; genam ðā þone hāðenan mannan  
 fāste be feaxe sīnum, tēah hyne folmum wið hyre weard  
 100 bysmerlice, ond þone bealofullan  
 listum ālēde, lāðne mannan,  
 swā hēo ðas unlādan ēaðost mihte  
 wel gewealdan. Sloh ðā wundenlocc  
 þone fēondsceaðan fāgum mēce,  
 105 heteþoncolne, þæt hēo healfne forcearf  
 þone swēoran him þæt hē on swīman læg,  
 druncen ond dolhwund. Næs ðā dēad þā gȳt,  
 ealles orsāwle; slōh ðā eornoste  
 ides ellenrōf oðre siðe  
 110 þone hāðenan hund þæt him þæt hēafod wand  
 forð on ðā flōre. Læg se fūla lēap

79 scūrum heardne ‘hardened in the storms of battle’. Cf. *Beowulf* l. 1033, where scūrheard modifies swords.

80 ongan [‘she] began’.

85 mē þearfendre ‘to needy me’ i.e. ‘to me in my need’.

93–7 torne . . . hāte . . . rūme are all adverbs. Such uses can be paralleled in OE (see *OES* §1108) but adjectives are more usual in such constructions. It is as if *on mōde*, *on hreðre* were apprehended as modifiers, themselves to be modified by adverbs: ‘what is in my mind painfully, in my heart searingly’.

97 ‘. . . in her mind abundantly’.

99 wið hyre weard ‘toward her’. Tmesis of this kind is well attested; see *OES* §1217.

102 swā conj. ‘so that, in such a way that’.

105–6 þæt . . . þæt conjs. introducing clauses of result ‘so that’. So also *þæt* l. 110.

- gēsne beāftan; gēst ellor hwearf  
 under neowelne nās ond ðær genyðerad wās,  
 sūsle gesæled syððan æfre,  
 115 wyrnum bewunden, wītum gebunden,  
 hearde gehæfted in hellebryne  
 æfter hinsiðe. Ne ðearf hē hopian nō,  
 þystrum forðylmed, þæt hē ðonan mōte  
 of ðām wyrmsele ac ðær wunian sceal  
 120 āwa tō aldre būtan ende forð  
 in ðām heolstrān hām hyhtwynna lēas.
- XI      Hæfde ðā gefohten foremārne blæd  
 Iūdith æt gūðe, swā hyre God ūðe,  
 swegles Ealdor, þe hyre sigores onlēah.  
 125 þā sēo snotere mægð snūde gebrōhþe  
 þæs herewæðan hēafod swā blōdig  
 on ðām fātelse þe hyre foregenga,  
 blāchlēor ides, hyra bēgea nest,  
 ðēawum geðungen, þyder on lǣdde,  
 130 ond hit þā swā heolfrig hyre on hond āgeaf,  
 higēðoncolre, hām tō berenne,  
 Iūdith gingran sīnre. Ēodon ðā gegnum þanonne  
 þā idesa bā ellenþrīste  
 oð þæt hīe becōmon collenferhðe,  
 135 ēadhrēðige mægð, ūt of ðām herige  
 þæt hīe sweotollīce gesēon mihten  
 þāre wlitegan byrig weallas blīcan,  
 Bēthūliam. Hie ðā bēahhrodene  
 fēðelāste forð önettān  
 140 oð hīe glādmōde gegān hæfdon  
 tō ðām wealgate. Wiggend sāton,  
 weras wæccende wearde hēoldon  
 in ðām fāstenne, swā ðām folce ȣr  
 geōmormōdum Iūdith bebēad,  
 145 searoðoncol mægð, þā hēo on sīð gewāt,  
 ides ellenrōf. Wās ðā eft cumen  
 lēof tō lēodum ond ðā lungre hēt  
 glēawhŷdig wīf gumena sumne  
 of ðāre ginnan byrig hyre tōgēanes gān  
 150 ond hī ofostlīce in forlātan

122 gefohten The *ge-* is perfective: ‘won by fighting’.

126 þæt conj. ‘so that’ shading into ‘until’.

149 Here two words in the second half-line alliterate with one word in the first half-line, contrary to the rules of alliterative verse. Some editors remove this defect by reversing the order of the two half-lines.

þurh ðæs wealles geat, ond þæt word ācwæð  
 tō ðām sigefolce: ‘Ic ēow secgan mæg  
 þoncwyrdē þing, þæt gē ne þyrfen leng  
 murnan on mōde. Ēow ys Metod bliðe,  
 155 cyninga Wuldor; þæt gecyðed wearð  
 geond woruld wide, þæt ēow ys wuldorblæd  
 torhtlic tōweard ond tīr gifeðe  
 þāra læðða þe gē lange drugon.’  
 þā wurdon bliðe burhsittende  
 160 syððan hī gehýrdon hū sēo hālige spræc  
 ofer hēanne weall. Here wæs on lustum;  
 wið þæs fæstengeates folc ōnette,  
 weras wīf somod, wornum ond hēapum,  
 ðrēatum ond ðrymmum þrungon ond urnon  
 165 ongēan ða þeodnes mægð þūsendmālum,  
 ealde ge geonge. Āghwylcum wearð  
 men on ðāre medobyrig mōd ārēted  
 syððan hīc ongēaton þæt wæs Iūdith cumen  
 eft tō ēðle, ond ðā ofostlīce  
 170 hīc mid ēādmēdum in forlēton.  
 þā sēo glēawe hēt, golde gefrātewod,  
 hyre ðīnenne þancolmōde  
 þæs herewāðan hēafod onwriðan  
 ond hyt to bēhðe blōdig ætýwan  
 175 þām burhlēodum, hū hyre æt beaduwe gespēow.  
 Spræc ðā sēo ǣðele tō eallum þām folce:  
 ‘Hēr gē magon sweotole, sigerōfe hæleð,  
 lēoda rāeswan, on ðæs lāðestan  
 hāðenes heaðorinces hēafod starian,  
 180 Hōlofernus unlyfigendes,  
 þe ūs monna māst morðra gefremede,  
 sārra sorga, ond þæt swýðor gŷt  
 ūcan wolde, ac him ne ūðe God  
 lengran līfes þæt hē mid lāððum ūs  
 185 eglan mōste; ic him ealdor oðþrong  
 þurh Godes fultum. Nū ic gumena gehwæne  
 þyssa burglēoda biddan wylle,  
 randwiggendra, þæt gē recene ēow

158 þāra læðða gen. pl. ‘of/from those afflictions’ (to be taken with *tīr* with general sense ‘triumph over those afflictions’).

163 weras wīf somod ‘men [and] women together’.

181 ūs monna . . . morðra ‘the greatest number of killings of our people’.

186b–95a This passage is discussed in *A Note on the Punctuation of Old English Poetry*, below, p. 341.

fýsan tō gefeohte syððan frymða God,  
 190 ārfæst Cyning, ēastan sende  
 lēohtne lēoman. Berað linde forð,  
 bord for brēostum ond byrnhomas,  
 scīre helmas in sceadena gemong,  
 fyllað folctogan fāgum sveordum,  
 195 fāge frumgāras. Fýnd syndon ēowere  
 gedēmed to dēāde, ond gē dōm āgon,  
 tūr æt tohtan, swā ēow getācnod hafað  
 mihtig Dryhten þurh mīne hand.'

þā wearð snelra werod snūde gegearewod,  
 200 cēnra tō campe. Stōpon cynerōfe  
 secgas ond gesiðas, bāron sigeþūfas,  
 fōron tō gefeohte forð on gerihte,  
 hæleð under helnum of ðāre hāligan byrig  
 on ðæt dægrēd sylf; dynedan scildas,  
 205 hlūde hlummon. Þas se hlanca gefeah  
 wulf in walde, ond se wanna hrefn,  
 wælgifre fugel. Wiston bēgen  
 þæt him ðā þeodguman þōhton tilian  
 fylle on fāgum, ac him flēah on läst  
 210 earn ētes georn, ūrigfeðera,  
 salowigpāda sang hildelēoð,  
 hyrnednebba. Stōpon heaðorincas,  
 beornas tō beadowe, bordum beðeahte,  
 hwealfum lindum, þā ðe hwile ðær  
 215 elðēodigra edwīt þoledon,  
 hæðenra hosp. Him þæt hearde wearð  
 æt ðām æscplegan eallum forgolden,  
 Assyrium, syððan Ebrēas  
 under gūðfanum gegān hæfdon  
 220 tō ðām fyrdwīcum. Hie ðā fromlīce  
 lēton forð flēogan flāna scūras,  
 hildenēdran of hornbogan,  
 strēlas stedehearde, styrmdon hlūde  
 grame gūðfrecan, gāras sendon  
 225 in heardra gemang. Hæleð wāeron yrre,  
 landbūende, lāðum cynne,  
 stōpon styrnmōde, stercedferhðe,

189 fýsan 2nd pers. pres. pl. subj. (with reflexive *ēow*).

190 sende 3rd pers. sg. pret. ind. 'has sent'; see §197.3. The Vulgate Judith (14:2) has *cum exierit sol* 'when the sun shall have risen'.

209 ac not adversative here. Translate 'moreover'.

214 hwile ðær 'for a while before'.

216–17 hearde . . . forgolden 'fully requited'.

wrehton unsōfte ealdgeniðlan  
 medowērige; mundum brugdon  
 230 scealcas of scēaðum scīrmāled swyrd  
 ecgum gecoste, slōgon eornoste  
 Assīria ȿretmæcgas,  
 nīðhygcende, nānne ne sparedon  
 þas herefolces, hēanne ne rīcne,  
 235 cwicera manna þe hīe ofercuman mihton.

XII Swā ðā magoþegnas on ðā morgentīd  
 ēhton elðēoda ealle þrāge  
 oð þat ongēaton ðā ðe grame wāron,  
 ðas herefolces hēafodweardas,  
 240 þat him swyrdgeswing swiðlic ēowdon  
 was Ebrisce. Hīe wordum þat  
 þām yldestan ealdorþegnum  
 cīðan ēodon, wrehton cumbolwigan,  
 ond him forhtlīce fārspel bodedon,  
 245 medowērigum morgencollan,  
 atolne ecgplegan. Þā ic ædre gefrægn  
 slegefāge hæleð slāpe tōbrēdan  
 ond wið þas bealofullan būrgeteldes  
 wērigferhðe hwearfum þringan,  
 250 Hōlofernus. Hogedon āninga  
 hyra hlāforde hilde bodian  
 Ær ðon ðe him se egesa on ufan sāte,  
 mægen Ebrēa. Mynton ealle  
 þat se beorna brego ond seo beorhte mægð  
 255 in ðām wlitegan træfe wāron ætsomne,  
 Iūdith sēo æðele ond se gālmōda,  
 egesfull ond ãfor. Næs ðeah eorla nān  
 þe ðone wiggend āweccan dorste  
 oððe gecunnian hū ðone cumbolwigan  
 260 wið ðā hālgan mægð hæfde geworden,  
 Metodes mēowlan. Mægen nēalāhte,  
 folc Ebrēa, fuhton þearle  
 heardum heoruwēpnum, hāfte guldon

238b–9 refer to the Assyrians and are the subject of *ongēaton* l. 238.

246 ædre modifies *tōbrēdan*.

252 on . . . sāte are to be taken together: *on ufan sāte* ‘descended’.

259b–60 Here *geworðan* is used impersonally: ‘how it had fared for the warrior (acc.) with the holy maiden (dat.)’.

263 hāfte inst. sg. could be an otherwise unattested (in OE) noun meaning ‘warfare’ (cf. Old Icelandic *heipt* ‘battle’) or a metonymical use of *hāfti* ‘(sword-)handle, hilt’ referring to ‘sword’. It is parallel with *fāgum swyrdum* l. 264.

hyra fyrngeflitu, fāgum swyrdum,  
 265    ealde æfðoncan; Assýria wearð  
       on ðām dægweorce dōm geswiðrod,  
       bælc forbīged. Beornas stōdon  
       ymbe hyra þeodnes træf þearle gebylde,  
       sweorcentferhðe. Hi ðā somod ealle  
 270    ongunnon cohhetan, cirman hlüde  
       ond grīstbitian, gōde orfeorme,  
       mid tōðon torn þoligende. þā wæs hyra tīres æt ende,  
       ēades ond ellendāda. Hogedon þā eorlas āweccan  
       hyra winedryhten; him wiht ne spēow.  
 275    þā wearð sið ond late sum tō ðām arod  
       þāra beadorinca þæt hē in þæt būrgeteld  
       nīðheard nēðde swā hyne nȳd fordrāf.  
       Funde ðā on bedde blācne licgan  
       his goldgifan gāstes gēsne,  
 280    lifes belidenne. Hē þā lungre gefēoll  
       frēorig tō foldan, ongan his feax teran,  
       hrēoh on mōde, ond his hrægl somod,  
       ond þæt word ācwæð tō ðām wiggendum  
       þe ðær unrōte ūte wāron:  
 285    ‘Hēr ys geswutelod ūre sylfra forwyrd,  
       tōward getācnod þæt þāre tide ys  
       mid nīðum nēah geðrungen þe wē sculon nȳde losian,  
       somod æt sācce forweorðan: hēr līð sweorde gehēawen,  
       behēafdod healdend ūre.’ Hī ðā hrēowigmōde  
 290    wurpon hyra wāpen ofdūne, gewitan him wērigferhðe  
       on flēam sceakan. Him mon feaht on läst,  
       mægenēacen folc, oð se māsta dāl  
       þæs heriges læg hilde gesāged  
       on ðām sigewonge, swordum gehēawen,

268 *gebylde* Since *gebylde* ‘emboldened, encouraged’ makes no sense in this context, we take the word to be past ptc. of *gebylgan* ‘provoke, trouble’.

270 *ongunnon* see l. 42 note.

*cohhetan, cirman hlüde* ‘to cough [and] make noise loudly’.

271 *gōde orfeorme* ‘without success, doing no good’. Their efforts to rouse Holofernes with coughing and noise-making having failed, the warriors gnash their teeth.

272b–3a Lit. ‘then it was at an end for their glory, their success and deeds of courage’.

275–6 *tō ðām arod . . . þæt* ‘to that extent/so bold . . . that’.

285–8 *Hēr ys . . . forweorðan* The text of this passage is disturbed in the MS and has been reconstructed in several ways. The sense of the passage as reconstructed here is this: ‘Here is revealed, indicated, the impending destruction of ourselves, so that it draws near to the time with afflictions in which we must by necessity be lost, perish together in battle.’

290–1 *gewitan him . . . sceakan* ‘went hastening away’.

wulfum tō willan ond ēac wælgīfrum  
 fuglum to frōfre. Flugon ðā ðe lyfdon,  
 lāðra lindwigan. Him on läste fōr  
 swēot Ebrēa sigore geweorðod,  
 dōme gedýrsod; him fēng Dryhten God  
 295 fægre on fultum, Frēa ælmihtig.  
 Hī ðā fromlice fāgum swyrdum,  
 hæleð higerōfe, herpað worhton  
 þurh lāðra gemong, linde hēowon,  
 scildburh scāron. Scēotend wāeron  
 300 gūðe gegremede, guman Ebrisce;  
 þegnas on ðā tīd þearle gelyste  
 gārgewinnes. Þār on grēot gefēoll  
 se hȳhsta dāl hēafodgerīmes  
 Assīria ealdorduguðe,  
 305 lāðan cynnes; lȳthwon becōm  
 cwicera to cȳðde. Cirdon cynerōfe,  
 wiggend on wiðertrad, wælscel on innan,  
 rēocende hrāw. Rūm wæs tō nimanne  
 londbūendum on ðām lāðestan,  
 310 hyra ealdfēondum unlyfigendum  
 heolfrig hererēaf, hyrsta scȳne,  
 bord ond brād swyrd, brūne helmas,  
 dȳre mādmas. Hæfdon dōmlice  
 on ðām folcstede fȳnd oferwunnen  
 315 ēðelweardas, ealdhettende  
 swyrdum āswefede. Hie on swaðe reston,  
 þā ðe him tō līfe lāðost wāeron  
 cwicera cynna. Þā sēo cnēoris eall,  
 māgða mārost, ānes mōnðes fyrst,  
 320 wlanc, wundenlocc, wāgon ond lāddon  
 tō ðāre beorhtan byrig Bēthūliam,  
 helmas ond hupseax, hāre byrnān,  
 gūðsceorp gumena golde gefrātewod,  
 māre mādma þonne mon ēnig  
 325 āsecgan māge searoþoncelra;  
 eal þāt ðā ðēodguman þrymme geēodon,

306–7 þegnas . . . gārgewinnes ‘the thanes were exceedingly desirous of battle on that occasion’.

313–14 Rūm wæs . . . londbūendum ‘There was opportunity for the Hebrews to take from the hated ones (dat. pl.)’.

329 māre is acc. sg. neut. used substantively with partitive gen.: ‘more of the treasures’.

cēne under cumblum on compwīge  
 þurh Iūdithe glēawe lāre,  
 mægð mōdigre. Hī tō mēde hyre  
 335 of ðām siðfate sylfre brōhton,  
 eorlas æscrōfe, Hōlofernes  
 sweord ond swātigne helm, swylce ēac sīde byrnan  
 gerēnode rēadum golde, ond eal þæt se rinca baldor  
 swiðmōd sincestāhte oððe sundoryrfes,  
 340 bēaga ond beorhtra māðma, hī þæt þāre beorhtan idese  
 āgēafon gearoþoncolre. Ealles ðæs Iūdith sægde  
 wuldor weroda Dryhtne þe hyre weorðmynde geaf,  
 mārðe on moldan rīce, swylce ēac mēde on heofonum,  
 sigorlēan in swegles wuldre, þæs þe heo āhte sōðne  
 gelēafan  
 345 ā tō ðām Ælmihtigan. Hūru aet þām ende ne twēode  
 þæs lēanes þe hēo lange gyrnde. Ðæs sȳ ðām lēofan  
 Drihtne  
 wuldor tō wīdan aldre, þe gesceōp wind ond lyfte,  
 roderas ond rūme grundas, swylce ēac rēðe strēamas  
 ond swegles drēamas ðurh his sylfes miltse.

334–5 hyre . . . sylfre ‘herself’ i.e. ‘her’.

338–9 eal . . . sincestāhte . . . sundoryrfes ‘all of the treasure and wealth’.

341 Ealles ðæs ‘For all of that’.

344 þæs þe ‘since, because’.

Note: For explanations of several of the readings proposed here see Fred C. Robinson, ‘Five Textual Notes on the OE *Judith*’ *American Notes and Queries* 15 (2001), 47–51.

## Cotton Gnomes or Maxims

Here and there in OE poetry occur succinct expressions of timeless truths which are variously denominated gnomes, maxims, apophthegms, or proverbs. Examples of gnomes used in *Beowulf* are ‘It is better for a man to avenge a friend than to mourn overmuch’ and ‘Fate goes always as she must’.

In many early cultures gnomes were collected and offered up as valuable repositories of folk wisdom. The Old Testament book of Proverbs is an outstanding example. Other such compilations are to be found in the first seventy-seven stanzas of the Old Icelandic *Hávamál* (‘Sayings of the High One [i.e. Odin]’) and in several Old Irish collections. A number of OE poems are composed partly or entirely of versified gnomes. The text presented here is from the British Library’s manuscript Cotton Tiberius B.1, where the gnomic verses serve as an introduction to a version of the Anglo-Saxon Chronicle (see selection 7 above, pp. 225–7), the timeless gnomic truths standing in pointed contrast with the year-by-year record of events as they happen in time.

The Cotton Gnomes, like other gnomic compilations in OE, use two verbs in senses unique to this kind of utterance: gnomic *bið* and gnomic *sceal*. Rather than their usual senses ‘is’ and ‘must’ (see §§ 196 and 210), in gnomic usage these words indicate the statement of an eternal truth. Thus the first verse below has the literal meaning ‘A king must hold the power’ but actually means something more like ‘It is the nature of a king to hold the power.’ *Wyrd byð swiðost* in the fifth line of the poem suggests ‘Fate has always been and always will be most powerful’.

Some gnomes simply enunciate verities of the natural world: ‘A river runs downhill’ or ‘Fish spawn their kind in the water’. Others make judgements about human affairs: ‘Valour belongs in a nobleman’ or ‘It is for kings to dispense treasure in the hall’. Sometimes juxtaposed expressions seem to complement or confirm each other, a simple fact of nature mirroring a human circumstance. Line 13,

for example, could be loosely paraphrased, ‘As surely as clouds move slowly, misfortune is clinging (i.e. takes a long time to pass on)’. The degree to which the sequence of the gnomes is meaningful or random has been debated. As you translate the Cotton Gnomes, consider whether there is significance in juxtapositions such as those in ll. 50–4a.

In l. 16 the manuscript’s misspelling *hellme* has been corrected to *helme*. Otherwise the text below adheres to the manuscript in all respects.

Cyning sceal rīce healdan. Ceastra bēoð feorran gesȳne,  
 orðanc enta geweorc, þā þe on þysse eorðan syndon,  
 wrætic weallstāna geweorc. Wind byð on lyfte  
 swiftust,  
 þunar byð þrāgum hlūdast. Þrymmas syndan Crīstes  
 mycclē;  
 5 wyrd byð swiðost. Winter byð cealdost,  
 lencten hrīmigost (hē byð lengest ceald)  
 sumor sunwlitegost (swegel byð hātost)  
 hārfest hrēðēadegost, hāleðum bringeð  
 gēares wāestmas þā þe him God sendeð.  
 10 Sōð bið swicolost sinc byð dēorost,  
 gold gumena gehwām, and gomol snoterost,  
 fyrngēarum frōd, sē þe ēr feala gebīdeð.  
 Wēa bið wundrum clibbor. Wolcnu scriðað.  
 Geongne æþeling sceolan gōde gesiðas  
 15 byldan tō beaduwe and tō bēahgife.  
 Ellen sceal on eorle; ecg sceal wið helme  
 hilde gebīdan. Hafuc sceal on glōfe  
 wilde gewunian; wulf sceal on bearowe,  
 earn ānhaga; eofor sceal on holte

1b–3a Ceastra ‘cities, towns’ is an OE borrowing from Latin (*castra* ‘fortified encampments, fortresses’) and is often used to refer to the buildings left in England by the Romans. Constructed from stone (*weallstāna geweorc*), the Roman buildings were a source of wonder to Anglo-Saxons, who traditionally built only wooden structures. Hence the Anglo-Saxons referred to the stone structures as *enta geweorc*. Cf. *Ruin* l. 2.

10 Sōð bið swicolost ‘Truth is most tricky’ or ‘most deceptive’ because of the difficulty at times of distinguishing between truth and falsehood. In his *The Cambridge Old English Reader*, Marsden entitles his §33 ‘Truth is Trickiest’. In his note on this line Marsden, rightly rejecting the common emendation of *swicolost* to *swiþolost*, translates the former as ‘most deceitful’, or ‘trickiest’. This translation and the use of ‘Truth is Trickiest’ in the title fail to report the fact that in the Bloomfield Festschrift 1982 Fred C. Robinson defended the MS reading and proposed the translation ‘Truth is most tricky / Truth is trickiest’.

12 fyrngēarum frōd ‘old (and wise) through bygone years’.

19 earn ānhaga ‘the eagle [shall be] a solitary’. Often *earn* has been emended to *earm* giving the sense ‘a wretched solitary’, referring to the wolf.

- 20 tōðmægenes trum. Til sceal on ēðle  
dōmes wyrcean. Daroð sceal on handa,  
gār golde fāh. Gim sceal on hringe  
standan stēap and gēap. Strēam sceal on yðum  
mecgan mereflōde. Mæst sceal on cēole,  
25 seigelgyrd, seomian. Sweord sceal on bearme,  
drihtlic īsern. Draca sceal on hlāwe,  
frōd, frætwum wlanc. Fisc sceal on wætere  
cynren cennan. Cyning sceal on healle  
bēagas dælan. Bera sceal on hāðe,  
30 eald and egesfull. Ēa ofdūne sceal  
flōdgrāg fēran. Fyrd sceal ætsomne,  
tīrfæstra getrum. Trēow sceal on eorle,  
wīsdōm on were. Wudu sceal on foldan  
blædum blōwan. Beorh sceal on eorþan  
35 grēne standan. God sceal on heofenum,  
dāða dēmend. Duru sceal on healle,  
rūm recedes mūð. Rand sceal on scylde,  
fæst fingra gebeorh. Fugel uppe sceal  
lācan on lyfte. Leax sceal on wāle  
40 mid scēote scriðan. Scūr sceal on heofenum,  
windē geblanden, in þās woruld cuman.  
þēof sceal gangan þȳstrum wederum. þyrs sceal on  
fenne gewunian  
āna innan lande. Ides sceal dyrne cræfte,  
fāmne hire frēond gesēcean, gif hēo nelle on folce  
geþeon,  
45 þæt hī man bēagum gebicge. Brim sceal sealte weallan,  
lyfthelm and laguflōd ymb ealra landa gehwylc,  
flōwan firgenstrēamas. Feoh sceal on eorðan  
tȳdran and tȳman. Tungol sceal on heofenum  
beorhte scīnan, swā him bebēad Meotud.  
50 Gōd sceal wið yfele; geogoð sceal wið yldo;  
lif sceal wið dēaþe; lēoht sceal wið þȳstrum,  
fyrd wið fyrde, fēond wið oðrum,

24 mecgan mereflōde ‘mix with the ocean current’.

25 Sweord . . . bearme ‘A sword rests in the lap’. It has been suggested that this refers to royal personages sitting with a sword lying across the knees and with the hands holding either end (as pictured in some manuscript illuminations).

40b–1 Scūr . . . cuman ‘Rain, mingled with wind in the heavens, shall come into this world.’

43b–45a The general sense is that a woman who has no desire to enter into marriage will typically meet covertly with a lover.

45b–7a Brim sceal . . . firgenstrēamas ‘The sea shall well with salt, the ocean currents, tide and atmosphere, [shall] whirl around every land.’

lāð wið lāþe ymb land sacan,  
 synne stālan. Ā sceal snotor hycgean  
 55 ymb þyssse worulde gewinn, wearh hangian,  
 fægere ongildan þæt hē ðær fācen dyde  
 manna cynne. Meotod āna wāt  
 hwyder sēo sāwul sceal syððan hweorfan,  
 and ealle þā gāstas þe for Gode hweorfað  
 60 æfter dēaðdāge, dōmes bīdað  
 on Fæder fæðme. Is sēo forðgesceaft  
 dīgol and dyrne; Drihten āna wāt,  
 nergende Fæder. Nāni eft cymeð  
 hider under hrōfas, þe þæt hēr for sōð  
 65 mannum secge hwyld sū Meotodes gesceaft,  
 sigefolca gesetu, þær hē sylfa wunað.

54 **synne stālan** ‘accuse [each other] of crime’. The verb *stālan* has many meanings, but the similar phrase *synnēda stālep* ‘accuses of crimes’ cited in the Bosworth-Toller *Dictionary* s.v. *stālan* suggests that ‘accuse, charge’ is the sense here.

64b–6 **þæt** is acc. sg. direct object of *secge* and in apposition with the following clause introduced by *hwyld*: ‘who can say that to people, [namely] what God’s creation where he [with his] triumphant folk lives might be [like]’. See §148 above.

**Sermo Lupi ad Anglos**  
 Quando Dani Maxime Persecuti Sunt eos,  
 quod fuit Anno Millesimo. XIII. ab  
 Incarnatione Domini Nostri Iesu Cristi\*

Wulfstan was a contemporary of Ælfric's, the two of them being the most accomplished prose stylists of the late West Saxon period. Author of at least twenty-six homilies in Old English (and of others in Latin), Wulfstan wrote the *Sermo Lupi ad Anglos* during the period when the Danes were completing their conquest of Anglo-Saxon England. In his sermon he tells his countrymen that the devastating invasion of their land is God's punishment of the Anglo-Saxons for the sharp decline in their moral standards and for their craven response to the Danish challenge. He itemizes their failings of character mercilessly and exhorts them to abandon their depravity and return to good Christian behaviour. England under siege is described as a world turned upside down, with former slaves subduing their erstwhile masters and friend betraying friend and kinsman betraying kinsman. He heightens the tone of his jeremiad with emphatic rhythmic patterns and with ringing repetitions of both phrasing and subject-matter.

Wulfstan was a high-ranking churchman, serving as both bishop of Worcester and archbishop of York. Unlike Ælfric, he was also an important public servant. He was the author of tracts on both ecclesiastical and governmental matters and took part in the drafting of law-codes for both King Æthelræd and King Cnut.

The *Sermo Lupi ad Anglos* survives in five manuscripts. The following text takes as its base text British Library MS Cotton Nero A.1 with only occasional normalization of spellings. Among the linguistic features in the sermon which are characteristic of late Old English an especially prominent one is the use of *-an* to represent

\* 'The Sermon of Wulfstan to the English When the Danes Persecuted them Most Severely, which was in the Year 1014 from the Incarnation of our Lord Jesus Christ' (*Lupus* 'wolf' is Wulfstan's Latin name).

the preterite plural ending *-on* of verbs and the dative ending *-um* of adjectives and nouns.

Lēofan men, gecnāwað þæt sōð is: ðēos worold is on ofste, and hit nēalæcð þām ende, and þȳ hit is on worolde aa swā leng swā wyrse; and swā hit sceal nýde for folces synnan ār Antecristes tōcyme yfelian swýþe, and hūru hit wyrð þænne egeslic and grimlic wīde 5 on worolde.

Understandað ēac georne þæt dēofol þās þēode nū fela gēara dwelode tō swýþe, and þæt lȳtle getrēowþa wāran mid mannum, þēah hȳ wel spācan, and unrihta tō fela rīcsode on lande; and næs ā fela manna þe smēade ymbe þā bōte swā georne swā man scolde, 10 ac dæghwāmlīce man īhte yfel æfter Ȧðrum and unriht rāerde and unlaga manege ealles tō wīde gynd ealle þās þēode. And wē ēac for þām habbað fela byrsta and bysmara gebiden, and gif wē Ȣnige bōte gebīdan scylan, þonne mōte wē þās tō Gode earnian bet þonne wē ār þysan dydan. For þām mid miclan earnungan wē geearnedan 15 þā yrmða þe ūs onsittað, and mid swýþe micelan earnungan wē þā bōte mōtan æt Gode gerācan, gif hit sceal heonanforð gōdiende weorðan. Lā hwæt, wē witan ful georne þæt tō miclan bryce sceal micel bōt nýde, and tō miclan bryne wāter unlýtel, gif man þæt fyr sceal tō āhte ācwencan. And micel is nýdþearf manna gehwilcum 20 þæt hē Godes lage gȳme heonanforð georne and Godes gerihta mid rihte gelæste. On hāþenum þēodum ne dear man forhealdan lýtel ne micel þās þe gelagod is tō gedwolgoda weorðunge; and wē forhealdað Ȣghwār Godes gerihta ealles tō gelōme. And ne dear man

<sup>1</sup> Lēofan men ‘Dear people’. A standard form of address at the beginning of OE sermons.

<sup>2</sup> þȳ ‘therefore’.

<sup>2–3</sup> hit is . . . wyrse ‘it is ever the worse in the world the longer [the world lasts]’.

<sup>3</sup> synnan (= *synnum*) This is the late OE spelling *-an* for *-um*, *-on*. Cf. below *wāran* for *wāeron* and *spācan* for *spācon* (ll. 7 and 8).

**Antecristes tōcyme** According to Church Fathers, not long before the end of the world Antichrist, posing as the Messiah in His second coming, will reign cruelly before God ‘shortens his days’ and holds the Last Judgement.

<sup>6</sup> nū fela gēara ‘for many years now’.

<sup>7</sup> dwelode tō swýþe Wulfstan frequently uses *tō* with ironical understatement. That the devil should deceive people at all is the point of objection, not that the devil should refrain from deceiving them ‘too much’. Cf. *unrihta tō fela* in ll. 8 and the use of *tō* in *The Wanderer*, ll. 66–9.

<sup>8</sup> fela rīcsode In Wulfstan *fela* as the subject of a verb is always treated as a singular.

<sup>16–17</sup> sceal heonanforð gōdiende weorðan ‘is to be henceforth improving’ i.e. ‘is to start improving’.

<sup>17–18</sup> sceal micel bōt nýde ‘[there] must [be] great amends’.

<sup>19</sup> tō āhte ‘at all’.

<sup>23</sup> Godes gerihta ‘God’s dues’. Presumably church dues, which the Anglo-Saxons would have had difficulty paying when strapped by the need for Danegeld payments and by the expenses of the ongoing war.

gewanian on hāþenum þēodum inne ne ute ðenig þāra þinga þe  
 25 gedwolgodan brōht bið and tō lācum betāht bið; and wē habbað Godes  
 hūs inne and ute clāne berýpte. And Godes þēowas syndan māþe  
 and munde gewelhwær bedālde; and gedwolgoda þēnan ne dear man  
 misbēodan on ðenige wīsan mid hāþenum lēodum, swā swā man  
 Godes þēowum nū dēð tō wīde, þār Crīstene scoldan Godes lage  
 30 healdan and Godes þēowas griðian.

Ac sōð is þæt ic secge, þearf is þāre bōte, for þām Godes gerihta  
 wanedan tō lange innan þyssse þēode on ȝeghwylcan ænde, and  
 folclaga wyrsedan ealles tō swýþe, and hālignessa syndan tō griðlēase  
 wīde, and Godes hūs syndan tō clāne berýpte ealdra gerihta and innan  
 35 bestrýpte ȝelcra gerisena, and wydewan syndan fornýdde on unriht  
 tō ceorle, and tō mānege foryrmdē and gehýnede swýþe, and earme  
 men syndan sāre beswicene and hrēowlīce besyrwde and ȳt of þysan  
 earde wīde gesealde swýþe unforworhte fremdum tō gewealde, and  
 cradolcild geþēowewe þurh wālhrēowe unlaga for lȳtelre þýfþe wīde  
 40 gynd þās þēode, and frēoriht fornumene and þrālriht genyrwde and  
 ȝelmāsriht gewanode; and hrædest is tō cweþenne, Godes laga lāðe  
 and lāra forswene; and þās wē habbað ealle þurh Godes yrre bysmor  
 gelōme, gecnāwe sē þe cunne; and se byrst wyrð gemāne, þēh man  
 swā ne wēne, eallre þyssse þēode, bütan God beorge.

45 For þām hit is on ūs eallum swutol and gesēne þæt wē ȳr þysan  
 oftor brācan þonne wē bēttan, and þy is þyssse þēode fela onsāge.  
 Ne dohte hit nū lange inne ne ute, ac wās here and hunger, bryne  
 and blōdgyte on gewelhwylcan ende oft and gelōme. And ūs stalu  
 and cwalu, strīc and steorfa, orfcwealm and uncoþu, hōl and  
 50 hete and rýpera rēaflāc derede swýþe þearle, and ungylda swýðe  
 gedrehtan, and ūs unwedera foroft wēoldan unwāestma; for þām on  
 þysan earde wās, swā hit þincan māg, nū fela gēara unrihta fela and

24 *inne ne ute* '[neither] inside nor outside (the pagan sanctuaries)'.

26–7 *Godes þēowas syndan . . . bedālde* 'God's servants are everywhere deprived of respect and protection'.

27 *þēnan* (i.e. *þegnum*) are pagan priests.

33–4 *hālignessa . . . wīde* 'sanctuaries far and wide are not protected'.

37–8 *ȳt of þysan earde . . . gewealde* The selling of Christian English people into foreign countries was strictly prohibited in all periods of Anglo-Saxon England since this could put Christians at the mercy of heathens, who might even use the Christians as human sacrifices to pagan gods.

38 *fremdum tō gewealde* 'into the possession of foreigners'.

39 *cradolcild* Some Anglo-Saxon laws stipulate that if a person steals with the full knowledge of his or her household, then the entire family may as punishment be sent into slavery. Thus even an infant might share in the punishment.

41 *hrædest is tō cweþenne* 'to be brief', 'in short'.

42 *þās* 'for this', 'therefore'.

46 *fela* is nom.; *þyssse þēode* is dat. sg.

47 *nū lange inne ne ute* 'now for a long time anywhere'.

50 *ungylda* i.e. the Danegeld.

tealte getrȳwða æghwær mid mannum. Ne bearh nū foroft gesib  
 gesibban þe mā þe fremdan, ne fæder his bearne, ne hwīlum bearn  
 55 his āgenum fæder, ne brōþor ōþrum; ne ūre ānig his līf fadode  
 swā swā hē sceolde, ne gehādode regollīce, ne lāwede lahlīce. Ac  
 worhtan lust ūs tō lage ealles tō gelōme, and nāþor ne hēoldan ne  
 lāre ne lage Godes ne manna swā swā wē scoldan; ne ānig wið ōþerne  
 60 getrȳwlīce þohite swā rihte swā hē scolde, ac māest ēlc swicode and  
 ōþrum derede wordes and dāðe, and hūru unrihtlīce māest ēlc ōþerne  
 æftan hēawēþ mid sceandlican onscytan, dō māre, gif hē māge. For  
 þām hēr syn on lande ungetrȳwþa micle for Gode and for worolde,  
 and ēac hēr syn on earde on mistlice wīsan hlāfordswican manege.  
 And ealra māest hlāfordswice sē bið on worolde þæt man his  
 65 hlāforde sāule beswice; and ful micel hlāfordswice ēac bið on  
 worolde þæt man his hlāford of life forrāðe, oððon of lande  
 lifiendne drīfe; and ægþer is geworden on þysan earde: Ēadweard  
 man forrādde and syððan ācwealde and æfter þām forbærnde [and  
 70 Æþelred man dræfde ūt of his earde]. And godsibbas and godbearns  
 tō fela man forspilde wīde gynd þās þeode, and ealles tō mānege  
 hālige stōwa wīde forwurdan þurh þæt þe man sume men ār þām  
 gelōgode, swā man nā ne scolde, gif man on Godes griðe māþe witan  
 wolde; and Crīstenes folces tō fela man gesealde ūt of þysan earde  
 75 nū ealle hwīle; and eal þæt is Gode lāð, gelyfe sē þe wille. And  
 scandlic is tō specenne þæt geworden is tō wīde, and egeslic is tō  
 witanne þæt oft dōð tō manege, þe drēogað þā yrmþe, þæt scēotað  
 tōgædere and āne cwenan gemēnum cēape bicgað gemēne, and wið  
 þā āne fylþe ādrēogað, ān æfter ānum, and ēlc æfter ōðrum, hundum  
 geliccast, þe for fylþe ne scrīfað, and syððan wið weorðe syllað of

54    þe mā þe ‘any more than’.

56–7    Ac worhtan lust ūs tō lage ‘But we have made pleasure our law’.

60    wordes and dāðe instr. gen. ‘by word and by deed’.

māest ēlc ‘almost everyone’.

61    dō māre, gif hē māge ‘he would do more, if he could’.

62    syn looks like a form of the subj. pl. (*sien, syn*), but here and elsewhere in this sermon it seems rather to be the ind. *synd* ‘are’ with simplification of the final consonant cluster *-nd* to *-n*, a phonological development documented in other late OE texts as well.

for Gode and for worolde ‘towards God and towards the world’ i.e. ‘in matters both of church and of state’.

66    his hlāford . . . forrāðe ‘plot against his lord’s life’.

67–9    Ēadweard . . . earde King Edward the Martyr was murdered at Corfe, Dorset, in 978, possibly by members of the household of his half-brother Æthelræd so that Æthelræd could succeed to the throne. Æthelræd was crowned one month after the murder. The manuscript used for this edition lacks *and Æþelred . . . of his earde*; it has been supplied from other manuscripts. It refers to Æthelræd’s flight to refuge in Normandy after Christmas 1013. He returned the following spring.

76–7    scēotað tōgædere ‘go in together’ i.e. pool their resources.

77    gemēnum cēape ‘as a joint purchase’.

79    wið weorðe ‘for a price’.

- 80 lande fēondum tō gewealde Godes gesceafte and his āgenne cēap,  
þe hē dēore gebohte.

Ēac wē witan georne hwār sēo yrmð gewearð þæt fæder gesealdre  
bearn wið weorþe, and bearn his mōdor, and brōþor sealde ȿ̄erne  
fremdum tō gewealde; and eal þæt syndan micle and egесlice dāda,  
85 understande sē þe wille. And gȄt hit is māre and ēac mānigfealdre  
þæt dereð þysse þēode: mānige synd forsworene and swȄþe forlo-  
gene, and wed synd tōbrocene oft and gelōme; and þæt is gesyne on  
þysse þeode þæt ūs Godes yrre hetelīce onsit, gecnāwe sē þe cunne.

And lā, hū mæg māre scamu þurh Godes yrre mannum gelimpan  
90 þonne ūs dēð gelōme for āgenum gewyrhtum? Dēh þrāla hwylc  
hlāforde æthlēape and of Cr̄istendōme tō wīcinge weorþe, and hit  
æfter þām eft geweorþe þæt wēpningewixl weorðe gemāne þegene  
and þrāle, gif þrāl þāne þegen fullice ȿ̄afylle, licge ȿ̄egylde ealre his  
māgðe; and, gif se þegen þāne þrāl þe hē ȿ̄er ah̄te fullice ȿ̄afylle, gylde  
95 þegengylde. Ful earhlice laga and scandlice nȄdgylde þurh Godes yrre  
ūs syn gemāne, understande sē þe cunne; and fela ungelimpa  
gelimpð þysse þēode oft and gelōme. Ne dohte hit nū lange inne ne  
ūte, ac wās here and hete on gewelhwilcan ende oft and gelōme, and  
Engle nū lange eal sigelēase and tō swȄþe geyrigde þurh Godes yrre;  
100 and flotmen swā strange þurh Godes þafunge þæt oft on gefeohte  
ān fēseð tȄne, and hwilum lās, hwilum mā, eal for ūrum synnum.  
And oft tȄne oððe twelfe, ȿ̄lc æfter ȿ̄þrum, scendað tō bysmore þās  
þegenes cwenan, and hwilum his dōhtor oððe nȄdmāgan, þār hē on  
lōcað, þe lāt hine sylfne rancne and rīcne and genōh gōdne ȿ̄er þæt  
105 gewurde. And oft þrāl þāne þegen þe ȿ̄er wās his hlāford cnyt swȄþe  
fæste and wyrð him tō þrāle þurh Godes yrre. Wālā þāre yrmðe  
and wālā þāre woroldscame þe nū habbað Engle, eal þurh Godes  
yrre! Oft twēgen sāmen oððe þrāl hwilum drīfað þā drāfe Cr̄istenra  
manna fram sā tō sā ût þurh þās þēode gewelede tōgadere, ūs  
110 eallum tō woroldscame, gif wē on eornost ȿ̄enige cūþon ȿ̄riht  
understandan. Ac ealne þāne bysmor þe wē oft þoliað wē gyldað

80 his āgenne cēap '[God's] own purchase', i.e. the rape victim, who, like all Christians, had been redeemed spiritually by God's sacrifice on the cross, but is now sold to pagans. See note to ll. 37–8 above.

91 tō wīcinge weorþe 'becomes a [pagan] Viking'.

95 þegengylde 'thane's price' i.e. the wergild of a man of the upper class. The Danes, who had by treaty gained the right to claim a thane's wergild for any Danish freeman, were claiming this payment even for English slaves who had fled their Anglo-Saxon masters and become Vikings.

97–8 nū lange inne ne ȿ̄ite 'now for a long time anywhere'.

105 gewurde 'happened' The subj. is used because it is not a specific historical instance that is being described, but something that could occur at any time.

106 him 'for himself' The dir. obj. of myrcð is þāne þegen.

109 from sā . . . þēode 'throughout this nation from sea to sea'.

110 ȿ̄enige i.e. ȿ̄enige scame.

mid weorðscipe þām þe ūs scendað. Wē him gyldað singallīce, and hȳ ūs hȳnað dæghwāmlīce. Hȳ hergiað and hȳ bærnað, rȳpað and rēafiað and tō scipe lāedað; and lā, hwæt is ēnig oðer on eallum þām  
115 gelimpum būtan Godes yrre ofer þās þeode swutol and gesæne?

Nis ēac nān wundor þeah ūs mislimpe, for þām wē witan ful georne  
þæt nū fela gēara menn nā ne rōhtan forost hwæt hȳ worhtan wordes  
oðde dæde, ac wearð þes þeodscipe, swā hit þincan mæg, swȳþe  
forsyngod þurh mænigfealde synna and þurh fela misdæda: þurh  
120 morðdæda and þurh māndæda, þurh gītsunga and þurh gīfernessa,  
þurh stala and þurh strūdunga, þurh mannsylena and þurh hāþene  
unsida, þurh swicdōmas and þurh searacræftas, þurh lahrycas and  
þurh āswicas, þurh māegræsas and þurh manslyhtas, þurh hādbrycas and  
þurh āwbrycas, þurh siblegeru and þurh mistlice forligrū.  
125 And ēac syndan wīde, swā wē ðer cwædan, þurh āðbricas and þurh  
wedbrycas and þurh mistlice lēasunga forloren and forlogen mā  
þonne scolde, and frēolsbricas and fæstenbrycas wīde geworhte oft  
and gelōme. And ēac hēr syn on earde apostatan ābroþene and  
cyrichatan hetole and lēodhatan grimme ealles tō manege, and ofer-  
130 hogan wīde godcundra rihtлага and Cr̄istenra þēawa, and hōcorwyrdē  
dysige āghwār on þeode oftost on þā hīng þe Godes bodan bēodaþ,  
and swȳþost on þā hīng þe āfre tō Godes lage gebryriað mid rihte.  
And hȳ is nū geworden wīde and sīde tō ful yfelan gewunan þæt  
menn swȳþor scamað nū for gōddædan þonne for misdædan, for þām  
135 tō oft man mid hōcere gōddæda hyrweð and godfyrhte lehtrē ealles  
tō swȳþe, and swȳþost man tāleð and mid olle gegrēteð ealles tō  
gelōme þā þe riht lufiað and Godes ege habbað be ēnigum dāle.  
And þurh þæt þe man swā dēð þæt man eal hyrweð þæt man scolde  
heretian and tō forð lādet þæt man scolde lufian, þurh þæt man  
140 gebringeð ealles tō manege on yfelan geþance and on undæde, swā  
þæt hȳ ne scamað nā, þēh hȳ syngian swȳðe and wið God sylfne

114 hwæt . . . oðer ‘what else is there’.

116 Nis ēac . . . mislimpe ‘Nor is it any wonder that [things] go awry with us’.

125 syndan (=sindon) The subject is mā þonne scolde ‘more people than there should be’ in ll. 126–7.

127 frēolsbricas . . . geworhte Supply *sindon* ‘are’.

128 apostatan ābroþene ‘degenerate apostates’.

130–1 hōcorwyrdē . . . on þā hīng ‘deriders . . . of those things’.

133 geworden . . . tō ful yfelan gewunan ‘come . . . to that full sorry pass’.

134 menn swȳþor scamað ‘it causes people more shame’. *Scamað* is impersonal; *menn* is acc.

137 Godes ege habbað ‘have fear of God’ i.e. are God-fearing.

137–9 þurh þæt þe man swā dēð þæt . . . þurh þæt . . . ‘because one behaves in this way namely that . . . therefore . . .’.

140 gebringeð ealles tō . . . undæde ‘leads all too many in evil thinking and misbehaviour’.

141 hȳ ne scamað nā ‘it does not shame them at all’.

forwyrcan h̄y mid ealle, ac for īidelan onscytan h̄y scamað þæt h̄y bētan heora misdāda swā swā bēc tēcan, gelīce þām dwāsan þe for heora prȳtan lēwe nellað beorgan ār h̄y nā ne magan, þēh h̄y eal willan.

145 Hēr syndan þurh synlēawa, swā hit þincan mæg, sāre gelēwede tō manege on earde. Hēr syndan mannslagan and mægslagan and mæsserbanan and mynsterhatan, and hēr syndan mānsworan and morþorwyrhtan, and hēr syndan myltestran and bearnmyrðran and fūle forlegene hōringas manege, and hēr syndan wiccan and 150 wælcylan, and hēr syndan rȳperas and rēaferas and woroldstruderas and, hrædest is tō cweþenne, māna and misdāda ungerīm ealra. And þæs ūs ne scamað nā, ac ūs scamað swŷþe þæt wē bōte āginnan swā swā bēc tēcan, and þæt is gesyne on þysse earmān forsyngodan þēode. Ēlā, micel magan manege gyt hērtōēacan ēaþe beþencan 155 þæs þe ān man ne mehte on hrædinge āsmēagan; hū earmlīce hit gefaren is nū calle hwile wide gynd þās þēode. And smēage hūru georne gehwā hine sylfne and þæs nā ne latige ealles tō lange. Ac lā, on Godes naman, utan dōn swā ūs nēod is, beorgan ūs sylfum swā wē geornost magan, þē lās wē aetgādere ealle forwearðan.

160 Ān þēodwita wæs on Brytta tīdum, Gildas hātte; sē āwrāt be heora misdādum hū h̄y mid heora synnum swā oferlice swŷþe God gegræmedan þæt hē lēt æt nŷhstan Engla here heora eard gewinnan and Brytta dugeþe fordōn mid ealle. And þæt wæs geworden, þæs þe hē sāde, þurh rīcra rēaflāc and þurh gītsunge wōhgestrēona, þurh 165 lēode unlaga and þurh wōhdōmas, þurh biscopa āsolcennesse and þurh lȳðre yrhðe Godes bydela, þe sōþes geswugedan ealles tō gelōme and clumedan mid ceaflum þær h̄y scoldan clypian. Þurh fūlne ēac folces gālsan and þurh oferfylla and mānigfealde synna heora eard h̄y forworhton and selfe h̄y forwurdon. Ac utan dōn swā ūs þearf is,

143 bēc reference is to penitentials, i.e. manuals for confessors.

144 nellað beorgan . . . willan ‘will not seek a cure for their injury until they no longer can, although they strongly wish [to do so]’.

146 tō manege on earde ‘too many in this country’ is the subject of the sentence.

151 māna and . . . ealra ‘a countless number of all [kinds of] crimes and misdeeds’. It is to this ungerīm that þæs refers: ‘we are not ashamed of that’.

154 manege is the subject of magan beþencan; micel is direct object; þæs is partitive gen. with micel; micel . . . þæs þe ān man ne mehte = ‘much that one man could not’.

155–6 hū earmlīce hit gefaren is ‘how wretchedly everything has gone’. This clause is parallel with micel, object of beþencan.

156–7 smēage . . . hine sylfne ‘indeed, let each examine himself earnestly’.

158 swā ūs nēod is ‘as is our need’.

160 Gildas a sixth-century Briton living during the time of the Anglo-Saxon invasion of his country, wrote a Latin jeremiad (*De exilio Britanniae*) in which he tells his fellow Britons that the invasion they are enduring is God’s punishment for their sins.

163–4 þæs þe ‘just as’.

166 sōþes geswugedan ‘failed to speak the truth’.

169 swā ūs þearf is ‘as is our need’.

- 170 warnian ūs be swilcan; and sōþ is þæt ic secge, wyrsan dæda wē witan mid Englum þonne wē mid Bryttan āhwār gehýrdan. And þȳ ūs is þearf micel þæt wē ūs beþencan and wið God sylfne þingian georne. And utan dōn swā ūs þearf is, gebūgan tō rihte and be suman dæle unriht forlætan, and bētan swýþe georne þæt wē ðær bræcan;
- 175 and utan God lufian and Godes lagum fylgean, and gelæstan swýþe georne þæt þæt wē behētan þā wē fulluht underfēngan, oððon þā þe æt fulluhte ūre forespecan wāran; and utan word and weorc rihtlice fadian, and ūre ingeþanc clænsian georne, and āð and wed wārlice healdan, and sume getrȳwða habban ūs betwēonian būtan
- 180 uncræftan; and utan gelōme understandan þone miclan dōm þe wē ealle tō sculon, and beorgan ūs georne wið þone weallendan bryne helle wītes, and geearnian ūs þā mārþa and þā myrhða þe God hæfð gegearwod þām þe his willan on worolde gewyrcað. God ūre helpe. *Amen.*

<sup>170</sup> **be swilcan** ‘from such [sins]’.

<sup>180–1</sup> **þe wē ealle tō sculon** ‘to which we all must [go]’.

<sup>183</sup> ūre is the gen. object of the subj. *helpe*.

# Glossary

Abbreviations are the same as those on p. xv 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., n. or f., this means it is a masculine, neuter or 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 parenthesis 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. xv:

anom.	anomalous	pres. ptc.	present participle
corr.	correlative	refl.	reflexive object
def. art.	definite article	rel.	relative
impers.	impersonal	w.a.	with accusative object
imp. p.	imperative plural	w.d.	with dative object
imp. s.	imperative singular	w.d.i.	with dative or instrumental object
indecl.	indeclinable	w.g.	with genitive object
interj.	interjection	w.i.	with instrumental object
interr.	interrogative	w. ind.	with indicative mood
num.	numeral	w. refl.	with reflexive object
pers. n.	personal name	w. refl. d.	with reflexive dative
p. ptc.	past participle	w. sg.	with singular

The letter *a* follows *a*, *b/ð* follows *t*. The prefix *ge-* is ignored in alphabetizing words, so that *gēmunan* 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 the University of Nevada, Las Vegas.

**aa** see **ā**

**ā** adv. *forever, always*, 4/121, 4/330, 11(e)/6, 12/315, 15/5, 15/42, 20/7, 20/345, **āwa** 17/79, 20/120, etc.; *ever* 18(a)/779, **aa** 22/2 [archaic MnE *aye*]

**Abbo** pers. n. *Abbo* ns 4/128, 4/134  
**abbot** m. *abbot* 7/1, 7/19; ds *abbone* 4/136  
**abbudisse** f. *abbess* ns 9/61; gs *abudissan* 9/1; ds 9/49

**ābēag** see **ābūgan**

**Ābēl** pers. n. *Abel* gs *Abēles* 4/73

**ābēdan** II *announce, deliver (a message)*  
 imp. s. **ābēod** 12/49; pret. 3s **ābēad** 4/162, 12/27

**ābīdan** I w.g. *await inf.* 15/53 [MnE *abide*]  
**ābiddan** V *get by asking, receive pret.* 3s  
**ābæd** 11(n)/12

**ābīhð** 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  
 ābrecan IV *storm, sack* pret. 3p ābrēcon 10(a)/3; subj. 3s ābrēce 11(n)/7; p. ptc. ābrocen 10(b)/8  
 ābregdan III *draw* pret. 3s ābrēd 20/79  
 ābrēoðan II *fail, come to naught* pret. subj. 3s ābrēoðe 12/242 (see note); p. ptc. ābroþen *degenerate, reprobate* npm ābroþene 22/128  
 ābūgan II *yield, give way* inf. 4/140, 4/160, etc.; pres. 3s ābhð 4/194; pret. 3s ābēag 18(a)/775  
 abūtan adv. *about, around* 4/277  
 ac conj. *but, however, but on the contrary, and, moreover* 1/11, 1/33, 2/9, 2/73, 3/11, etc.  
 āc f. *oak* ns 1/11, 11(n)/9  
 ācennan I *bring forth, give birth to, produce* pres. 2s ācenst 2/34; p. ptc. ācenned 3/137, 4/58, 11(m)/1, 18(b)/1356  
 ācsian 2 *ask* pret. 3s āhsode 8/53  
 āctrēo n. *oak tree* ds 15/28, 15/36  
 āewealde see āowellan  
 ācweccan I *shake, brandish* pret. 3s āwechte 12/255, 12/310 [MnE quake]  
 ācweallan I *kill* imp. s. āewealde 2/63; pret. 3s āwealde 18(a)/886, 22/68  
 ācwenčan I *quench, extinguish* inf. 22/19  
 ācweðan V *utter* pres. 3s ācwæð 16/91; pret. 3s ācwæð 20/82, 20/151, 20/283  
 ācýþan I *make known* inf. 16/113  
 Adam pers. n. *Adam* ns 2/18, 2/20, 2/24; as 2/20; gs *Adomes* 14/100  
 ādl f. *sickness, disease* ns 17/70  
 ādræfan I *drive out, exile* inf. 6/8; pret. 3s ādræfde 6/4  
 ādrēogan II *practice, commit* pres. 3p ādrēogað 22/78  
 āfaran VI *depart* p. ptc. npm āfarene 4/225  
 āfeallan VII *fall off, fall (in death)* p. ptc. āfeallen (*decayed*) 5/64, 12/202  
 āfēdan I *feed* inf. 3/148; pres. 2s āfēst 3/120  
 āferran see āfierran  
 āfēst see āfēdan  
 āfierran I *remove* inf. āferran 10(a)/19  
 āflýman I *put to flight, cause to flee* pret. 3s āflýmde 12/243  
 āfor adj. *fierce* nsm 20/257  
 āfýlan I *defile, stain* inf. 4/190  
 āfyllan I *fill up* inf. 3/19; *slay* subj. pres. 3s āfylle 22/93, 22/94  
 āfýsan I *impel* inf. 12/3 (*drive away*); p. ptc. āfýsed 14/125  
 āgan pret.-pres. *possess, own, have* inf. 2/76, 10(b)/39, 10(b)/62, 12/87; pres. 1s āh 12/175; 3s 14/107, 17/27; 2p āgon 20/196; subj. 3s āge 16/64; 1p āgen 17/117; pret.
- is āhte 15/16; 3s 12/189, 20/3, 20/6, 20/339, 20/344; 3p āhton 10(b)/58. With negative: pres. 1s nāh *do not have* 4/123, 14/131; 3s 11(f)/14; pret. 1s nāhte 20/91 [MnE owe]
- āgeaf see āgiefan  
 āgen see āgan  
 āgen adj. *own* asm āgenne 6/28, 22/80; dsm āgenum 4/185, 22/55; asn āgen 5/33, 11(k)/6; asf āgene 4/104; dsf āgenre 4/20; dpm āgenum 22/90  
 āgēotan II *drain, deprive (of)* p. ptc. npf āgotene 20/32  
 āgiefan V *give back* pret. 3s āgeaf 9/60, 12/44; p. ptc. āgyfen 12/116; *place, give* pret. 3s āgeaf 20/130; 3p āgēafon 20/341  
 āginnan III *begin* inf. 22/152  
 āglæca m. *combatant, belligerent* ns 18(a)/732, 18(a)/739, 18(a)/893; āglæca 18(a)/816  
 agob see boga  
 āgotene see āgēotan  
 āgyfen see āgiefan  
 āh see āgan  
 āhafen see āhebban  
 āhēawan VII *cut down* p. ptc. āhēawen 14/29  
 āhebban VI, I *raise, lift up, wage (war)* imp. s. āhefe 4/142; pres. 3p āhebbad 11(d)/3; pret. 1s āhof 14/44; 3s āhefde 2/67, āhof 12/130, 12/244; 1p āhofon 12/213; 3p 10(a)/2, 14/61; p. ptc. āhafen 12/106, āhefen 10(b)/47  
 āhlēapan VII *leap up* pret. 3s āhlēop 18(b)/1397  
 āhlēop see āhlēapan  
 āhliehhan VI *laugh at, deride, exult* pret. 3s āhlōg 18(a)/730  
 āhlōg see āhliehhan  
 āhof see āhebban  
 āhofon see āhebban  
 āhōn VII *hang* p. ptc. āhōngen 20/48  
 āhreddan I *rescue, save* pret. 3s āhredde 4/79, 7/53  
 āhsode see ācsian  
 āhte see āgan  
 āhte see āwiht  
 āhtes see āwiht  
 āhton see āgan  
 āhwār adv. *anywhere* 4/233, 7/31, āhwār ever 22/171  
 āhyldan I *deviate from* pret. 3s āhyldre 4/141  
 āidligan 2 *render useless, profane* inf. 8/55  
 aldr see ealdor  
 aldordagum see ealdordæg  
 aldrorlēas adj. *leaderless, lacking a leader* npm aldrorlēase 18/15  
 aldorman see ealdormann  
 aldrorþegn see ealdorþegn  
 ālēag see ālēogan

- ālecgan **1** *lay down* pret. 3s ālegde 18(a)/834, 18(a)/851 (*give up*), ālede 20/100 (*lay out*); 3p āledon 14/63 (see note to 4/17)
- ālēogan **II** *leave unfulfilled* pret. 3s ālēag 10(b)/39
- Alerīc see Eallerīca
- ālimpan **III** *befall, come to pass* p. ptc. ālumpen 18(a)/733
- alle see eall
- āwalda m. *all-ruler, the Lord* ns 18(b)/1314; gs alwaldan 20/84
- ālyfan **I** *permit, allow* inf. 12/90; p. ptc. ālyfed 8/62
- ālysan **I** *release* imp. s. ālys 4/288
- Amuling pers. n. *Amuling* ns 10(b)/69; gp Amulinga 10(a)/6
- āmyrran **I** *wound* pret. 3s āmyrde 12/165 [MnE mar]
- ān adj. (§§83, 193.4, 194) *a, an, one, only* nsm 3/33, 4/143, 11(b)/3, 11(k)/3, āne, āna *alone* 4/181, 12/94, 14/123, 14/128, 15/22, 15/35, 16/8, 21/43, 21/57, 21/62; asm ānne 2/66, 3/36, 3/56, 5/18 (*ānne ānlēpne a single one*) ānne 4/168, 5/26, etc.; gsm ānes 4/200, dsm ānum 3/104, 4/74, 6/21, etc.; asn 3/205, 5/16; dsm ānum 4/101, 4/207; asf āne 4/253, 5/75, 11(p)/2; dsf ānre 2/46, 4/132, 4/274; npm āne 4/307 (see note); apn ān 9/16; gp ānra (*ānra gehwelc each one*) 3/210, 14/108; as pron. asm ānne 12/117, 12/226; ān *after ānum one after the other* 22/78
- anbīdian **2** *wait, abide* pres. ptc. andbīdigende (w.g.) 4/263; imp. p. anbīdiað (w. refl. ēow) 2/50
- anbyhtsealc m. *retainer, servant* np anbyhtsealcas 20/38
- āncenned adj. *only begotten* asm āncennedan 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.
- anda m. *malice, hostility* ds andan 16/105, 18(a)/708
- andbīdigende see anbīdian
- andettan **1** *confess* pres. is andette 8/13, ondette 8/45; pret. 3s 8/49
- andgit n. *meaning, sense* ns 4/46; as 4/27; ds andgite 4/54, 4/98, andgite 5/69
- andgitfullīcē adv. *clearly, intelligibly* superl. andgitfullīcost 5/73
- andsaca m. *enemy, adversary* as andsacan 18(a)/786
- andswarian **2** *answer* pres. ptc. andswarigende 4/239; pres. 3s andswarab 3/197, 3/204; pret. 3s andswarde 8/1, ondsworede 8/56, ondswarede 9/29, ondswarde 9/108; 3p ondswarodon 9/101, ondswaredon 9/114
- andswaru f. *answer as andsware* 9/33, 12/44, ondsware 11(n)/15
- andweard adj. *present* asm andwerdan 4/263; nsn andwearde 8/26
- andwlita m. *face* gs andwlitan 2/40
- andwyrdan **I** (w.d.) *answer* inf. 4/170; pret. is andwyrdre 5/43; 3s 2/4, 2/55, 2/62, 4/238; p. ptc. geandwyrd 4/199
- ānfeald adj. *simple, onefold* dsf ānfealdan 4/47
- ānfealdīcē adv. *in the singular* 4/71
- ānfloga m. *solitary flier* ns 17/62
- anforht adj. *very frightened, terrified* nsm 14/117
- ānforlētan **VII** *abandon, renounce* pret. subj. 3s ānforlēte 9/63
- angel m. *hook as* 3/77, 3/195 [MnE angle]
- Angelynn n. *the English people, England* ns 4/318; as 5/3, 5/30; ds Angelcynne 4/321, 5/14, 5/58
- ānginn n. *beginning* ns angin 4/55, 12/242 (see note); ds anginne 4/18, 4/51
- ānhaga m. *solitary one, one who dwells alone* ns 16/1, 21/19
- ānhoga m. *solitary one, one who contemplates alone as ānhogan* 16/40
- āninga, adv. *at once* 20/250
- Anlāf pers. n. *Olaf* ns 7/47
- gēānlēcan **I** *unite* p. ptc. npm gēānlēhte 4/150
- ānlēpe adj. *single* asn ānlēpne 5/18
- ānlīcnes f. *image* ds ānlīcniſſe 4/68, 4/70; dp ānlīcniſſum 4/71. See onlīcnes
- ānne see ān
- ānnis f. *oneness, unity* ns 4/70
- ānra see ān
- ānræd adj. *resolute* nsm 4/139, 12/44, 12/132; dsm ārædum 4/216
- ānre see ān
- ansund adj. *whole, uncorrupted* nsm 4/263; asm ansundne 4/312; np ansunde 4/320
- Antecrist m. *Antechrist* gs Antecristes 22/3
- awalde see onweald
- anwealda m. *ruler, Lord* ns 14/153
- apostata m. *apostate* np apostatan 22/128
- apostol m. *apostle* ns 4/32; np apostolas 4/36; gp apostola 9/76
- ār n. *copper as* 3/142 [MnE ore]
- ār m. *messenger* ns 12/26
- ār f. *mercy, favour, prosperity* ns 17/107; as āre 16/1, 16/114; gs 10(b)/78; gp āra 10(b)/57
- ār f. *oar*
- ārās see ārisan
- ārædan **I** *read* inf. 5/61, 5/66; p. ptc. āræd *predetermined, inexorable* 16/5
- ārærān **I** *raise, erect, establish* inf. 4/312; pret. 3s ārærde 2/57, 4/38; 3p ārærdon 4/250; p. ptc. ārærēd 14/44 [MnE rear]

- arēbiscop** m. *archbishop* ns arcebisceop 7/16, 7/24, 7/25; ds ærcebiskepe 4/127, 5/70, arcebiskeope 7/18
- arcessōl** m. *archiepiscopal* see ds arcessōle 7/16
- ārecēan** I *translate, render* inf. 5/17, 5/73
- ārētan** I *gladden* p. ptc. ārēted 20/167
- ārfæst** adj. *merciful* nsm 20/190
- ārfæstnis** f. *piety* ds ārfæstnisse 9/3
- ārian** 2 w.d. *spare, pardon* inf. 2/72, 4/297
- āriht** adv. *properly, aright* 22/110
- ārisan** I *arise* inf. 9/112; imp. s. āris 18(b)/1390; pret. 3s ārās 2/46, 9/22, 9/45, 14/101
- ārlēas** adj. *dishonourable* nsm ārlēasa 4/215; dsm ārlēasan 4/199; npm 4/205
- ārlīce** adv. *honourably, kindly* 11(k)/6
- ārod** adj. *bold* nsm 20/275
- ārodlīce** adv. *quickly* 2/62, 4/162, 4/166, 4/197
- Arriān** pers. n. *Arius* gs Arriānes 10(b)/40
- Arriānisc** adj. *Arian* dsm Arriāniscan 10(a)/7
- ārweorðe** adj. *honourable* dsm ārwurðan 4/274; as noun nsm ārwyrða 10(a)/26
- āsēde** see *āsecgan*
- asca** see *aesc*
- Ascanymnster** n. *Axminster* as 6/42
- āsceacan** VI *shake* pret. 3s āsceōc 12/230
- āsceōc** see *āsceacan*
- āscian** 2 *ask* inf. 1/32; pres. 1s āscie 2/54; pret. 3s āscode 2/54
- geāscian** 2 *learn by asking, learn of, discover* pret. 3s geāscode 6/9
- geāscode** see *geāscian*
- āseegan** 3 *say, tell* inf. 16/11, 20/330; pret. 3s āsēde 12/198
- āsendan** I *send* p. ptc. āsend 4/234
- āsettān** I *set, set up* inf. 11(k)/11 (sīþas āsettān to set out on journeys); pres. 1s āsette 3/42, subj. 3s 14/142; pret. 3p āsetton 14/32
- āsingan** III *sing, recite* pret. 3s āsong 9/60
- āsmēagan** I *imagine, understand* inf. 4/317; *investigate* inf. 22/155
- āsolcennes** f. *laziness* as āsolcennesse 22/165
- āsong** see *āsingan*
- āspryttan** I *sprout, bring forth* pres. 3s āspryt 2/39
- assa** m. *ass* dp assum 2/48, 2/50
- Assīrias** f. pl. *Assyrians* gp Assīria 20/232, 20/309; dp Assyrium 20/218
- āstāg** see *āstīgan*
- āstandan** VI *stand up, get up* pret. 3s āstōd 18(a)/759
- āstealde** see *āstellan*
- āstellan** I *establish* pret. 3s āstealde 4/83
- āstīgan** I *proceed, ascend* pres. 1s āstīge 3/135, 3s āstīged 18(b)/1373; pret. 3s āstāg 14/103, 18(a)/782
- āstōd** see *āstandan*
- āstreaht** see *āstreccan*
- āstreccan** I *stretch out, extend* imp. s. āstrecc 2/63; pret. 3s āstrehte (w. refl.) 10(a)/30; p. ptc. āstreaht 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
- āswēbban** I *put to sleep* i.e. kill p. ptc. āswefede 20/321
- ātēah** see *ātēon*
- atelič** 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 ātēge 9/81
- atol** adj. *terrible, hateful* nsm 18(a)/732, 18(a)/816; asm atolne 20/246, atolan 20/75; nsn atol 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* as 22/178; ap āðas 10(b)/25
- āðbrīce** m. *oath-breaking* ap āðbricas 22/125
- āþecgan** I *serve fig. kill* inf. 19/2, 19/7
- āwa** see *ā*
- āwearp** see *āweorpan*
- āweaxan** VII *grow up* pret. 1s āweox 11(k)/10, 15/3
- āweččan** I *awaken, arouse* inf. 20/258, 20/273; pret. subj. 3s āwehte 9/82
- āwēdan** I *go mad* pret. 3s āwēdde 4/302
- āweg** see *onweg*
- āwel** m. *awl* as 3/195
- āwendan** I *translate, change, distort* inf. 4/3, 4/5, 4/101 (change); pres. 3s āwent 4/103; pret. 1s āwende 5/74; 1p āwende 4/133; p. ptc. āwend 4/6
- āweorpan** III *throm away, discard* inf. āwurpan 4/108; pret. 3s āwearp 4/203, 8/59
- āweox** see *āweaxan*
- āwēstan** I *lay waste*, pret. 3p āwēston 4/151
- āwiergān** 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); ahete 22/19
- āwrāt** see *āwrītan*
- āwrītan** I *write* inf. 4/100, 4/122 (copy); pret. 3s āwrāt 22/160; p. ptc. āwritten 4/77, np āwrītene 5/33
- āwurpan** see *āweorpan*
- āwyrgede** see *āwiergān*

- æ** 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** adv. *soon, immediately* 20/64, 20/95, 20/246  
**ædre** f. *vein* dp   drum 18(a)/742  
**æf  st** adj. *pious* nsm 9/83; asf   f  stan 9/16; apn   f  ste 9/11  
**æf  stnes** f. *religion* ns 8/14; ds   f  stnisne 9/3,   f  stnesse 9/16  
**  fen** m. *evening* as 3/25; ds   f  nne 9/93  
*g  f  enl  c  c* i *imitate* inf. 4/204  
**  f  nspr  c** f. *evening speech* as   f  nspr  ce 18(a)/759  
**  f  ntid** f. *evening-time* as   f  ntide 14/68 [archaic MnE eventide]  
**  fre** adv. *forever, always, ever* 4/57, 4/66, 4/187, 4/216, 4/295, 5/44, 7/54, etc.  
**  ft** see **eft**  
**  ftan** adv. *from behind* 22/61  
**  fter** adv. *afterwards* 9/43, 17/77, 18/12  
**  fter** prep. w.d. *after, according to* 4/22, 4/33, 4/54, 5/36, 20/117, *along* 20/18, etc.; w.a. *with longing for* 16/50;   fter þ  m *afterward* 22/68  
**  f  we  nde** m. pl. (pres. ptc) *those speaking after (a man's death)* gp   f  wendra 17/72  
**  fterfyl  gan** i *follow, come after* pres. subj. 3s   fterfylige 8/35  
**  f  onca** m. *offence, insult* ap   f  oncan 20/265  
**  ghw  m** see **  ghw  w  **  
**  ghw  w  ** pron. *every one, everything* dsm   ghw  m 18(b)/1384  
**  ghw  r** adv. *everywhere* 22/23, 22/53, 22/131  
**  ghw  per** see **  g  r**  
**  ghw  d  res** see **  g  r**  
**  ghw  der** adv. *in all directions* 7/77  
**  ghw  lc** pron. *each (one)* nsm 12/234, 18(b)/1386; asm   ghw  lcne 20/50,   ghw  lcne   nra *every one* 14/86; as an adj. nsf   ghw  lc 14/120; dsm   ghw  lcum 20/166  
**  gl  ca** see **  gl  ca**  
**  g  r** pron. *each, both* ns 12/133, 12/224; gs   ghw  d  res 11(a)/5;   g  r ge . . . ge *both . . . and 2/11, 4/37, 5/37, 7/9, etc.*,   gw  per ge . . . ge 8/2 [MnE either]  
**  gyld  ** adj. *without compensation, without payment of wergild* nsm 22/93  
**  gypta** see **Egipte**  
**  ht** f. *possessions, property* as   ht 13/36; ap   hta 4/37;   hte 18(c)/2248  
**  l** m. *eel* ap   las 3/87  
**  lc** pron., adj. *each, every* nsm 3/164, 4/283; asn   lcne 4/280; gsm   lces 4/74; dsm   lcum 5/74; ism   lce 3/8; gsn   lces 10(b)/36; dsn   lcum 2/3, 4/49; isn   lce 4/269; dsf   lcra 5/75; gp   lcra 22/34;   lc *after o  rum each after the other* 22/78, 22/102  
**  lde** m. pl. *men* gp   lda 16/85, 17/77; dp yldum 18(a)/705; eldum 18(d)/3168  
**  ldu** see **yldu**  
**  lf  re** pers. n. *Elf  re* ns 12/80  
**  lg  r** pers. n. *Elf  gar* as 7/45  
**  ln  o  ** pers. n. *Elf  no  * ns 12/183  
**  lf  d** pers. n. *Elf  red* ns 4/154, 5/1  
**  lf  rc** see **Ealfr  c**  
**  lf  rc** pers. n. *Elf  ric* gp   lf  rices 12/209  
**  lf  sc  ne** adj. *beautiful as a fairy* nsf   lf  scinu 20/14  
**  lf  st  n** pers. n. *Elf  stan* ds   lf  st  ne 7/30  
**  lw  ne** pers. n. *Elf  wine* ns 12/211, vs 12/231  
**  lmiht  g** adj. *almighty* nsm 2/72 (see *  lmihtiga the Almighty*), 4/53, 4/186, 4/311, 14/93, (se *  lmihtiga the Almighty*) 2/72, 4/186, 14/98, 20/300, etc.; asm   lmihtigne 14/60,   lmihtigan 4/138, 4/296; dsm   lmihtigan 4/245, 4/323, 20/7, 20/345,   lmihtegum 5/20  
*ge  meti  gan* 2 *free, empty, disengage* pres. subj. 2s *ge  metige* 5/22  
**  mettig** adj. *empty* nsm 3/164  
**  nde** see **ende**  
**  n  g** adj. *any* nsm 4/24, 4/239, 7/54, etc.; asm   n  gne 5/20; gsm   n  giges 4/291,   nges 17/116; dsm   n  gum 11(h)/11, 11(h)/15, etc.; asn   n  g 3/22, 3/35, 9/100, etc.; gsf   n  gire 8/48; as pron., nsm 14/110, 14/117, 18(a)/779, hyra   n  g *any of them* 12/70; isn   n  g   binga *in any way, by any means* 18(a)/791; as noun 18(b)/1356  
**  nl  c** adj. *unique, solitary, beautiful* nsm 11(p)/2  
**  n  e** see **  n**  
**  r** 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 **  ror**; superl.: see **  rest**; conj. *before* 4/128, 6/11, 11(n)/6, 12/279, 12/300, etc.; w. subj. *rather than 12/61, before 17/74; prep. w.d.i. before 17/69;   r þ  n (or þ  m) (ð  ) before 4/11, 5/28, 14/88,   r ð  n ð  e 20/252 [MnE ere]*  
**  r  nde** see **  rende**  
**  rc  b  scop** see **  rc  b  scop**  
**  rd  g** m. *daybreak, early morning* ds   rd  ge 18(b)/1311  
**  rende** n. *message* as 4/159, 4/161,   rende 12/28 [MnE errand]  
**  rendgewrit** n. *letter* as 5/16, 10(b)/63; ap   rendgewritu 10(a)/20 [MnE errand, writ]

- ārendraca** m. *messenger, minister* ns 4/161, 4/197; ds *ārendracan* 4/188; dp *ārendwrecum* 5/6
- ārendwrecum** see *ārendraca*
- ārest** adj. *first* nsf *āreste* 9/72, 15/6 [archaic MnE *erst*, *erst(while)*]
- ārest** adv. *first* 4/35, 4/64, 4/195, 5/48, 7/22, 9/40, 20/14, etc., *ārost* 12/124, etc.
- ārgewin** n. *ancient hostility* as 14/19
- ārgōd** adj. *good from old times, very good* nsm 18(b)/1329
- ārist** mfn. *resurrection* gs *āristes* 4/263
- ārnán** i *run, gallop* pret. 3p *ārndon* 12/191
- ārnemērēg** m. *early morning* ds 3/23
- āror** adv. *earlier* *ārur* 14/108, *āror* 18(a)/809, 18(d)/3168
- ārsceaf** n. *ancient work* ns 13/16
- ār þan þe, ār ðām ðe** see *ār*
- ās n. bait, food** ds *āse* 3/77; *carrión* ds *āse* 18(b)/1332, gs *āses* 12/107
- āsc** m. *ash (tree)* ns 1/13; *ash (spear)* as 12/43, 12/310; gp *asca* 16/99; dp *āscum* 4/151
- Āscferð** pers. n. *Āscferth* ns 12/267
- Āschere** pers. n. *Āschere* ns 18(b)/1323, 18(b)/1329
- āschere** m. *army in ships, Viking army* ns 12/69
- āscholt** n. *spear made of ash* as 12/230
- āscplegan** m. *spear-fight, battle* ds *āscplegan* 20/217 [MnE *ash(wood), play*]
- āscrōf** adj. *brave in battle* npm *āscrōfe* 20/336
- Āscwig** pers. n. *Āscwig* ds *Āscwige* 7/30
- āstel** m. *pointer used to keep one's place as one reads* ns 5/75
- āswic** m. *criminal offence* ap *āswicas* 22/123
- āt** n. *food, prey* gs *ātes* 20/210
- āt** prep. w.d. *at, from* 3/10/4/21, 4/129 (*into*), 5/70, 9/27 (*to*), etc.
- geāt** see *geetan*
- ātberstan** III *escape* pres. is *ātberste* 3/139; 3p *ātberstaþ* 3/105; pret. 3s *ātbærst* 7/35
- ātēawed** see *ātywan*
- āten** see *etan*
- ātēowian** see *ātywan*
- ātfleogan** II *fly away* inf. 3/122, 3/124
- ātforan** prep. w.d. *in front of, before* 12/16
- ātgædere** adv. *together* 4/307, 9/99, 14/48, *ātgædre* 11(n)/11; somod *ātgædre together* 16/39, 18(a)/729
- āthlēapan** VII *run away, desert* pres. subj. 3s *āthlēape* 22/91
- ātsompane** adv. *together* 8/5, 9/93, 11(e)/3, 20/255, 21/31
- ātstandan** VI *stand fixed, stop* pret. 3s *ātstōd* 18(a)/891
- ātsteppan** VI *step forth* pret. 3s *ātstōp* 18(a)/745
- ātstōd** see *ātstandan*
- ātstōp** see *ātsteppan*
- ātren** see *āttryne*
- ātterne** see *āttryne*
- āttryne** adj. *poisoned, fatal, deadly* nsm *ātren* 11(h)/4, *ātterne* 12/146; asm *āttrynne* 12/47
- ātwītan** i w.d. *reproach* inf. 12/220, 12/250
- ātýwan** i *appear, show* inf. 20/174 (*display*), *ātēowian* 4/300; pres. 3s *ātýweð* 8/35; p. ptc. *ātēawed* 8/72
- Āþeldryð** pers. n. *Āthelthryth* ns 4/320
- āðele** adj. *noble* nsm 12/280, 18(b)/1312; *āðela* 4/215; asm *āðelan* 12/151; dpm *āðelum* 4/138; as noun *the noble one* nsm 20/176, 20/256
- Āþelgār** pers. n. *Āthelgar* ns 7/1, 7/16; gs *Āþelgāres* 12/320
- āþeling** m. *prince, atheling* ns 4/155, 6/19, 18(b)/1329; as 6/8, 6/14, 21/14; gs *āþelinges* 6/42, 18(a)/888; ds *āþelinge* 10(b)/40, 14/58; np *āþelingas* 18/3; gp *āþelinga* 11(a)/5, 17/93, 18(d)/3170; dp *āðelingum* 8/76, 10(b)/21
- Āþelmær** pers. n. *Āthelmær* ns 7/13 [MnE *Elmer*]
- āþelo** n. pl. *origin, descent, noble lineage* ap 12/216, *āþelu* 11(n)/8
- Āþelred** pers. n. *Āthelred* gs *Āþelredes* 4/127, 12/53, 12/151, 12/203
- Āþelstān** pers. n. *Āthelstan* ds *Āþelstāne* 4/130
- Āðelwine** pers. n. *Āthelwine* ns 7/26
- Āþerīc** pers. n. *Ātheric* ns 12/280
- āwbrycē** m. *adultery* ap *āwbrycas* 22/124
- bā** see *bēgen*
- gebād** see *gebīdan*
- baldlīfce** adv. *boldly* 12/311; superl. *baldlīcost* 12/78
- baldor** m. *lord* ns 20/9, 20/32, 20/49, 20/338
- bana** m. *slayer* ns 12/299; gs *banan* 14/66, ds 6/32 [MnE *bane*]
- gebānd** see *gebīdan*
- bānfāg** adj. *adorned with bone* asn 18(a)/780
- bānloca** m. *joint, body* np *bānlocan* 18(a)/818, ap 18(a)/742
- bār** m. *wild boar* as 3/56, 3/58, 3/59; ap *bāras* 3/51
- bāt** m. *boat* as 3/76; ds *bāte* 3/99
- bāt** see *bītan*
- baþian** 2 *bathe* inf. 16/47; pret. 3p *baþedan* 11(f)/6
- baþu** see *bæð*

- Bæbbanburh** f. *Bamburgh (Northumberland)* ns 7/39  
**bæc** n. *back* as 12/276 (ofer bæc *away, in 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  
**bælc** m. *pride* as 20/267  
**bær** see *beran*  
**gebærān** i *rejoice* pret. subj. 3p gebærdon 20/27  
**gebære** n. *outcry* dp gebærum 6/17  
**bærnan** i *burn* pres. 3p bærnað 22/113  
**bærnett** n. *burning* ds bærnette 2/58, 7/55  
**gebæro** n. *demeanour* as 15/44; is 15/21  
**bærón** 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., bi 9/72 etc.; *near, by* 12/152, 12/318, 12/319, big 12/182; be þám *through that* 12/9; be þám þe *as, according as* 2/12; be sūðan see *sūðan*  
**bæacen** n. *beacon, sign, portent, symbol* ns 14/6, as 14/21, bæcn 18(d)/3160 (*monument*); ds bæacne 14/83; gp bæacna 14/118  
**bēad** see *bēodan*  
**gebēad** see *gebēodan*  
**beadogríma** m. *war-mask; helmet* as beado-gríman 18(c)/2257  
**beadu** m. *battle* ds beaduve 12/185, 20/175, 21/15, beadowe 20/213; gp beadwa 18(a)/709  
**beaducāf** adj. *bold in battle* (as noun) *warrior* ns beaducāfa 19/11  
**beadurās** m. *rush of battle, onslaught* ns 12/111  
**beadurinc** m. *warrior* gp beadorinca 20/276; dp beadurincum 10(b)/18  
**beadurōf** adj. *bold in battle* gsm beadurōfes 18(d)/3160  
**bēag** see *būgan*  
**bēag** m. *ring (of precious metal used for money or ornaments)* as 3/70, bēg (as plural) 18(d)/3163, ap bēagas 12/31, 12/160, 21/29; gp bēaga 20/340; dp bēagum 20/36, 21/45 [MnE (*through Yiddish*) *bagel*]  
**bēaggifa** m. *ring-giver, lord* as bēahgifan 12/290  
**bēaghroden** adj. *adorned with rings* nsf 11(j)/9  
**bēahgifu** f. *ring-giving, generosity* ds bēahgife 21/15  
**bēahhord** n. *ring-hoard, treasure* gs bēah-hordes 18(a)/894  
**bēahhroden** adj. *ring-adorned* npf bēahhro-dene 20/138  
**bealde** adj. *bold* npm bealde 20/17  
**bealo** n. *harm, injury, enmity* as (?) 17/112 [MnE *bale*]  
**bealocwealm** m. *baleful death* ns 18(c)/2265  
**bealofull** adj. *evil* nsm 20/63, bealofulla 20/48; asm bealofullan 20/100; gsm 20/248 [MnE *baleful*]  
**bealoħyđig** adj. *intending evil, hostile* nsm 18(a)/723  
**bealosiþ** m. *painful journey, bitter experience* gp bealosiþa 17/28  
**bealuware** m. pl. *dwellers in iniquity, evil-doers* gp bealuwara 14/79  
**bēam** m. *tree, log, cross* ns 14/97; gs bēames 11(n)/7; ds bēame 14/114, 14/122; gp bēama 14/6 [MnE *beam*]  
**bearhtme** adv. *instantly* 20/39  
**bearm** m. *bosom, lap* on bearm scipes in the hold of a ship as 18(a)/896; ds bearme 21/25; *possessions, holdings* ds bearme 18/21  
**bearn** n. *child, son* ns 12/92, 12/155, 12/186, 12/209, 12/238, 22/54, 22/83; as Bearn 20/84, etc.; ds bearne 22/54; np 10(b)/34, 17/77, 20/24; ap 3/148, 11(k)/6, 17/93; gp bearna 18(b)/1367, 20/51; dp bearnum 4/183, 9/40 [MnE *bairn*]  
**bearnmyrðra** m. *infanticide* np bearn-myrdan 22/148  
**Bearrocscīr** f. *Berkshire* as Bearrocscīre 7/72-3  
**bearu** m. *grove* ns 11(o)/4; ds bearwe 15/27, bearowe 21/18; np bearwas 17/48, 18(b)/1363; dp bearwum 11(f)/2  
**bēatān** VII *beat, pound* pres. ptc. gpm bēatendra 3/200; pres. 3s bēateð 18(c)/2265; pret. 3p bēoton 4/206, bētan 17/23  
**beæftan** adv. *behind* 20/112  
**beæftan** prep. w.d. *behind* 6/24  
**bebēad** see *bebēodan*  
**bebēodan** II (w.d. of person) *command, commend* pres. ptc. bebēodende 9/123; pres. is bebēode 5/21, 5/76; pret. is bebēad 2/24, 2/37; 3s 2/6, 4/87, 4/200, 20/38, 20/144, 21/49, bibēad 9/97; 3p bebudon 9/56; p. ptc. beboden 4/94, 9/25, 9/60  
**bebēode** see *bebēodan*  
**beboden** see *bebēodan*  
**bebudon** see *bebēodan*  
**bebyrgan** i *bury* pret. 3p bebyrigdon 4/249; p. ptc. bebyrged 4/225, 4/255  
**bēc** see *bōc*  
**beclýppan** i *clasp* p. ptc. beclýpped 4/242  
**bēcn** see *bēacen*  
**becōm** see *becuman*

- becuman** IV *come* pres. subj. 3p *becumen* 3/44; pret. 3s *becwōm* 9/120, *becōm* 4/154, 10(a)/26, 10(b)/77 (*befell*), 20/310; 2p *becōmon* 12/58; 3p 4/240, 5/24 (*befell*), 12/58, 20/134 (*pass, escape*) [MnE *become*]
- becwōm** see *becuman*
- gebed** n. *prayer* dp *gebedum* 4/268
- bedālan** I w.d. or g. *deprive* p. ptc. *bedāled* 4/318, 18(a)/721; *bidāled* 16/20, npm *bedālde* 22/26
- bedd** n. *bed as bed* 20/48; gs *beddes* 20/63; ds *bedde* 4/182, 20/72, 20/278
- Bedfordscir** f. *Bedfordshire* as *Bedeford-scire* 7/69
- bedelfan** III *bury* pret. 3s *bedealf* 14/75
- gebedhūs** n. *chapel, oratory* ds *gebedhūse* 4/254
- bedrest** f. *bed* ds *bedreste* 20/36
- bedrifan** I *drive, chase* pret. 3p *bedrifon* 3/60; *cover over, sprinkle* p. ptc. *asm bedrifenne* 14/62
- beēode** see *begān*
- befāstan** I *apply, use* inf. 5/24, pres. subj. 2s *befāste* 5/24
- befallan** VII *fall* p. ptc. *befallen* *deprived, bereft* 18(c)/2256
- befēng** see *befōn*
- befēolan** 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 *besēng* 13/39
- began** see *beginnan*
- begān** anom. (§128) *practise, perform, surround* inf. 1/12; imp. s. *begā* 3/213; pres. 2s *begāst* 3/7, 3/41; subj. 1s *begā* 3/70; 3s 3/211; pret. 1s *beēode* 8/57, 3s 6/11, etc.; 1p *beēodon* 8/15, *beēodan* 8/43; 3p *biēodon* 8/53
- begāst** see *begān*
- bēgea** see *bēgen*
- begeat** see *begietan*
- begēaton** see *begietan*
- bēgen** m. (§84) *both* np 12/183, 12/191, 12/291, 12/305, 18(a)/769, 20/207; npf bā 20/133; apm *bēgen* 12/182; gp *bēgra* 2/14, *bēgea* 20/128
- begeondan** prep. w.d. *beyond* 8/73, *begiondan* 5/17
- begēotan** 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 *begietab* 3/209; pret. 3s *begeat* 15/32, 15/41, *bigeat* 17/6; 3p *begēaton* 5/35, 18(c)/2249
- beginnan** III *begin* inf. 2/61; pret. 3s *began* 1/12, 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 *begēotan*
- bēgra** see *bēgen*
- behātan** VII *promise* pret. 3p *behēton* 7/65, *behētan* 22/176; subj. 3s *behēte* 7/60
- behēafdian** 2 *behead* inf. 4/216; p. ptc. *behēaf-dod* 20/289
- behealdan** VII *behold, gaze at, match over* pret. 1s *behēold* 14/25, 14/58; 3s 18(a)/736; 3p *behēoldon* 14/9, 14/11, 14/64
- behēawan** VII *cut off* inf. *behēawan* 10(b)/43
- behēte** see *behētan*
- behionan** prep. w.d. *on this side of* 5/15
- behlyþan** I *strip, despoil* p. ptc. *behlyþed* 11(j)/10
- behrēowsian** 2 *repent* pres. 3p *behrēowsiað* 4/92; pret. 3s *behrēowsode* 4/293
- behrīman** I *cover with frost* p. ptc. *behrīmed* 15/48
- bēhð** f. *sign, indication* ds *bēhðe* 20/174
- behýðan** 1 *hide, conceal* pret. 1s *behýdde* 2/22; 3s 2/18; 3p *behýdon* 4/223, 4/231; p. ptc. *behýd* 4/220
- beinnan** adv. *within* 10(a)/28
- belāf** see *belifan*
- gebēlgan** III *enrage* p. ptc. *gebolgen* 18(a)/723
- belifan** I *remain behind, survive* pres. 1s *belife* 4/182; pret. 3s *belāf* 4/152
- belimpan** III *pertain* pret. 3p *belumpen* 9/4, *belumpon* 9/16
- beliðan** I *deprive* p. ptc. *belidenne* 20/280
- belocen** see *belucan*
- belt** m. *belt* ns 1/4
- belucan** 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*
- benēman** I *deprive of* inf. 20/76
- benē** f. *bench* ds *bence* 1/9, 12/213; dp *bencum* 20/18
- benēsittend** m. *guest, bench-sitter* ap *bencsitende* 20/27
- 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
- bēo** see *bēon*
- bēod** m. *table* ns 3/164
- bēodan** II *command, offer* inf. 7/74; pres. 3s *bēodeð* (*announce*) 17/54; 3p *bēodaþ* 22/131; pret. 3s *bēad* 4/172; 3p *budon* 6/32

- gebēdan** II *offer* pret. 3s gebēad 6/20, 6/28; p. ptc. geboden 6/34
- beon** anom. (§127) *be inf.* 3/63, 3/115, 3/130, etc.; infl. inf. (tō) bēonne 4/289; imp. s. bēo 3/214, 4/142, 4/166; pres. is eom 2/22, 3/2, 3/40, etc., bēom 11(d)/8, 11(h)/4; 2s eart 1/34, 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 bēoð 2/10, bēo 2/8, 3/176; 3p sind 2/4, 3/44, sindon 4/38, 19/6, siendon 5/79, syndon 8/17, syn 22/62, 22/63, etc., syndan 22/26, 22/34, etc., bēoð 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. sī 14/144, sý 4/330, 12/215, 21/65, bēo 4/47; 3p sien 5/55; pret. is wæs 3/53; 2s wære 2/42, 3/52, 3/59, 3/62; 3s wæs 1/29, 2/1, 2/12, 2/73, etc., was 6/8; 3p wāron 2/16, 4/106, 4/225, 5/18, 7/58, etc.; wārun 6/12, 6/16, 6/24, wāran 11(1)/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 wāren 5/80, wāran 8/6. With negative: pres. is 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, 20/107, 20/257; subj. 3s nære 6/31; 3p næren 5/18, nāeron 5/33
- beorg** m. *mound of stone* as 14/32 (*hill, mountain*), 18(d)/3163; ds beorge 14/50; dp beorgum 13/32; *hillock, knoll* 21/34
- gebeorg** n. *defence, protection* ns gebeorh 21/38; ds gebeorge (*peace*) 12/31, 12/131, 12/245
- beorgan** III (w.d.) *save, protect* inf. 18(b)/1372, 22/181; pres. subj. 3s beorge 22/44 (w. obj. *us* understood); 1p beorgan 22/158; *seek a cure for* inf. 22/144; *spare* pret. 3s bearrh 22/53; 3p burgon 12/194
- gebeorgan** III (w.d.) *save, protect* pres. subj. 2s gebeorge 4/179
- beorghlīp** n. *mountain-slope* dp beorg-hleopum 11(f)/2
- beorh** see **beorg**
- 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; *radiant, fair* nsf beorhte 20/254; asf beorhtan 20/58; dsf 20/326, 20/340; gp beorhtra 20/340
- beorhte** adv. *brightly* 21/49
- 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, 20/254; dp beornum 12/101
- gebēorscipe** m. *feast, beer party* gs gebēorscipes 9/24; ds gebēorscipe 9/20, 9/30
- bēot** n. *vow, boast, threat* as 12/15, 12/27 (on bēot threateningly), 12/213, 16/70
- bēotan** see **bēatan**
- bēotian** 2 *vow* pret. 3s bēotode 12/290; 1p bēotelan 15/21
- bēotlic** adj. *boastful, threatening* asn 4/159
- bēoton** see **bēatan**
- Bēowulf** pers. n. *Beowulf* ns 18(b)/1310, 18(b)/1383; gs Bēowulfer 18(a)/795, 18(a)/856, 18(a)/872; ds Bēowulfe 18(a)/818
- bepēcan** 1 *deceive* pret. 3s bepēhete 2/27
- bera** m. *bear* ns 21/29
- berād** see **berīdan**
- beran** IV *carry, bear, bring* inf. 2/52, 11(n)/2, 12/12, 12/62; infl. inf. (tō) berenue 20/131; imp. p. berað 9/103, 20/191; pres. 3s berað 14/118, byreð 11(d)/6, 11(j)/5; pres. subj. 3s bere 18(c)/2253; bireð 19/17; pret. 3s bær 2/53, 18(a)/711, 18(a)/846, etc.; 3p bāron 12/99, 14/32, 20/201; subj. 3p bēron 12/67; p. ptc. boren
- berēofan** II *destroy, ravage* p. ptc. berofen 13/4
- berīdan** I *ride up to, overtake* pret. 3s berād 6/11
- berofen** see **berēofan**
- berstan** III *burst, fall apart* inf. 14/36; pret. 3s bārset 12/284; 3p burston 13/2 (transitive: *smashed, broke*), 18(a)/760, 18(a)/818
- berýpan** 1 *despoil* p. ptc. npn berýpte 22/26; 22/34
- besārgian** 2 *regret* pret. 3s besārgode 4/295
- beseah** see **beseón**
- besenācan** 1 *cause to sink, drown* inf. 3/104
- beseón** V *look* pret. 3s beseah 2/66, 4/173
- besettan** 1 *cover, beset* p. ptc. beset 4/213
- besmítan** 1 *pollute, defile* inf. 20/59
- besmiþian** 2 *fasten* p. ptc. besmiþod 18(a)/775
- bestalcode** see **bestealcian**
- bestandan** VI *stand alongside* pret. 3p bestödon 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
- beswīcan** I *ensnare, deceive, betray* pres. 1s beswīce 3/109; 2s beswīcst 3/108; subj. 3s beswīce 22/65; p. ptc. apm beswicene 12/238; 22/37
- beswillan** 1 *drench, soak* p. ptc. beswyled nsn 14/23
- besywan** 1 *ensnare, entrap* inf. 18(a)/713; p. ptc. npm besyrdwe 22/37

- bet** adv. *better* 22/13
- bētan** I *make amends for, atone for* inf. 22/143, 22/174; pret. 1p bēttan 22/46
- gebētan** I *improve, remedy* pret. 3s gebētē 18(a)/830
- betācān** I *entrust, deliver, designate* pres. 1s betāce 3/31; pret. 3s begtāhte 7/28; p. ptc. betāht 22/25 [MnE beteach]
- betāhē** see **betācān**
- bētēnd** m. *tender, rebuilder, 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; nsm betere 12/31; apn beteran 8/22
- betimbran** I *build* pret. 3p betimbredon 18(d)/3159
- betlīc** adj. *excellent, splendid* asn 18(a)/780
- betrēppan** I *entrap* inf. 7/31
- betre** see **betera**
- betst** adj. (superl. of gōd; cf. §76) *best* nsn 17/73 (as noun); isn betstan 9/59
- bēttan** (= bētton) see **bētan**
- betwēnan** prep. w.d. *between, among* 1/22, 22/179
- betweox, 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 þām þe while 4/217 [MnE betwixt]
- betýnam** I *close, conclude* pret. 3s betýnde 9/86, 9/123
- beðeahte** see **beðeċċan**
- beðeċċan** I *cover, protect* p. ptc. npm beðeahte 20/213
- beþenċan** I *call to mind* inf. 22/154, with refl. ūs 22/172 (*reflect*)
- Bethulia** f. *Bethulia* as Bethuliam 20/138, 20/327
- beþurfan** pret.-pres. w.g. *need* pres. 1p beþurfon 3/168
- beweaxan** VII *grow over* p. ptc. npm beweaxne 15/31
- bewerian** 2 *protect* infl. inf. (tō) bewerigenne 4/235
- bewindan** III *wind around, envelop* p. ptc. bewunden 11(o)/2, 14/5, 20/115
- bewiste** see **bewitan**
- bewitan** pret.-pres. *guard* pret. 3s bewiste 4/241
- beworhton** see **bewyrcan**
- bewrēon** I *cover* pret. 3s biwrāh 16/23; p. ptc. bewrigen 14/17, 14/53
- bewunden** see **bewidan**
- bewyrcan** I *build around, surround* pret. 3p beworhton 18(d)/3161
- bī** see **be**
- bibēad** see **bebēodan**
- bicgað** see **bycgan**
- gebicgan** I *pay for, post dowry for* pres. 3s subj. gebicge 21/45
- gebīcian** 2 *signify, indicate*, p. ptc. gebīcnod 4/69
- bīdan** I w.g. *await, experience* inf. 16/70, 18(b)/1386, 22/13 (*obtain*); pres. 3s gebideð 16/1, 21/12; pret. 1s gebād 12/174, 14/125, 15/3; 3s 13/9, 18/7 (*received*), 18(a)/815, 18(c)/2258; p. ptc. gebiden 14/50, 14/79, 22/12 (*endured*), (w.a.) 17/4, 17/28, gebidenne 20/64
- bidæled** see **bedælan**
- biddan** V *ask, bid* inf. 20/84, 20/187; pres. ptc. biddende 4/296; pres. 1s bidde 4/121; subj. 2s 4/120; pret. 2s bæde 4/2; 3s bæd 4/295, 8/60, 10(b)/64, 12/20, 12/128, 12/170, 12/257; 3p bædon 9/107, 10(a)/22, 12/87, 12/262, 12/306; subj. 3s bæde (w.g.) 9/96 [MnE bid]
- gebiddan** V *pray* infl. inf. (to) gebiddenne 2/51; pres. 3p gebiddað (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**
- bifian** 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**
- bigeal** see **bigiellan**
- gebigean** I *bend* inf. 4/116
- bigēat** 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 bīgonges 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
- bilecgan** I *encompass, afflict* pret. 3s bilegde 19/11
- bileofa** m. *sustenance, food* as bīleofan 3/74, 3/209
- bilewit** adj. *innocent* dsn bilwitre 9/118; 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. is 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 gebindað 4/178, 16/40; pret. 3s geband 2/59, 4/280, gebond 13/19; 3p gebundon 4/206; p. ptc. gebunden 4/284, 20/115; 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, 20/64  
**binumen** see *biniman*  
**bireð** see *beran*  
**biscepstōl** m. *episcopal* see ds biscepstōle 5/74, bisceopstōle 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, bisceope 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*  
**bīsnian** 2 set an example inf. 4/42  
**gebīsnian** 2 set an example pret. 3s gebýsnode 4/191  
**gebīsnung** f. *example* dp gebýsnungum 4/204  
**bistelan** IV *deprive of* p. ptc. bistolen 11(f)/13  
**bitan** 1 *bite* pret. 3s bät 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 *bēon*  
**biwāune** see *biwāwan*  
**biwāwan** VII *blow upon* p. ptc. npm biwāune 16/76  
**biweorpan** III *surround* p. ptc. nsn biworpen 19/5  
**biwrāh** see *bewrēon*  
**blāc** adj. *pale* asm bläcne 20/278 [MnE bleak]  
**blāchlēor** adj. *fair-checked* nsf 20/128 [MnE bleak, leer]  
**blācian** 2 *grow pale* pres. 3s blåcað 17/91  
**blanca** m. *white (or grey) horse* dp blancum 18(a)/856  
**geblandan** VII *taint, infect, corrupt* p. ptc. geblonden 11(h)/8, 20/34, geblanden 21/41  
**blåwan** VII *blow* pres. ptc. gpm blåwendra 3/200  
**blæc** adj. *black* npn blacu 11(l)/3  
**blæd** m. *glory, wealth* ns 16/33, 17/79, 17/88, 18/18; as 20/122; *life* as 20/63; *blessings* dp blædum 14/149  
**blæd** f. *branch, leaf* dp blædum 21/34  
**blædum** see **blæd**  
**bléo** n. *colour* dp bléom 14/22  
**bletsian** 2 *bless* pres. is bletsie 2/74; p. ptc. gebletsode 2/77  
**bletsung** f. *blessing* ds bletsunge 2/79  
**blican** I *shine* inf. 20/137  
**bliss** f. *bliss, joy, happiness* ns blis 14/139, 14/141; ds blisse 14/149, 14/153; gs 9/20 (*merriment*)  
**blīðe** adj. *friendly, cheerful, joyous* nsm 9/108, 20/58; asn 9/105, 15/44; isn 14/122, 15/21; npm 20/159; compar. bliðra *happier* nsm 12/146; *gracious* nsm 20/154 [MnE blithe]  
**blīðelīce** adv. *gladly* 4/192  
**blīðemōd** adj. *friendly* nsm 9/109; np blīðe-mōde 9/107  
**blōd** n. *blood* ns 4/73; as 18(a)/742; ds blöde 4/190, 14/48, on blöde *bloody* 18(a)/847  
**blödgyte** m. *bloodshed* ns 22/48  
**blödig** adj. *bloody* asn blödigne 12/154; asn blödig 20/126, 20/174  
**gebonden** see *geblandan*  
**blöstmota** m. *blossom* dp blöstmum 17/48  
**blöwan** VII *bloom, burgeon* inf. 21/34; pres. ptc. nsm blöwende 11(o)/4 [MnE blow 'blossom']  
**bōc** f. *book* 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 bōca 4/49, 5/30, 9/75, 10(b)/52  
**bōccræft** m. *literature, scholarship* dp bōc-cræftum 10(a)/13 [MnE book-craft]  
**bōcerē** m. *scholar* ap bōceras 9/5  
**boda** m. *messenger* ns 12/49; np bodan 22/131  
**bodian** 2 *preach* infl. inf. (tō) bodienne 4/34; pret. 3s bodade 8/41; p. ptc. bodad 8/12, 8/22; *announce* inf. 20/251; pret. 3p bodeddon 20/244 [MnE bode]  
**bodig** n. *body* ds bodige 4/228, 4/248  
**bōg** m. *limb, arm, ip* bōgum 19/11 [MnE bough]  
**boga** m. *bow* nsm agob (reverse spelling) 11(h)/1; np began 12/110  
**gebōhote** see *gebycgan*  
**gebōhōtest** see *gebycgan*  
**Boētius** pers. n. *Boethius* ns 10(a)/12, Boētius 10(b)/52; gs Boētius 10(b)/75

- bolgenmōd** adj. *enraged* ns 18(a)/709
- bolla** m. *cup, bowl* np bollan 20/17
- bolster** n. *pillow* ds bolstre 9/116 [MnE *bolster*]
- bond** see *bindan*
- gebond** see *gebīndan*
- bonnan** VII *summon* pres. is 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, 20/192, 20/317; gs bordes 12/284; gp borda 12/295, 18(c)/2259; dp bordum 11(j)/9 (*tables*), 12/101, 20/213
- bordweall** m. *shield-wall* as 12/277
- geboren** m. p. ptc. *one born in the same family, brother* ds geborenem 17/98
- bōsm** m. *bosom as 11(j)/9; ds bōsme* 11(h)/3, 11(j)/15, 13/40
- bōt** f. *remedy, amends* ns 22/18; as bōte 16/113, 22/12, 22/16, etc.; gs 22/30 [MnE *boot* ‘compensation’]
- brād** adj. *broad, wide, spacious* ns 18(d)/3157; asn 12/15, 12/163; gsn brādan 13/37; apm 20/317
- bræc** see *brecan*
- gebræc** n. *crashing* ns 12/295, as 18(c)/2259
- bræcan** (= *brācon*) see *brecan*
- gebræcon** see *gebrecan*
- bræd** see *bregðan*
- brædan** I *roast, broil* inf. 3/174; infl. inf. (tō) brædanne 3/175
- brædan** I *spread* inf. 16/47
- gebrægd** see *gebregðan*
- brēac** see *brūcan*
- breahmt** m. *noise, revelry* gp breahmta 16/86
- brecan** IV *break* pres. 3s briceð 11(g)/6; pret. is bræc 1/15; 3s 12/277; p. ptc. brocen 12/1; *transgress* pret. ip bræcan 22/46, 22/174
- gebrecan** V *shatter, smash* pret. 3p gebræcon 13/1; p. ptc. gebrocen 13/32
- bregðan** III *weave, knit, braid* pres. is bregðe 3/42; *pull, drag, fling, draw (a sword)* inf. 18(a)/707; pret. 3s bræd 12/154, 12/162, brægd 18(a)/794; 3p brugdon 20/229
- gebrægdan** III *weave together, conceive* pret. 3s gebrægd 13/18
- brego** m. *lord* ns 20/39, 20/254
- brēme** adj. *famous* ns/m 18/8, brēma 20/57
- brēmel** m. *bramble, brier* ap brēmelas 2/39, 4/233; dp brēmelum 2/67, 4/224
- brengan** I *bring* pres. subj. 3s brenge 8/37
- brēost** n. *breast* ds brēoste 2/30; dp (w. sg. meaning) brēostum 12/144, 14/118, 16/113, 20/192
- brēostcearu** f. *grief of heart* as brēostceare 15/44, 17/4
- brēostcofa** m. *heart* ds brēostcofan 16/18
- brēosthord** n. *innmost feelings as 17/55*
- brēr** m. *brier* dp brērum 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 brycge 1/8
- bricgweard** m. *guardian of the bridge* ap bricgweardas 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, 21/45
- 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 brimmannia 12/49
- bringan** I *bring* pres. 3s bringeð 16/54, 21/8; subj. 3s bringe 4/124; pret. 3s bröhnte 4/85; 3p bröhton 4/86, 4/275, 20/335; p. ptc. brungen 11(f)/2, bröht 22/25
- gebringan** I *bring* inf. 10(a)/20, 10(a)/25; pres. subj. 3s gebringe 14/139; pret. 3s gebröðu hte 20/125; 3p gebröhton 20/54; p. ptc. gebröht 20/57; p. ptc. npm gebröhte 4/284; *lead* pres. 3s gebringeð 22/140
- brocen** see *brecan*
- gebrocen** see *gebrecan*
- brōga** m. *terror, danger* gs brōgan 20/4; ds 7/23
- bröht, bröhte, bröhton** see *bringan*
- brond** m. *burning, fire* gp bronda 18(d)/3160 [MnE *brand*]
- brosonian** 2 *decay* pres. 3s brosnad 13/2, 18(c)/2260; pret. 3s brosnade 13/28
- broþ** m. *broth* as 3/172
- gebröðru** see *bröðor*
- bröðor** m. (§60) *brother* ns bröðor 12/282, 17/98, 18(b)/1324, bröðer 4/19, 9/1, bröður 6/9; np 9/109, 9/112, bröðru 12/191, gebröðru 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 brycst 2/40; 3p brūcað 17/88; pret. 3s brēac 10(b)/75, 16/44 [MnE *brook*]
- brugdon** see *bregðan*
- brūn** adj. *shining* apm brūne 20/317 [MnE *brown*]
- brūneeg** adj. *with shining blade* asn 12/163
- brungen** see *bringan*
- brycē** m. *transgression, breach* ds 22/17
- bryge** see *bricg*
- brȳcest** see *brūcan*

- bryhtm m. *blink* ns 8/33
- bryne m. *burning, fire* ns 22/47; as 14/149, 22/181; ds 22/18
- brytta m. *bestower, dispenser* ns 20/30, 20/93; as bryttan 16/25, 20/90
- Bryttas m.pl. *Britons* gp 22/160, 22/163; dp Bryttan 22/171
- Bryttisc adj. *British* dsm Bryttiscum 6/21
- būan 1 *inhabit, dwell* pres. is būge 11(d)/2
- Buccingahamscīr f. *Buckinghamshire* as Buccingahamscīre 7/69
- burdon 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 [MnE bow]
- gebūgan II *submit, yield, turn* inf. 22/173; pres. subj. 3s gebüge 4/172, 4/196
- būge see būan
- gebunden see gebindan
- bune f. *goblet, cup* ns 16/94; np bunan 20/18
- būr m. *chamber, cottage* as 6/11; 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); gs byrig 20/137; ds byrig 6/26, 10(b)/37, 10(b)/46, 20/149, 20/203, 20/326; ap byrig 17/48; gp burga 10(b)/18, 20/58; dp burgum 17/28 [MnE borough]
- būrgeteld n. *pavilion* as 20/276; gs būrgetelde 20/248; ds būrgetelde 20/57
- burgon see beorgan
- burgraecl 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
- burhlēode m. pl. *citizens* gp burglēoda 20/187; dp burhlēodum 20/175
- burhsittend m. *citizen* np burhsittende 20/159
- burhwaru f. *citizenry, population* ns 7/4, 7/51; ds burhware 7/53; gp burgwara 16/86
- buriġ 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 1 *buy* pres. is bycge 3/136, 3/151; 3s bygþ 3/83; 3p bicgað 22/77
- gebycgan 1 *buy* pret. is gebohte 3/147; 3s 22/81; 2s gebohtest 3/145
- bydēl m. *messenger, preacher* gp bydela 22/166
- byden f. *tub* ds bydene 11(f)/6
- byht n. *dwelling* ap 11(d)/3
- byldan 1 *encourage, embolden* inf. 21/15; pret. 3s bylde 12/160, 12/209, 12/320; pres. subj. 3s bylde 12/234
- gebylde see gebylgan
- byldu f. *arrogance, boldness* ds bylde 4/200
- gebylgan 1 *provoke, trouble* p. ptc. npm gebylde 20/268
- gebýrað see gebýrian
- byre m. *opportunity* as 12/121
- byreð see beran
- byrgan 1 *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
- Bryhtwold pers. n. *Byrhtwold* ns 12/309
- gebýrian 1 *be fit, be proper to* pres. 3s gebýrað 4/290; *belong, pertain* 3p gebýriað 22/132
- byrig see burg
- byriġan 1 *taste* pret. 3s byrigde 14/101
- byrnan III *burn* pres. ptc. nsf byrnende 11(o)/4
- byrne f. *corselet, coat of mail* ns 12/144, 12/284; as byrnan 12/163, 20/337; gs 18(c)/2260; ap 20/327 [MnE byrnie]
- byrnhom m. *mail-coat, corselet* ap byrnho- mas 20/192
- byrnwiga m. *mailed warrior* ns 16/94; gp byrnwigena 20/39
- byrnwiggend m. *mailclad warrior* np byrnwiggende 20/17
- byrst f. *bristle* np byrsta 4/214
- byrst m. *injury, calamity* ns 22/43; gp byrsta 22/12 [MnE burst]
- býsen f. *exemplar, original, example* ds býsne 4/123, býsene 8/57
- býsig adj. *busy* npm býsige 12/110
- býsigian 2 *afflict, occupy, trouble* p. ptc. gebýsgad 11(o)/3 [MnE (to) busy]
- bysmara see bysmor
- bysmerian 2 *mock, revile* pret. 3p bysmeredon 14/48
- gebýsmerian 2 *mock* pret. 3p gebýsrodon 4/206
- bysmerliche adv. *ignominiously* 20/100

- bysmor** m. *disgrace, scorn, mockery* as 22/42, 22/111; ds bysmore 4/158, 22/102 (tō bysmore *shamefully*), bismore 7/34; gp bysmara 22/12
- bysmorful** adj. *shameful* dp bysmorfullum 4/190
- gebýsnoden** see **gebýsnian**
- gebýsnungum** see **gebýsnung**
- 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* nsm 21/6; asn 12/91; dp caldum 17/10; superl. caldast nsn 17/33, caldost 21/5
- camp** m. *battle* ds campe 20/200 [MnE camp]
- 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**
- cásere** m. *emperor* ns 10(b)/20, 10(b)/61, kásere 10(a)/22; ds kásere 10(a)/21; np cáseras 17/82; dp cáserum 10(a)/17 [MnE caesar]
- ceafl** m. *jaw* dp ceaflum 22/167 [MnE jowl]
- cealdost** see **calld** adj.
- ceallian** 2 *call out, shout* inf. 12/91
- céap** m. *purchase* as 22/80; ds céape 22/77 [MnE cheap]
- gecéapian** 2 *buy* pres. 3s gecéapaþ 11(h)/13
- cearo** f. *care, trouble, sorrow* ns 16/55; as ceare 16/9, care 18(d)/3171; np ceare 17/10
- cearseld** n. *abode of care* gp cearselda 17/5
- gécas** see **gécosan**
- ceaster** f. *town* as ceastrē 10(b)/66, ds 3/82; np ceastrā 21/1 [MnE (Win)chester, (Man)chester, etc.]
- ceasterbüend** m. *city-dweller* dp ceasterbüendum 18(a)/768
- ceasterware** f. pl. *city-dwellers* np 3/84
- Cedmon** pers. n. *Cædmon* ns 9/28
- Céfi** pers. n. *Cefi* ns 8/11, 8/39
- cellod** adj. see note to 12/283
- cempa** m. *warrior, champion* ns 3/213, 12/119, 18(b)/1312
- cène** adj. *keen, brave* nsm 4/162, 4/181, 12/215; npm 20/332; gpm cénra 18(a)/768, 20/200; compar. cénre nsf 12/312
- cène** adv. *boldly, bravely* 12/283
- cennan** i *beget, spawn* inf. 21/28; p. ptc. cenned 18/12
- Centland** n. *Kent* ds Centlande 7/56
- cēol** m. *ship* ds ceole 17/5, 21/24
- Céola** pers. n. *Cæle* gs Céolan 12/76
- ceorfan** II *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]
- gécosan** II *choose* pret. 3s gecéas 4/35, 12/113; p. ptc. nsn gecoren 9/53 (*decided*); npm gecorene 4/290; dpm gecorenūm (*chosen ones, disciples*) 4/31
- cépan** i w.g. *seize* inf. 4/201
- Cerdic** pers. n. *Cerdic* ds Cerdice 6/43
- cicen** n. *chicken* ns 1/6
- ciele** m. *chill, cold* ds 3/16
- cíepan** i *sell* pres. 2s cíepst 3/81
- ciépemann** m. *merchant* np ciépemann 3/5
- gécierran** i *return* pret. 3s gecierde 2/79
- cíese** m. *cheese* ns 3/161; as 3/26
- cíld** n. *child* ns 2/51; as 2/63; ap 3/34, 4/158
- gécinde** see **gécynd**
- cinn** see **cynn**
- cirice** f. *church* as cyrkan 4/250, 4/253; ds 4/256, cirice 1/10; np ciricean 5/29
- círmán** i *make noise* inf. 20/270
- círran** i *turn back* pret. 3p círdon 20/311
- 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, 22/26, 22/34 [MnE clean]
- clænnis** f. *purity, cleanliness* ds clænnisse 4/38
- clænnian** 2 *cleanse* inf. 22/178
- cleofa** m. *cellar, pantry* as cleofan 3/159
- cléofan** II *split, cleave* pret. 3p clufon 12/283
- cleopode** see **clipian**
- clibbor** adj. *clinging, tenacious* nsm 21/13
- clif** n. *cliff* dp clifum 17/8
- clipian** 2 *call, summon, cry out, speak out* inf. clypian 22/167; 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]
- clolumn** m. *grip, fetter* dp clolumnum 17/10, clolumn 10(b)/83, 18(b)/1335 [MnE clam, clamp]
- clumian** 2 *mumble* pret. 3p clumedan 22/167
- clüstör** n. *prison* ds clüstre 10(b)/73
- clipian** see **clipian**
- clypigende** see **clipian**

- clyppan** 1 *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, acknowledge* inf.  
  5/56; imp. p. gecnāwað 22/1; pres. subj. 3s  
  gecnāwe 22/43, 22/88 [MnE know]
- cnēo** n. *knee* as 16/42; *generation* gp cnēa  
  13/8
- cnēoris** f. *nation, tribe* ns 20/323
- cniht** 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
- cnyssan** 1 *dash against, batter* pres. 3p  
  cynssað 16/101, 17/33 (fig. *urge, press*);  
  pret. 3p cnyssedan (*clashed*) 18(b)/1328
- cnyttan** 1 *bind* pres. 3s cnyt 22/105
- cōc** m. *cook* ds cōce 3/167
- cohettan** 1 *cough (to gain attention)* inf.  
  20/270
- cōlian** 2 *cool* pret. 3s cōlode 14/72
- collenferð** adj. *stout-hearted* nsm 16/71; npf  
  collenferðe 20/134
- cōm** see *cuman*
- cōmen** see *cuman*
- cōmon** see *cuman*
- compwīg** n. *battle* ds compwīge 20/332
- con (= cann)** see *cunnan*
- const** see *cunnan*
- Constantinopolim** f. *Constantinople* ds  
  10(a)/21
- consul** m. *consul* ns 10(a)/12
- gēcōren** see *gēcēosan*
- corn** n. *kernel, grain* gp corna 17/33 [MnE corn]
- gēcost** adj. *tested, trusty* apm gecoste 20/231
- crabba** m. *crab* ap crabban 3/93
- cradolcīld** n. *infant* as 22/39 [MnE cradle,  
  child]
- gēcranc** see *gēcringan*
- 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;  
  cunning inst s 21/43 [MnE craft]
- Crēacas** m. pl. *the Greeks, Greece* npm 5/49,  
  10(b)/48; ap Crēacas 10(b)/56, Crēcas  
  10(b)/21, 10(b)/61; gp Crēca 10(a)/21,  
  10(b)/66; dp Crēcum 10(b)/26
- crincgan** III *fall, perish* inf. 12/292; pret. 3p  
  cruncon 12/302, crungon 13/25, 13/28  
  [MnE cringe]
- gēcringan** III *fall, perish* pret. 3s gēcranc  
  12/250, 12/324, gēcrang 18(b)/1337,  
  gēcrong 13/31 (*fell to*), 16/79
- Crīst** pers. n. *Christ* ns 4/33, 4/323, 4/328,  
  14/56; as 4/212, 4/328; gs Crīstes 4/29,  
  4/204, 4/210, 8/77; ds Crīste 1/33, 4/30,  
  4/191, 4/195, 4/266, 8/5, 10(b)/32, 14/116
- Crīsten** adj. *Christian* nsm 4/23, 10(a)/6;  
  gsn Crīstenes 22/73; np Crīstne 5/27; ap  
  Crīstenan 4/158; npf Crīstna 5/53; gpm  
  Crīstenra 22/108, 22/130; as noun: npm  
  Crīstene 22/29
- crīstendōm** m. *Christendom, Christianity* ds  
  crīstendōme 10(a)/23, 22/91, crīstenandōme  
  10(a)/15
- gēcrong** see *gēcringan*
- crungon** see *crincgan*
- cuēdon** 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. 1s cume 3/45; 2s cymest  
  18(b)/1382; 3s cymeð 8/34, 16/103, 17/  
  61, etc.; ip cumað 2/52; 3p 4/178; subj. 3s  
  cume 8/30, 18/23; ip cumen 17/118;  
  pret. 3s cōm 2/17, 4/34, 4/126, 4/202,  
  7/40, 20/50, etc., cwōm 9/59, 11(b)/1, etc.;  
  3p cōmon 2/56, 4/72, 4/246, 4/273,  
  7/10, 20/11, cwōman 13/25, etc.; subj. 3s  
  cōme 4/314, cwōme 18(a)/731; 3p cōmen  
  10(b)/66; p. ptc. cuman 9/53, cumen  
  12/104, 14/80, 20/146, 20/168
- cumbol** n. *banner* dp cumblum 20/332
- cumbolwiga** m. *warrior* as cumbolwigan  
  20/259; ap 20/243
- Cumbra** pers. n. *Cumbra* as Cumbran 6/6
- cumon** see *cuman*
- cunnan** pret.-pres. *know, know how to, can*  
  pres. 1s 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 4/105; ip cunnon  
  5/36, cunnun 8/36; 3p cunnon 3/3, 4/27,  
  etc.; subj. 3s cunne 16/69 (*have knowledge*),  
  16/71, 16/113, 22/96, etc.; 3p cunnen  
  5/61; pret. 1s cūðe 9/31; 3s 4/14; ip  
  cūðon 5/47, 22/110; 3p 5/65; subj. 1s  
  cūþe 3/116; 3p cūðen 4/40, 5/15
- cunnian** 2 *try, find out* inf. 7/30, 12/215; pres.  
  3s cunnad 16/29 (*knows at first hand*);  
  subj. 1s cunnige 17/35; pret. 3p cunnedon  
  4/275 (*tried to discover*); p. ptc. gecunnad  
  17/5 (*experienced, came to know*)
- gēcunnian** 2 *try to discover* inf. 20/259
- 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
- cūþe** see *cunnan*
- cūðliē** adj. *certain compar.* as cūðlicre 8/36
- cūðliēc** adv. *clearly* 8/13

- cūðon** see **cunnan**
- cwalu** f. *death* ds *cwale* 4/79
- cwæðe** see **cweðan**
- cwað** see **cweðan**
- cwealdon** see **cwellan**
- cwealmcuma** m. *murderous visitor* as *cwealmcumān* 18(a)/792
- cwellan** 1 *kill* pret. 2s *cwealdest* 18(b)/1334; 1p *cwealdon* 1/27 [MnE *quell*]
- cwēn** f. *woman, queen* ns 1/8
- cwēne** f. *woman* ns 11(p)/1; as *cwenan* 22/77, 22/103
- cweðan** V *say* inf. 14/116; infl. inf. (tō) *cweþenne* 22/41, 22/151; pres. 1s *cweðe* 4/118; 3s *cwyþ* 14/111; 3p *cweþaþ* 4/31; pret. 1s *cwæð* 5/44; 2s *cwæðe* 4/4; 3s *cwæð* 2/2, 2/7, 2/20, 2/21, 2/44, 3/189, etc.; 1p *cwæðan* 22/125; 3p *cuðdon* 6/30, 6/34; *cwæðon* 9/106 etc.; subj. 3p *cwæðen* 5/34 [archaic MnE *quoth*]
- gecwæðan** 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, 20/235, 20/311, 20/323 (*living*) [MnE *quick*]
- cwide** m. *statement, saying* as 11(c)/4
- cwidiegiedd** n. *spoken utterance* gp *cwidiegiedda* 16/55
- cwiðan** 1 *bewail, lament* inf. 16/9, 18(d)/317; pret. 3p *cwiðdon* 14/56
- cwōm** see **cuman**
- cyme** m. *coming* ds 9/76
- cymed** see **cuman**
- gecynnd** n. *species, kind, origin, lineage* ds *gecinde* 4/49
- gecynbōc** f. *book of origin, i.e. book of Genesis* ns 4/48
- gecynnde** adj. *proper, lawful* apm 10(b)/6 [MnE *kind*]
- cynelič** adj. *noble* nsn 13/48
- cynelice** adv. *regally* 4/173
- cynerīce** n. *kingdom* gs *kynerīces* 5/67
- cynerōf** adj. *nobly brave* npm *cynerōfe* 20/200, 20/311
- cynestōl** m. *royal seat, throne* ns 10(a)/22; ds *cynestōle* 10(b)/48
- Cyne wulf** pers. n. *Cyne wulf* ns 6/1, 6/4, 6/6, etc.
- cynig** see **cyning**
- cyning** m. *king* ns *kyning* 5/1, *cynig* 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, 20/190; as 4/207, 6/9, 8/60; 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; gp *cyninga* 20/155; dp *cyningum* 10(a)/2, etc.
- cynn** n. *kin, family, kind, race* ns 1/3; as 14/94; gs *cynnes* 3/153, 12/217, 12/266, 18(a)/712, 18(a)/735, etc.; ds *cynne* 12/76, 18(a)/810, 20/226, 21/57; gp *cynna* 11(n)/2, 20/323, *cenna* 4/92
- cynren** n. *progeny, kind* as 21/28
- cyrēcan** see **čiriče**
- cyrīchata** m. *persecutor of the church* np *cyrīchatan* 22/129
- cyrm** m. *cry, uproar* ns 12/107
- cyssan** 1 *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** 1 *reveal, make known, inform* inf. 5/2, 20/56, 20/243; pres. 3s *cýð* 4/264; pret. 3s *cýþde* 6/20, 9/50; 3p *cýðdon* (*manifested toward*) 10(b)/56; p. ptc. *gecýðed* 20/155
- gecýðan** 1 *show, make known, declare* inf. 12/216; pret. 3s *gecýðe* 7/53
- gecýþnis** f. *testament* ns 4/29; ds *gecýðnisse* 4/41; ap *gecýðmissa* 4/112
- cýþþ** f. *kinfolk* ns 1/3; *native land* ds *cýððe* 20/311 [MnE *kith (and kin)*]
- gedafenian** 2 (impersonal verb (§212) w.d.) *be fit* pret. 3s *gedafenode* 9/17; subj. *gedaf-node* 4/39
- dagas** see **dæg**
- daroð** m. *spear* ns 21/21; as 12/149, 12/255
- dæd** f. *deed* ns 10(b)/43; as *dæde* 18(a)/880; gs 22/60; np *dæda* 22/84; ap 22/170; gp *dæda* 9/82, 21/36; dp *dædum* 6/2, 17/41, 17/76
- dædbōt** f. *penitence, penance* as *dædbôte* 4/65
- dæg** m. *day* ns 1/21, etc.; as *dæg* 4/236, 4/263, 4/312, 4/313, 12/198, 15/37, *dæi* 7/33; gs *dæges* 11(f)/3 (as adv.), 11(f)/17; ds *dæge* 1/27, 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.
- dæghwamlīce** adv. *every day, daily* 22/10, 22/113
- dægræd** n. *dawn as* 3/8, *dægræd* 20/204
- dægrīm** n. *number of days* ns 18(a)/823
- dægwærce** n. *day's work* gs *dægwærces* 12/148; ds *dægwærce* 20/266
- dæi** see **dæg**
- dæl** m. *part, portion* ns 20/293, 20/308; as 5/42, 5/53, 11(n)/4, 16/65; ds *dæle* 4/14; bē *ænigum* (sumum) *dæle to any (some) extent* 22/137, 22/173–4 [MnE *deal*]

- dālan** I *share, dispense* inf. 4/165, 21/29; pres. subj. ip dālon 12/33 [MnE deal]
- gedēlan** I *part, separate* pres. ip gedēlað 11(e)/7; pret. 3s gedēlde (*shared*) 16/83; subj. 3s 15/22, 18(a)/731
- dēad** adj. *dead* nsm 11(p)/4, 18(b)/1323, 20/107; 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*
- dear** see *durran*
- dearr** see *durran*
- dēaþ** m. *death* ns 1/31, 11(e)/7, 15/22, 17/106, as 14/101; gs dēaðes 14/113; ds dēaðe 4/288, 4/292, 4/303, 9/120, 16/83, 18(b)/1388, 20/196, 21/51; is 20/31
- dēaðdæg** m. *death-day* ds dēaðdæge 18(a)/885, 21/60
- dēaðfæge** adj. *fated to die, doomed* ns 18(a)/850
- gēdēfe** adj. *fitting, seemly* nsm 18(d)/3174
- Defenas** m. pl. *Devon, the people of Devon* dp Defenam 7/9
- Defenisc** adj. *Devonian, from Devon* nsm Defenisca 7/14
- dēgelīce** see *dēogollīce*
- dehter** see *dohtor*
- gēdelf** n. *digging* ds gēdelfe 4/283
- dēman** m. *judge* ns 20/59, 20/94; gs dēman 20/4
- dēman** I *judge, deem* inf. 14/107; pret. 3p dēmon 18(d)/3174 (*praised*); p. ptc. gedēmed 9/20, 20/196
- dēmend** m. *judge* ns 21/36
- demm** 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* ns 22/6; as 4/150; ds dēofle 17/76; gp dēofla 18(a)/756
- dēofolcund** adj. *diabolical* nsm dēofolcunda 20/61
- dēofolgild** n. *idol* as dēofolgyld 8/61; gp dēofolgilda 8/54; dp dēofolgildum 8/50, dēofulgeldum 8/65
- dēog** see *dēagan*
- dēogol** adj. *secret, hidden, mysterious* ns dīgol 21/62; asn dīgel 18(b)/1357; apm dīgelan 4/165
- dēogollīce** adv. *secretly* dēgelīce 10(b)/64, dīgellīce 10(a)/20
- dēop** adj. *deep, profound* nsf 4/44, 4/75; dsm dēopen 14/75
- dēope** adv. *deeply, profoundly* 16/89
- dēoplīce** adv. *profoundly, deeply* 4/98
- dēor** n. *wild animal* ap 4/235, 4/243 [MnE deer]
- dēor** adj. *bold, brave* nsm 17/41; dpf dēorum 17/76
- deorc** adj. *dark* asn deorce 16/89; dpm deorcan 14/46
- dēore** adj. *dear, precious, beloved* asn 18(c)/2254; apm dīyre 20/318; superl. asm dēorestan 18(b)/1309, nsn dēorost 21/10
- dēore** adv. *dearly, at great cost* 22/81
- gēdeorf** 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, dēorwirðe 4/85; apn dēorwierþu 3/136 [archaic MnE dearworth]
- derian** I w.d. *harm, afflict* inf. 12/70; pres. 3s dereð 22/86; pret. 3s derede 22/50, 22/60
- dēst** see *dōn*
- dēð** see *dōn*
- dīgol** see *dēogol*
- dīgelan** see *dēogol*
- dīgellīce** see *dēogollīce*
- gēdihitan** I *dictate* pret. 3s gēdihte 4/82
- dim** adj. *gloomy* npf dimme 15/30 [MnE dim]
- disc** m. *dish* ns 1/4
- dō** see *dōn*
- dōgor** n. *day* is dōgore 20/12, dōgor 18(b)/1395; gp dōgra 16/63, dōgera 18(a)/823
- dohete** see *dugan*
- dohtor** f. (ð6o) *daughter* ns 1/34; as 22/103; 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
- dolhwund** adj. *wounded* nsm 20/107
- dōm** m. *judgment* as 4/294, 6/28, 12/38; gs dōmes 4/312, 9/77, 14/107, 21/60; ds dōme 9/53, 18(a)/895; dp dōmum 9/80; poet. *glory, reputation, fame* ns 18(a)/885, 20/266; as 12/129, 20/196; gs dōmes 18(b)/1388, 21/21; ds dōme 17/85; is 20/299 [MnE doom]
- dōmdæg** m. *Day of Judgement* ds dōmdæge 14/105 [MnE doom(s)day]
- dōmgeorn** adj. *eager for glory* npm dōmgeorne 16/17
- dōmlīce** adv. *gloriously* 20/318

- dōn** anom. (§128) *do, make, take* inf. 3/205, 5/63 (*promote*), etc.; infl. inf. (tō) dōnne 1/12, 3/17; pres. is dō 3/90; 2s dēst 3/17, 3/28, 3/65, 3/79; 3s dēd 4/113; 2p dōþ 3/176; 3p 3/129, 4/108; subj. 2s dō 5/21; 3s 5/77, 22/61; 1p 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, dydan 22/14; p. ptc. gedōn 4/52, 12/197
- gedōn** anom. (§128) *do* inf. 7/51, 17/43; pres. subj. 1p 5/56; *make, cause to be* pret. 3p gedydon 19/14
- 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, 21/26 [archaic MnE drake]
- drāf** f. *throng, herd* ap drāfe 22/108 [MnE drove]
- gedræg** n. *tumult, (noisy) company* as 18(a)/756, gedreag 15/45 (*multitude*)
- drēag** see *drēogan*
- gedreag** 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; ap 20/349; gp drēama 18(a)/850; dp drēamum 14/133, 18(a)/721 [MnE dream]
- gedrēas** see *gedrēosan*
- gedreccan** I *oppress* pret. 3p gedrehtan 22/51
- drēfan** I *stir up, disturb* pres. is drēfe 11(d)/2
- gedrēfan** I *trouble, afflict* p. ptc. gedrēfed nsm 10(a)/27, 10(b)/74, 14/20, 14/59, nsf 20/88
- drenēan** I *ply (with liquor), importune* pret. 3s drenete 20/29 [MnE drench]
- dreng** m. (*Viking*) *warrior* gp drenga 12/149
- drēogan** II *suffer, perform, be engaged in* inf. 15/26; pres. 3s drēoged 15/50; 3p drēogað 17/56; pret. 3s drēag 11(l)/5; 2p drugon 20/158; 3p drugon 18/15, 18(a)/798, 18(a)/831
- drēorgian** 2 *grow desolate* pres. 3p drēorgiað 13/29
- drēorig** adj. *sad* asm drēorige 16/17 [MnE dreary]
- drēorighlēor** adj. *sad-faced* nsm 16/83
- drēorsele** m. *desolate hall, hall of sorrow* ds 15/50
- drēosan** II *decline* pres. 3s drēoseþ 1/24, 16/63
- gedrēosan** II *collapse, perish* pret. 3s gedrēas 13/11, 16/36 (*perish*); p. ptc. gedroren nsf 17/86; npf gedrorene 13/5
- drīfan** I *drive* inf. 3/9; pres. is drīfe 3/23; 3p drīfað 22/108
- drihten** m. *lord, the Lord* ns 9/39, 12/148, dryhten 11(e)/2, 14/101, 20/21, 20/61, 20/92, 20/108, 20/299, 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 9/55, 9/119, 10(b)/64, 10(b)/83, 18(b)/1398, dryhtne 20/342, 20/346
- drihtlic** see *dryhtlic*
- drinca** III *drink* pres. 3p drincað 11(j)/12; pret. 3s dranc 18(a)/742 3p druncon 11(n)/1; p. ptc. nsm druncen *drunk* 20/67, 20/107
- drohtoð** m. *course, way of life* ns 18(a)/756
- gedrorene** see *gedrēosan*
- drugon** see *drēogan*
- druncon** see *drinca*
- dryht f. multitude, men** dp dryhtum 11(m)/2
- dryhten** see *drihten*
- dryhtguma** m. *retainer, warrior* ds drihtguman 18(b)/1388; ap 20/29
- dryhtlic** adj. *lordly, magnificent* nsn 18(a)/892, drihtlic 21/26; 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
- drysman** 2 *become gloomy* pres. 3s drysmaþ 18(b)/1375
- dūfan** II *dive* pret. is dēaf 11(p)/4; 3s 11(i)/5
- dugan** pret.-pres. w.d. *be of use* pres. 3s 12/48; pret. 3s dohte 18(b)/1344; ne dohte hit *nothing has prospered* 22/47, 22/97
- duguð** f. *advantage, benefit* ds duguðe 12/197; dp 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; npf 20/31; gp duguða 20/61; dp dugelþum (*heavenly host*) 17/80; host, army 22/163
- 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
- Dūnstān** pers. n. *Dunstan* ns 4/129, 4/131, 7/15; ds Dūnstāne 4/127
- durran** pret.-pres. *dare* pres. is dearr 3/10, 3/107; 3s dear 22/21, 22/23, 22/27; 1p durron 4/100; subj. is dyrre 3/10, durre 16/10; 2s dyrre 18(b)/1379; pret. is dorste 14/35, 14/42, 14/45, etc.; 3s 4/243; 3p dorston 1/32; 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  
**dwās** adj. *foolish*, (as a noun) *fool* dp dwēsan 22/143  
**dwelian** 2 *deceive* pret. 3s dwelode 22/7  
**gedwola** m. *heresy* ns 10(b)/41; ds gedwolan 10(a)/7  
**gedwolgod** m. *false god, heathen god* gp gedwolgoda 22/22, 22/27; dp gedwolgodan 22/25  
**gedwolmann** m. *heretic* np gedwolmen 4/106  
**gedwolsum** adj. *misleading* nsn 4/105  
**gedwyld** n. *heresy* ds gedwylde 4/308  
**dydan** see **dōn**  
**dyde** see **dōn**  
**dydon** see **dōn**  
**gedygan** 1 *survive* pres. 3s gedygeð 11(g)/6  
**dýgel** see **dēogol**  
**dynian** 2 *make a din* pret. 3s dynede 20/23; 3p dynedan 20/204  
**dynnan** 1 *resound* pret. 3s dynede 18(a)/767, 18(b)/1317  
**dynt** m. *blow* dp dyntum 11(f)/17 [MnE *dint*]  
**dýre** see **dēore**  
**dyrne** adj. *secret* nsf 21/62; asm 15/12; inst sm 21/43; gp dyrnra 18(b)/1357  
**dyrrre** see **durran**  
**dýrsian** 2 *glorify* p. ptc. gedýrsod 20/299  
**gedyrstig** adj. *daring, bold* nsm 3/59, 3/62  
**dysiġ** adj. *ignorant, foolish* nsm 4/9; npm dysige 22/131 [MnE *dizzy*]  
**dysignes** f. *folly* as dysignesse 8/59; ds 8/57 [MnE *dizziness*]  
**ēa** f. *river* ns 21/30; 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** *also, moreover* 2/1, 2/33, 3/103, 3/121, 4/260, 9/79; **ēac swylce** 9/119; **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  
**geēacnung** f. *child-bearing, increase* ap geēacnunga 2/34  
**ēad** n. *wealth* as 13/36; *prosperity* gs ēades 20/273  
**ēadhrēðig** adj. *triumphant* npf ēadhrēðige 20/135  
**ēadiġ** adj. *blessed* nsm 17/107, ēadiga 4/33, 4/137, 4/320, 7/25; asf eadigan 20/35  
**ēadiġnes** f. *blessedness, bliss* as ēadignesse 17/120, gs 8/46, 11(o)/9  
**ēadmōd** adj. *humble* nsm 4/139  
**ēadmōdlīcē** 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  
**Ēadrīc** pers. n. *Eadric* ns 12/11  
**Ēadwacer** pers. n. *Eadwacer* ns 19/16  
**Ēadweard** pers. n. *Edward* ns 12/117, 12/273; as 22/67  
**Ēadwine** pers. n. *Edwin* ns 7/13, 7/18, 8/76  
**Ēadwold** pers. n. *Eadwold* ns 12/304  
**eafora** m. *offspring, son* ns eafera 18/12, 18/19, 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 ēagum 2/13, 18(a)/726  
**ēagdýrl** n. *window* as 4/279  
**eahtē** num. *eight* npm 4/271  
**eahtian** 2 *esteem, praise* pret. 3p eahtadan 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; calda 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 ealde 20/166, ealdan 4/11 (see **fæder**); apm ealde 20/265; npn eald 16/87; apn ealde 12/47; ipm ealdum 10(b)/65; compar. yldra 18(b)/1324; *senior* superl. apm yldestan 20/10; rpm 20/242  
**ealdes** adv. *long ago* 15/4  
**ealdfeōnd** m. *enemy of old* dp ealdfeōendum 20/315  
**ealdgeniðla** m. *ancient enemy* ap ealdgeniðlan 20/228  
**ealdgesegen** f. *old tradition* gp ealdgesegen 18(a)/869  
**ealdgesið** m. *old comrade or retainer* np ealdgesiðas 18(a)/853  
**ealdgestrēon** n. *ancient treasure* dp ealdgestrēonum 18(b)/1381  
**ealdgēwyrht** n. or f. *deed of old, former action* dp ealdgēwyrhtum 14/100  
**ealdhettend** m. *ancient enemy* ap ealdhettende 20/320  
**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 caldað 17/89  
**ealdor** m. *leader, prince* ns 12/202, 12/222, 12/314, 14/90, 17/123, 20/38, 20/58, 20/88, 20/124; gs ealdres 12/53; ds ealdrē 12/11 [MnE *alder*(man)]

- caldor** n. *life, age* ns 11(k)/3; as alder 18(b)/1371, calder 20/185; gs ealdres 18(b)/1338, alders 18(a)/822; ds ealdrē 20/76, āwa tō ealdrē *forever* 17/79, 20/120, tō wīdan aldrē *forever* 20/347
- caldorbisceop** m. *high-priest* ns 8/11
- caldordagas** m. pl. *days of life* dp aldordagum 18(a)/718, caldordagum 18(a)/757
- caldorduguð** f. *nobility* gs ealdorduguðe 20/309
- caldorgedāl** n. *separation from life, death* ns aldorgedāl 18(a)/805
- caldorman** m. *nobleman, ruler* ns 4/119, 7/21, 7/29 (see note), aldormon 6/25, etc.; as ealdormann 4/2; aldormon 6/3, 6/5; gs ealdormannes 7/45; np ealdormenn 7/12, aldormen 8/38; dp ealdormannum 3/133, 8/28 [MnE alderman]
- caldorþegen** m. *chief thane* as alderþegen 18(b)/1308; dp ealdorðegnum 20/242
- ealdriht** n. *ancient right* gp ealdrihta 10(a)/8, 10(a)/16, 10(b)/36, 10(b)/57; dp ealdrihtum 10(a)/23
- ealfela** adj. *very much, a great many* as 18(a)/869, 18(a)/883
- ealfelo** adj. *entirely harmful, dire, as* 11(h)/9
- Ealfrīc** pers. n. *Ælfrič* ns Ealfrīc 7/32; gs Ealfrīces 7/45; ds Ealfrīce 7/29
- ealgian** 2 *defend* inf. 18(a)/796
- gealginian** 2 *defend* inf. gealgean 12/52
- Ealhelhm** pers. n. *Ealhelhm* ns 12/218
- call** adj. *all* nsm 7/61; asm ealne 8/70, 22/111; gsm ealles 15/41; nsn call 14/6; asn 4/221, 5/30, 14/58, 14/94, eal 22/84; as noun *everything* 22/138; nsf 3/160, 14/12, 14/55, eal 15/46, 20/323, etc.; asf ealle 3/30, 4/132, 5/50, 9/89, 10(b)/12, 20/31, 20/237, ealle hwile *all the while* 22/74, 22/156; dsf callre 4/198, 22/44, calre 22/93; npm ealle 3/176, 4/200, 4/232, 4/240, 4/285, 7/27, 11(n)/10, 14/128, 20/16, 20/253, 20/269, alle 6/15; apm 3/87, 3/192, 5/11, 7/70, 12/320, 14/37, etc.; gpm ealra 11(a)/6, gp ungerim ealra *a countless number of all kinds* 22/151, ealra mæst *the greatest of all* 22/64; dpm eallum 4/239, 11(l)/7, 12/233; npn ealle 2/1, eall 3/138, 3/190; apn eal 9/45; dpm eallum 2/29, 20/8 (*all sorts of*), 20/217 (*fully*); 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; asf eall 12/256, 13/26, 13/39; npm ealle 14/9; gpn ealra 20/81; gsn (adv.) ealles *entirely* 20/108, 22/11, 22/23, 22/57, 22/70, 22/129, 22/135, 22/136, 22/140, 22/157; dsn mid ealle *entirely* 22/142, 22/163
- call** adv. *all, entirely, completely* 4/213, 7/37, 12/314, 14/20, 14/48, 14/82, eal 15/29, 22/101, 22/107, 22/138, 22/144
- Eallerīca** pers. n. *Alaric* ns 10(a)/2; as Aleric 10(b)/7
- eallgēaro** adj. *entirely ready, eager* nsf 11(h)/4
- eallgyldeñ** adj. *all of gold* nsn 20/46
- callswā** adv. *just as* 4/257 (callswā . . . swilce *just as . . . as if*)
- eallgēaro** adv. *utterly* 4/325, eallinga 8/13
- ealneḡ** adv. *always* 5/79
- ēalonad** n. *island* ds ēalonde 10(a)/4
- eaſra** see **eaſſal**
- eaſuscerwen** f. *dispensing of ale, distress, terror* ns 18(a)/769 (see note)
- ēam** m. *uncle* ns 11(a)/6, 18(a)/881
- eard** m. *homeland, country* as 12/53, 12/58, 12/222, 17/38, 18(b)/1377; gs eardes 4/176; ds earde 4/185, 22/37, 22/52, etc.
- eardgeard** m. *city, dwelling place* as 16/85
- eardstapa** 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, earfeða 16/6
- earfoðhwil** f. *time of hardship* as earfoðhwile 17/3
- earfoðlic** adj. *full of trouble, fraught with hardship* nsn 16/106
- earh** adj. *cowardly* nsn 12/238 [MnE eerie]
- earhlic** adj. *base* npf earhlice 22/95
- 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, 19/16; asf earme 7/77; dsf earman 22/153; npm earme 14/68, 22/36, earman 4/174, 4/325; as noun gp earmra 14/19
- earmcearig** adj. *wretched and troubled* nsm 16/20, 17/14
- earmlič** adj. *miserable, pitiable* ns 18(a)/807
- earmliče** adv. *miserably, wretchedly* 4/279, 4/302
- earmsceapen** adj. *wretched, miserable* nsm 18(b)/1351
- earn** m. *eagle* ns 12/107, 17/24, 20/210, 21/19 [MnE erne]
- earnian** 2 w.g. *deserve* inf. 22/13
- geearnian** 2 *earn, deserve* inf. 22/182; pres. 3s geearnaþ 14/109; pret. 1p geearnedan 22/14
- earnung** f. *deserts* dp earnungan 22/14, 22/15 [MnE earning]
- geearnung** f. *favour, act deserving gratitude* ap geearnunga 12/196
- eart** see **beeon**
- east** adv. *east* 4/152, 8/72
- ēastan** adv. *from the east* 10(b)/1, 20/190

- Ēastdene** m. pl. *the Danes* dp Ēastdenum 18(a)/828
- Ēastengle** m. pl. *East Anglia* ap 7/67; 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 Ēastsexe 7/67; dp Ēastseaxum 7/56; gp Ēastseaxena 12/69
- ēaðe** adv. *easily* 5/57, 11(h)/11, 11(n)/8, 19/18; superl. ēaðost *most easily* 20/75, 20/102
- ēaðmēdu** f. *reverence* dp ēaðmēdum 20/170
- ēaðmōd** adj. *humble, obedient* nsm 14/60, 17/107
- ēaðmōdlīce** adv. *humbly* 9/83
- eaxl** f. *shoulder* as eaxle 18(a)/835, ds 18(a)/816; ap eaxle 11(b)/6; dp eaxlum 14/32
- eaxlgespann** n. *crossbeam, intersection* ds eaxlgespanne 14/9
- eaxlgēstealla** m. *shoulder-companion, comrade* ns 18(b)/1326
- ebba** m. *ebb-tide* ds ebban 12/65
- Ebrēas** m. pl. *Hebrews* np 20/218; gp Ebrēa 20/253, 20/262, 20/298
- Ebrisc** adj. *Hebrew* npm Ebrisce 20/241, 20/305
- Ebriscgēðiode** n. *the Hebrew language* ds 5/48
- ēcē** adj. *eternal, everlasting* nsm 9/39, 9/43, 17/124; dsm ēcan 4/79; gsn ēcēs 8/46, ēcan 4/264, 17/79; asf ēcan 17/120; gsf ēcre 8/46; as adv. *eternally* 17/67
- ecg** f. *edge, sword* ns 12/60, 21/16; gp ecga 18(a)/805; dp ecgum 20/231
- ecghete** m. *deadly hatred, violence* ns 17/70
- Eeglāf** pers. n. *Eglaf* gp Eglafes 12/267
- ecgplega** m. *sword-play* as ecgplegan 20/246
- Ecgþēow** pers. n. *Ecgtheow* gs Ecgþēowes 18(b)/1383
- ēcnis** f. *eternity* ds on ēcnyses *forever and ever* 4/66, ennis 4/121
- ēc̄re** see ēcē
- edor** m. *building* np ederas 16/77
- ēdrum** see ēdre
- edwit** n. *reproach, disgrace* ns 10(b)/55; *abuse* as 20/215
- efne** adv. *even, only* 8/56, 9/16, 10(b)/14
- efsian** 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 ongean *in reply, back again* 12/49, 12/156; eft onhwyrfed *reversed, backwards* 11(h)/1
- eftsīð** m. *journey back, return* ap eftsiðas tēah *returned* 18(b)/1332
- ēge** m. *fear, terror* ns 2/73, 10(b)/72; as 22/137; ds 3/11
- ēgesa** m. *awe, terror* ns 14/86, 18(a)/784, 20/252, egsa 17/103; ds egasan 17/101
- ēgesful** adj. *terrible* nsm 20/21, egesfull 20/257, 21/30
- ēgeslič** adj. *fearful, awesome, dreadful* nsf 14/73; nsn 22/4, 22/75; npf egellice 22/84
- Ēgipte** m. pl. *Egyptians* gp Ēgipta 4/77, Āegypta 9/73
- ēglān** 1 *plague, torment* inf. 20/185 [MnE ail]
- ēglōnd** n. *island* ns 10(b)/16, 19/5
- ēgsian** 2 *terrify* pret 3s egssode 18/6
- ēhtan** 1 w.g. *chase, pursue* pres. subj. 3p ēhten 3/43; pret. 3p ēhton 20/237
- elcor** adv. *otherwise* 8/63
- eldran** see ieldran
- eldum** see aelde
- ele** m. *oil* as 3/141
- Ēlīg** f. *Ely* ds Ēlīg 4/320
- Elizabet̄** pers. n. *Elizabeth* ns 1/29
- ellen** n. *courage, strength* ns 21/16; as 18/3; ds elne 16/114, 18(a)/893; is elne mycle *with great zeal* 14/34, 14/60, 14/123, on ellen valiantly 12/211, elne 20/95
- ellendād** f. *deed of valour* dp ellendādum 18(a)/876; *daring deed* gp ellendāda 20/273
- ellenmārþu** f. *fame for courage, heroic deed* dp ellenmārþum 18(a)/828
- ellenrōf** adj. *courageous* nsf 20/109, 20/146
- ellenrōriste** adj. *courageous* npf 20/133
- ellenweorc** n. *valorous deed* ap 18(d)/3173
- ellenwōdnis** f. *zeal* gs ellenwōdnisse 9/85
- elles** adv. *otherwise, else* 4/104, 15/23, 17/46
- ellor** adv. *elsewhither* 18(c)/2254, 20/112
- ellorgāst** m. *spirit from elsewhere, alien spirit* ns ellorgāst 18(a)/807; ap ellorgāstas 18(b)/1349
- elne** see ellen
- elpendbān** n. *ivory, elephant bone* as 3/141
- elra** adj. *another* dsm elran 18(a)/752
- elðēod** f. *foreign people* gp elðēoda 20/237
- elþēodig** adj. *alien, foreign* as noun: np elðēodige 10(b)/55; gp elþēodigra 17/38, elðēodigra 20/215
- embe** see ymbe
- ende** m. *end, conclusion* ns 1/31, 18(a)/822; as 4/7, 4/96, 4/295, 18(b)/1386; ds 14/29 (*on ende from the edge*); ds 22/2; *region* ænde 22/32, ende 22/48, 22/98; is ænde 9/86
- endebyrdan** 1 *arrange, dispose* p. ptc. geendebryrd 4/99
- endebyrdnes** f. *order, (word-)order, succession, sequence* ns 9/35; as endebirdnis 4/101, endebirdnesse 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, 9/117
- 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* np 22/99, 22/107; gp Engla 4/318; dp Englum 22/171
- Englisc** adj., noun *English* ns 4/102; as 4/3, 4/51, 4/134, 5/16, 5/61, etc.
- Engliscgērord** n. *the English language* ds Engliscgērorde 9/7
- ent** m. *giant* gp enta 13/2, 16/87, 21/2
- ēode** see **gān**
- ēodon** see **gān**
- eodorcan** 1 *chew the cud* pres. ptc. nsn eodorcende 9/67
- eofor m. boar** ns 21/19; *figure of a boar, helmet ornamented with a boar image* 18(b)/1328
- Eoforwicceaster** f. *York* ds Eoforwicceastre 8/72
- eoh** m. *horse* as 12/189
- eon** see **bēon**
- 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, 21/16; np eorlas 10(b)/30, 20/273, 20/336; ap 16/99, 18/6; gp eorla 11(a)/7, 16/60, 17/72, 18(b)/1312, 20/21, 20/257; 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
- eornost** f. *earnestness* as on eornost (*seriously*) 22/110
- cornoste** adv. *earnestly, determinedly* 12/281, 20/108, 20/231
- eorðe** f. *earth* as eorðan 2/30, 4/52, 4/56, 4/330, 12/126, 12/286, 12/303, etc.; gs 1/22, 2/40, 9/40, 14/37, etc.; ds 2/2, 2/38, 2/41, etc.
- eorðfæst** adj. *firmly rooted in the earth* dsn eorðfæstum 4/208 [MnE earthfast]
- eorþgrāp** f. *grip of earth* ns 13/6
- eorþscrāf** n. *cave, grave* ds eorðscrāfe 15/28, 16/84; ap eorðscrāfu 15/36
- eorþsele** m. *cave, barrow* ns 15/29
- eorþtilp** f. *farming, earth-tilling* ns 3/192
- eorþweġ** m. *earthly may* ds eorðweġe 14/120
- eorþwela** m. pl. *worldly prosperity* np eorþwelan 17/67
- eoten** m. *giant* ns 18(a)/761; gp eotena 18(a)/883
- ēow** see **gē**
- ēowdon** see **īewan**
- ēower** of you see **gē**
- ēower** poss. adj. *your* nsm 3/161; dsm ēowrum 3/170; nsf ēowru 3/160; npm ēowre 6/35, ēowere 20/195; npn ēowre 2/9; apf ēowre 3/170; gpf ēowerra 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 estt 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. is āt 2/25, 2/27; 2s āte 2/36, 3s āt 2/14; subj. 2s āte 2/23, 2/24, 2/37; 1p āten 2/6; 2p āten 2/3
- geetan** V *eat, devour* pret. 3s āgāt 2/14
- ēfel** m. *homeland, territory* ns 14/156; as 5/8, 10(b)/16, 12/52, 17/60; ds ēðle 16/20, 20/169, 21/20
- ēfelweard** m. *defender of the homeland* np ēfelweardas 10(b)/24, ēðelweardas 20/320
- ēðnis** f. *ease, comfort* gp ēðnessa 10(a)/16
- facen** n. *crime* as 21/56
- gefadian** 2 *arrange, phrase* inf. 4/104
- fadung** f. *arrangement, order (of words)* ds fadunge 4/102
- 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, fahne 18(a)/716; *gleaming* nsm fāh 21/22; dsm fāgum 20/104; dp 20/194, 20/264, 20/301
- 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. is fare 3/135; 3s færð. 4/63, fareð 11(h)/3, 17/91 (*him on fareð overtakes him*); subj. is fare 3/100; pret. 3s för 20/297; pret. 3p föron 10(b)/20, 20/202 [MnE fare]
- gefaran** VI *proceed, act, die* inf. 18(a)/738; pret. 3s geför 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, 20/5, etc.; as 2/54, etc.; ds 4/58, 4/330, 16/115; gs 21/61; np caldan fæderas *patriarchs* 4/11; nsm calda fæder *grandfather* 12/218
- fægē** adj. *fated, doomed to die* nsm 12/110, 18(a)/846; dsm fægean 12/125; npm fæge 12/105; apm 20/195; as noun gsm fæges 12/297; dsm fægum 17/71; npm 20/19; dpm fægum 20/209 [archaic MnE fey]

- fægen** adj. *rejoicing, happy* nsm 16/68 [MnE *fain*]  
**fæger** adj. *beautiful, pleasant* nsn 14/73, 18(a)/773, 20/47; 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. *properly* 12/22, 21/56, fægre 11(m)/8; *generously* 20/300 [MnE *fair(ly)*]  
**fægnis** 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. gefægnodon 18(b)/1333  
**fægrian** 2 *make or become beautiful, adorn* pres. 3p fægrið 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, 21/44  
**færgripe** m. *sudden grip, sudden attack* dp færgrípum 18(a)/738  
**færlic** adj. *sudden* dsm færlican 4/170  
**færlice** adv. *quickly, suddenly* 3/61, 4/156, 4/163, 16/61  
**færscæða** m. *sudden attacker, Viking* ds færscæðan 12/142  
**færspel** n. *dreadful news* as 20/244  
**færsp** see *faran*  
**fæst** adj. *fast, firm, fixed* nsm 18(b)/1364, 21/38; nsf 18(a)/722; *secure, enclosed* nsm 19/5  
**fæstan** 1 *fast, abstain from food* pret. subj. 3p fasten 4/296  
**fæste** adv. *firmly, fast* 4/284, 8/68, 9/46, 10(b)/35, 11(h)/14, 12/21, 12/103, 20/99, etc.  
**fæsten** see *fæstan*  
**fæstenbrycē** m. *failure to observe fasts* ap fæstenbrycas 22/127  
**fæsten** n. *stronghold, fortress* as 10(b)/20, 12/194; ds fæstene 10(b)/79, fæstenne 20/143  
**fæsten** n. *fast, abstinence from food* dp fæstenum 4/268  
**fæstenbrycē** m. *failure to observe fasts* ap fæstenbrycas 22/127  
**fæstengeat** n. *fortress gate* gs fæstengeates 20/162  
**fæstličē** adv. *steadfastly, firmly, steadily* 3/60, 8/50, 10(b)/70, 12/82, 12/254, festličē 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*) *security* ns 16/115  
**fæt** n. *vessel, utensil* ap fatu 3/203 [MnE *vat*]  
**fæt** n. *gold ornament, ornamental plate* dp fætum 18(c)/2256, fættum 18(a)/716  
**fæted** adj. *ornamented, plated* asn 11(l)/7, 18(c)/2253  
**fætels** m. *pouch, bag* ds fætelse 20/127; ap fætelsas 3/154  
**fætt** adj. *fat, rich* asn 3/171  
**fædm** m. *embrace* ns 18(a)/781; as 18(b)/1393 (*interior*); ds fæðme 21/61 [MnE *fathom*]  
**fēa** adv. *little* 14/115  
**feah** 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  
**gefællan** VII *fall* pret. 3s gefeoll 10(a)/29, 20/280, 20/307; gefeol 20/67  
**fealohilte** adj. *golden-hilted* nsn 12/166  
**fealu** adj. *tawny, dark* nsm fealwe 11(n)/10, apm 16/46, 18(a)/865 [MnE *fallow*]  
**fæascaft** adj. *destitute* nsm 18/7  
**fæascaftig** adj. *wretched, desolate* asn 17/26  
**fæawe** pl. adj. *few* np fæawa 5/14, 5/18, 5/27, etc.; dp feawum 4/133  
**feax** n. *hair* as 20/281; ds feaxe 20/99  
**feaxhār** adj. *grey-haired* nsf 11(p)/1  
**gefægan** 2 *fetch, carry off* inf. 12/160  
**fēdan** 1 *feed* inf. 3/125; pres. 3s fēt 3/69, 3/192; 3p fēdaþ 3/121, 3/127, 11(m)/8; pret. 3s fēdde 11(k)/9, fēdde 7/62  
**gefēsth** see *gefōn*  
**fēhð** see *fōn*  
**fela** pron. (usually w.g.: see §190.4) *many* 3/84 (hira . . . fela *many of them*), 3/94, 3/142, etc.; *much* 22/46  
**felalēof** adj. *dearly loved* gsm felalēofan 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  
**fēnfreoðo** f. *refuge in the fens* ds 18(a)/851  
**fēng** see *fōn*  
**gefēng** see *gefōn*  
**fengelād** n. *fen-path, tract of swamp* as 18(b)/1359  
**fengon** see *fōn*  
**fēnhlið** n. *fen slope, marshy tract* ap fēnhleoþu 18(a)/820  
**fēnhop** n. *retreat in the fen* ap fēnhopu 18(a)/764  
**fenn** m. and n. *fen* ds fenne 19/5, 21/42

- feoh** n. *money* ns 16/108; as 3/74, 6/19, 12/39; gs fēos 6/28, 7/63; ds fēo 18(b)/1380; *cattle* ns 21/47 [MnE *fee*]
- feohgīfre** adj. *greedy, avaricious* nsm 16/68
- feohgift** f. *gift of treasure, treasure-giving* inst. p. feohgiftum 18/21
- gefeoht** n. *battle, fight* ds gefeohte 4/175, 12/12, 20/189, 20/202, 22/100; 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 feaht 6/6, 12/254, 12/277, 12/281, etc.; 3p fuhton 1/13; 3p 20/262
- gefeohtan** III *fight, achieve by fighting* inf. 7/74, 12/129; p. ptc. gefohten 20/122
- feohte** f. *battle, fight* ns 12/103
- fēol** see *feallan*
- fēolan** III *penetrate* pret. 3p fulgon 6/37
- fēole** f. *file* ds fēolan 4/277
- fēolheard** adj. *hard as a file* apn fēolhearde 12/108
- fēolian** 2 *file* pret. 3s fēolode 4/277
- fēoll** see *feallan*
- gefēoll** see *gefēallan*
- fēolode** see *fēolian*
- gefēon** V *rejoice* pres. ptc. gefēonde (w.g. or i. *rejoicing in*) 8/69, 9/98; pret. 3s gefēh 18(a)/827, gefeah 20/205
- fēond** m. (§59) *enemy* ns 11(m)/4, 18(a)/725; as 1/27, 18(a)/748; ds fēonde 11(m)/4; np fēondas 14/30, 14/33, fynd 20/195; ap fēnd 12/82, 20/319, fēondas 14/38; gp fēonda 2/76, 17/75, 18(a)/808; dp fēondum 7/53, 12/103, 12/264 [MnE *fiend*]
- fēondrāden** f. *enmity as fēondrādene* 2/31
- fēondsceaþa** m. *enemy, robber as fēond-sceaðan* 20/104; ap fēondsceaþan 11(j)/19
- feor** adj. *far* nsn 4/48 (w.d. *far from*), 8/72, 9/114, etc.; gsn fēorres 15/47
- feor** adv. *far* 11(h)/5, 12/3, 12/57, 15/25, 16/21, 16/26, etc.
- feōre** 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 6/20, 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
- feorhläst** m. *bloody track* ap feorhlästas 18(a)/846
- feorhsēoc** adj. *mortally wounded* nsm 18(a)/820
- feormian** 2 *clean* inf. 3/19
- 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, 20/24, 21/1
- fēorða** num. *fourth* ism fēorðan 20/12
- fēos** see *feoh*
- fēower** num. *four* ap 4/16, 11(g)/3, 11(l)/1, 11(n)/2; dp 11(l)/7
- fēowertýne** num. *fourteen* dpm fēowertýnum 9/88
- gefēra** m. *companion, comrade* ns 4/238, 12/280; as gefēran 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 gefērum 3/33, 6/33
- fēran** 1 *set out, proceed, go, fare* inf. 12/41, 12/221, 15/9, 17/37, 20/12, etc.; pres. ptc. nsm fērende 11(d)/9; pret. 3s fērde 2/47, 4/223, 8/65; 3p fērdon 2/78 (w. refl.), 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
- feredon** see *ferian*
- fērende** see *fēran*
- ferhðe** see *ferð*
- ferhðglēaw** adj. *prudent* asf ferhðglēawe 20/41
- ferian** 1 *go* inf. 12/179
- ferian** 1 *carry* inf. 4/255; pres. 3s fēred 11(j)/7; pret. 3s fērede 16/81; 3p fēredon 4/245, 11(f)/4; p. ptc. gefērod 4/60 [MnE *ferry*]
- fērs** n. *verse* ds fērse 4/59; ap fērs 9/34
- gefērsceipe** m. *fellowship, community* ns 3/184; ds 3/170
- ferð** n. *spirit, mind* ns 16/54; as 11(p)/5, 17/26, 17/37; ds ferðe 16/90, ferhðe 18(a)/754; dp (w. sg. meaning) ferhðum 18(d)/3176
- ferðrifēnde** adj. *life-sustaining* apf 11(g)/3
- ferðloca** m. *breast, heart* ns 16/33; as ferð-loca 16/13
- fēsēan** 1 *put to flight* pres. 3s fēsēð 22/101 [MnE *faze*]
- festlice** see *fæstlice*
- fēt** see *fōt*
- feter** f. *fetter* dp feterum 16/21
- fetian** 2 *fetch* inf. fetigan 20/35; pres. subj. 3s gefetige 14/138; p. ptc. fetod 18(b)/1310
- fetigan** see *fetian*
- fētē** see *fēdan*
- fēða** m. *foot-troop, infantry* as fēðan 12/88, np 18(b)/1327
- fēðeläst** m. *footpath* ds fēðeläste 20/139

- feðer** f. *feather* np feþre 11(f)/4; ap feþra 16/47
- fícleaf** n. *figleaf* ap 2/16
- fierlen** adj. *far off, distant* dsn fierlenan 2/47
- fíf** num. *five* npm fífe 11(a)/6, 14/8
- físteg** num. *fifty* dp fístegum 5/76
- gefilleðnys** f. *fulfilment* ns 4/29
- findan** III *find, meet* inf. 16/26, 18(b)/1378, 18(d)/3162 (*devise*); pret. 1s funde 15/18; 3s 20/2, 20/278, fand 18(a)/719, 18(a)/870; 3p fundon 12/85, 20/41; p. ptc. funden 5/48, 11(f)/1, 18/7
- finger** m. *finger* np fingras 18(a)/760; gp fingra 18(a)/764, 21/38
- fíorm** f. *use, benefit* as fíorme 5/31
- fíras** m. pl. *people, human beings* gp fýra 18(c)/2250, fíra 20/24, 20/33; dp fírum 9/44
- firmeſt** see **fyrmeſt**
- firſt** m. *period of time, time* as 5/61; ds firſte 4/225, 4/251
- fírum** see **fíras**
- fisc** m. *fish* ns 1/5, 21/27; as 3/102, 3/103; np ficas 3/79; ap 3/75, 3/81, 3/86, 3/87; gp fisca 3/94; dp fiscum 11(p)/4
- fiscere** m. *fisherman* ns 3/72, 3/195; np fisceras 3/5
- físcian** 2 *fish, catch fish* pres. 2s ficast 3/89
- Fitela** pers. n. *Fitela* ns 18(a)/879, 18(a)/889
- flán** m. *arrow, missile* as 12/269; gs flánes 12/71; gp flána 20/221
- flasce** f. *flask, leather bottle* ap flascan 3/153
- flæſchoma** m. *covering of flesh, body* ns 17/94
- flæſcmete** m. *meat* ap flæſcmettas 3/171; gp flæſcmetta 3/158 [MnE fleshmeat]
- fléag** see **fléogan**
- fléam** m. *flight* as 7/44, 12/81, 12/254, 20/291; gs fléames 4/184; ds fléame 4/179, 12/186
- fléogan** II *fly* inf. 12/7, 12/109, 12/150, 12/275 (*flye*); 3s fléogeð 11(h)/12; pret. 1s fléah 11(p)/3; 3s fléag 11(l)/4, 17/17, fléah 20/209
- fléohnet** n. *curtain* ns 20/47 [MnE fly-net]
- fléon** II *fly* inf. 12/247, 18(a)/755, 18(a)/764, 18(a)/820; pret. 3s fléah 10(b)/20; 3p flugon 12/194
- fléotend** m. *swimmer, seafarer (seabird)* gp fléotendra 16/54
- flet** n. *floor, hall* as 11(n)/2, 16/61
- fletsittend** m. *hall-guest* dp fletsittendum 20/19, 20/33
- gefliſt** n. *dispute, rivalry, contest* as 18(a)/865; ap gefliſtu 3/207
- flocmælum** adv. *in (armed) bands* 7/77 [*archaic MnE flockmeal*]
- flöd** m. *body of water, stream, tide* ns 12/65, 12/72, 18(b)/1361; ds flöde 11(d)/9, 11(p)/3, 18(b)/1366; ap flödas 11(j)/7 [MnE flood]
- flöde** f. *channel, stream* ds flödan 6/5
- flödgræg** adj. *sea-grey* nsf 21/31
- flödwegas** m. pl. *paths of the ocean* ap 17/52 [MnE floodways]
- flör** m., f. *floor* asm 18(a)/725; asf 10(a)/30, flore 10(b)/81, 20/111; ds 18(b)/1316
- flot** n. *sea as* 12/41
- flota** m. *ship, seaman, Viking* as 12/227; ds flotan 4/149; np 12/72
- flothere** m. *sea-army, Viking band* ns 4/223
- flotman** m. *sailor, Viking* ns 4/215; np flotmen 4/178, 4/229; dp flotmannum 4/183
- flöwan** VII *flow, gush* inf. 21/47; pres. ptc. flöwende 12/65
- flugon** see **fléon**
- flyht** m. *flight* as 12/71
- flyman** I *put to flight* inf. 11(j)/19; p. ptc. geflymed 18(a)/846, 18(b)/1370
- födor** n. *fodder, food* as 3/209
- gefohten** see **gefeohtan**
- folk** n. *folk, people, nation* ns 4/86, 4/176, 8/66, 12/45, 12/241, 14/140; as 4/78, 4/145, 7/77, 11(d)/6, 12/22, 12/54; gs folces 1/27, 4/20, 20/162, 20/292, etc.; ds folce 3/133, 4/39, 4/252, 12/227, etc.; is 8/77; gp folca 1/28
- folcgesið** m. *companion of the people, warrior* ap folcgesiðas 10(b)/70
- folcgewinn** n. *battle* gs folcgewinnes 10(b)/10
- folclagu** f. *public law* np folclaga 22/33
- folclic** adj. *vernacular, public* dsn folclicum 4/255; dsf folclicre 4/309
- folclond** n. *country* gs folclondes 15/47 [MnE folkland]
- folcstede** m. *battlefield* ds 20/319
- folctoga** m. *leader of the people, commander* gs folctogar 20/47; np 18(a)/839; ap 20/194
- folcwiga** m. *warrior* np folcwigan 11(j)/13
- foldbold** n. *building* ns 18(a)/773
- foldbūend** m. *earth-dweller, man* np foldbūende 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, 20/281, 21/33
- 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 18(a)/748, 20/80, folman 12/21, 12/108, 12/150; dp folmum 18(a)/722, 20/99; ap folma 18(a)/745; gp 11(f)/15

- fōn** VII *catch, seize* inf. 3/95; pres. is fō 3/49; 3s fēhð 11(f)/9 (fēhð ongean *struggles against*); **fōn to rōce** *succeed to the kingdom (or the office, etc.)* pret. is fēng 5/19; 3s 7/16, 8/25 (see note), 10(a)/5, 12/10, 20/299 (fēng . . . on fultum *helped*); 3p fēngon 4/252 (fēngon tōgædere *joined together*)
- gefōn** VII *catch* inf. 3/84, 3/130; pres. is gefō 3/51, 3/66, 3/102, 3/103; 2s gefēhst 3/50, 3/75, 3/86, 3/92; 3p gefōl 3/105; subj. 3s gefōl 3/98; pret. is 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, 4/298 (*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 þām *because* 3/53, 3/63, 3/66, 3/90, 3/98, 3/102, 3/107, 3/125; for þām 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; for þām therefore* 22/11–12, 22/14, etc. See §169
- fōr** f. *journey, course* ds före 11(l)/3
- gefōr** see gefaran
- foran** tō adv. *beforehand, above* 4/44
- forbarn** see forbeornan
- forbærnan** i *burn, burn up* inf. 8/71; pres. subj. 1p forbærnen 8/49; pret. 3s forbærnde 22/68; p. ptc. forbærned 5/29, asm forbærnedne 17/114
- forbēad** see forbēadan
- forbēah** see forbūgan
- forbēadan** II (w.d. of person) *forbid* pres. 3p forbēodaþ 4/289; pret. 3s forbēad 2/3, 4/204
- forbeornan** III *burn down* pret. 3s forbarn 7/11
- forbīgan** i *abase, humble* p. ptc. forbīged 20/267
- forbūgan** II *flee from* pret. 3s forbēah 12/325
- forceorfan** III *cut through* pret. 3s 20/105
- ford m. *ford as* 12/88; ds forda 12/81
- fordōn anom. (§128) *destroy* inf. 22/63; pret. 3s fordyde 8/75 [MnE fordo]
- fordrīfan** i *impel, force* pret. 3s fordraf 20/277
- 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
- foregenga** m. *attendant* ns 20/127
- foremāre** adj. *illustrious* asm foremārne 20/122
- forescāwian** 2 *provide, preordain* pres. 3s forescāwað 2/55, 4/193
- foresecgan** 3 *mention before* p. ptc. nsm foresēda *aforementioned* 4/156; nsf 4/99; nsm 4/156
- foresnotor** adj. *very wise, very clever* npm foresnotre 18(d)/3162
- forespeca** m. *sponsor* np forespecan 22/177 [MnE forespeaker]
- forespecan** V *say before* p. ptc. dsm foresprennan *aforementioned* 8/52, dpm 10(a)/5
- forgēafe** see forgēefan
- forgēefan** V *give* imp. s. forgif 20/88; pret. 2s forgēafe 2/25; 3s forgēaf 12/139, 12/148, 14/147; p. ptc. forgifen 4/252, 9/55; ap forgiefene 17/93 [MnE forgive]
- forgif** see forgēefan
- forgifenis** f. *forgiveness* as forgifenisse 4/65
- forgolden** see forgyldan
- forgyldan** III *buy off* pres. subj. 2p forgyldon 12/32; *requite* p. ptc. forgolden 20/217
- forhealdan** VII  *withhold* inf. 22/21; pres. 3p forhealdað 22/23
- forheard** adj. *exceedingly hard* asm forheardne 12/156
- forhēawan** VII *cut down* p. ptc. forhēawen 12/115, 12/223, 12/288, 12/314
- forhergian** 2 *ravage* p. ptc. forhergod 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
- forhlítice** adv. *fearfully* 20/244
- forhtmōd** adj. *timorous* nsm 3/63, 3/107
- forhwega** adv. *somewhere* 4/231
- for hwon** see for
- for hwý** see for
- forlētan** VII *abandon, neglect, forsake, let (go)* inf. 12/2, 12/208, 18(a)/792, 20/150; pres. ptc. forlētende 9/120; pres. 3s forlētt 3/211, forlēteð 11(h)/7; pret. 3s forlēt 4/35, 7/25, 9/24, 11(g)/2, 12/149, 12/156, 12/187, etc.; 3p forlēton 4/37, 5/46, 14/61, 18(d)/3166, 20/170; p. ptc. forlēten 3/212, 5/37
- forlegene** see forlicgan
- forlēogan** II *perjure, forswear* p. ptc. forlogen 22/126; npm forlogene 22/86–7
- forlēosan** II *destroy* pres. subj. 1p forlēosen 8/48; *lose* inf. 20/63; p. ptc. forloren 22/126 [MnE p. ptc. forlorn]
- forlēt** see forlētan

- forlicgan** V *fornicate* p. ptc. *forlegen adulterous, fornicating* npm *forlegene* 22/149
- forlidennes** f. *shipwreck* as *forlidennesse* 3/138
- forliger** n. *fornication, wantonness* ds *forligre* 4/265; ap *forligru* 22/124
- forlore** see **forlēasan**
- forma** adj. *first* nsm 18(a)/716, asm *forman* 12/77; ds 4/59, 18(a)/740 [MnE *form(er), forem(ost)*]
- fornomi** adj. *very many (a)* nsm 12/239
- forniman** IV *take away* pret. 3s *fornōm* 13/26, 16/80, *fornam* 18(c)/2249; 3p *fornōman* 16/99; p. ptc. npn *fornumene* 22/40
- fornōm** see **forniman**
- fornýdan** I *compel* p. ptc. npf *fornýdde* 22/35 (*compelled to marry*)
- forsoft** adv. *all too often* 22/51, 22/53, 22/117
- fōron** see **faran**
- forrādan** I *betray* pret. 3s *forrāde* 22/68; subj. 3s 22/66
- forsēon** V *reject, despise* pres. 3s *forsihōd* 4/65; pret. 3s *forseah* 4/201; p. ptc. npf *forsawene* 22/41
- forsihōd** see **forsēon**
- forslēan** VI *cut through* p. ptc. *forslagen* 4/259
- forspillan** I *kill* pret. 3s *forspilde* 22/70
- forst** m. *frost* is *forste* 17/9
- forstandan** VI *understand, withstand* inf. 10(b)/22; pret. is *forstōd* 5/73
- forstelan** IV *rob, steal* p. ptc. *asn 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 *forwealig* 11(c)/3; pres. subj. 3p *for-swelgen* 3/25
- forswerian** VI w.d. *make useless by a spell* p. ptc. *forsworen* 18(a)/804; *swear falsely, forswear* p. ptc. npm *forsworene* 22/86 [MnE *forswear*]
- forsyngian** 2 *corrupt, ruin by sin* p. ptc. *forsyngod* 22/119, dsf *forsyngodan* 22/153
- ford** adv. *forth, forward* 4/246, 11(e)/5, 12/3, 12/12, 12/170, etc.; to *ford* *too deeply, too successfully* 12/150, *too greatly* 22/139
- for þan** þe see **for**
- for þām** see **for**
- for þām** þe see **for**
- forþbringan** I *produce, bring forth* pret. 3s *forþbrōhte* 9/7
- forðencan** I *despair* p. ptc. *forðōht* in *despair* 10(b)/82
- forðēran** I *die* pret. 3s *forðērde* 4/128, 7/19; 3p *forðērdon* 7/12
- forðfōr** f. *forth-faring, death* ns 9/96; gs *forðfōre* 9/88, 9/124; ds 9/92, *forþfōre* 9/102
- forðgeorn** adj. *eager to advance* nsm 12/281
- forðgesceaft** f. *eternal decree* as 14/10; *future* ns 21/61
- forðian** 2 *carry out, accomplish* p. ptc. *geførðod* 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 *forðwēges* 11(o)/3; ds *forðwege* 16/81, 14/125
- forðy** adv. *therefore* 5/54, 5/79
- forðylman** I *enwrap, envelope* p. ptc. *forðylmed* 20/118
- forwegan** V *carry off, kill* p. ptc. *forwegen* 12/228
- forweorone** see **forweosan**
- forweorðan** III *perish* inf. 20/288, 22/159; pret. 3p *forwurdan* 22/169, *deteriorate* 22/71
- forweosan** I *perish* p. ptc. *apm forweorone* 13/7
- forwundian** 2 *wound sorely* p. ptc. *forwunded* 14/14, *forwundod* 14/62
- forwyrcan** I *do wrong* pres. subj. 3p 22/142; *destroy* pret. 3p *forworhtan* 22/169 [MnE *for-, work*]
- forwyrd** f. *destruction as* 20/285
- foryrman** I *reduce to poverty, impoverish* p. ptc. npf *foryrmde* 22/36
- fōt** m. *foot* gs *fōtes* 12/247; np *fēt* 17/9; ap 4/111, 11(b)/4, 18(a)/745; gp *fōta* 11(f)/15; dp *fōtum* 4/241, 12/119, 12/171
- fōtmāl** n. *space of a foot as* 12/275
- fracod** adj. *vile, wicked* as noun gsm *fracodes* 14/10
- fram** prep. w.d. *from, by* 1/8, 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
- gefrāgē** n. *information through hearsay* is *mīne gefrāgē 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
- gefrætwan** I *adorn* p. ptc. *gefrætwed* 13/33, *gefrætwed* 20/171, 20/328
- frætwe** f. pl. *ornaments* np 11(d)/6; ap *frætwa* 18(a)/896; dp *frætewum* 4/84, *treasure* 21/27; ip *frætwum* 11(j)/7

- frēa** m. *lord, master, the Lord* ns 9/44, 20/300; as frēan 12/184, 12/259, 14/33, 18(b)/1319; gs 15/33; ds 11(n)/10, 12/12, 12/16, 12/280
- frēadryhten** m. *lord* gs frēadryhtnes 18(a)/796
- frēcennes** f. *danger, harm* dp frēcennessum 3/105
- frēcne** adj. *daring, dangerous, audacious* nsn 18(c)/2250, asn 18(b)/1359, asf 18(a)/889, 18(b)/1378
- frēfran** 1 *console, comfort* inf. 16/28, 17/26
- fremde** adj. *strange* as noun *stranger, foreigner* dp fremdum 22/38, 22/84, fremdan 22/54
- fremman** 1 *do, benefit, perpetrate* pres. 3s fremeþ 3/156, 3/163; subj. 3s fremme 3/208; pret. 3s fremede 10(b)/45; subj. 3/146; pret. 3p fremedon 20/37, performed 18/3
- gefremman** 1 *bring about, provide, do, grant, perpetrate* inf. 4/281, 16/16, 16/114, 18(b)/1315; pret. 3s gefremede 18(a)/811, 20/6, 20/181; 3p gefremedon 17/84
- fremsunnes** f. *benefit* ap fremsunnesse 8/18; dp fremsunnessum 9/80
- fremu** f. *beneficial action, good deed* dip frenum 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
- frēolic** adj. *free, noble, beautiful* nsn 11(j)/13; npn frēolico 11(a)/4
- frēolsbrīce** m. *failure to observe holy days* ap frēolsbricas 22/127
- frēomāg** m. *noble kinsman* dp frēomāgum 16/21
- frēond** m. (§59) *friend, lover* ns 14/144, 15/47, 16/108; as 18(b)/1385, 21/44; np frýnd 15/33, frēondas 14/76; ap frýnd 12/229; gp frēonda 14/132, 15/17; dp frēondum 8/3
- frēndlēas** adj. *friendless* asm frēndlēasne 16/28
- frēndlīce** adv. *lovingly, in friendly fashion* 5/2
- frēondscipe** m. *friendship, love* ns 15/25; as 10(a)/8
- frēorig** adj. *frozen* nsm 16/33; *chilled, trembling* nsm 20/281
- frēorīht** n. *rights of freemen* np 22/40
- freoþian** 2 *care for, protect* pret. 3s freoþode 11(k)/5
- fretan** V *eat up, devour* pret. 3s fræt 11(c)/1 [MnE fret]
- frīgnan** III *ask, enquire* pres. ptc. frīgnende 8/9; imp. s. frige 11(f)/15, 11(j)/19, frin 18(b)/1322; pres. 3s frīneð 14/112; pret. 3s frægn 9/100, 9/104, etc.
- gefriðnan** III *find out, learn by asking* pret. 1s gefrægn 11(c)/2, 20/246, gefrägen 20/7; 3p gefrūnōn 14/76, 18/2
- frīn** see frīgnan
- frīneð** see frīgnan
- frīora** see frēo
- frīð** m. *peace* as 7/75, 12/39; gs friðes 7/65, 10(b)/35, 12/41; ds friðe 12/179
- Friðegist** pers. n. *Frithegist* ns 7/44
- frīhemāg** f. *protective woman* ns 11(k)/9
- gefriðian** 2 *protect* pret. subj. 3s gefriðode 20/5
- frīð** adj. *old, wise, experienced* nsm 12/140, 12/317, 16/90, 18(b)/1306, etc.
- frīfor** f. *consolation, solace* as frōfre 16/115, 18/7; gs 10(a)/28, 10(b)/79, 20/83; ds 20/296
- from** adj. *active, swift, strong* compar. nsm framra 11(l)/4; *willing, generous* inst. p. fromum 18/21
- from** adv. *away* 6/33, fram 12/317, 18(a)/754
- from** prep. see fram
- fromlice** adv. *quickly* 20/41, 20/220, 20/301
- fromsīþ** 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 son* np 11(a)/4
- frumgār** m. *leader* (frum- *first*, gār *spear*) ap frumgāras 20/195
- frumsceaf** f. *first creation* as 9/33
- gefrunon** see gefriðnan
- frymði** adj. *desiring, requesting, entreating* nsm 12/179 (ic eom frymði tō þē I beseech you)
- frymð** f. *creature, created thing* gp frymða 20/5, 20/83, 20/189
- frýnd** see frēond
- fuglere** m. *fowler* ns 3/109; np fugleras 3/5
- fugol** m. *bird* ns fugel 16/81, 20/207, 21/38; ap fuglas 3/108; dp fuglum 11(l)/4, 11(p)/3, 20/296 [MnE fowl]
- fuhton** see feohtan
- ful** adj. *foul, vile* nsm füla 20/111; asm fulne 22/167; dsm fulum 4/190; npm fulē 22/149
- ful** adv. *very, completely* 4/181, 11(0)/5, 12/253, 12/311, 15/1, 15/18, 15/21, etc., full 12/153
- fulgon** see feólan
- full** adj. *full, entire, completed, filled* nsm 10(b)/9; nsf 13/23, 17/100; asm fulne 3/13, 17/113; asm ful 4/16; apm fulle 20/19
- be fullan** *completely* 5/42
- fullice** adv. *entirely, fully* 4/296, 22/93, 22/94
- fulluht** see fulwīht

- fulluhtþēaw** m. *rite of baptism* dp fulluht-  
þēawum 10(b)/33
- fullwēr** m. *complete atonement* as 11(h)/14
- fulne** see **full**
- fultum** m. *help, support* as 4/177, 20/186,  
20/300; ds fultume 4/212, 5/57
- fultumian** 2 *help, support* inf. 8/20; p. ptc.  
gefultumed 9/14
- gefultumian** 2 *help* pret. subj. gefultumode  
10(a)/24
- fulwiht** m. *baptism* as fulluht 22/176; gs  
fulwihte 8/77; ds fulluhte 4/64, 22/177
- funde** see **findan**
- funden** see **findan**
- fundian** 2 *set out* pres. 3s fundaþ 14/103,  
17/47
- furþum** 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
- fūs** adj. w.g. *eager, ready (for death or battle)*  
nsm 11(o)/3, 12/281; asm fūsne 17/50; asn  
fūse 14/21; apm 4/198; as noun npm fūse  
(*hastening ones*) 14/57
- fyl** m. *fall, death* as 12/71, 12/264, fyll 14/56
- fylgan** 1 w.d. *follow* inf. fylgean 22/175;  
pres. subj. 1p fylgen 8/37; serve inf. 20/33
- fyllan** 1 *fill, satisfy* p. ptc. apm gefylde 3/32
- fyllan** 1 *sell, cut down* inf. 14/73; imp. pl  
20/194
- gefyllan** 1 *fill, replenish* pres. 3s gefylleð  
11(j)/8, gefylp 3/159; p. ptc. npf gefylda  
5/30
- gefyllan** 1 *fell, kill, strike down* inf. 14/38
- ffyllo** f. *fill, feast* gs fylle 20/209; ds 18(b)/  
1333
- fylstan** 1 w.d. *help* inf. 12/265
- fýlp** f. *filth, foul act* as fýlpe 22/78; ds 22/79
- fýnd** see **feónd**
- fýr** n. *fire* ns 2/55, 8/29; as 2/53, 18(b)/  
1366, 22/18; gs fýres 17/113; ds fýre  
7/49; is 8/49, 11(o)/3
- fýra** see **fíras**
- fýrbend** f. *band forged with fire* dp fýrbendum  
18(a)/722
- fyrd** f. *national army, the English levy, army*  
ns 21/31, 21/52; as fyrd 7/29, 7/42; ds  
fyrd 4/163, 4/198, 7/34, 12/221, 21/52
- fydrinc** m. *warrior* ns 12/140
- fyrsceorp** n. *war-ornament* ns 11(j)/13
- fyrdwīc** n. *camp* dp fyrdwīcum 20/220
- fyrdwyrðe** adj. *distinguished in war* nsm  
18(b)/1316
- fyren** f. *crime, wickedness, sin* gp fyrena 18(a)/  
750, fyrene 18(a)/811; ap 18(a)/879
- fyrendearf** f. *dire distress* as fyrendearfe  
18/14
- fyrgenholt** n. *mountain-wood* as 18(b)/1393
- fyrgenstrēam** m. *mountain stream* ns 18(b)/  
1359; *mighty current* np fyrgenstrēamas  
21/47
- fyrhту** f. *horror, fear* dsf 9/77 [MnE fright]
- fyrimest** adj. (superl. of forma) *foremost, first*  
nsm 3/187, 3/188, 3/191, 12/323; nsf  
firmest 4/49; npm fyrimestan 4/149
- fyrimest** adv. *first of all* 3/189
- fyrngēar** n. *bygone year* dp fyrngēarum  
21/12
- fyrngeflit** n. *ancient quarrel* ap fyrngeflitu  
20/264
- fyrst** see **firſt**
- fyrst** m. *period, space* as 20/324
- fýsan** 1 *send forth, shoot* pret. 3s fýsde 12/  
269; *hasten* pres. subj. 2p (w. refl. ēow)  
20/189
- gād** f. *goad* as gāde 3/194; ds 3/15
- Gadd** pers. n. *Gadd* gp gaddes 12/287
- gēgaderian** 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]
- gälferhð** adj. *lascivious* nsm 20/62
- gälmod** adj. *lecherous* nsm gälmoda (as noun)  
lecher 20/256
- gamen** see **gomen**
- gamol** adj. *old, aged, ancient* nsm gomela  
18(b)/1397, gomol (as noun) *the old one*  
21/11
- gān** anom. (§128) *go, walk* inf. 7/43, 12/247,  
20/149; imp. p. gāð 12/93; pres. is gā  
3/76; 2s gāest 2/20; 3s gāþ 6/43; 1p gāð (w.  
refl. unc) 2/51; 3p 4/237; subj. is gā 3/99;  
3s 18(b)/1394; pret. is ēode 9/30; 3s  
2/17, 6/13, 9/23, etc.; 3p ēodon 4/232,  
4/236, 6/28, 20/15, 20/55, etc.; subj. 3p  
6/33, 12/229
- gēgān** see **gēgongan**
- 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**
- gēgongan** see **gēgongan**
- 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, 20/224, 21/22  
[MnE gar(fish)]
- gārberend** m. *spear-bearer, warrior* np 12/  
262
- Gār-Dene** np *Danes, Spear-Danes* gp Gār-  
Dena 18/1

- garȝewinn** n. *spear-fight, battle* gs garȝewinnes 20/307
- garr̄es** m. *storm of spears, battle* as 12/32
- gäst** m. *spirit, soul, angel* ns 4/61, gäst 11(d)/9, 20/83, 20/112; as 9/123, 14/49; gs Gästes 9/76, gästes 20/279; ds gäste 4/331, 12/176, gäste 11(k)/8; np gästas 14/11 (*angels*), 21/59; gp gästa 14/152, 18(b)/1357 [MnE ghost]
- gästlic** adj. *spiritual* asñ gästlice 4/27; dsn gästlicum 4/54 [MnE ghostly]
- gästlīcē** adv. *spiritually, in the spiritual sense* 4/40, 4/44, etc.
- gätehār** n. *goat-hair* as 4/86
- gatu** see **ȝeat**
- gāð** see **gān**
- gælsa** m. *lasciviousness* as gælsan 22/168
- gæst** see **gān**
- gäst** see **gäst**
- gästlic** adj. *spectral, terrifying* nsn 16/73
- gāþ** see **gān**
- ȝe** conj. *and* 3/121, 3/166, 20/166; (**ȝegðer**) *ȝe . . . ȝe both . . . and* 2/11, 4/289, 5/37, etc.
- ȝe** pron. (§21) *ȝe, you* np 1/13, 2/3, 2/8, 2/10, 3/161, 3/170, etc.; gp ȝower 3/154, 3/177, 3/202; dp ȝow 1/33, 2/3, 2/50 (refl.), 2/52, 3/137, 3/157, 3/190, ȝow 5/54
- ȝeac** m. *cuckoo* ns 17/53
- ȝeador** adv. *together* 18(a)/835, 19/19
- ȝeaf** see **ȝiefan**
- ȝeald** see **ȝieldan**
- ȝealga** m. *gallows, cross* ns 14/10; as gealgan 14/40; dp geal gum 4/285
- ȝealgean** see **ȝealgian**
- ȝealgtreō** n. *gallows-tree, cross* ds gealgtrewe 14/146
- ȝeap** adj. *deceitful* compar. nsf ȝeappre 2/1
- ȝeap** adj. *spacious, wide* nsm 13/11; asm ȝeapne 18(a)/836; *prominent* nsm 21/23
- ȝeḡeap** see **ȝeȝeopan**
- ȝear** n. *year as* 7/17; gs ȝearas 21/9; ds geare 4/154, 7/21, 7/47, 7/64, etc.; is 4/269, 7/1, 7/7, 7/10, 8/78; ap ȝear 4/268; gp ȝeara 4/155, fela ȝeara *for many years* 22/6, 22/52, 22/117; dp ȝearum 4/128, etc.
- ȝeara** adv. *long ago* 10(b)/1, 14/28 (*ȝeara iu years ago, very long ago*), 16/22 [*archaic MnE (days of) yore*]
- ȝearcian** 2 *prepare* pres. is gearcie 3/152
- ȝeard** m. *yard, enclosure* as 1/6; dp geardum (*precincts, palace grounds*) 18/13
- ȝeardagas** m. pl. *days gone by* dp geárdagum 16/44, 18(b)/1354, 18/1
- ȝeare** adv. *readily* 8/42, gearwe 20/2; *clearly* gear 16/71; gearwe ne . . . not at all 18(a)/878; superl. gearwost 18(a)/715
- ȝearmälum** adv. *year by year* 10(b)/5
- ȝearo** adj. *ready, prepared* nsm 6/18, 12/274; npm gearowe 12/72, 12/100; apm gearwe 3/127
- ȝearoðoncol** adj. *ready-witted, wise* dsf gearoðoncolre 20/341
- ȝearwe** see **ȝearo** and **ȝeare**
- ȝeȝearwian** 2 *prepare* pret. subj. 2s geȝearwode 9/95; p. ptc. geȝearewed 20/190, geȝearwod 22/183
- ȝeat** n. *gate* as 20/151; ap gatu 2/76, 6/27, 6/36
- ȝeatas** m. pl. *the Geats* gp ȝeata 18(d)/3178
- ȝeatumcgas** m. pl. *men of the Geats* gp ȝeatumcga 18(a)/829
- ȝefe** see **ȝiefe**
- ȝegnum** adv. *directly* 20/132
- ȝeman** 1 *take heed* pret. 3s ȝemde 9/81
- ȝen** adv. *yet* 8/39, 11(k)/2, 18(a)/734, 18(d)/3167
- ȝeoð** adv. *formerly, of old* iū 5/3, 10(b)/1, 13/32, 14/28 (see **ȝeāra**), 14/87, giū 5/41, guū 8/72, etc.
- ȝeoc** f. *help* ds ȝeoce 17/101
- ȝeocian** 2 *yoke* inf. 3/9; p. ptc. geȝeoed 3/11
- ȝeocor** adj. *grievous, sad* nsm 18(a)/765
- ȝeofon** m. or n. *sea, ocean*, gs gyfenes 18(b)/1394
- ȝeogooð** see **ȝioguð**
- ȝeoguðe** see **ȝioguð**
- ȝeoguðmyrþ** f. *delight of the young (i.e. milk)* gs geoguðmyrþe 11(g)/2
- ȝeomerunge** see **ȝeomorung**
- ȝeomor** adj. *sad* nsm 15/17, 20/87; dsf ȝeomorre 15/1, ȝeomran 17/53; dsm ȝeomran 10(b)/84
- ȝeomormōd** adj. *sad-minded, serious* nsm 15/42; ds ȝeomormōdum 20/144
- ȝeomorung** f. *sadness* ds ȝeomerunge 4/293
- ȝeond** prep. w.a. *through, throughout* 4/63, 4/148, 4/233, 4/330, 7/62, 15/36, 16/3, giond 5/3, 5/30, gynd 22/11, 22/40, etc. [MnE (be)yond]
- ȝeondhwearfan** III *pervade, visit every part* pres. 3s geondhwearfē 16/51
- ȝeondscéawian** 2 *survey, examine every part* pres. 3s geondscéawað 16/52
- ȝeondþençean** 1 *meditate on, ponder every part* pres. is geondþence 16/60; 3s geondþenceð 16/89
- ȝeong** adj. *young* nsm 4/131, 11(j)/2, 12/210, 14/39, 15/42, etc., as noun geonga 12/155; as geongne 21/14; nsf 11(p)/1; npm geonge 20/166; *handmaid, attendant* compar. dsf gingran 20/132
- ȝeḡeopan** II *take to oneself, receive, swallow* pret. is geḡeap 11(h)/9

- georn** adj. w.g. *eager* nsm 10(b)/51, 12/107, 16/69, 20/210; npm *georne* 12/73, *giorne* 5/10
- georne** adv. *eagerly, zealously, readily* 4/295, 12/123, 12/206, 12/84, 16/52, 20/8, 22/9, 22/17, ful *georne full well, all too well* 22/17, etc.; compar. *geornor* 3/70, 18(a)/821; superl. *geornost most surely* 22/159
- geornful** adj. *eager* nsm 12/274
- geornfulnes** f. *desire* ds *geornfulness* 9/82 [MnE *yearfulness*]
- geornlīcē** adv. *eagerly, zealously* 3/211, 9/81, 12/265; compar. *geornlicor* 8/21, 8/40, 8/43
- gēotan** II *pour* inf. 13/42
- gēsne** adj. *dead* nsm 20/112; *deprived* w.g. asm 20/279
- gidda** see **giedd**
- giedd** n. *word, speech, riddle* as 15/1, *gied* 11(c)/3; gs *giddes* 11(n)/14; gp *gidda* 18(a)/868; *song, fig. harmonious relationship* as 19/10
- gieddian** 2 *sing, recite* pret. 3s *gyddode* 10(b)/84
- giefan** V *give* pres. subj. 3s *gife* 19/1; pret. 3s *geaf* 1/1
- giefstōl** m. *throne* gs *giefstolas* 16/44
- giefu** f. *gift* ns 1/30, *gifu* 9/55; as *gyfe* 8/46, *gife* 9/14, 9/49, etc.; ds 9/2; ap *gefse* 8/17; gp *gifena* 17/40 (see note), 20/2; dp *gifum* 4/272
- gieldan** III *pay, render, reward, repay* inf. *gyldan* 18/11; pres. 1p *gyldað* 22/12; subj. 3s *gylde* 22/94; pret. 3s *geald* 7/22, 7/63 [MnE *yield*]
- giellan** III *cry out* pres. 3s *gielleð* 17/62; pret. 3s *gylede* 20/25 [MnE *yell*]
- gielpes** see **gyip**
- giernan** I *earn* pret. 3s *gyrnde* 20/346; *entreat, beg for* 3p *gyrndon* (w.g.) 7/65
- giiese** adv. *yes* 3/15, 3/18, 3/21, 3/113, etc.
- giestrandæg** m. *yesterday* ns 3/53
- gīet** adv. *yet, still* 1/1, 2/70, *gīt* 4/17, *gýt* 8/71, etc., *gýta* 14/28; þā *gýt still* 4/218, 12/168, etc.
- gīf** conj. *if* 2/23, 3/79, 3/118, 3/170, 4/9, *gyf* 4/21, etc.
- gife** see **giefu**
- gifenā** see **giefu**
- gīfernes** f. *greed, greedy deed* ap *gīfernessa* 22/120
- gifeðe** adj. *given, granted by fate* nsm *gyfeþe* 18(a)/819, *gifeðe* 20/157
- gīfheall** f. *gift-hall* as *gīfhealle* 18(a)/838
- gīfre** adj. *greedy, ravenous* nsm 17/62
- gīfum** see **giefu**
- Gildas** m. ns 22/160
- gilp** see **gylp**
- gilphladen** adj. *covered with glory, proud* nsm 18(a)/868
- gimm** m. *gem* ns *gim* 21/22; np *gimmas* 14/7, 14/16; ap 3/142
- gimstān** m. *jewel* ap *gimstanas* 4/85 [MnE *gemstone*]
- gingran** see **geong**
- ginn** adj. *spacious, wide* dsm *ginnan* 20/2; dsf 20/149
- gioguð** f. *young people, youth* ns 5/58; ds *geogude* 16/35, 17/40
- giōmonn** n. *man of yore* gp *giōmonna* 10(b)/23
- giond** see **geond**
- giorne** see **georn**
- girwan** see **gyrwan**
- gīsl** m. *hostage* ns *gýsel* 12/265; ds *gīsle* 6/21
- git** see **giet**
- gītsung** f. *coveting, act of avarice* as *gītsunge* 22/164; ap *gītsunga* 22/120
- giū** see **geō**
- glæd** adj. *kind, gracious* asm *glædne* 18(a)/863 [MnE *glad*]
- glædlīcē** adv. *joyfully* 9/103 [MnE *gladly*]
- glædmōd** adj. *joyous* nsm 13/33; npf *glædmōde* 20/140 [MnE *glad, mood*]
- gleglængde** see **glengan**
- glas** n. *glass* ns 1/4, as 3/142
- gléaw** adj. *wise, clear-sighted* nsm 10(b)/52, 16/73; nsf 20/13, *gléawe* 20/171; asf 20/333; compar. nsm *gléawra* 11(c)/6
- gléawhýdig** adj. *wise, prudent* nsn 20/148
- glēd** f. *ember, burning coal* ns 11(o)/4 [MnE *gleed*]
- glengan** I *adorn* pret. 3s *geglængde* 9/7, p. ptc. *geglenged* 9/60
- 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
- glīwstafum** adv. *joyfully* 16/52
- gnornian** 2 *mourn, feel sorrow* inf. 12/315; pres. 3s *gnornað* 17/92
- gōð** adj. *good* nsm 1/10, 17/40, *gōda* 18(a)/758 (as noun); asm *gōdne* 10(b)/42, *gōdan* 12/187 (as noun); dsm *gōdum* 12/4; asn *gōd* 12/13; asf *gōde* 4/89, 14/70 (*gōde hwile a long while*); npm 3/206, 4/306; apm 3/179; gpm *gōdena* 5/41, *gōdra* 10(b)/45; gp *gōdra* 9/82; dpn *gōdum* 4/42; stout, brave asm *gōdne* 22/104
- God** m. *God* ns 1/10, 1/35, 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 gōdes 12/176; dp gōdum 9/64; *good thing* (i.e. *human faculty*) gōda 20/32; *good effect, success* ds gōde 20/271; *good deeds* inst. s. 18/20
- Goda** pers. n. *Goda* ns 7/14
- godbearn** n. *godchild* ap 22/69 [MnE god, bairn]
- 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 9/79
- godcundlīce** adv. *divinely* 9/13
- godcundnes** f. *divinity, Godhead* gs godcundnesse 8/10
- gōddæd** f. *good deed* dp gōddædan 22/134; gp gōddæda 22/135
- godfyrt** adj. *godfearing* as noun *fear of God* as godfyrtle 22/135 [MnE godfright]
- gōdian** 2 *improve* pres. ptc. gōdiende 22/16
- gegōdian** 2 *endow* pret. 3s gegōdode 4/272
- Gōdmundingahām** m. *Goodmanham (Yorkshire)* ns 8/74
- Godrīc** pers. n. *Godric* ns 12/187, 12/237, 12/321, 12/325
- godsbib** m. *sponsor (at baptism)* ap godsibbas 22/69 [MnE gossip]
- 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(l)/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, 20/17, 20/328, 20/338
- goldbeorht** adj. *bright with gold* nsm 13/33
- goldgiefa** m. *gold-giver, lord* as goldgifan 20/279; 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
- goldsmiþ** m. *goldsmith* ap goldsmiþas 3/181
- goldwine** m. *generous lord* ns 16/35, 20/22; as 16/22
- gombe** f. *tribute* as gomban 18/11
- 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]
- gomewāþ** f. *joyous journey* ds gomenwāþe 18(a)/854
- gomol** see *gamol*
- 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. is gone 15/35; subj. 2p gangon 12/56; pret. 3s gang 18(b)/1316
- gegongan** VII *get, obtain, overrun* inf. 10(b)/12, gegangan 12/59; p. ptc. gegongen 18(a)/822, 18(a)/893; go inf. gegangan 20/54; pret. 3p geēodon 20/332; p. ptc. gegān 20/140, 20/219
- 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, 20/224, 20/238; graman 18(a)/777; as noun dpm gramum 12/100
- Grantabriēscir** f. *Cambridgeshire* as Grantabricscire 7/68
- grāp** f. *grasp, claw* gs grāpe 18(a)/836; dp grāpum 18(a)/765
- grādig** adj. *greedy* nsm 4/242, 17/62, nsf 11(g)/2
- græf** n. *grave* as 17/97
- grāg** adj. *grey* nsm grāga 4/241
- Gregoriūs** pers. n. *Gregory* ns 4/304
- gremian** 2 *enrage* p. ptc. nsm gegremode 12/138; npm gegremode 12/296, gegremede 20/305
- 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* as 20/307; ds grēote 12/315, 18(d)/3167 [MnE grit]
- grēotan** II *weep* pres. ptc. grēotende np 14/70; pres. 3s grēotēþ 18(b)/1342
- grēt** see *grētan*
- grētan** I *greet, approach, touch* inf. 5/1, 18(a)/803 (*harm*); pres. 3s grēt 4/2, grētēð 16/52; pret. 3s grētte 9/27
- grim** adj. *fierce* nsm 12/61; np grimme 22/129 [MnE grim]
- grimlic** adj. *terrible* nsn 22/4
- grimme** adv. *grimly, fiercely* 11(m)/9, 12/109, 13/14
- grīn** n. *snare* dp grīnum 3/110
- grindan** III *grind, sharpen* p. ptc. gegründen 13/14; apm gegründene 12/109
- gripe** m. *grasp* ns 13/8
- gristbītian** 2 *gnash (the teeth)* inf. 20/271
- grīð** n. *truce* as 7/75, 12/35, ds grīðe 7/76; *sanctuary* ds grīðe 22/72
- grīðian** 2 *protect* inf. 22/30
- grīðlēas** adj. *unprotected* npf grīðlēase 22/33
- grund** m. *ground, earth, bottom* as 12/287, 18(b)/1367, 18(b)/1394; dsm grunde 20/2; ap grundas 17/104, 20/348

- gegrundene** see **grindan**
- grymetian** 2 *roar, rage* pret. 3s grymetode 4/302
- gryrelēoð** n. *song of terror, terrible song* as 18(a)/786; gp gryrelēoða 12/285
- gū** see **géð**
- guma** m. *man* ns 16/45, 18/20, 18(a)/868, 18(b)/1384; gs guman 14/49; np 12/94, 20/305; gp gumena 11(h)/10, 18(a)/715, 18(a)/878, 18(b)/1367, 20/9, 20/22, 20/32, etc., guman 14/146 (see note)
- gumena** see **guma**
- gūð** f. *war, battle* as gūðe 12/325; gs 10(b)/9, 12/192; ds 10(b)/23, 12/13, 12/94, 12/187, 20/123, 20/306, etc.
- gūðbill** n. *war-sword* gp gūðbilla 18(a)/803
- gūðdēað** m. *death in battle* ns 18(c)/2249
- gūðfana** m. *battle-standard* dp gūðfanum 20/219
- gūðfreca** m. *warrior* ns 20/62; np gūðfrecan 20/224
- gūðhrēð** n. *glory in battle* ns 18(a)/819
- gūðplega** m. *the game of battle, conflict* ns 12/61
- gūðrinc** m. *warrior* ns 12/138, 18(a)/838
- gūðscorp** n. *armour* as 20/328
- gyddode** see **gieddian**
- gyf** see **gif**
- gyfe** see **giefu**
- gyfenes** see **geofon**
- gyfēþe** see **gífēþe**
- gyldað, gyldē** see **gielde**
- gylede** see **giellan**
- gýlp** m. *boasting, pride* as gílp 18(a)/829; gs gýlpes 10(b)/9, gielpes 16/69 [MnE yelp]
- gylpword** n. *boasting word* dp gylpwordum 12/274
- gýman** 1 *w.g. care about, care for, heed* pres. subj. 3s gýme 22/20; pret. 3p gýmdon 12/192
- gynd** see **géond**
- Gypeswic** m. *Ipswich* ns 7/20
- gyrdan** 1 *gird* pret. 3s gyrde 8/64
- gyrndon** see **giernan**
- gyrwan** 1 *adorn, prepare, dress* inf. girwan 20/9; pret. 3p gyredon 14/77; p. ptc. gegyred 14/16, gegyrved 14/23
- gýsel** see **gísł**
- gyst** m. *stranger* np gystas 12/86 [MnE guest]
- gystern** n. *guest-hall* ds gysterne 20/40
- gystran** adv. *yesterday* 18(b)/1334
- gýt(a)** see **gítet**
- 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, 4/100, 4/163, etc., hafað 8/14, 13/6, etc.; 1p habbað 5/37, etc.; 3p 22/107, 22/137; 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. 8/20, 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]
- hād** m. *office, order* as 18(b)/1335 (*manner*); ds hāde 5/63; np hādas 5/10; gp hāda 5/4 [MnE (*mother*)hood, (*child*)hood]
- hādian** 2 *ordain* p. ptc. *ordained (ones), clerics* npm gehādode 22/56; dpm gehādodum 4/289
- gehādode, 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, hafuc 21/17; as 3/117, 3/118, 12/8; ds hafoce 3/111; ap hafocas 3/112, 3/114, 3/120, 3/124
- hagle** see **hægl**
- hagostealdmon** m.  *bachelor, warrior* ns 11(j)/2
- hāl** adj. *safe, unhurt* asm hālne 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, Hālga 4/63, 4/280; asm hālgan 4/256, 4/300; gsm 4/224; dsm 4/304, 4/331; asm hālige 4/34, 4/244, hālig 9/56; gsn hālgan 9/66, 9/74; dsn 4/248, 4/309; nsf hālige 7/52; asf hālgan 20/260; dsf hāligre 20/98, hāligan 20/203; npm 14/11, hālgan 4/288; apm 10(b)/25; apf hālgan 4/89; as noun m. *saint* ns hālga 4/316, 4/319; nsf hālige 20/160; as hālgan 4/218; gs 4/267; ds 4/253, 4/274, 4/299, 4/314; Hālgan (*God*) 17/122; np 4/322; ap 4/324; gpm hālgena 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]
- gehālod** 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, 20/121, 20/131
- Hamtūn** m. *Southampton* ds Hamtūne 7/61
- Hamtūnscir** f. *Hampshire* as Hamtūnscire 7/73; ds 6/2, 7/13, 7/57
- Hamtūnscir** f. *Northamptonshire* ds Hāmtūnscire 7/70
- hand** f. *hand* ns 12/141, 18(b)/1343; as 2/63, 12/112, hond 8/64, 17/96, 18(a)/834, 20/130, 20/198; ds handa 12/149, 14/59, 18(a)/746, 21/21, 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* inf. 21/55; pres. is 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 hārme 13/43, 18(a)/887; *metallic grey* apf hāre 20/327
- 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; superl. hātost 21/7
- gehāt** n. *promise* ap 10(a)/9
- hātan** VII *command, order, call, name* pres. is hāte 5/2, 14/95; 3s hāt 4/164, hāteð 5/1; 1p hāteð 10(a)/12; passive *be called, was called* hātte is 11(f)/15, 11(h)/16, 11(j)/19, 11(b)/7, 11(j)/19; 3s 4/128, 10(b)/53, 11(n)/16, 22/160; pret. 3s hāt 2/52, 2/69 (*named*), 4/216, 4/285, 4/300, 7/32, 9/52, 20/9 (*summoned*), 20/32, 20/147, 20/171, etc., hēht 8/70, 9/50, 9/65, 10(b)/70, etc.; 3p hēton 12/30, 14/31; subj. 3s hēte 20/53; p. ptc. gehäten 4/48, 4/267, 4/298, 10(a)/13, hāten 6/8, 12/75, 12/218; np hātne 10(a)/3 [*archaic MnE hight*]
- gehātan** VII *promise, vow* pres. is gehāte 12/246, 18(b)/1392; pret. 3s gehet 10(a)/7 10(b)/35, 12/280
- hāte** adv. *hotly* 20/94
- hātheort** adj. *angry, impulsive* nsm 16/66 [*MnE hotheart(ed)*]
- gehātland** n. *promised land* gs gehātlandes 9/73
- hātne** see hātan
- hæbbe** see habban
- hæfde** see habban
- hæfdon** see habban
- hæfst** see habban
- hæft** m. *captive* asm hæfton 18(a)/788
- hæft** m. *warfare* (?) , *sword* (?) is hæfte 20/263
- gehaeftan** 1 *catch, hold captive* pres. 3p gehæftaþ 3/78; p. ptc. asm gehæft 2/67; nsf 7/4; p. ptc. gehæfted 20/116
- hæfp** see habban
- hægl** m. *hail* ns 17/17, 17/32; ds hagle 16/48
- hæglfaru** f. *hailstorm* as hæglfare 16/105
- hælan** 1 *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 Hælen-des 4/203, 14/25; ds Hælende 4/195, 4/210
- hælep** m. *hero, warrior, man* ns 14/39, 14/78, 14/95; np 11(f)/5, 11(n)/1, 12/214, 18(c)/2247, 20/56, 20/177, 20/203, 20/225, 20/302, hælæd 12/249; ap hæleð 20/247; gp hæleða 11(d)/3, 12/74, 20/51; dp hæleþum 16/105, 18(c)/2262, 21/8
- hælo** f. *luck* as hæle 18(a)/719; *salvation* gs 8/46 [obs. MnE heal]
- gehæp** adj. *suitable* dsf gehæpre 3/42 [MnE hap(py)]
- hæps** f. *hasp, door-fastener* as hæpsan 4/277
- hærfest** m. *autumn* ns 21/8; as 3/122 [MnE harvest]
- hæring** m. *herring* ap hæringas 3/93
- hærlīc** 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 7/72
- hæt** see hātan
- hæð** f. *heath* ds hæðe 21/29
- hæþen** adj. *heathen* asm hæðenan 20/98, 20/110; gsm hæðenes 20/179; dsm hæþenum 4/194, 4/221; npm hæðene 12/181; aprm 22/121; gpm hæðenra 20/216; asf hæðene 18(a)/852; dpf hæþenum 22/21, 22/24; as noun npm hæþenan 4/211, 4/217, 4/218, 4/261, hæþene 12/55
- hæþstapa** m. *heath-stalker, stag* ns 18(b)/1368
- hē, hēo, hit** pron (§18) *he, she, it* pl. *they* nsm hē (he) 1/12, 1/19, 1/33, 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, 1/29, etc.; dsm him 2/55, 2/56, 2/62, etc.; nsn hit (it) 3/21, 3/53, etc., hyt 18(d)/3168; asn 2/58, 4/130, 4/294, etc.; nsf hēo (she) 1/9, 1/21, 1/30, 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 hīe (they) 1/26, 1/32, 2/15, 2/17,

- 2/48, 2/49, 2/56, 3/42, 3/43, 3/121, hī  
4/26, 4/129, 7/49, hȳ 19/2, 19/7, hig  
4/40, 4/41, hēo 9/55, 9/104, 9/106,  
etc.; ap hīe (*them*) 3/19, 3/25, 3/26, 3/  
30, 3/121 (refl.), 3/123, 3/161, hī 4/310,  
7/53; gp hira (*their*) 1/26, 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,  
19/1, heom 7/57, etc.
- hēa** see **hēah**
- hēafod** n. *head* ns 20/110; as 2/32, 4/219,  
4/223, 4/238, 9/116, 16/43, 20/126,  
20/173, 20/179; gs hēafdes 4/243; ds  
hēafde 4/227, 4/246, 10(b)/43; dp hēafdum  
14/63 (w. ds meaning: see note); gp hēafda  
11(b)/4
- hēafodgerim** m. *muster-role* gs hēafod-  
gerīmes 20/308
- hēafodlēas** adj. *headless* nsm 11(j)/10
- hēafodman** m. *leader* ds hēafodmen 4/142;  
np 4/149 [MnE headman]
- hēafodweard** m. *leader* np hēafodweardas  
20/239
- 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, 20/161; dsm hēan 18(a)/  
713, dsn 20/43; apm hēan 17/34; dpm  
hēagum 4/285; compar. hērra (§75) dsm  
hierann 5/63; superl. nsm hēhsta 20/  
94, hȳhsta (*great*) 20/308; gsm hēhstan  
20/4
- 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; inf. inf. (tō) healdenne  
4/109; pres. 3s hylt 4/313; 3p healdab  
17/87; subj. 3s healde 16/14 (*keep closed*);  
pret. 3s hēold 4/243, 11(k)/5 (*foster,*  
*cherish*), 18(a)/788; 3p hēoldon 20/142,  
hioldon 5/34 (*occupied*); subj. 3p hēoldon  
12/20
- gehealdan** VII *hold, maintain, preserve* inf.  
12/167; pres. 3s gehealdeþ 16/112, subj.  
1s gehealde 3/161; pret. 3p gehioldon 5/8;  
p. ptc. gehealden 4/220
- healdend** m. *ruler, lord* ns 20/289
- healf** adj. *half* asm healfne 20/105; asf healfse  
7/69
- healf** f. *side* (w.d. of person) as healfc 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, 21/28, 21/36
- healðegen** m. *hall-thane* ap healðegnas  
18(a)/719
- healwudu** m. *wood of a hall* ns 18(b)/1317
- hēan** adj. *dejected, wretched, lowly* nsm 16/23;  
asm hēanne 20/234
- hēanlic** adj. *humiliating, shameful* nsn 12/55
- hēanne** see **hēah**
- hēap** m. *band, multitude* as 18(a)/730; dp  
hēapum 20/163 [MnE heap]
- heard** adj. *hard, resolute, bitter, fierce, brave*  
nsn 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; gp heardra (*cruel ones*)  
20/225; dp heardum 4/208; dpm 18(b)/  
1335, *sturdy, sharp* 20/263; compar. headra  
nsn 12/312, heardran asf 18(a)/719; superl.  
heardost nsn 14/87
- hearde** adv. *firmly, fully* 20/116, 20/216
- heardhicende** adj. *brave-minded* npm  
18(a)/799
- heardli e** adv. *fiercely* 12/261 [MnE hardly]
- heards lig** adj. *unfortunate, unhappy, ill-  
fated* asm heards lige 15/19
- hearm** m. *damage, harm, grief, sorrow* ns 7/8;  
as 7/50; gp hearma 12/223
- hearmsca a** m. *pernicious enemy* ns 18(a)/  
766
- hearpe** f. *harp* as hearpan 9/22; gs 18(c)/  
2262, ds 9/21, 17/44
- hearrā** m. *lord* ds hearran 20/56 [German  
Herr]
- heapo d or** adj. *brave in battle* dpm heapo-  
d orum 18(a)/772
- he orinc** m. *warrior* gs he orinces 20/179;  
np he orincas 20/212
- he or of** adj. *brave in battle* npm he or fe  
18(a)/864
- h  aw** VII *hem, cut down, kill* inf. 18(a)/800;  
pres. 3s h  aw  22/61; pret. 3s h  ow  
12/324; 3p h  owon 12/181, 20/303; p.  
ptc. geh  awen 13/12
- geh  aw** VII *kill* inf. 20/90; p. ptc.  
geh  awen (*hack, cut down*) 20/288, 20/  
294
- heban** VI *raise up, lift* inf. 14/31 [MnE heave]
- h  d rn** n. *storeroom* as 3/160
- hefian** see **hefig**
- hefig** adj. *heavy, oppressive* dsn hefian 14/61;  
compar. npf hefigran 16/49
- hefig an** 2 *weigh down, burden* p. ptc. hefgad  
9/89
- hefig ime** adj. *burdensome, troubling* nsn 4/4
- he  e** m. *fence, enclosure* dp hegum 8/54  
[MnE hedge]
- h  hsta** see **h  ah**
- h  ht** see **h  tan**

- hell f. *hell* ns hel 18(a)/852; gs helle 4/80, 18(a)/788, 22/182
- hellebryne m. *hell-fire* ds 20/116
- helm m. *protection, cover, helmet* ns 18(b)/1321 (*lord*), 18(c)/2255; as 18(b)/1392, 20/337; ap helmas 20/193, 20/317, 20/327; dp helmum 20/203
- help f. *help* as helpe 16/16; ds 14/102, 20/96
- helpan III w.g. *help* subj. pres. 3s helpe 22/184
- helsceaða m. *thief from hell, devil* np hel-sceaðan 12/180
- helwaru f. pl. *inhabitants of hell* gp helwara 11(n)/6
- gehende prep. w.d. *near to, beside* 12/294; adv. gehende *nearby* 4/220, superl. gehen-dost 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 heofonlicne 14/148, heofonlican 4/262; dsm 4/330; asn heofonlicne 7/26; gsn heofonlican 9/9, heofonlecan 9/78; isn heofonlecan 9/111; nsf heofonlic 9/55; dsf heofonlicre 2/79
- heofoniče n. *kingdom of heaven* gs heo-foničes 9/36, 14/91
- heold see healdan
- heolfor m. or n. *blood, gore* ds heolfre 18(a)/849
- heolfrig adj. *gory* asn 20/130, 20/316
- heolstor adj. *dark* dsm heolstran 20/121
- heolstor m. *darkness, hiding-place* as 18(a)/755; ds heolstre 16/23 [MnE holster]
- heom (= him) see hē
- heonanforð adv. *henceforth* 22/16, 22/20
- heonom 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
- heorodrēor m. *battle-blood* ds heorodrēore 18(a)/849
- heorot m. *deer, stag* ns 18(b)/1369; ap heo-rotas 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, 20/87; as heortan 17/11; ds 12/145; gs 15/43, 16/49, 17/34 ap 3/166, 4/63
- Heortfordscir f. *Hertfordshire* as Heort-fordscrie 7/68
- heorðgenēat m. *hearth-companion, retainer* np heorðgenēatas 12/204, 18(d)/3179
- heorðwerod n. *body of household retainers* as 12/24
- heoruwāpen n. *sword* dp heoruwāpnum 20/263
- hēow see hēawan
- hēr adv. *here* 1/1, 2/50, 2/54, 3/144, etc.
- hēran see hērian
- hērafter adv. *hereafter* (i.e. in the following pages) 4/134
- hērbüend m. *dweller on earth* gp hērbüendra 20/96 [MnE here]
- here m. *invading army* ns 7/34, 7/41; as 7/31, 22/162; gs heriges 20/293; ds herige 20/135; host, army ns here 20/161; de-va-tation ns 22/47, 22/98
- herefolc n. *army* gs herefolces 20/234, 20/239
- heregēatū f. *heriot, war-equipment* as 12/48
- heregīan see herigēan
- herēhūð f. *booty, plunder* gs herēhūðe 7/40
- herenes f. *praise* ds herenesse 9/34, here-nisse 9/122
- herepād f. *coat of mail* ns 18(c)/2258
- hererāf n. *booty* as 20/316
- hererinc m. *soldier, hero* as 10(b)/71
- herewēg 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
- hēred see hērian
- herewēða m. *warrior* gs herewēðan 20/126, 20/173
- hergas see herigē
- hergen see herigēan
- hergian 2 *ravage* inf. hergian 22/130; 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
- herigēan 1 *praise* inf. 9/36; pres. subj. 3s herge 18(d)/3175, 3p hergen 17/77
- herpād m. *passage for an army, inroad* as 20/302
- hērtōēacēn adv. *besides* 22/154
- hēt see hātan
- hetelīce adv. *violently, excessively* 22/88
- heteponcol adj. *hateful* asm heteðoncolne 20/105
- hetol adj. *hostile, hate-filled* npm hetole 22/129

- hō** 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, 21/64, hieder 5/12
- hīe** see **hē**
- hieder** see **hider**
- hīeg** n. *hay* ds hīge 3/19
- hiene** (= **hīne**) see **hē**
- hiera** see **hē**
- hīeran** 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; 1p hýrdon 9/125; 3s hýrde  
18(a)/875
- gehīeran** 1 *hear* inf. gehīran 4/32, gehīran  
8/40, 14/78, 20/24; infl. inf. (tō)  
gehīranne 9/69; pres. 2s gehīrst 12/45,  
gehīrest 19/16; 3s gehīrð 4/9; pret. 1s  
gehīerde 2/21, gehīrde 12/117, 14/26,  
17/18; 2s gehīerdest 2/36; 3s gehīerde  
4/221, 8/1, 8/41, etc.; 3p gehīerdon 2/17,  
gehīerdum 6/23, gehīrdon 4/309, 18(a)/  
785, 20/160, gehīrdan 22/171
- hierdebōc** f. *shepherd book* as 5/68
- hīerran** see **hēah**
- hīersumian** 2 *be obedient, obey* pret. 3p  
hīersumdon 5/6
- gehīersumian** 2 *obey* pret. 2s gehīersumod-  
est (w.g.) 2/77
- gehīersumnes** f. *obedience* gs gehīersum-  
nesse 2/43
- hīg** (= **hīe**) see **hē**
- hīge** m. *mind, heart, courage, thought* ns 12/  
312, 20/87, hyge 15/17, 16/16, 17/44,  
17/58, 18(a)/755; ds 12/4, 17/96
- Higelāc** see **Hygelāc**
- hīgerōf** adj. *brave-minded* npm higerōfe  
20/302
- hīgeþīhtig** adj. *strong-hearted, determined*  
asm higeþīhtigne 18(a)/746
- hīgeþoncol** adj. *prudent, wise* dsf higeþon-  
colre 20/131
- hiht** see **hyht**
- hild** f. *battle* as hilde 12/33, 20/251; 21/17;  
ds 11(j)/4, 12/8, 12/48, 12/55, 12/123,  
20/293, etc.
- hildedēor** adj. *brave in battle* nsm 18(a)/834;  
npm hildedēore 18(d)/3169
- hildeleōð** n. *battle-song* as 20/211
- hildemecg** m. *warrior* np hildemecgas  
18(a)/799
- hildenæd̄re** f. *battle-snake, arrow* ap hilde-  
nædran 20/222 [MnE adder]
- hilderinc** m. *warrior* ns 12/169, 18(b)/1307;  
np hilderincas 14/61; gp hilderinca 14/72
- hine** see **hē**
- hīnfūs** 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 Hing-  
ware 4/169, 4/194
- hīnsið** m. *journey hence, death* ds hīnsiðe  
20/117
- hīo** (= **hīe**) see **hē**
- gēhioldon** see **gēhealdan**
- hīora** see **hē**
- hīra** see **hē**
- gēhīran** see **gēhīeran**
- hire** see **hē**
- hīredmann** m. *retainer, warrior* np hīred-  
men 12/261
- his** see **hē**
- hit** see **hē**
- hīw** n. *shape, form* as 1/18 [MnE hue]
- gēhladan** VI *load* pret. 3s gehleð 18(a)/895
- hlāf** m. *bread* as 3/199; gs hlāfes 2/41; ds  
hlāfē 3/165 [MnE loaf]
- hlāford** m. *lord, master* ns 3/177, 6/31, 12/  
135, 12/189, etc.; as 14/45; gs hlāforðes  
3/11, 4/226, 18(d)/3179; ds hlāforðe 3/27,  
4/193, 10(b)/47, 12/318, 20/251, etc.
- hlāfordlēas** adj. *lordless, without a lord* nsm  
12/251
- hlāfordswica** m. *traitor* np hlāfordswican  
22/63
- hlāfordswice** m. *treachery* ns 22/64, 22/65
- hlanc** adj. *lean* nsm hlanca 20/205 [MnE lank]
- hlāder** f. *ladder* as hlādre 11(n)/6; ds  
hlāddre 4/278, 4/283
- hlāest** m. *load, freight* dp hlāestum 3/135
- hlāstan** 1 *adorn* p. ptc. asf gehlāste 20/36
- hlāew** m. *mound, barrow, cave* as 18(d)/3157,  
18(d)/3169; ds hlāwe 21/26
- hleahtor** m. *laughter* ds hleahtre 17/21
- hlēapan** VII *leap, gallop* inf. 18(a)/864; pret.  
3s hlēop 8/65
- gēhlēapan** VII *leap upon, mount* pret. 3s  
gēhlēop 12/189
- hlēo** n. *protection, shelter, protector* ns 12/74,  
18(a)/791; as 11(f)/5 [MnE lee]
- hlēomæg** m. *protecting kinsman* gp hlēomæga  
17/25
- hlēop** see **hlēapan**
- hlēosceorp** n. *protecting garment* ds hlēo-  
sceorpe 11(k)/5
- hlēoðor** n. *sound, cry, voice* as 17/20; is  
hlēoþre 11(j)/4
- hlēoðrian** 2 *make a noise, speak* pret. 3s  
hlēoðrode 14/26
- hlīchhan** VI *laugh, exult* pret. 3s hlōh 12/147,  
20/23
- hlīfian** 2 *tower, rise up* pres. 1s hlīfige 14/85
- hlīmman** III *roar, resound* inf. 17/18; pret.  
3p hlūmmon 20/205

- hlin** m. *maple* ns 11(n)/9
- hlísa** m. *fame, reputation* as hlísan 10(b)/53
- hlíðe** n. *cliff* ds hlíðe 18(d)/3157
- hlöh** see **hliehhan**
- hlüd** adj. *loud* nsm 11(e)/1; superl. hlüdast 21/4
- hlüde** adv. *loud, loudly* 1/8, 11(d)/7, 20/205, 20/223, 20/270
- hlummon** see **hlimman**
- hlüttor** adj. *pure* isn hlüttre 9/118
- hlýdan** I *bellow* pret. 3s hlýdde 20/23
- hlynnan** I *shout* pret. 3s hlynede 20/23
- hlynsian** 2 *resound* pret. 3s hlynsode 18(a)/770
- hlystan** I *listen* pres. subj. 1p hlysten 1/8
- gehlystan** I *listen* pret. 3p gehlyston 12/92
- hnág** see **hnígan**
- hnægan** I *bring low, humble* p. ptc. gehnægēd 17/88
- hnígan** I *bow down* pret. 1s hnág 14/59
- hnítan** I *strike, clash together* pret. 3p hniton 18(b)/1327
- hō** see **hōh**
- hocor** n. *derision* ds hocore 22/135
- hocorwyrde** adj. *derisive, as noun: derider* npm 22/130
- hof** n. *building* np hofu 13/29
- hogian** 2 *think, give thought* pret. 3p hogodon 12/123; subj. 3s hogode 12/128; *intend* pret. 3s hogode 12/133; 3p hogedon 20/250, 20/273; *think about* pret. 1s hogode 19/9 [Late WS for hicgan]
- hōh** m. *heel* ds hō 2/32
- hōl** n. *malice, envy* ns 22/49
- geholia** m. *protector, close friend* gp geholena 16/31
- hold** adj. *loyal, friendly, gracious* nsm 10(b)/56, 17/41; gp holdra 15/17; superl. holdost asm 12/24
- holen** m. *holly* ns 11(n)/10
- holm** m. *sea* as 16/82; gp holma 17/64
- Holofernus** pers. n. ns 20/21, 20/46, as 20/7; gs 20/180, 20/250, Holofernes 20/36
- holt** n. *mood, forest* gs holtes 12/8, 14/29; ds holte 4/231, 21/19
- 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**
- hopian** 2 *hope* inf. 20/117
- hord** n. *hoard, treasure* gs hordes 18(a)/887; ds horde 18(d)/3164
- hordcofa** m. *heart as hordefan* 16/14
- horing** m. *adulterer, fornicator* np horinges 22/149
- horn** m. *horn* ns 1/8; dp hornum 2/67, 18(c)/1369
- hornboga** m. *horn-tipped bow* dp hornbogan 20/222
- horngestrēon** n. *abundance of gables* ns 13/22
- horneced** adj. *gabled house* as 18(a)/704
- hors** n. *horse* as 3/69, 12/2; dp horsum 3/210
- horswēg** m. *bridle path, horseway* ds horswege 1/6
- hosp** m. *insult, abuse* as 20/216
- hraðe** adj. *quick* superl. rādost 6/19
- hraðe** adv. *quickly, soon* 2/45, 4/193, 4/301, 8/48, rāðe 7/20, 12/30, 12/164, 12/288, etc. [MnE rath(er), archaic MnE rathe]
- hræd** adj. *quick* superl. hrædest *quickest* hrædest is tō cweþenne *to be brief*, 22/41, 22/151
- hræding** f. *haste* ds hrædinge 4/249, on hrædinge *quickly* 22/155
- hrædlīce** adv. *forthwith, swiftly* 3/207, 8/30
- hrædwyrde** adj. *hasty of speech* nsm 16/66
- hrægl** n. *dress, garment* ns 11(d)/1; as 20/282 [archaic MnE rail]
- hræw** n. *corpse* ns 14/72; as 14/53; ap 20/313
- hréam** m. *shouting* ns 12/106; ds hréame 3/16
- hréaw** adj. *raw* apm hréawe 3/171
- hreddan** I *save, rescue* inf. 11(j)/18
- hrefn** m. *raven* ns 20/206; np hremmas 12/106
- hremm** see **hrefn**
- hréoh** adj. *troubled* nsm 10(b)/71, 20/282, hrēo 16/16; asf 16/105 (*fierce*); dsn hréon 18(b)/1307
- hréorig** adj. *ruinous* npm hréorge 13/3
- hréosan** II *fall* inf. 16/48; pres. ptc. nsf hréosende 16/102; p. ptc. npm gehrorene 13/3
- hréowlearig** adj. *sorrowful, troubled* nsm 14/25
- hréowigmōd** adj. *sad at heart* npm hréowigmōde 20/289 [MnE rue, mood]
- hréowlīce** adv. *cruelly* 22/37
- hrepian** 2 *touch* pret. subj. 1p hrepoden 2/7
- hréran** I *set in motion, stir* inf. 16/4
- hréðeadig** adj. *exultant, glorious* superl. hréðeadegost nsm 21/8
- hreþer** n. *heart* as 17/63; ds hreþre 13/41, 20/94; gp hreþra 16/72
- hreðerbealo** n. *distress* as 18(b)/1343
- hreðerloca** m. *enclosure of the heart, breast* as hreðerlocan 17/58
- hrif** n. *belly, womb* ds hrife 11(h)/12
- hrím** m. *frost* ns 13/4, 17/32; as 16/48; is hríme 16/77 [archaic MnE rime]
- hrímceald** adj. *ice-cold* asf hrímcealde 16/4

- hrīmgeat n. *frosty gate* ns 13/4
- hrīmgicel m. *icicle* dp hrīmgicelum 17/17
- hrīmig adj. *frosty, rimi superl.* hrīmigost nsm 21/6
- hrīnan I *touch* 3s hrīmeð 11(h)/12; p. ptc. hrīnen 8/32
- hrīnde adj. *covered with frost* nsm 18(b)/1363
- hrīng m. *ring* ns 1/4, 18(c)/2260 (*ring-mail, armour*); ds hrīnge 21/22; ap hrīngas 12/161, 13/19; dp hrīngum 20/37
- hrīngloca m. *ring-mail shirt, corselet* ap hrīnglocan 12/145
- hrīngmere m. *circular pool* as 13/45
- hrīngþegu f. *receiving of rings (by a retainer from his lord)* ds hrīngþege 17/44
- hrīð f. *snowstorm* ns 16/102
- gehrodene (p. ptc. of \*hrēdan) *adorned asf gehrodene* 20/37
- hrōf m. *roof* ns 13/31, as 18(a)/836; gs hrōfes 11(f)/5; ds hrōfe 9/41, 20/67; np hrōfas 13/3; ap 21/64
- hrōnrad f. *ocean, whale's road* ds hrōnrāde 18/10
- hrōstbēag m. *circle formed by inner roofwork, ceiling-vault* gs hrōstbēages 13/31
- ȝehrorene see hrōsan
- Hrōdgār pers. n. *Hrothgar* ns 18(b)/1321; as 18(a)/863; gs Hrōdgāres 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)
- hryðig adj. *snow-swept, exposed to storms* npm hryðge 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. *curlew* 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, 20/110; ap hundas 3/43; dp hundum 3/24, 3/49, 18(b)/1368, 22/78 [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 hunger 4/78; ds hungrę 4/80
- hungrig adj. *hungry* nsm 4/242
- hunta m. *huntsman* ns 3/38, 3/39, 3/40, etc.; np huntan 3/5
- Huntadunscīr f. *Huntingdonshire* as Huntadunsćire 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
- hupseax n. *short sword* ap 20/327
- huru adv. *certainly, especially, indeed* 4/228, 14/10, 22/4, etc.
- hūs n. *house* ns 9/91; as 3/202, 8/30, 9/24; ds hūse 9/23, 9/94; ap hūs 22/26, 22/34
- hūsl n. *Eucharist, the consecrated bread and wine for Holy Communion* as 9/100, 9/103; gs hūsles 9/102
- huxliče 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 hwæne 12/2 (*each one*), 20/52 (*someone*); gs hwæs 1/34, 3/39; nsm hwæt 1/33, 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 hwæm 3/163; isn hwon 9/96 (see for), 17/43 (to hwon to what, as to what); hwȳ why 1/35, 2/2, 2/26, hwī 4/31, for hwȳ (see for)
- gehwā pron. *each, everyone* nsm 4/310; as gehwæne 20/186; gsn gehwæs 9/38; dsm gehwām 16/63, 17/72, 21/11; dsf gehwære (in mēgþa gehwære *in each of tribes i.e. in every tribe*) 18/25
- 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 hwalias 3/105
- hwælhuntoþ m. *whale-hunt* as 3/100
- hwælwæg m. *path of the whale, the sea* as 17/63
- hwæne pron. see hwā
- hwænne conj. *until the time when* 12/67, 14/136
- hwær adv. *where* 1/3, 2/20, 3/81, 5/81 (*somewhere*), etc.; conj. 2/54, 4/328, 15/8, 16/26
- ȝehwār adv. *everywhere* 4/232, 7/8
- ȝehwære see ȝehwā
- hwæs see hwā
- ȝehwæs see ȝehwā
- hwæt interj. *lo!* 4/168, 4/201, 4/223, 8/19, 8/31, 12/231, 14/1, 18(c)/2248, 22/17
- hwæt pron. see hwā
- hwæt adj. *vigorous, quick, active* nsm 17/40
- hwæthwugu pron. *something* as 9/28
- hwætrēd m. *ingenuity, quick design* as 13/19

- hwæðer** conj. *whether* 4/300, 9/100, 18(b)/1314, 18(b)/1356, *hwæþer* 9/104. See *hwæþer þe*
- gehwæðer** indef. adj. *either* nsm 18(a)/814 asf *gehwaðere* 12/112
- hwæþere** adv., conj. *however, nevertheless, yet, but* 8/3, *hwæðre* 9/11, 9/32, 9/89, 14/18, 14/38, 14/42, etc.
- gehwaðeres** adv. *in both respects* 10(b)/25
- hwæþer þe** conj. or 3/119
- hwæþre** see *hwæþere*
- hwælf** adj. *concave, hollow* dsf *hwælfum* 20/214
- hwærf** n. *crowd, flock* dp *hwærfum* 20/249
- hwærfian** 2 *wave* pret. 3s *hwærfode* 10(b)/10
- hwælc** interrogative pron. and adj. *which, what, what kind of* nsm 3/186, 3/212 (*swa hwælc swa whatsoever*), *þræla hwylc some slave* 22/90; asm *hwælcne* 3/1, 3/37, 3/71, 3/118; dsm *hwælcum* (see *swa*) 2/10; dsm *hwælcum* 11(h)/10 (each, any); *swā hwælc(um)* ( . . . *swā*) *swā whoever* see *swā*; nsf *hwylc* 8/9, 21/65 (*of what sort*), *hwælc* 8/12, *hwylc* 9/101; asf *hwylce* 9/49; npn *hwælc* 5/24; apn 3/50, 3/140
- gehæwlé** pron., adj. *each* nsm 3/211 (áñra *gehæwelc each one*), *gehylc* 12/128, 12/257; as *gehylcne* 20/95; gs *gehylcles* 20/32; dsm *gehælcum* 6/19, *gehælcum* 10(b)/45, 22/19, *gehylcum* 14/108; ism *gehylce* 14/136, 16/8; isn 17/36, 17/68
- hwælp** m. *whelp, cub as 19/16*
- hweorfan** III *turn, go* inf. 16/72, 21/58; pres. 3s *hweorfed* 17/58, 17/60; pret. 3s *hwærf* 20/112
- gehwerfde** see *gehwyrfde*
- hwettan** 1 *whet, incite* pres. 3s *hweteð* 17/63
- hwī** see *hwā*
- hwider** adv. *whither, in which direction* 16/72, *hwæder* 18(b)/1331, *hwyder* 21/58
- hwierfan** 1 *turn, change* p. ptc. *gehwiſed* 3/165
- gehwiſfan** 1 *turn* pret. 3s *gehwiſde* 9/68; subj. 3s *gehwyrfde* 9/57
- hwīl** 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.; ealle *hwile all the time* 22/74, 22/156
- gehwiſcum** see *gehælc*
- hwilom** see *hwil*
- hwilum** see *hwil* [archaic MnE whilom]
- hwistlung** f. *whistling* ds *hwistlunge* 3/111
- hwon** see *hwā*
- hwōn** adj. (as noun) *little, few* as w.g. 17/28
- hwonon** see *hwanon*
- hwȳ** see *hwā*
- hwyder** see *hwider*
- hwylc** see *hwælc*
- gehwyrlē** see *gehwyrlē*
- hwylcē** see *hwælc*
- gehwyrfde** see *gehwyrfde*
- hicgan** see *hicgan*
- hygendne** see *hicgan*
- hýd** f. *hide, skin* ap *hýda* 3/151
- hýdan** 1 *hide, hoard* inf. *hýdan* 18(b)/1372; pres. 3s *hýdeð* 17/102
- gehýdan** 1 *conceal* pret. 3s *gehýdde* 16/84
- gehýgd** f. *thought, intention* ns 16/72, 17/116
- hyge** see *hige*
- hygegeōmor** adj. *sad at heart* asm *hygegeō-morne* 15/19
- Hygelac** pers. n. *Hygelac* gs *Higelāces* 18(a)/737, 18(a)/758, *Hygelaces* 18(a)/813
- hygerōf** adj. *resolute* as noun nsm 13/19
- hýhsta** see *hēah*
- hyht** m. *hopeful joy, bliss* ns 14/126, 17/45, 17/122, *hiht* 14/148; *hope* ns 20/97
- hyhtwynn** f. *joy of hope* gp *hyhtwynna* 20/121
- hyldan** 1 *bow, bend* inf. 14/45 (w. refl.)
- hyldo** f. *grace, favour* gs 20/4
- hylt** see *headlan*
- hýnan** 1 *injure, lay low, kill* inf. 12/180; pret. 3s *hýnde* 12/324; *abase, humiliate* pres. 3p *hýnað* 22/113; p. ptc. npf *gehýnede* 22/36
- hýra** see *hē*
- hýran** see *hieran*
- gehýran** see *gehieran*
- hýrde** see *hieran*
- hyrde** m. *guardian, keeper* ns 18(a)/750, 20/60; as 18(a)/887 [MnE (cow)herd, (shep)herd]
- gehýrde** see *gehieran*
- gehýrdon** see *gehieran*
- hydræden** f. *guardianship* ds *hydrædenne* 4/244
- hyrnednebb** adj. *horny-beaked* nsm *hyrned-nebb* 20/212
- gehýrn̄es** f. *hearing* ds *gehýrn̄esse* 9/66
- hyrst** f. *ornament, trapping* np *hyrste* 11(d)/4; ap *hyrsta* 18(d)/3164, 20/316; ip *hyrstum* 11(j)/11
- hyrstedgold** n. *fairly wrought gold* ds *hyr-stedgolde* 18(c)/2255
- gehýrð** see *gehieran*
- hyrwan** 1 *deride* pres. 3s *hyrweð* 22/135, 22/138
- hys** (= his) see *hē*
- hyse** m. *warrior, youth* ns 12/152; gs *hysses* 12/141; np *hyssas* 12/112, *hysas* 12/123; ap *hyssas* 12/169; gp *hyssa* 12/2, 12/128

- hyt see hē, hēo, hit  
 hȳþelic adj. convenient nsn 13/41
- Iācōb pers. n. *Jacob* ds Iācōbe 4/15  
 iēc 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, mēc  
 16/28, 17/6, 19/11; gs mīn (*of me*) 2/73;  
 ds mē 2/25, 2/27, 3/74 (*for myself*),  
 3/80, 3/122
- īdel adj. *idle, worthless, vain* nsm 16/110; gs  
 īdles 9/15; asf īðlan 8/59; npn īðlu 16/87;  
 on īdel in *vain* 4/279
- ides f. *woman* ns 20/14, 20/109, 20/128,  
 20/146, 21/43; as idese 20/55, 20/58;  
 gs 18(b)/1351; np idesa 20/133; gp  
 11(a)/7
- īecan 1 *add, pile up* pret. 3s īhte 22/10
- īeg f. *island* ds īege 19/4, īge 19/6
- ieldran m. pl. (§75) *elders, ancestors* np  
 5/34; eldran 10(b)/58; gp yldrena 4/  
 165
- iermōdū f. *misery* ap iermōda 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]
- īewan 1 *disclose, show* pres. subj. 3s īwe  
 11(n)/15; pret. 3p īowdon 20/240
- īge see īeg
- igl m. *hedgehog* gs igles 4/214
- ilea 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 7/2, 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,  
 20/150, 20/170
- ibryrdnes f. *inspiration* as ibryrdnesse  
 8/74, ibryrdnisse 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
- ingēhygd f. *intention, conscience* as 4/87
- ingēþanc m. *conscience* as 22/178
- ingong m. *immigration, entry* as 9/111; ds  
 ingonge 9/73
- Ingwine m. pl. *the Danes* gp Ingwina 18(b)/  
 1319
- inlādan 1 *bring in* inf. 9/92
- inn n. *chamber* ds inne 20/70 [MnE inn]
- innan prep. w.d. *within* 4/202, 4/256, 21/43,  
 22/34
- innan adv. *from within* 17/11, 18(a)/774; in  
 innan inside 11(k)/3; inside 22/34
- innanbordeS adv. *at home, within the nation*  
 5/8
- inne adv. *inside, within* 8/32, 9/99, 11(a)/4,  
 10(b)/72, inne ne īte at *home or abroad*,  
*anywhere* 22/24, 22/47, 22/97, inne and īte  
*everywhere* 22/26
- insittende adj. *sitting within* as noun: gpm  
 insittendra 11(a)/7
- intinga m. *cause* ns 9/20
- inwidda m. *wicked one* nsm 20/28
- inwidhlemm m. *malicious wound* np inwid-  
 hlemmas 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
- īow (= ēow) see gē
- īren n. (iron) *sword* ns 12/253, 18(a)/892; gp  
 īrenna 18(a)/802, īrena 18(c)/2259
- īrenbend f. *iron band* dp īrenbendum 18(a)/  
 774
- irnan III *run* inf. rinnan (*hasten, flow*) 11(e)/  
 5; pret. 3s ran 1/6; 3p urnon 6/18, 20/164
- is see bēon
- Īsaac pers. n. *Isaac* ns 2/47, 2/53; as 2/44,  
 2/52, 2/69; ds īsaace 4/5
- īsceald adj. *ice-cold* asm īscealdne 17/14,  
 īscaldne 17/19
- īsen adj. *iron* ap īsene 3/200; ns īsern *iron*  
*weapon, sword* 21/26
- īsensmīþ m. *blacksmith* ap īsensmīþas 3/181
- īsern see īsen
- īsigfeþera adj. *having icy feathers* nsm 17/  
 24
- Israhēlas m. pl. *Israelites* gp Israhēla 9/73
- Ītālia m. pl. the *Italians, Italy* ap 10(b)/12;  
 gp 10(a)/3
- īū see ēoð
- īudēi m. pl. *Jews* np 4/325
- īudēiscan adj. pl. *Jewish (people), the Jews* np  
 4/108; ap 4/205; dp īudēiscum 4/55
- Iudith pers. n. *Judith* ns 20/13, 20/123,  
 20/132, 20/168, etc.; as Iudithðe 20/40; gs  
 Iudithe 20/333
- īuwine m. *friend (or lord) of former days* ap  
 17/92
- īw m. *yew* ns 11(n)/9
- kāsere see cāsere
- Kentingas m. pl. *Kent* ap 7/71
- kynerōcēs see cynerōcē
- kyning see cyning
- lā interj. *lo! oh!* 3/8, 3/29, etc.; lā hwæt *for*  
*lo* 22/17
- lāc n. *sacrifice, offering* ds lāce 2/68, 4/92; *gift*  
 as 19/1; dp lācum 22/24
- gēlac n. *rolling, tumult* as 15/7, 17/35

- lācan** VII *sport, contend, fight* inf. 21/39; pres. is läce 11(0)/1
- lāf** f. *remnant, heirloom, inheritance* as läfe 18(a)/795, 18(d)/3160; ds tō läfe wæs was left 4/226
- läge** see *licgan*
- gelagian** 2 *assign by law, ordain* p. ptc. gelogod 22/22
- lägon** see *licgan*
- lagu** m. *sea, water* as 17/47
- lagu** f. *law* as *lage* 22/29; gs 22/20; ds 22/57; np *laga* 22/41; dp *lagum*, 22/175; etc.
- laguflōd** m. *ocean wave, tide* ns 21/46
- 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
- lahbrycē** m. *lawbreaking* ap *lahbrycas* 22/122
- lahliče** adv. *in accordance with secular laws* 22/56
- gelamp** see *gēlimpan*
- lämrind** f. *crust of mud* dp *lämrindum* 13/17
- land** n. *land, country* as 4/148, 21/53 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.
- landbuēnd** m. pl. *earth-dwellers, inhabitants* ap *londbuēnd* 18(b)/1345; *in-dwellers of the land* (i.e. Hebrews) np *landbūende* 20/226; dp *londbūendum* 20/314
- lang** adj. *long, tall* nsm *langa* 12/273; asf *lange* 14/24, 18/16 (*lange hwile for a long time*); nsm tō *lang too long (a time)* 12/66; compar. nsf *lenre* 11(h)/7, gsn *lengran* 20/184
- 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, etc.; compar. leng *longer* 4/120, 12/171, 20/153; superl. lengest 6/3, 21/6
- langlice** adv. *for a long time* 4/209
- langōf** m. *longing* gs *longaþes* 15/41; ds *langoþe* 15/53
- langung** f. *longing, yearning* as *longunge* 17/47
- langunghwīl** f. *time of longing, time of spiritual desire* gp *langunghwila* 14/126
- lär** f. *teaching, doctrine* ns 5/45, 5/64, 8/10; as läre 5/10, 10(b)/68, 20/333, as 22/58; gs 4/141, 9/56; ds 4/37, 9/76; np *lära* 22/42; ap *lära* 4/89 [MnE *lore*]
- lärcwide** m. *counsel* dp *lärcwidum* 16/38
- lärēow** m. *teacher* np *lärēowas* 4/26, 9/69; gp *lärēowa* 5/20; dp *lärēowum* 4/39
- läst** m. *track* np *lästas* 11(l)/2; ap 18(a)/841; ds on *läste* (see note) 16/97; dp *lastum* 17/15; *the rear as him . . . on last behind them* 20/209, on *läst from behind* 20/291; ds him on *läste behind them* 20/297
- lästword** n. *reputation left behind* gp *lästworda* 17/73
- late** adv. *belatedly* 20/275
- latian** 2 *delay* pres. subj. 3s þæs . . . latige *delay doing it* 22/157
- läð** adj. *hateful, hostile* nsm 18(a)/815, 20/45; nsn 19/12, 22/74; asm *läðne* 20/72, 20/101; gsm *läþes* 18(a)/841; gsn *läðan* 20/310; dsn *läðum* 20/226; dsf *läðere* 12/90; npm *läðe* 12/86; apm *läð* 18(b)/1375; gpm *läðra* 20/297, 20/303; as a noun nsm 21/53; asm *läþne* 17/112; dsm *läðe (soe)* 21/53; compar. *läðre* asn 12/50; superl. *läðost* nsm 14/88, 20/322; gsm *läðestan* 20/178; dpm *läðestan* 20/314; *hated* npf 22/41 [MnE *loathe(some)*]
- läðettan** 1 *hate* pres. 3s *läðet* 22/139
- läðian** 2 *invite, summon* pres. is *läðige* 11(j)/16
- läðlicost** adv. (superl. of *läðlice*) *in most wretched fashion* 15/14
- läðost** see *läð*
- läðre** see *läð*
- gelaðung** f. *church, congregation* gs *gelaðunge* 4/83
- Laurentius** pers. n. *Lawrence* ds *Laurentie* 4/204
- læccan** 1 *capture, catch* p. ptc. *gelæht* 3/44 [colloquial MnE *latch (onto)*]
- lædan** 1 *lead, bring, lift, carry off* inf. 12/88, 14/5 (see note), 20/42; infl. inf. (tō) *lædene* 7/29 (see note); pres. is *læde* 3/25, 3/30, 3/137; 2s *lætst* 3/140; 3s *læt* 4/288; 3p *lædað* 22/114 pret. 3s *lædde* 20/129; 3p *læddon* 4/207, 10(b)/2, 20/72, 20/325; p. ptc. *læded* nsm 18(d)/3177
- gelædde** 1 *lead* pret. 3s *gelædde* 9/50
- Læden** n. *Latin* ns 4/100, 4/101; as 4/14, 5/68; gs *Lædenes* 4/105; ds *Lædene* 4/3, 5/16
- Lædenbōc** f. *Latin book* dp *Lædenbōcum* 4/26
- Lædengeðiode** n. *the Latin language* as 5/62; gs *Lædengeðiodes* 5/64
- Lædenware** m. pl. *the Romans* npm 5/50
- læfan** 1 *leave, bequeath* pret. 3s *læfde* 6/26; 3p *læfdon* 5/26, *læfdon* 5/35
- læg** see *licgan*
- lägon** see *licgan*
- gelæht** see *læccan*
- læn** n. *loan de læne* 5/81

- læne** adj. *temporary, transitory* nsm 16/108, 16/109 (twice); nsn 1/24, 16/108, 17/66; dsn lænum 14/109, lænar 14/138
- lærān** 1 *teach, advise* inf. 5/62, 9/65; pres. 1s lære 8/47; subj. 3s lære 5/61; pret. 3s lärde 8/3, 9/62, 12/311; p. ptc. lärred 8/10
- gelærān** 1 *teach, advise, urge* pres. 1s gelære 3/210; p. ptc. nsm gelärred 4/126, 9/12; npm geläred 5/78; superl. apm geläredestan *most learned* 9/51
- geläredestan** see **gelærān**
- lærīg** m. *rim of a shield* ns 12/284
- læs** indeclinable noun *less, fewer* apm 22/101
- læs** adv. *less* 8/44, 11(k)/11; nöht þon læs *nevertheless* 8/17; þy læs þe lest 2/7, 3/24, 4/120, þe læs lest 22/159
- læs** f. *pasture* ds læswe 3/24, 3/30
- læssa** adj. (compar. of lÿtel; cf. §76) *less, smaller* asm læssan 3/119; nsn læsse 3/98
- læsst** adj. (superl. of lÿtel; cf. §76) *adj. least, smallest* nsn læsste 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.), 22/175; subj. pres. 3s gelæste 22/21 (*pay*); 3p gelæsten 18/24; pret. 3s 10(a)/9, 12/15; 3p gelæsten 10(b)/13; p. ptc. gelæsted 18(a)/829
- læswe** see **læs**
- læt** see **lædan**
- lætan** VII *let, allow* pres. 1s læte 3/122; 2s lætst 3/124; 3s læteð 11(m)/10; pret. 3s lët (*cause, w. verb of motion*) 12/7, 12/140, 22/162; 3p lëton 12/108, 13/42, 18(a)/864, 20/221; subj. 3s lëte 10(b)/66, 10(b)/68; *consider* pres. 3s lët 22/104
- lætst** see **lædan**
- læðð** f. *affliction, wrong* gp læðða 20/158; dp læððum 20/184
- læwede** adj. *unlearned, lay* dsn læwedum 4/39; as noun *layman* npm 22/56 [MnE lewd]
- gelæafa** m. *belief, faith* ns 4/329; as gelæafan 4/87, 20/6, 20/89, 20/344; gs 4/321; ds 4/42, 4/146, 4/195, 8/2, 8/77, 20/97
- gelæffull** adj. *faithful* nsm geleaffulla 4/303; asm geleaffullan 4/207
- leahtor** m. *sin, vice* dp leahtrum 4/140
- læan** n. *reward* gs læanes 20/346
- læan** VI *blame, find fault with* pret. 3p lōgon 18(a)/862
- læanian** 2 w.d. *repay, reward* pres. 1s læanige 18(b)/1380; 3s læanað 11(m)/9
- læap** m. *torso, carcase* ns 20/111
- læas** adj. w.g. *devoid of, without* nsm 18(a)/850, 20/121; nsn 15/32; npn lease 16/86 [MnE (home)less, (bottom)less, etc.]
- læas** adj. *faithless, false to God* nsm 4/121
- læasung** f. *lying, fable, fiction* gs læasunge 9/15; ap læasunga 22/126
- læat** see **lütan**
- leax** m. *salmon* ns 21/39 ap leaxas 3/93 [MnE (through Yiddish) lox]
- lecgan** 1 *lay, place* inf. 4/256; pres. 3p lecgāð 17/57; subj. 3s lecge 16/42; pret. 3p legdon 4/248
- lefdom** see **læfan**
- lægbysisig** see **lægbysis**
- legdon** see **lecan**
- Lægeæasterscîr** f. *Cheshire* ns 7/5
- leger** n. *bed* ap 15/34 [MnE lair]
- lehtrian** 2 *revile* pres. 3s lehtreð 22/135
- lencten** m. *spring* ns 21/6 ds lenctene 3/121 [MnE lent]
- gelendan** 1 *land, arrive* pret. 3p gelendon 4/151
- leng** see **lange**
- lengest** see **lange**
- lengran** see **lang**
- 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, 18/24, 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, 20/178, lēode 22/165; dp lēodum 12/23, 12/50, 14/88, 15/6, 18(b)/1323, 18(d)/3182, 19/1, 20/147, 22/28, lēodon 12/23, lēodum . . . minum *to my people* 19/1
- lēodfruma** m. *leader of a people, lord* ns 15/8; ds lēodfruman 10(b)/27
- lēodhata** m. *tyrant* as lēodhatan 20/72; np 22/129
- 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.; nsf lēof 20/147; asm lēofne 12/7, 12/208, 17/112 (as noun); gsm lēofes 15/53 (as noun), 16/38; dsm lēofan 12/310, 20/346; 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 lief]
- lēofað** see **libban**
- lēofede** see **libban**
- lēofode** see **libban**
- lēofodon** see **libban**
- Lēofstān** pers. n. *Leofstan* ns 4/298

- Lēofsunu** pers. n. *Leofsunu* ns 12/244  
**lēoht** adj. *bright, radiant* asm lēohtne 20/191 [MnE light]  
**lēoht** n. *light* ns 18(a)/727, 21/51; ds lēohte 11(f)/17, 14/5  
**lēohtlic** adj. *apparently easy* dpm lēohtlicum 4/76  
**lēoma** m. *light as lēoman* 20/191  
**leomu** see **lim**  
**gēlēoran** 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  
**gēleornian** 2 *learn* inf. 9/66; pret. 1s gelior-node 5/70; 3s geleornode 9/5, geleornade 9/19; 3p geliorndon 5/49; p. ptc. geliornod 5/42, geleornad 8/13  
**lēoð** n. *song, poem, poetry* ns 9/68; 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  
**leoþo** see **liþ**  
**lēoþsong** m. *song, poem, poetry* gs lēoþsongs 9/57; dp lēoþsongum 9/8  
**lēt** see **lētan**  
**lēte** see **lētan**  
**lēton** see **lētan**  
**gelettan** 1 *hinder, prevent* pret. 3s gelette 12/164  
**leðr** m. *leather* ns 1/4  
**leþerhose** f. *leather gaiter* ap leþerhosa (leggings) 3/153  
**lēw** f. *injury* ds lēwe 22/144  
**gēlewed** adj. *injured* np gelēwede 22/145  
**libban** 3 *live* inf. lybban 4/10, 4/22; pres. ptc. asm lifigendan 4/328, lifiendne (*alive*) 22/67; npm lifigende 15/34, lifigende 18(a)/815; gp lifgendra 17/73; pres. 3s lifað 18(d)/3167, leofað 17/102, 17/107, 18(b)/1366; 3p lifiaþ 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, lyfdon 20/296 (*survive*)  
**līc** n. *body* ns 4/226, 6/41; gs lices 14/63; ds lice 4/261, 18(a)/733  
**gēlīc** adj. w.d. *like, similar to* nsn 4/303; np gelice 2/11, 22/143; dp gelicum 8/38; superl. geliccast *just like* 22/79  
**gēlīcē** 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, 20/278; pres. ptc. licgende nsm 14/24; pres. 3s liþ 4/177, 4/262, 4/304, 6/41, 12/232, 12/314, 20/288; ligeð 12/222, 18(b)/1343, subj. licge 22/93; 3p licgað 4/319, 16/78; pret. 3s læg 4/227, 4/240, 6/27, 12/157, 12/204, 12/227, 20/106, 20/111, 20/293, leg 12/276, etc.; 3p lægon 6/21, lágón 12/112, 12/183, 20/30; subj. 3s läge 4/305, læge 12/279, 12/300  
**līchama** 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  
**līchomlié** adj. *bodily* ds lichomlicre 9/88  
**līcian** 2 *please* pres. 3s licaþ 1/30 [MnE like]  
**līcsār** n. *bodily pain, wound* as 18(a)/815  
**lidmann** m. *sailor, Viking* np lidmen 12/90; gp lidmannia 12/164  
**gēliefan** 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, subj. 3s gelyfeð 22/74; pret. 3p gelyfdon 4/323  
**lif** n. *life* ns 1/24, 2/73, 8/26, 8/34, etc.; as 7/25, 9/86, 9/117, etc.; gs līfes 1/31, 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, 20/322 (*in life, in their lifetime*)  
**lifdagas** m. pl. *life-days, life* ap 18(a)/793  
**lifdon** see **libban**  
**gēliffæstan** 1 *bring to life* pret. 3s geliffæste 4/61  
**liffrēa** m. *lord of life* i.e. God ns 18/16  
**lifge** see **libban**  
**lifgedæl** n. *parting from life, death* ns 18(a)/841  
**lifgende, lifiendne** see **libban**  
**lifiaþ** see **libban**  
**lifte** see **lyft**  
**lig** m. *flame, fire* gs līges 18(a)/781; ds ligge 18(a)/727  
**līgbysisig** adj. *beset by flames, flammable* nsm lēgbysisig 11(0)/1  
**ligeð** see **licgan**  
**lihtan** 1 *alight, dismount* pret. 3s lihte 12/23  
**lim** n. *limb* ap leomu 9/26  
**līm** m. *sticky material, birdlime* ds līme 3/110, 13/4 (*cement*)  
**gēlimp** n. *occurrence, misfortune* ds gelimpe 4/171; dp gelimpum 22/115  
**limpan** III impers. w.d. *befall, happen* pres. 3s limped 17/13  
**gēlimpan** III *befall* inf. 22/89; pres. 3s gelimpð 22/97; pret. 3s gelamp 4/147, gelomp 10(a)/26; 3p gelumpon 7/73; p. ptc. gelumpen 18(a)/824  
**gēlimpliç** adj. *suitable* isf gelimplicre 9/26  
**limwērig** adj. *wearily of limb, exhausted* asm limwērigne 14/63

- lind** f. *shield (of linden-wood)* as linde 12/244; ap 12/99, 20/191, 20/303; dp lindum 20/214
- Lindesīg** f. *Lindsey* ds Lindesīge 7/41
- lindwiga** m. *shield-warrior* ap lindwigan 20/297
- lindwīgend** m. *warrior* np lindwīgende 10(b)/13, 20/42
- linen** adj. *linen, made of flax* nsn 1/2
- geliornod** see **gēleornian**
- liornung** f. *learning* as liornunga 5/11; ds 5/60
- liss** 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, 20/101 (adv. *skillfully*)
- lītel** see **lýtel**
- līp** see **licgan**
- līp** n. *limb* ap leoþo 11(h)/7
- līpe** adj. *gentle, kind* superl. līdost nsm 18(d)/3182 [MnE lithē]
- loc** n. *enclosure, sheepfold* dp locum 3/26 [MnE lock]
- lōcian** 2 *look* pres. 3s lōcað 22/104; pret. 3s lōcude 6/14
- lōcude** see **lōcian**
- lof** n. *praise* ns 17/73, 17/78; as 9/121; ds lofe 4/323
- lofdæd** f. *praiseworthy deed* inst. p. lofdædum 18/24
- lofgeorn** adj. *eager for praise, eager for fame* superl. lofgeornost nsm 18(d)/3182
- gēlōgian** 2 *place, put, arrange* pres. subj. 3s gēlōgige 4/315; pret. 3s gelōgode 2/58; *lodge, install* 22/72
- lōgon** see **lēan**
- gēlōme** adj. *frequent* dpf gelōmum 4/261; adv. gēlōme *frequently* 4/239, 4/253, 20/18, 22/43, 22/180, etc.; calles tō gelōme *all too often* 22/23, etc.; oft ond gelōme *again and again* 22/48, 22/87, etc.
- gēlomp** see **gēlimpan**
- lond** see **land**
- londbüend** see **landbüend**
- londstede** m. *country* ds 15/16
- gelong** adj. *belonging to, dependent on* nsn 17/121; nsf 15/45; nsm gelang 18(a)/1376
- longaþes** see **langoþ**
- longe** see **lange**
- longian** 2 impers. w.a. *afflict with longing* pret. 3s longade 15/14
- longunge** see **langung**
- loppestre** f. *lobster* ap loppestran 3/93
- losian** 2 *escape, be lost, perish* inf. 20/287; pres. 3s losaþ 3/160 (*spoil, go bad*), 17/94, 18(b)/1392; 3p losaþ 3/138 [MnE lose]
- lūcan** II *lock, join, enclose* pret. 3p lucon 12/66
- lufian** 2 *love* inf. 22/139, 22/175, lufigean 9/61; pres. 2s lufast 2/45; 3p lufað 22/135; pret. 1p lufodon 5/25, 5/26
- luflīce** 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
- gēlumpon** see **gēlimpan**
- Lunden** f. *London* ds 7/36
- Lundenbyrig** f. *London* ns 7/12 (see note); ds 7/28, 7/47
- lungre** adv. *quickly, forthwith* 20/147, 20/280
- lust** m. *desire, pleasure* ns 17/36; as 22/57; dp lustum 4/117, on lustum (*joyful*) 20/161 [MnE *lust*]
- lustbāere** adj. *desirable, pleasant* nsn 2/13
- gēlustfullīce** adv. *willingly* compar. gelustfullīcor 8/16
- lustlīce** adv. *gladly, willingly* 3/118 [MnE *lust(i)ly*]
- lütan** II *bend, stoop* pret. 3s lēat 4/283
- lütian** 2 *skulk, lurk* inf. 3/10
- lybban** see **libban**
- gēlýfað** see **gēliefan**
- gēlýfdon** see **gēliefan**
- gēlýfed** adj. *advanced* gsf gelyfdre 9/19
- gēlýfeð** see **gēliefan**
- lyfode** see **libban**
- lyft** f. *air, sky, breeze* ns 11(d)/4, 18(b)/1375; ds lyfte 11(l)/4, lifte 11(f)/4; as 20/347, on *lyft into the air, aloft* 14/5; on lyfte in the air, in the sky 21/3, 21/39
- lyfthelm** m. *atmosphere, mist* ns 21/46
- lýsan** I *release, redeem, ransom* inf. 12/37, 14/41
- gēlystan** I *impers. w.a. of person and g. of thing desire* pret. 3s gelyste 20/306
- gēlysted** adj. *desirous of* nsm 10(b)/9
- lýt** noun indecl. w.g. *few, little* as 15/16, 16/31; as adv. 17/27
- lytegian** 2 *use guile, deceive* inf. 12/86
- lýtel** adj. *little, few* asf lýtle 7/17; dsf lýtelre (*petty*) 22/38; npf lýtle 22/7; gsn lýtles 4/25; isn lýtle 6/9; (as noun) asn lýtel 22/22; dpn lýtlum (*little things*) 4/75
- lýthwōn** n. w.g. *few* ns 20/310
- lýtlian** 2 *diminish, grow less* pres. 3s lýtlað 12/313
- lýtlung** m. *child* np lýtlungas 3/165 [MnE dialect *littleling*]
- lýðre** adj. *base* asf 22/166
- mā** adj., noun, adv. *more* as (noun indecl.) 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. is 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. is 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, magan 22/154, 22/159; subj. is mæge 3/85, 3/147; 2s 4/178, 5/23, 20/330, mage 4/167; 3s mæge 22/61; 1p mægen 5/56; 3p 5/60; pret. is meahte 5/74, 14/18, mihte 14/37; 3s meahte 9/12, 9/15, etc., mihte 4/21, 7/55, etc.; 3p milton 4/41, 4/249, 4/276, meahton 5/32, etc.; subj. 3s meahte 9/57, mihte 4/281, mehte 22/155; 3p mihten 4/233, 20/24, muhton 7/31, etc. [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
- maguþegn** m. *young retainer* np maguþegnas 16/62, magoþegnas 20/236
- man** see **mann**
- man** indefinite pron. *one, they* ns 3/98, 3/215, 4/21, 4/75, mon 5/61, 19/1, etc.
- geman** see **gemanan**
- mān** n. *crime* gs mānes 10(b)/44; ds māne 10(a)/10; gp māna 22/151
- mances** 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, moncynnes 9/42; ds mancynne 1/23
- māndæd** f. *evil deed* ap māndæda 22/120 gp māndæda 9/81
- māndrine** 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, manode 20/26
- gemanian** 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 māenig 12/282; asm māenigne 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, mānege 22/36, manege 22/63 etc.; ap manige 3/130, 3/182, apf manege 22/11; apn manega 4/268, monig 9/46, 9/78, mānigo 10(b)/29; gp monigra 9/8; dpn manigum 3/99; dpf manegum 14/99; monegum 18/5; gp manigra 14/41; elles tō mānege *all too many* 22/70
- manigeo** see **menigu**
- manigfeald** adj. *manifold, various* nsf menigfeald 4/93; apf manigfealde 3/109, menigfealde 4/86, mānigfealde 22/119, 22/168; apm manigfealdan 10(a)/14; dpm menigfealdum 4/84; dpf manigfealdum 5/66; compar. nsn mānigfealdre 22/85
- gemanigfealdan** 1 *multiply, increase* pres. is gemanigfealde 2/33, 2/74
- manlīce** adv. *manfully, nobly* 1/13
- mānlīce** adv. *wickedly* 1/13
- mann** m. *person, man* ns 3/33, 3/158, man 4/143, 4/288, mon 5/77, etc.; as man 4/312, mann 1/19, mannan 4/68, 20/98, 20/101, mon 9/12, monnan 15/18; gs mannes 4/74, 4/292; ds men 4/8, 9/62, 20/167; np 4/22, 4/275, 4/282, 6/25, menn 4/307, 5/44; ap men 9/81, 22/71; etc., gp manna 3/165, 4/63, 8/26, monna 5/58, 8/34, etc., monna cynnes of the race of men, of mankind 20/52; dp mannum 4/34, 4/143, 4/260, monnum 5/26, 9/12, 11(0)/8, etc.; used indefinitely: *one, a man* ns 4/288, 18/25, 19/1, 20/291, 20/329
- mannslaga** m. *manslayer, murderer* np mannslagan 22/146
- mannsylen** f. *slavetrading* ap mannsylena 22/121
- manslyht** m. *manslaughter* ap manslyhtas 22/123
- mānswora** m. *perjuror* np mānsworan 22/147
- 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, 20/329, dsn māran 3/147; asf māran 8/17, 8/19
- 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, māðmas 20/318; gp māðma 5/30, 20/340, māðma 20/329; dp māðmum 17/99
- māþþumgyfa** 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 mægas 6/29, māgas 15/11; gp māga 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; *armed force, army* ns mægen 20/253, 20/261 [MnE (might and) main]
- mægenēacem** adj. *mighty* nsn 20/292
- mægenhīse** f. *force, violence* ds mægenhīsan 11(f)/10
- mægrās** m. *attack on a kinsman* ap mægenrāsas 22/123
- mægslag** m. *slayer of a kinsman* np mægslagan 22/146
- mægð** f. *tribe, nation* ds mægðe 10(a)/1; gp mægþa 18/25; dp mægþum 18/5; *kindred* ds mægðe 22/94
- mægð** f. *maiden, woman* ns 20/78, 20/125, 20/145, 20/254; as 20/35, 20/43, 20/165, 20/260; gs 20/334; np 20/135, mægð 11(m)/7; gp mægða 11(j)/8
- mæl** n. *time, occasion* ap mæla 12/212; gp 10(b)/54, 17/36
- mælan** i *speak* pret. 3s mælde 12/26, 12/43, 12/210 [MnE (black)mail]
- gemäßelan** i *speak* pret. 3s gemälde 12/230, 12/244
- Mældūn** m. *Maldon* ds Mældūne 7/21
- mænān** i *speak of, relate, bemoan* inf. 18(d)/3171; p. ptc. mæned 18(a)/857
- gemæne** adj. *common* nsm 22/43; nsn 22/92 (*wæpengewrixl weorðe gemæne a conflict takes place*); *in common* asf 22/96; ds gemænum cēape as a joint purchase 22/77
- mæniġ** see **maniġ**
- mæniġe** see **meniġu**
- mæniġfealde** see **maniġfeald**
- mæran** i *make famous* p. ptc. gemæred 9/2
- mæran** see **mære**
- mære** adj. *famous, illustrious, glorious, notorious* nsm 4/156, 18(a)/762 (as noun); dsm mæran 14/69, 20/3; nsf mære 14/12, 14/82, 16/100; asm mæran 10(b)/14; gsm māres 18(a)/797; np mære 4/26; apm mæran 4/324; compar. mærra nsm 4/316; superl. mærost nsf 20/324
- mærstan** 2 *proclaim, mark out* pres. 3s märsad 10(b)/16
- mærðu** f. *glorious thing, fame, glory* ns mærðo 18(a)/857; as mærðe 20/343; ap mærða 4/86, 22/182; gp mærðfa 17/84
- mæsseprēost** m. *mass-priest* ns 3/213, 4/13; ds mæsseprīoste 5/71
- mæsserbana** m. *slayer of a priest* np mæsserbanan 22/147
- mæst** adj. *most, greatest* nsm mæsta 20/292; asm mæst 20/181; asn mæste 7/54; asf mæstan 9/6, mæste 12/174, 20/3
- mæst** adv. *mostly* 7/4
- mæst** n. *most, greatest* ns 12/223; as 7/75, 17/84
- mæst** m. *(ship's) mast* ns 21/24
- mæstling** m. *brass* as 3/142
- gemētan** i *impers. w.d. of person dream* pret. 3s gemētte 14/2
- mætē** adj. *small, limited* isn 14/69 (see note), 14/124
- gemētte** see **gemētan, gemētan**
- mæd** f. *propriety, fitness, respect* ns 12/195; as mæħe 22/72; ds 22/26
- mæðel** n. *assembly* ds mæðle 11(b)/2
- mæw** m. *mew, seagull* as 17/22
- mē** see **ič**
- meahte** (n.) see **miht**
- meahte** (v.) see **magan**
- meahtigra** see **mihtig**
- mearc** f. *boundary, region, border* ap mearce 11(j)/6
- mearcstapa** m. *wanderer in the wasteland, border-haunter* ap mearcstapan 18(b)/1348
- mearg** see **mearh**
- mearh** m. *horse* ns 18(c)/2264, mearg 16/92; as mearh 12/188; ds mēare 12/239; ap mēaras 18(a)/865; dp mēarum 18(a)/855 [MnE E]
- mec** see **ič**
- mēče** m. *sword* as 12/167, 12/236, 20/78; ds 20/104
- mecgan** i *mix, mingle* inf. 21/24
- mēd** f. *reward* as mēde 20/343; ds 20/334 [MnE meed]
- mēdan** i *presume (?)* pres. subj. 3s mēde 11(n)/15
- medmīcel** adj. *moderate, brief* asf 9/117; dsn medmīclum 8/34, 9/5
- medobenē** f. *mead-bench* ns medubenc 18(a)/776
- medoburh** f. *mead-city, festive city* ds medobyrig 20/167
- medodrinc** m. *mead* ds medodrince 17/22
- medowērig** adj. *besotted with mead* apm medowērige 20/229, dp medowērígum 20/245
- medugāl** adj. *drunk with mead* nsm 20/26
- mēge** see **māge**
- mehte** (meahte) see **magan**
- melcan** III *milk* pres. is melce 3/26
- gemäßtan** III *melt* pret. 3s gemealt 18(a)/897
- men** see **mann**
- gemengan** i *mix* p. ptc. gemenged 16/48, 18(a)/848

- mēnēgo** see **mēnīgu**
- menifealdlīcē** adv. *in the plural* 4/71 [MnE manifoldly]
- mēnīfeald** see **manīfeald**
- mēnīgu** f. *multitude* ns **mēnēgo** 5/31; ds **mēnige** 14/112, **manigeo** 14/151
- mēnn** see **mann**
- mēnnisc** adj. *human* dsn **mēnniscum** 4/308
- mēnniscnis** f. *incarnation* ds **mēnniscnisse** 4/29, **mēnniscesse** 9/75 [MnE manliness]
- meodo** m. *mead* ds 12/212
- meodoheall** f. *mead-hall* ns 13/23; ds **meoduhalle** 16/27
- meodosetl** n. *mead-hall seat* gp **meodosetla** 18/5
- meotod** m. *creator* ns 17/108, **meotud** 17/116, **metod** 18(a)/706, 12/175, 20/154, 21/57; gs **meotodes** 9/37, 21/65, **metudes** 16/2, **metoutes** 17/103, **metodes** 20/261; ds **metode** 12/147
- mēowle** f. *maiden* ns 20/56; as **mēowlan** 20/261
- 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), mere]
- merelflōd** m. *sea-tide, ocean* ds **merelflōde** 17/59, 21/24
- merrehengest** m. *sea-horse (ship)* ns 11(j)/6
- merewērig** adj. *sea-weary* gs **merewērges** 17/12 (as noun)
- mergen** see **morgen**
- gēmet** n. *measure, metre* as 9/47; mid **gemete** *with moderation, in proper measure* 11(m)/7, 17/111, 18(a)/779 (*in any way*)
- mētan** i. *meet, encounter* pret. 1s **mētte** 8/44; 3s 18(a)/751; 3p **mētton** 6/26
- gēmētan** i. *meet, find* inf. 4/233; pret. 3s **gemētte** 4/197, 18(a)/757, **gemēttē** 7/35
- mete** m. *food* ns 3/165; ds 3/80 [MnE meat]
- metelīst** f. *lack of food* np **meteliste** 19/15
- gēmetlīcē** adv. *moderately* 9/89
- metod** see **meotod**
- metsung** f. *provisions* as **metsunge** 7/60; 7/65
- mētta** see **mētan**
- mētton** see **mētan**
- mēđe** adj. *weary, tired* nsm 14/65, npm 14/69
- medelstede** m. *meeting-place, assembly* ds **mejelstede** 12/199
- micclan** see **micel**
- miccle** adv. *much* 12/50
- micel** adj. *great, large, much* nsm 1/16, 3/214; asm **micelne** 3/106, **miclan** 4/78, **micclan** 4/313; gsm **miccles** 12/217; dsm **myclum** 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 1/20, 3/214; asf 15/51; gsf **miclere** 9/85; npm **mycclle** 21/4; npf **micle** (*grave*) 22/84; dpn **miclum** 6/6; dfp 20/10, 20/70, **miclan** 22/14, 22/15, etc.; (as noun) asn **micel** 22/22 [MnE dialect **mickel**]. See **miccle, miclum**
- micel** n. *much, a great part as* 3/18, 7/70, 7/72
- micēlnes** f. *size* ns 1/17
- miclan** (**miclum**) see **micel**
- miclum** adv. *greatly, severely* 6/15, 10(b)/74
- mid prep. w.d.a.i. *with, amid, among, 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 þām þe *when* 2/60, 4/69, 4/202; mid þȳ (þe) *when* 8/52, 9/97
- midd** adj. *middle, mid* dsf **midtre** 14/2
- middan** see **onmiddan**
- middangeard** m. *world, middle earth* ns 16/62; as 9/42, 9/120, 14/104, 16/75, 17/90; gs **middangeardes** 9/70, 18(a)/751
- middæg** m. *midday, noon* as 2/18
- Middelseaxe** m. pl. *Middlesex* ap **Middel-sexe** 7/67
- middeneahf** f. *midnight* as 9/100
- mid þām þe see **mid**
- mid þȳ 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**
- mihtiġ** adj. *mighty, powerful* nsm 14/151, 18(b)/1339; dsm **mihtigan** 18(b)/1398; compar. **meahtigra** nsm 17/116
- milton** 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 **mildheort-nisse** 7/52 [MnE **mildheart(ed)ness**]
- milgēmearc** n. *measure by miles* gs **milgēmearces** 18(b)/1362
- milts** f. *mercy, favour, reverent joy* as **miltsē** 16/2, 20/349; gs 20/85, 20/92; ds 11(o)/8
- mīn** poss. adj. *my, mine* nsm 2/54, 2/55, 19/13; asm **mīnne** 3/70, 3/76, etc.; gsm **mīnes** 3/11; dsm **mīnum** 3/27, 3/172; isn **mīne** *gefrāge as I have heard tell* 18(a)/776, 18(a)/837; asm **mīn** 3/76, 3/135; nsf **mīn** 14/130; as **mīne** 20/108; gsf **mīnre** 2/77; dsf 11(j)/18; npm **mīne** 9/109; apm 3/43, 3/103; dpm **mīnum** 3/135; npn **mīn** 3/138; apn 3/23, 3/135, 3/149; apf **mīne** 4/190

- mīn (pron.) see ic  
 mīne 16/27 see note  
 misbēdan II w.d. *ill-use* inf. 22/28  
 misdēd f. *misdeed* np misdēda 4/74 gp 22/119, 22/151; dp misdēdum 22/161, misdēdan 22/134, etc.  
 mislic adj. *various* apf mislice 4/90, mistlice 22/126, etc.; dpm mislicum 17/99; dfp 5/66  
 mislimpan III (impers. w.d.) *go awry* 22/116  
 missenliē adj. *various, manifold* gsn missenlices 3/153; npn missenlicu 3/63; apn 3/203  
 missenliēc adv. *in various places* 16/75  
 misthilip n. *misty hill, cover of darkness* dp misthleofum 18(a)/710  
 mistliēc see misliēc  
 mīpan I *conceal* pres. ptc. asm mīpendne 15/20  
 mōd n. *spirit, courage, mind* ns 10(b)/26, 12/313, 13/18, 16/15, 16/51, 18(a)/730, 19/15, 20/167; 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, heart 20/57, 20/93, 20/97, 20/154, 20/282; is 9/98, 9/118, 14/122; np 9/8 [MnE mood]  
 mōdcearig adj. *troubled in thought* nsm 16/2  
 mōdcearu f. *grief of heart* as mōdcære 15/51; gs 15/40  
 mōdgēfanc m. *conception, purpose* as 9/37  
 mōdig adj. *brave, bold, arrogant* nsm 14/41, 20/26, mōdiga 20/52, mōdi 12/147, mōdega 18(a)/813; gsf mōdigre 20/334; npm mōdige 12/80, mōdge 16/62, 18(a)/855 [MnE moody]  
 mōdiglīcē 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 moldan 14/12, 14/82; gs 20/343; ds 4/314  
 moldern n. *earth-house, sepulchre* as 14/65  
 mon see man, mann  
 ġemon see gemunan  
 monade see manian  
 monað see manian  
 mōnað m. *month* gs monðes 20/324; ap mōnþas 7/17  
 mondreām m. *joy of men, revelry, festivity* gp mondreāma 13/23  
 mondryhten m. *liege lord* as 16/41; ds mondryhtne 11(n)/13  
 mōnegum, monig see manig  
 ġemong m. *troop, horde* as 20/193, 20/303, gemang 20/225  
 ġemoniað see ġermanian  
 monig see manig  
 monn see mann  
 monnan see mann  
 monncynnes see mancynn  
 mōnþas see mōnað  
 monðwārē adj. *gentle, kind* superl. monð-wārust 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]  
 morgencolla m. *morning attack* as morgen-collan 20/245  
 morgentid f. *morning* as 20/236  
 morð n. *crime* as 4/281  
 morðdēd f. *murder* ap morðdēda 22/120  
 morðorwyrhta m. *murderer* np morðor-wyrhtan 22/148  
 morþor n. *crime, violence, torment* as 15/20; gs morðres 20/90; ds morðre 18(a)/892; gp morðra 20/181 [MnE murder]  
 mōste see mōtan  
 ġemōt n. *meeting, council, encounter* ns 12/301; as 12/199  
 mōtan pret.-pres. *may, be allowed to* pres. is mōt 14/142; 2s mōst 12/30; 3p mōton 4/31; subj. is mōte 14/127, 20/89; 3s 20/118; ip mōten 17/110, 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, 20/185; 3p mōstan 10(a)/8, 12/87, 12/263, mōsten 10(b)/36  
 mōðe f. *moth* ns 11(c)/1  
 Moyses pers. n. Moses gs 4/12, 9/72, Moises 4/23  
 muhton see magan  
 ġemunan pret.-pres. *remember* pres. is geman 1/28, 14/28, gemunu 12/212; 3s gemon 15/51, 16/34, 16/90; pret. is gemunde 5/28, 5/40; 3s 10(a)/16 (w.g.), 10(a)/20, 10(b)/57, 10(b)/79, 12/225, 18(a)/758, 18(a)/870; subj. 3p gemundon 12/196  
 mund f. *hand* dp mundum 20/229; *security, protection* ds monde 22/27  
 mundbyrd f. *protection, hope of protection* ns 14/130; as 20/3  
 mundripe m. *hand-grip* as 18(a)/753  
 munt m. *mountain* dp muntum 10(a)/4 [MnE mount]

- Muntgiop** m. *the Alps* as 10(b)/8; ds 10(b)/14 [MnE mount, Jove]
- 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; 20/154; pres. ptc. murnende 19/15; pres. subj. 3s murne 18(b)/1385; pret. 3p murnon 12/96
- mūð** m. *mouth* ns 21/37; as mūhan 18(a)/724; ds mūðe 7/40, 9/70
- mycclan** see **micel**
- mycél** see **micel**
- myltestre** f. *prostitute* np myltestran 22/148
- ȝemynd** n. *mind, remembrance* as 5/3, 16/51; ds gemynde 9/46, 10(b)/54
- ȝemyndgian** 2 *remember* pret. 3s gemyn-dgade 9/67
- ȝemyndig** adj. w.g. *mindful* nsm 4/141, 4/203, 4/286, 16/6, 18(a)/868; *concerned* nsf 20/74
- mynster** n. *church, monastery* as 4/273, 9/64; ds mynstre 4/135, 5/77, 9/1 [MnE (West)minster]
- mynsterhata** m. *persecutor of monasteries* np mynsterhatar 22/147
- myntan** I *intend, think* pret. 3s mynte 18(a)/712, 18(a)/731, 18(a)/762; *assume* pret. 3p mynton 20/253
- Myrce** m. pl. *the Mercians* dp Myrcum 12/217
- myre** f. *mare* ds myran 8/63
- myrhð** f. *joy as myrhða* 22/182
- myrðu** f. *disturbance, trouble, affliction* gp myrðe 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 lās nevertheless 7/76
- nabbað** see **habban**
- naca** m. *boat, ship* gs nacan 17/7
- nacod** adj. *naked* nsm 2/22, 2/23; asf nace-dan (*bare, literal*) 4/45; np nacode 2/15
- nāh** see **āgan**
- nāht** see **nānwuht**
- nahte** see **āgan**
- nalæs** see **nealles**
- nales** see **nealles**
- nam** see **niman**
- ȝenam** see **ȝeniman**
- nama** m. *name* ns 1/29, 12/267, noma 11(h)/1; as naman 2/44, 11(n)/11; ds 4/122, 5/76, 14/113, 20/81; noman 9/28; ap naman 1/28
- ȝenamon** see **ȝeniman**
- nān** (= ne ān) pron., adj. *none, not one, not any, no* nsm 3/10, 3/154, 3/177, etc.; asm nānne 4/114, 5/42, nānne 20/68, 20/233; nsn nān 18(a)/803; asf nāne 4/118; gsf nānre 10(a)/28; npn nāne 4/326
- nānne** see **nān**
- nānwuht** pron. *nothing* as 5/32, nōht 9/15, 9/29, nāht 9/30
- nāp** see **nīpan**
- nāteshwōn** adv. *not at all* 2/8
- nāþor** adj. *neither* dsf nāþre 4/140; nāþor ne . . . ne neither . . . nor 22/57
- nāwiht** n. *nothing* ns nōwiht 8/42; as 8/14 [MnE naught]
- næbbe** see **habban**
- nændl** f. *needle* as nædle 3/195
- nædre** f. *snake, serpent* ns 2/1, 2/2, 2/26; ds nædran 2/28; as nædran 1/35 [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** I *accost, address* pret. 3s nægde 18(b)/1318
- nægl** m. *nail, fingernail* ap næglas 4/269; dp næglum 14/46
- nænig** pron. *none, no one* ns 6/20, 6/31, 8/15, 9/11, etc.; as 9/19
- nānne** see **nān**
- nāren** (= ne wāren) see **bēon**
- næs** (= ne wæs) see **bēon**
- næs** adv. *by no means* 18(c)/2262
- næss** m. *headland, bluff* ap næssas 18(b)/1358; gp næssa 18(b)/1360; *chasm, ground as nas* 20/113
- ȝenæstan** I *contend, grapple* pres. 3s ȝenæstæd 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; compar. nēar 18(a)/745; predicate adj. *near, imminent* 9/96, 9/112; superl. nēhsta dsn nēxtan 4/147, nȳxtan 7/57 (æt nȳxtan at last, eventually), 22/162 (æt nȳhstan at last) [MnE nigh]
- ȝeneahhe** adv. *often, very, frequently* 16/56, 18(a)/783, 20/26, genehe 12/269; superl. genehost 18(a)/794
- neahte** see **niht**
- nēalēcan** I *draw near* inf. 9/22; pres. 3s nēalēcð 22/2 pret. 3s nēalēhte 8/67, nēalēcte 9/87, nēalēhte 20/34, 20/261
- nealles** adv. *not at all* nales 9/12, 16/32, 19/15, 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
- nearlīce** adv. *sparingly* 4/97 [MnE narrowly]

- nearon** see **bēon**
- nearones** f. *distress, strait* ds naranessa 10(a)/26 [MnE narrowness]
- nēat** n. *cattle, neat* gp nēata 9/25
- gēnēat** 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, nēfne 18(b)/1353. See **nemne**
- nēh** see **nēah**
- gēnehe** see **gēneahhe**
- gēnehost** see **gēneahhe**
- nēhsta** adj. *last* dsm nēhstan 20/73
- nele** (= ne wile) see **willan**
- nellað** (= ne willað) see **willan**
- nelle** (ne wille) see **willan**
- nemnan** i *call, name, inf.* 20/81; pret. 3s nemnde 9/28; 3p nemdon 18(b)/1354; p. ptc. genemned 5/68, nemned 8/73
- nemne** conj. *except* 15/22. See **nefne**
- nemþe** see **nymþe**
- nēod** f. *need* ns 22/158
- nēodlaðu** f. *desire (or urgent summons?)* dp nēodlaðum 18(b)/1320
- nēodlīce** adv. *diligently* compar. nēodlīcor 8/15
- neom** (= ne eom) see **bēon**
- neorxenawang** m. *Paradise* gs neorxenawanges 2/19; ds neorxenawange 2/6, 2/18, 2/21
- nēosan** i *w.g. go to* inf. 20/63
- nēotan** II *w.g. use, make use of* inf. 12/308
- neowol** adj. *prostrate* nsm 10(b)/80, niwol 10(a)/29; *deep asm neowolne* 20/113
- nergend** m. *saviour* as 20/81; gs nergendes 20/73; ds nergende 20/45
- nerian** i *save* pres. ptc. nsm nergende (*saving, salvific*) 21/63
- generian** i *save, protect* pret. 3s generede 6/39; p. ptc. genered 18(a)/827
- nese** adv. no 3/53
- nest** n. *food as* 20/128
- nēten** see **nīeten**
- nett** n. *net* 3/76; ap 3/42, 3/44; dp nettum 3/45, 3/46, 3/109, etc.
- nēðan** i *venture* pret. 3s nēðde 20/277
- gēnēþan** i *venture (on)* pret. 3s genēðde 18(a)/888
- nēxtan** see **nēah**
- nīc** adv. no, not I 3/96, 3/146
- nicor** m. *sea-monster* gp nicera 18(a)/845
- nīedbehēfe** adj. *necessary* nsm 3/151, 3/173
- nīedbeðearf** adj. *necessary, essential* superl. npf nīedbeðearfosta 5/55
- nīehst** see **nēah**
- nīeten** n. *beast, cattle* ns nēten 9/67; ds nytene 4/94; np nietenu 2/1
- niht** f. *night* ns 1/22, 18(b)/1320, 20/34; as 3/30, 4/236, 7/33 (on niht by night), 18(a)/736; gs nealhte 9/93; nihtes (adv. at night) 20/45; ds nihte 2/46, 4/274, 7/32, 14/2, nealhte 9/25, niht 18(a)/702, 18(b)/1334, nihte 20/64; gp nihta 18(b)/1365
- nīthel&mugm; m.** *cover of night* as 16/96
- nīhtscūa** m. *shadow of night* ns 16/104, 17/31
- nīhwacō** f. *night-watch* ns 17/7
- nīhtweorc** n. *night-work* ds nīhtweorce 18(a)/827
- niman** IV *take* inf. 12/39, 12/252, 15/15; imp. s. nim 2/44; pres. is nime 3/78, 3/80, 3/122; 3p nimað 17/48; pret. 3s nam 4/18, 7/75, nom 8/64, etc.; 3p naman 7/57, namon 7/62; p. ptc. genumen 2/41, 7/40
- gēniman** IV *take, seize* pret. 3s genam 2/13, 20/77, 20/98; 3p genamon 7/37, 14/30, 14/60; subj. 3s genome 12/71; p. ptc. genumen nsm 18(d)/3165
- gēnip** n. *darkness, mist* ap genipu 18(b)/1360
- nīpan** I *grow dark* pres. 3s nīpeð 16/104; pret. 3s nāp 17/31
- gēnīpan** I *grow dark* pret. 3s genāp 16/96
- nīs** (= ne is) see **bēon**
- nīþ** m. *hatred, malice, trouble, affliction* as 17/75; ds nīðe 18(a)/827; is 20/53 (*in malice*); gp nīða 18(a)/845, 18(a)/882, 20/34 (*iniquity*); dp nīðum 20/287
- nīper** adv. *downwards* 10(b)/80, 18(b)/1360 [MnE *nether*]
- nīðheard** adj. *daring* nsm 20/277
- nīðhēdig** adj. *hostile* npm nīðhēdige 18(d)/3165
- nīðhycgend** m. *evil-schemer* ap nīðhycgende 20/233
- nīðwundor** n. *fearful wonder, portent* as 18(b)/1365
- gēnīwad** 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. genīwad nsm 14/148; nsf 16/50, 16/55; genīwod 18(b)/1322, 20/98
- niwol** see **neowol**
- nō** see **nā**
- gēnōg** adj. *enough* npm genōge 14/33 (*many*)
- gēnōh** adv. *quite, exceedingly* 22/104 [MnE *enough*]
- nōht** adv. *not, not at all* 5/17, 8/72, nāwiht 8/14; nōht þon lās *nevertheless* 8/17
- nōht** see **nānwuh**
- nōhwæðer** conj. *neither* 5/25 (nōhwæðer ne . . . ne neither . . . nor)

- nolde (= ne wolde) see willan  
 noldest (= 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 Norð-  
 hymbra 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*), 2/27, 12/57, etc.  
 ġenumen see niman  
 nýd f. *need, necessity* ns 20/277; ds nýde by  
*necessity* 20/287, 22/3, 22/18  
 nýdgestealla m. *comrade in battle* np nýd-  
 gesteallan 18(a)/882  
 nýdgylld n. *forced tribute* np 22/95  
 nýdmāge f. *near kinswoman* as nýdmāgan  
 22/103  
 nýdpearf f. *need, necessity* ns 22/19  
 nýhsit see nēah  
 nyle (= ne wyle) see willan  
 nymþe conj. *unless, except* 11(h)/16, 18(a)/  
 781, nemþe 16/113  
 nyrgan I *diminish, narrow* p. ptc. npn  
 genyrwde 22/40  
 nyste (= ne wyste) see witan  
 nytene see nieten  
 nytnisse see nyttnes  
 nytt adj. *useful* nsm 3/132, 3/151; npm nytt  
 3/115; apm 3/179, 18(a)/794; npn nyt  
 11(n)/11  
 nytt f. *use, utility* ds nytte 3/150, 11(m)/2  
 nyttnes f. *usefulness, benefit* gs nyttnesse  
 8/14, nyttisse 8/48  
 nyðerian II *prostrate, abase* p. ptc.  
 genyðerad 20/113  
 nýxtan see nēah
- 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.  
 ofdūne adv. *down, downhill* 10(a)/27,  
 10(b)/80, 20/290, 21/30  
 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
- ōfer m. *river-bank, shore* ds ūfre 12/28,  
 18(b)/1371  
 ofercuman IV *overcome* inf. 20/235; p. ptc.  
 ofercumen 18(a)/845  
 oferdrenčan I *imbriate* p. ptc. npf ofer-  
 drencte 20/31  
 oferfēng see oferfōn  
 oferfōn VII *seize* pret. 3s oferfēng 10(b)/69  
 oferfyll f. *gluttony* as oferfylla 22/168 [MnE  
*over, fill*]  
 ofergān anom. (§128) *overrun* p. ptc. ofergān  
 7/66 [MnE overgo]  
 oferhelmiān 2 *overhang, overshadow* pres. 3s  
 oferhelmað 18(b)/1364  
 oferhoga m. *despiser* np oferhogan 22/  
 129–30  
 oferliče adv. *excessively* 22/161 [MnE overly]  
 ofermōd n. *pride, arrogance, overconfidence* ds  
 ofermōde 12/89  
 oferwinnan III *conquer* p. ptc. oferwunnen  
 20/319  
 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 offrode  
 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 off-  
 runge 2/56; ds 2/69  
 ofgiefan V *abandon* pret. 3s ofgeaf 18(c)/  
 2251; 3p ofgēfan 11(k)/1, 16/61  
 oflongian 2 *seize with longing* p. ptc.  
 oflongad 15/29  
 ofostliče see ofstliče  
 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 ofslög 6/3,  
 ofslöh 7/35; 3p ofslögōn 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  
 ofslegan see ofslēan  
 ofslög see ofslēan  
 ofsnāð see ofsnīðan  
 ofsnīðan I *slaughter* pret. 3s ofsnāð 2/68  
 offspring m. *offspring* ns 2/75; as 2/74; ds  
 ofspringe 2/31  
 ofst f. *haste* dp ofstum 20/10, 20/35, 20/70;  
 ds on ofste *hastening* 22/1  
 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  
**ofstlīcē** adv. *quickly* 12/143, ofostlīcē 20/150, 20/169  
**ofstondan** VI *remain standing* p. ptc. ofston- den 13/11  
**oft** adv. *often* 4/237, 5/2, 6/6, 18/4, etc.; compar. oftor 14/128; superl. oftost 5/22  
**oftēon** II *take away from, deprive* pret 3s oftēah 18/5  
**ofwundrian** 2 *be astonished* p. ptc. npm ofwundrode 4/244  
**oll n.** *scorn* ds olle 22/136  
**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.; 22/131 (*of*), 22/72 (*for*)  
**onarn** see **onirnan**  
**onālan** I *kindle* p. ptc. onālæd 8/29 [*archaic MnE anneal*]  
**onbærnan** I *kindle, inspire* p. ptc. npm onbærnde 9/9, onbærned 9/85  
**onbrégðan** III *swing open* pret. 3s onbræd 18(a)/723  
**onbryrdan** I *inspire* pret. 3s onbryrde 20/95  
**onbūgan** II *bend* pres. 1s onbūge 11(h)/3  
**onbyriðan** I w.g. *taste* inf. 14/114, onbyrian 4/243  
**oncierran** I *turn* inf. oncerran 10(b)/61; pres. 3s oncyrrēð (w. refl.: *change direction, turn aside*) 17/103  
**oncnāwan** VII *recognize, perceive, acknowledge* inf. 12/9; pret. 1s oncnēow 2/64; 3p oncnēwon 2/15  
**oncnēow** see **oncnāwan**  
**oncnēwon** see **oncnāwan**  
**oncwēðan** V w.d. *answer* pret. 3s oncwæð 12/245, 17/23  
**oncyrrēð** see **oncierran**  
**oncýðð** f. *grief, distress* as oncýþðe 18(a)/830  
**ond** see **and**  
**ondette** see **andettan**  
**ondræðan** VII *be afraid, dread* pres. 1s ondræðe 4/9; 2s ondrætst 2/64; 3s ondræðeþ 17/106; pret. 1s ondrēð (w. refl.) 2/22  
**ondrēð** see **ondræðan**  
**ondswarodon** see **andswarian**  
**ondsworede** see **andswarian**  
**ondweard** adj. *present* dp ondweardum 9/51  
**onemn** prep. w.d.a. *alongside* 12/184  
**önnettan** I *hasten on, be active* pres. 3s önetteð 17/49; pret. 3s önette 20/162; 3p önettan 20/139  
**onfēng** see **onfōn**  
**onfēngon** 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 onfēng 8/59; 3s 8/76, 9/14, etc.; 3p onfēngon 8/18; subj. 3s onfēnge 9/63; p. ptc. asf onfongne 9/58  
**onga m.** *arrow, dart* ns 11(h)/4  
**ongan** see **ongínnan**  
**ongēan** prep. w.d.a. *against* 2/32, 11(f)/9, 12/100; *toward* 20/165  
**ongēan** adv. *again, back* 3/25, 4/247, 12/49, 12/137, 12/156 18(a)/747 (*out*)  
**ongēanstandan** VI *stand opposite, withstand* pret. 1s ongēanstōð 3/60  
**ongēat** see **ongietan**  
**Ongelþeod** f. *the English people, England* ds Ongelþeode 9/10  
**ongēmang** prep. w.d. *among* 5/66  
**ongēocian** 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, 18/14; 3p ongēaton 12/84, 20/168, 20/238  
**ongildan** III *pay, make amends* inf. 21/56  
**ongínnan** III *begin* pres. 3p ongínð 4/50; subj. 3p ongínnin 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, ongan 20/80, 20/281, etc.; 3p ongunnon 9/11, 12/86, 12/261, 14/65, 14/67, 15/11, 20/42, 20/270  
**ongon** see **ongínnan**  
**ongunnon** see **ongínnan**  
**ongyrgan** I *unclothe, strip* pret. 3s ongyrede 14/39  
**ongytan** see **ongietan**  
**ongytenes** f. *knowledge* gs ongytenesse 8/69  
**onhæbbe** see **onhebban**  
**onhætan** I *inflame* p. ptc. onhæted 20/87  
**onhebban** VI *raise up, exalt* pres. 1s (w. refl.) onhæbbe 11(o)/7  
**onhniðan** I *bend, bow down* pres. 3p onhnigað 11(o)/7  
**onhrēran** I *stir, move* inf. 17/96  
**onhrīnan** I *touch* w.g. pret. 3s onhrān 18(a)/722  
**onhwērfan** III *change* p. ptc. onhworfen 15/23  
**onhworfene** see **onhwērfan**  
**onhwyrfan** I *turn around* p. ptc. onhwyrfed 11(h)/1  
**onhwyrfed** see **onhwyrfan**

- onhyldan** I *lower, incline* pret. 3s onhyldde 9/116
- oninnan** prep. w.a. *into* 20/312
- onirnan** III *give away, spring open* pret. 3s onarn 18(a)/721
- onlēon** I w.d. of person and g. of thing *grant* pret. 3s onlēah 20/124
- onlīcnes** f. *image* ns onlīcnes 18(b)/1351. See **ānlīcnes**
- onlūtan** II *bow, incline, bend down* inf. 5/39
- onlysan** I *liberate, redeem* pret. 3s onlysde 14/147
- onmēdla** m. *pomp, magnificence* np onmēdlan 17/81
- onmiddan** prep. w.d. *in the middle of* 2/5, 2/19, on . . . midden *upon, onto* 20/68 [MnE amid]
- onmūnan** pret.-pres. w.g. *pay attention to* pret. subj. 3p onmūnden 6/35
- onmūnden** see **onmūnan**
- ono hwæt** interj. *lo and behold!* 8/49
- onsæge** adj. *assailing* nsn 22/46
- onscyte** m. *attack, calumny* dp onscyutan 22/61, 22/142
- onsendan** I *send, send forth* inf. 5/75; pres. 3s onsendeð 16/104; p. ptc. onsended 14/49, 18(c)/2266
- onsittan** V *oppress* pres. 3s onsit 22/88; 3p onsittað 22/15
- onslēpan** I *fall asleep* pret. 3s onslēpte 9/26, 9/117
- onspriangan** III *spring asunder* pret. 3p onsprungon 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
- onwæccnan** VI *awaken* pres. 3s onwæcneð 16/45; pret. 3s subj. onwōce 20/77
- 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
- onwēg** adv. *away* 16/53, āweg 4/197
- onwendan** I *change* pres. 3s onwendeð 16/107; pret. 3s onwende 13/24
- onwōce** see **onwæccnan**
- onwrēon** I *reveal, disclose* imp. s. onwrēoh 14/97
- onwrīðan** I *unwrap* inf. 20/173 [MnE unwrith]
- open** adj. *open* npm opene 14/47
- openian** 2 *open* p. ptc. npn geopenode 2/9, 2/15
- openlīcē** adv. *openly* 8/45, 8/49
- geopenode** see **openian**
- or n. beginning as** 9/39
- orc m. flagon, pitcher** np orcas 20/18
- 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
- ōretmæcg** m. *warrior* ap ōretmæcgas 20/232
- orf n. cattle, livestock** as 4/92
- orfewalm** m. *epidemic of cattle* ns 22/49
- orfeorme** adj. *deprived of, i.e. without* npm 20/271
- orhlīcē** 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
- orsāwle** adj. *lifeless* nsm 20/108 [MnE -soul]
- ordānc** adj. *skillful* nsn 21/2
- orþone** m. *skill, intelligence* ns 13/16
- Ōsrīc** 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 þat *until* 3/43, 4/33, 4/129, 18/9, etc.
- oðberan** IV *carry away* pret. 3s oþbær 16/81
- oðer** adj., pron. *other, another, next* nsm 4/6, etc.; asm ðerne 12/143; dsm ðerum 3/208, 12/64, 12/70, 12/133, 18(a)/814, 21/52, 22/55; dsn 13/10, 22/10; gsn ðores 9/111; asf ðore 5/81, 9/84; ðore . . . ðore *one . . . the other* 8/31; npm ðore 4/307, 4/321; ðore 9/10; apm ðore 3/87, 3/130, 3/180; gpm ðerra 3/94, 8/57; dpm ðerum 4/311, 5/26; npn ðore 2/1; apn 4/235, ðer 9/79; gpn ðerra 3/143; dpm ðorun 10(a)/10; npf ðora 5/52; apf ðore 5/50; asm ðær *twēga one of two things* 12/207; second ism ðore 20/109
- 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
- ðore** see **oðer**
- oððon** conj. or 22/66, 22/176
- øþe** conj. or 1/13, 3/13, 3/69, 3/77, 3/104, 4/9, etc.
- oððringan** III w.d. of person and a. of thing. *press out, deprive* pres. 3s oððringeð 17/71; pret. is oððrong 20/185
- ðwiht** pron. *anything* nsm 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

- Oxenafordscīr** f. *Oxfordshire* as Oxena-fordscīre 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
- Paradīsus** m. *Paradise* ds Paradīsum 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
- Petroces 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
- plēoliē** adj. *dangerous* nsn 4/8
- Portland** n. *Portland (Dorset)* ds Portlande 7/11
- prass** m. *array, military force* ds prasse 12/68
- préost** m. *priest* np préostas 4/25, 4/38; dp préostum 4/289
- prȳte** f. *pride* ds prȳtan 22/144
- pund** n. *pound* gp punda 7/24, 7/63
- rā** m. *roe buck* ap rān 3/51 [MnE roe]
- rād** see **rīdan**
- gerād** adj. *skilful, apt* asn gerāde 18(a)/873
- radost** see **hraðe**
- ramm** m. *ram* as 2/66
- ran** see **irnan**
- rān** see **rā**
- ranc** adj. *brave, proud* asm rancne 22/104 [MnE rank ‘outright’]
- rand** m. *shield-boss, shield* ns 21/37; ap randas 12/20
- randhæbbend** m. *shield-bearer, warrior* gp rondhæbbendra 18(a)/861
- randwiggend** m. *shield-bearing warrior* np rondwiggende 20/11, 20/20; gp randwig-gendra 20/188
- raðe** see **hraðe**
- rāðcan** i *reach (out)* pret. 3s rāðte 18(a)/747
- gerāðcan** i *obtain inf.* 22/16; *reach, wound* pret. 3s gerāðte 12/142, 12/158, 12/226
- rāð** see **rēad**
- rāð** m. *advice* ns 4/171, 18(b)/1376; as 3/210, 7/24; ds 20/97; *sense, reason* gp rāða 20/68
- rāðan** i *read inf.* 4/9; *infl. inf. (tō)* rāðenne 4/105; pres. 3s rāð 4/9; *instruct, give counsel, rule* inf. 10(b)/67; pret. 3s rāðde 12/18
- gerāðan** i *decide* pres. 2s gerāðest 12/36; pret. 3s gerāðde 7/22, 7/24, 7/27, 7/59
- rāðbora** m. *advisor* ns 18(b)/1325; as rāð-boran 4/114
- Rāðgōd** pers. n. *Radagaisus* ns Rāðgōt 10(b)/19, Rāðgōta 10(a)/2; as 10(b)/7
- gerādu** n. pl. *harness, trappings* ap 3/153; dp gerāðum 12/190
- ræfnan** i *carry out, do* pret. 3p ræfndon 20/11
- ræghār** adj. *grey with lichen* nsm 13/10
- rāhte** see **rācan**
- gerāhte** see **gerācan**
- rāran** i *lift up, offer up* inf. 9/113; pret. 3s rārde 11(n)/6 (*raised*), 22/10 (*committed*) [MnE rear]
- rāsan** i *rush* pret. 3s rāsde 6/15
- rāste** see **rest**
- rāswa** m. *leader* ds rāswan 20/12; np 20/178
- rāt** see **rādan**
- rēad** adj. *red* nsm rād 4/259; dsn rēadum 20/338
- rēadfāh** adj. *stained with red* nsm 13/10
- rēaf** n. *armour* as 12/161; *clothes* ap 3/141
- rēafere** m. *robber* np rēaferas 22/150 [MnE reaver]
- rēafian** 2 *rob, ravage* pres. 3p rēafiað 22/114 [MnE reave]
- rēaflāc** n. *robbery, plunder* ns 22/50; ap 22/164
- rēccān** i *w.g. care about, care* pres. 1p recce 3/173; pret. 3s rōhte 4/160; 3p rōhton 12/260, rohtan 22/117 [archaic MnE reck]
- recēcan** i *explain, relate* pret. 3s rehte 4/129, 4/130; 3p rehton 9/55
- gērecēcan** i *wield, control* pret. 3p gerehton 10(a)/4
- gērecēdnyss** see **gērecēdnis**
- recēlēas** adj. *negligent, careless* npm recce-lēase 5/45 [MnE reckless]
- reced** m. *building, hall* ns 18(a)/770; gs recedes 18(a)/724, 21/37; ds recede 18(a)/720, 18(a)/728
- gērecēdnis** f. *narrative* as gērecēdnisse 4/46, gērecēdnysse 4/132; ds 4/47
- recene** adv. *quickly* 10(b)/34, ricene 12/93, rycene 16/112, recene 20/188
- gēregnād** adj. *ornamented, decorated* nsm 18(a)/777; asn gerēnod 12/161; asf gerē-node 20/338
- regollicj** adj. *regular, according to (monastic) rule* dpm regollecum 9/83
- regollīcē** adv. *in accordance with ecclesiastical rule* 22/56
- rehton** see **recēcan**
- rēnig** adj. *rainy* nsn 19/10
- gerēnod** see **gēregnād**
- renweard** m. *guardian of the house* np renweards 18(a)/770
- rēocan** II *reek* pres. ptc. rēocende 20/313
- reord** f. *voice* ds reorde 17/53
- gēreord** n. *speech, voice* dp gēreordum 11(j)/16

- reordberend** m. *speech-bearer, man* np 14/3; dp reordberendum 14/89
- rēotan** II *weep* pres. 3p rēotāð 18(b)/1376
- rēotig** adj. *lamenting, tearful* nsf rēotugu 19/10
- rest** f. *rest, resting place* as reste 9/98, 14/3; ds 9/26, rēste 18(a)/747; *bed, couch* as reste 20/54; ds 20/68
- restan** I *rest, lie, remain* pres. 1s reste (w. refl.) 11(e)/5; pret. 3s reste 14/64 (w. refl.), 14/69, 20/44 (w. refl.); 3p reston 20/321
- gerestan** I *rest inf.* 9/95, 15/40
- rēþe** adj. *fierce, cruel, furious* asm rēðne 4/294; dsm rēþan 4/169, 4/193; npm 18(a)/770; ap rēðe 20/348; dpm rēðum 4/145
- rēwett** n. *rowing* ns 3/90
- rīcēter** n. *arrogance* ds rīccetere 4/299
- rīce** n. *kingdom, reign* ns 10(b)/5; as 3/190, 6/7, 7/63, 10(a)/3, 10(a)/18, 13/10, 14/119, 21/1 (*power*), etc.; gs rīces 6/1, 6/29, 8/78, 13/37, 17/81, 18(a)/861, 18(b)/1390; ds rīce 5/19, 5/75, 10(a)/1, 10(a)/5, 10(b)/7, 16/106, 20/343 [MnE (bishop)ric, German Reich]
- rīce** adj. *powerful, great* nsm 4/298, rīca 20/20, 20/44, 20/68; asm rīcne 14/44, 20/234, 22/104; dsm rīcan 20/11; npm 10(b)/7; gp rīcra 10(b)/46 (as noun), 14/131, 22/164; superl. rīcost *most powerful, richest* nsm 12/36
- rīcene** see **recene**
- rīcost** see **rīce**
- rīcian** 2 *reign* pret. 3s rīcsode 6/41; *prevail* 22/8
- rīdan** I *ride* inf. 8/63, 12/291, 18(a)/855; pres. ptc. rīdende 2/48; pret. 3s rād 4/299, 12/18, 12/239; 3p ridon 6/24, 7/57, riodan 18(d)/3169
- rīdende** see **rīdan**
- ridon** see **rīdan**
- riht** adj. *fitting, right* nsn 12/190; asm rihtne 14/89; dsn ryhte 11(m)/7; dsm rihte *true* 20/97
- riht** n. *justice, right* as 22/137; gs rihtes 10(b)/67; ds rihte (*what is right*) 22/173, 22/21 (*mid rihte properly*), etc.
- 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, 22/59
- gerihte** n. *straight direction* ds on gerihte *directly, straightforward* 20/202; *rights, privileges* gp gerihta 22/34; Godes gerihta *God's dues* np 22/31, ap 22/20, 22/23
- rihtlagu** f. *just law* gp rihtlag 22/130 [MnE *right, law*]
- rihtgelēaffull** adj. *orthodox* gpm ryhtgelēaf fulra 10(a)/19
- rihtliē** adv. *rightly* 22/178
- rihtwīs** adj. *righteous, upright* nsm 10(b)/49; gpm rihtwīsa 10(a)/19; superl. rihtwīesta nsm 10(a)/14
- rihtwīsny** f. *righteousness*, ds rihtwīsnyse 4/145
- rīnan** I *rain* pres. subj. 3s rīne 8/29
- rīnc** m. *man, warrior* ns 10(b)/49, 11(p)/2, 18(a)/720; as 18(a)/741, 18(a)/747; ap rīncas 11(j)/16; gp rīnca 18(a)/728, 20/54, 20/338; dp rīncum 12/18
- rīnnan** see **īrnān**
- rīodian** see **rīdān**
- gerisene** n. *decent thing, what belongs* gp gerisena 22/35
- gerisenliē** adj. *suitable, proper, honourable* apn gerisenlice 9/3; compar. asn gerisenlicre 8/36
- gerisenliē** 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]
- rōdor** m. *sky, heaven* np rōderas 18(b)/1376; ap 20/348; dp rōderum 11(n)/5, 20/5
- rōf** adj. *strong* npm rōfe 20/20; gp rōfra 20/53
- rōhþe** see **rećean**
- rōhton** see **rećcan**
- Rōm** f. *Rome* ns 10(b)/19; ds Rōme 10(b)/46
- Rōmane** pl. *Romans* gp 10(a)/1, 10(b)/17, Rōmane 10(a)/3; dp Rōmanum 10(a)/7
- Rōmanisc** adj. *Roman* dp Rōmaniscum 10(a)/15
- Rōmeburg** f. *Rome* ds Rōmebyrig 4/305
- Rōmwara** pl. *Romans* gp 10(b)/34; dp Rōmwaram 10(b)/49, 10(b)/67
- rondhæbbendra** see **randhæbbend**
- rondwiggend** see **randwiggend**
- rōtlīcē** adv. *cheerfully* 9/102
- rōwan** VII *row* pres. ptc. rōwende 4/154; pres. 1s rōwe 3/76
- rūm** adj. *spacious* nsf 21/37; apm rūme 20/348
- rūm** n. *opportunity* ns 20/313 [MnE room]
- rūme** adv. *abundantly* 20/97
- rūn** f. *secret meditation* ds rūne 16/111, tō rūne *for private consultation* 20/54
- rūnwita** m. *confidant, trusted counsellor* ns 18(b)/1325
- rycene** see **recene**
- ryhte** see **riht**
- ryhtfæderencyn** n. *direct paternal ancestry* ns 6/42
- rȳman** I *extend* pret. 3p rȳmdon 5/8

- gerýman** i *open (a way)* pret. is gerýmde 14/89; p. ptc. gerýmed 10(b)/19, 12/93 (*eow is gerýmed passage is granted to you*)
- rýpan** i *plunder* pres. 3p rýpað 22/113 pret. 3p rýpton 7/78
- rýpere** m. *robber, plunderer* np rýperas 22/150; gp rýpera 22/50
- sacan** VI *fight, contend* inf. 21/53 [MnE (for)sake]
- sacu** f. *battle* ds sacece 20/288
- saga** see *secgan*
- sägol** m. *cudgel, staff* dp säglum 4/207
- salowigpád** adj. *dark-coated* nsm salowig-páda 20/211
- 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, 20/282; prep. w.d. *simultaneously with* 18(b)/1311; *together* 20/163, 20/269, 20/288
- sanct** m. *saint* as 4/269, 4/271, 4/300; gs sancte 4/126, 7/7, 7/48, sanctes 4/301; ds sancte 4/129, 4/273
- sandcēosol** m. *sand, grains of sand* as 2/75
- sang** see *singan*
- sang** see *song*
- sär** n. *pain, wound* as 17/95, 18(a)/787
- sär** adj. *sore, painful, grievous* npf säre 16/50; gpf särra 14/80, 20/182
- säre** adv. *sorely, grievously* 14/59, 22/37, 22/145
- särig** adj. *sorrowful* npm särike 4/227 [MnE *sorry*]
- särlíc** adj. *painful, sad* nsn 18(a)/842
- särnes** f. *pain* ds särnesse 2/34 [MnE *soreness*]
- säule** see *säwol*
- gesawen** see *gesécon*
- säwol** f. *soul* ns 1/31, säwul 12/177, säwl 4/219, 14/120, säwul 21/58; as säwle 18(a)/801, 18(a)/852, säule 22/65; ds 17/100
- sæ** f. and m. *sea* as 4/126, 16/4, 17/14, 17/18; ds 1/28, 2/75, 3/89, 3/91; dp säm 18(a)/858
- säbät** m. *sea-boat, ship* as 18(a)/895
- säcce** see *sacu*
- säd** n. *seed, offspring* ds säde 2/76
- säde** see *secgan*
- säfor** f. *sea-voyage* ds säfore 17/42
- sägan** i *lay low, slay* p. ptc. gesäged 18(a)/884, 20/293
- gesägd** see *secgan*
- sägde** see *secgan*
- gesägde** see *secgan*
- säl** m. or f. *time, occasion* ns 14/80; as 4/273; *happiness, joy* dp sälum 18(b)/1322
- säl** n. *hall* as 18(c)/2264
- sälan** i *bind, fasten* inf. 16/21; p. ptc. gesäaled 20/114
- gesälan** i *befall, chance, turn out favourably* pret. 3s gesälde 18(a)/890
- säldida** m. *sailor, Viking* ns 12/45; as sälidan 12/286
- gesälig** adj. *blessed* nsf 4/219 [MnE silly]
- gesäliglič** adj. *blessed, happy* npf gesäliglica 5/4
- gesäligliče** adv. *blessedly, happily* 4/145
- sämann** m. *sailor, Viking* np sämen 12/29, 22/108; dp sämannum 12/38, 12/278
- gesäne** see *gesiene*
- särima** m. *coast* ds säriman 7/8, 7/23, 7/56 [MnE sea rim]
- säring** m. *sea-going warrior, Viking* ns 12/134
- sästréam** m. *ocean current* dp sästréamum 10(b)/15
- sæt** see *sittan*
- scamian** 2 (impers. w. acc. of person) *cause shame* pres. 3s scamað 22/134, 22/141, 22/142, üs . . . scamað *it causes us shame, we feel ashamed* 22/152
- scamu** f. *shameful consequence, shames* 22/89
- scän** see *scinian*
- scand** f. *shame, disgrace* ns 3/215
- scandlič** adj. *shameful* nsn 22/75; npm scandliče 22/95; dpm sceandličan 22/61
- scéron** see *scieran*
- sceacan** VI *flee, hasten away* pret. 3s sceoc 7/33, scōc 18(c)/2254 [MnE shake]
- scead** n. *shade* ap sceadu 18(a)/707
- sceádan** VII *part* pres. 3s sceáded 13/30
- sceadu** f. *shadow, shade, darkness* ns 1/22, 14/54
- sceadugenga** m. *walker in darkness* ns 18(a)/703
- scéaf** see *scúfan*
- sceafit** m. *staff, shaft* ns 12/136; ds sceafte (staff) 10(b)/11
- gesceaft** f. *creation, creature* ns 14/12, 14/55, 14/82, 16/107 (wyrd gesceaft *ordained course of events*); ap gesceafta 4/53, 4/57, 4/62; *condition, situation* ns 21/65
- scéal** see *sculan*
- scealc** m. *man, warrior* np scealcas 12/181, 20/230
- sceandličan** see *scandliče*
- scéap** n. *sheep* ap 3/24
- gesceap** n. *creation* ds gesceape 9/71; np gesceapu *destiny, fate* 11(k)/7
- gesceaphéote** f. *appointed channel* dp gesceaphéotan 11(g)/4
- scéapan** see *scieppan*
- gesceapenis** f. *creation* ds gesceapenisse 4/50
- scéaphierde** m. *shepherd* ns 3/22; np scéaphierdas 3/4

- secar** n. *ploughshare* as 3/12, 3/193  
**sceard** adj. *cut, mutilated, chipped* npf scearde 13/5  
**scearp** adj. *sharp* asm *scearpne* 20/78  
**scēat** m. *surface, region* ap scēatas 14/37, 17/61, 17/105; ds scēate 11(k)/7 (*fold, bosom*); gp scēata 18(a)/752; dp scēatum 14/8, 14/43  
**scēat** see **scēotan**  
**sceatt** m. *money, payment* as 3/106; dp scēatum 12/40, 12/56 [MnE (*through Old Norse*) *scot(free)*]  
**scēað** f. *sheath, scabbard* ds scēaðe 20/79; dp scēaðum 20/230  
**sceaða** n. *enemy* gp 18/4, sceaðena 20/193  
**scēawere** m. *observer* ns 4/229  
**scēawian** 2 *see, behold, look at* inf. 4/305, 18(a)/840, scēawigan 18(b)/1391; infl. inf. (tō) scēawigenne 4/308; pret. is scēawode 14/137; 3s w.d. 4/293, 18(a)/843 [MnE *show*]  
**scēawung** f. *viewing, examination* ds scēawunge 4/307 [MnE *showing*]  
**Scedeland** n. *the southernmost part of the Swedish peninsula (now Skåne), which was ruled by the Danes; generally, the Scandinavian lands* dp Scedelandum 18/19  
**Scēfing** son of *Scef* (an appellation of King Scyld) ns 18/4  
**sceld** see **scield**  
**scendan** 1 *insult* pres. 3p scendað 22/102, 22/112  
**sceōc** see **sceacan**  
**sceolde** see **sculan**  
**sceole** see **sculan**  
**sceolon** see **sculan**  
**sceōp** see **scieppan**  
**sceōta** m. *trout* ds sceōta 21/40; ap sceōtan 3/87 [MnE *shoat*]  
**scēotan** II *thrust, shoot, throw* inf. 11(g)/4; pret. 3s scēat 8/68, 12/143, 12/270; 3p scuton 4/212 (*scuton . . . tō shot at*); *pay, contribute* pres. 3p scēotað 22/76  
**scēotend** m. *warrior, Bowman* np 10(b)/11, 18(a)/703, 20/304  
**scēð** f. *sheath* ds scēðe 12/162  
**scēððan** VI *injure* inf. 14/47 [MnE (*through Old Norse*) *scathe*]  
**scield** m. *shield* ns Scyld (a Danish king and founder of the Danish dynasty) 18/4; gs Scyldes 18/9; ds scylde 12/136, 21/37; np scildas 20/204; ap sceldas 10(b)/2, scyldas 12/98  
**sciellfisc** m. *shellfish* as 1/5  
**scieppan** VI *create* pret. 3s sceōp 9/40, scōp 11(e)/2; p. ptc. sceopen 11(h)/2 [MnE *shape*]  
**gescieppan** VI *create* pret. 3s gesceōp 4/51, 4/110, 20/347, gescōp 11(h)/6  
**scieppend** m. *creator* ns Scyppend 9/41, 16/85; gs Scyppendes 9/34, 9/121, 20/78  
**scieran** IV *rend, tear* p. ptc. npf scorene 13/5; *cleave* pret. 3p scāron 20/304 [MnE *shear*]  
**scildas** see **scield**  
**scildburh** see **scyldburh**  
**scile** see **sculan**  
**scīma** m. *light, radiance* as scīman 14/54  
**scīnan** I *shine* inf. 14/15, 21/49; pres. 3s scīnþ 1/23, scīneð 8/45; pret. 3s scān 13/15, 13/34  
**scīnþ** see **scīnan**  
**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 scypu 7/10; ap scipu 1/26, 3/203, 7/28; dp scipum 3/100, 4/152, 7/48  
**scipen** n. *shed* ds scipene 9/25  
**sciphēre** m. *fleet, naval attack force* ds 4/148, 4/200, sciphērige 7/3  
**scīr** adj. *gleaming, resplendent* nsm 10(b)/11; asn 12/98; asm scīrne 14/54; apm scīre 11(g)/4, 20/193 [MnE *sheer*]  
**scīrmæled** adj. *brightly adorned* apn 20/230  
**Sciððia** f. *Scythia* gs Sciððiu 10(a)/1, Sciððia 10(b)/2  
**scōc** see **sceacan**  
**scoldon** see **sculan**  
**scomu** f. *shame* ds scome 9/22  
**scōp** see **scieppan**  
**gescōp** see **gescieppan**  
**scopgereord** n. *poetic language* ds scop- geregord 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 [MnE *shoe, wright*]  
**gescrāf** see **gescriffan**  
**scranc** see **scrincan**  
**scrifan** I *care (about)* pres. 3p scrifað 22/74  
**gescrifan** I *ordain* pret. 3s gescraf 10(b)/29 [MnE *shrive*]  
**scrincan** III *shrink* pret. 3s scranc 1/2  
**scriðan** I *glide, move slowly* inf. 18(a)/703, 21/40; pres. 3p scriðað 21/13  
**scrūd** n. *clothing* as 3/74 [MnE *shroud*]  
**scrýdan** I *clothe* pres. 3s scrýtt 3/69  
**scrýn** n. *chest, coffer* ds scrýne 4/270 [MnE *shrine*]  
**scrýtt** see **scrýdan**  
**scūfan** II *shove, push* pret. 3s scēaf 12/136, 3p scufon 1/26

- sculan** pret.-pres. *must, have to, ought to pres.* *is sceal* 3/8, 3/9, 3/13; *3s sceal* 3/15, 3/63, 3/216, etc.; *gnomic sceal* (see introduction to selection 21) 18/24; *1p sculon* 9/36; *2p sceole* 12/59; *3p sceolon* 4/291, 12/54, 12/220, *sceolan* 21/14; *subj. 3s scyle* 15/42, 17/111, 17/74 (on *weg scyle must depart*), *scile* 18(d)/3176; *1p scylan* 22/13; *pret. 1s scelde* 4/3, 17/30; *3s 4/160, 8/2, 12/16, etc.; 3s scelde* 22/9, 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, *sceoldon* 5/13, *sceoldan* 7/30 (*ought to have*), *sceoldon* 7/33, etc.; *sceolden* 9/21 [MnE shall]
- scūr** m. *shower, storm* ns 21/40; *dp scūrum* 17/17; *storm of battle* ap *scūras* 20/221; *dp scūrum* 20/79
- scūrbeorg** f. *protection from storms* (i.e. *buildings*) np *scurbeorge* 13/5
- scuton** see *scēotan*
- gescȳn** n. pl. *shoes, footwear* ap 3/153
- scyld** see *scield*
- scylburh** f. *wall of shields* ns 12/242, as *scildburh* 20/304
- 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
- scyle** see *sculan*
- scyne** adj. *beautiful* apf 20/316 [MnE sheen]
- scynscaþa** m. *demonic foe, hostile demon* ns 18(a)/707
- scyp** see *scip*
- scyppend** see *scieppend*
- scypu** see *scip*
- gescyrpan** 1 *accoutre, equip* p. ptc. asn *gescypredne* 8/66
- se, þat, sēo** 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*), etc.; asm þone 1/5, 1/15, 1/27, 2/52, 3/12, þene 7/24; gsm þæs 1/17, 3/40, etc.; dsm þām 1/18, 3/66; ism þy 8/32; nsn þat 2/4, 2/11, tæt 6/33, etc.; asn 1/2, 1/5, 1/11, 2/6, þet 7/61, þat 12/36, etc.; gsn þes 2/5, 4/105, 6/29, *after, afterward* 3/31, 6/7, etc.; dsn þām 2/2, 2/10, 2/12 (be þām þe as), 4/39, 4/101; isn þy 9/59 (w. compar.) 3/70 (see note), 11(c)/6, 11(k)/11-12, (þy læs þe lest) 2/7, 3/24, 22/2 (*therefore*), 22/133 (*therefore*), 22/171 (*therefore*) 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, 22/54, 22/159; nsf sēo 1/8, 1/33, 2/1, 2/2, 2/26, sīo 5/45; asf þā 2/30, 2/56, 3/76, 6/3; gsf þāre 1/22, etc.; dsf 1/9, 1/8, 1/22, 1/26, 2/41 (þāre þe *which*), 3/9, þēre 7/32; np þā 3/60, 3/166, 18/3, etc.; ap 1/28, 3/9, 3/11, 3/29, 3/44, 3/49, 3/58, 3/75, 3/80, 3/108, 8/48, etc.; gp þāra 1/28, 2/4, 3/18, 3/43, þāre 4/29, etc.; dp þām 2/67, 4/145, 4/237, þām 3/87, 3/105, etc.
- seah** see *sēon*
- geseah** see *gēsēon*
- sealde** see *sellan*
- sealnt** n. *salt* gs *sealte* 3/159; ds *sealte* 21/45
- 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
- searacræft** m. *treachery* ap *searacræftas* 22/122
- sēarian** 2 *grow sere, wither, fade* pres. 3s *sēarað* 17/89
- searobunden** adj. *cunningly fastened* asn 11(n)/4
- searogim** n. *precious stone* ap *searogimmas* 13/35
- searosæled** adj. *skilfully bound* nsf 11(h)/16
- searoþōnc** m. *ingenuity, skill* dp *searoþoncum* 18(a)/775
- searoðoncol** adj. *clever, wise* nsf 20/145; gp *searoðoncelra* 20/330
- sēaþ** 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. *sēcaþ* 3/190; pres. 3s *sēced* 16/114, 20/96; subj. 3s *sēce* 18(b)/1369; pret. 1s *sōhte* 8/44, 16/25; 3s 5/12, 8/53; 3p *sōhton* 12/193, 14/133
- gēsēcan** 1 *seek, seek out, visit* inf. 12/222, 14/119, *gēsecean* 21/44; pres. subj. 1s *gēsēcē* 17/38; pret. 3s *gēsōhte* 12/287, 18(a)/717, 20/14
- secg** m. *man, warrior* ns 12/159, 17/56, 18(a)/871, 18(b)/1311; as 18(b)/1379; np *secgas* 20/201; ap *secgas* 12/298; gp *secga* 16/53, 18(a)/842; dp *secgum* 14/59
- seegan** 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. *saga* 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, *segð* 12/45; 1p *secge* 3/168, *secgað* 4/44, 4/222; subj. 2s *secge* 14/96; 3s 21/65; pret. 3s *segde* 2/23, 2/72, 20/341, *sēde* 4/17, 4/189, 4/199, 12/147, etc.; 3p *sægdon* 9/56; p. ptc. *gesægd* 2/70

- gēsecgan** 3 *say* pret. 3s gesægde 11(g)/5, gesæde (þanc gesæde gave thanks) 12/120  
**segrōf** adj. *sword-valiant, brave* gpm secg-rōfra 13/26
- sefa** m. *heart* ns 10(b)/71; as sefan 16/57, 17/51; ds 18(b)/1342
- seftēadig** adj. *blessed with comfort* nsm 17/56
- sege** see **secgan**
- segelgeard** m. *sail-yard, cross-pole on a mast* ns segelgyrd 21/25
- gēsēgen** see **gēsēon**
- segñian** 2 *bless, cross (oneself)* pres. ptc. seg-niende 9/123
- gēsēgnian** 2 *bless, cross (oneself)* pret. 3s gesegnode (w. refl.) 9/115
- segst** see **secgan**
- segþ** see **secgan**
- gēselda** m. *companion* ap geseldan 16/53
- seldēūþ** adj. *rare* apn 3/141
- seldcyme** m. *infrequent visit* np seldcymas 19/14 [MnE seldom, come]
- seldon** adv. *seldom* 3/90
- sele** m. *hall, house* ns 11(e)/1; as 18(a)/826; ds 18(a)/713
- seledrēam** m. *revelry in the hall* as 18(c)/2252; np seledrēamas 16/93
- seledrēorig** adj. *sad at the loss of a hall* nsm 16/25
- selerādend** m. *counsellor in the hall* ap selerādende 18(b)/1346
- selesecg** m. *retainer* ap selesecgas 16/34
- sēlest** adj. (superl. of *gōd*; cf. §76) *best* nsm sēlest 14/27; asn w.g. sēlest 14/118; nsn 18(b)/1380; adv. sēlost 4/249
- self** pron., adj. *self, himself, herself, etc., same, very* nsm 2/53, 2/56, 4/38, 4/83, seolfa 8/58, 8/75, sylfa 11(e)/1, 21/66; asm selfne 2/72, 3/103 (*myself*), sylfne 8/16, seolfne 9/123; gsm seolfs 9/124; dsm selfum 5/43, sylfum 7/34, 9/55, 17/1; asf sylfe 14/92; gsf sylfre 15/2; dsf sylfre 20/335; nsn sylfe 8/45; asn 8/44, 20/204 (*very*); npm selfe 3/174 (*ourselves*), 5/25 (*ourselves*), seolfan 9/69; apm selfe 3/121; gpm sylfra 12/38; dpm sylfum 4/326
- sēlla** see **sēlra**
- 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, npm gesealde 22/38
- gēsellan** 1 *give, give up* pret. 3s gesealde 12/188; pret. 3p gesealdon 12/184
- sēlost** see **sēlest**
- sēlra** adj. (compar. of *gōd*; cf. §76) *better* nsm 18(a)/860, sēlla 10(b)/50; nsn sēlre 18(b)/1384
- selþ** see **sellan**
- gēsēman** 1 *reconcile, settle (a dispute)* inf. 3/207, 12/60
- sendan** 1 *send* inf. 12/30, 16/56; pres. 3s sendeð 21/9; pres. 3p sendað 11(o)/5; pret. 3s sende 4/159, 4/189, 7/31, 10(a)/20, 10(b)/63, 12/134, 20/190; 3p sendon 12/29, 20/224; subj. 3s sende 7/59
- gēsēnē** see **gēsēnē**
- sēo** see **se**
- gēsēo** see **gēsēon**
- sēoc** adj. *sick* asf sēoce 19/14
- seofen** num. *seven* np 4/307
- seofian** 2 *lament, sigh* pret. 3p seofedun 17/10
- seolcen** adj. *silken, made of silk* nsm 4/259
- Sēolesīg** f. *Selsey (Sussex)* ds Sēolesigge 7/2
- seolfa** see **self**
- seolfnē** see **self**
- seolfor** n. *silver* as 3/142, 4/85, sylfor 13/35; gs seolfs 11(n)/4; ds seolfre 4/272; is 14/77, sylfore 11(j)/2
- seolfr̄smiþ** m. *silversmith* ap seolfr̄smiþas 3/181
- seoloc** m. *silk* as 3/141
- seomian** 2 *hang, be attached* inf. 21/25
- sēon** V *look, see* inf. 18(b)/1365; pret. 1s seah 11(l)/1 11(n)/1; 3s 13/35
- gēsēon** V *see* inf. 20/136, geson 5/36; imp. s. geseoh 8/12; pres. 1s gesēo 3/179; 3s gesiehð 2/70, 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 2/49, 12/84, 12/203; subj. 1s gesawē 14/4; p. ptc. gesawen 8/9, gesewen 8/26, is gesegen seems 9/124, was gesegen seemed 9/54
- seonu** f. *sinew* np seonowe 18(a)/817
- sēóþan** II *boil* inf. 3/174; infl. inf. (tō) sēóþanne 3/174 [MnE seethe]
- gēset** n. *seat* np gesetu 16/93, 21/66
- gēsetnis** f. *decree, narrative* ds gesetnysse 4/304; ap gesetnissa 4/116; dp gesetnissum 4/116
- gēsett** 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 4/112, 4/136, 4/142, geseted 9/18, 14/141; npm gesette 4/39
- gēsettan** 1 *set down, put, compose* pret. 3s gesette 4/132, 9/26, 9/122; 3p gesetton 14/67

- gesewen** see **gesēon**
- sī** see **bēon**
- gesib** adj. (used as noun) *kinsman* ns gesib  
22/53; ds gesibban 22/54 [MnE sib(ling)]
- sibb** f. *peace, concord* ns 3/207, 4/252; as sibbe  
5/7
- sibbegedriht** f. *band of kinsmen* as 18(a)/729
- sibleger** n. *act of incest* ap siblegeru 22/124
- sibling** m. *kinsman, sibling* dp siblingum  
4/21
- Sibyрht** pers. n. *Sibyрht* gs Sibyrhtes 12/  
282
- Sicilia** f. *Sicily* ns 10(b)/15; ds 10(a)/4
- sīd** adj. *large, ample* ast sīde 20/337
- sīde** f. *side* ds sīdan 14/49; ap 11(b)/7
- sīde** adv. *widely wide and side far and wide*  
14/81, 22/133
- sīe** see **bēon**
- gesiehð** see **gesēon**
- sīen** see **bēon**
- siendon** see **bēon**
- gesiene** adj. *evident, visible* nsn gesyne 18(d)/  
3158, 22/88, 22/153, gesēne 22/115,  
gesene 22/45; npn gesiene 14/46; npf  
gesyne 21/1 (*seen*)
- sierwan** i *contrive, plot* pres. 2s sierwst 2/32
- sīg (= sīe)** see **bēon**
- sīge** m. *victory* ds 4/153
- sīgebēam** m. *tree of victory, cross* ns 14/13;  
as 14/127
- Sigebryht** pers. n. *Sigebryht* as 6/1
- sīgefæst** adj. *victorious* nsm 4/162
- sīgefōle** n. *victorious people* ds sigefolce  
20/152; gp sigefolca 21/66
- sigelēas** adj. *without victory, in defeat* asm  
sigelēasne 18(a)/787; npm sigelēase 22/  
99
- Sigemund** pers. n. *Sigmund* gs Sigemundes  
18(a)/875; ds Sigemunde 18(a)/884
- Sīrīc** pers. n. *Sigerīc* ns 7/18, Sīrīc 7/24
- sīgerōf** adj. *victorious* np sigerōfe 20/177
- sīgeþēod** f. *victorious nation* np sigeþēoda  
10(b)/4
- sīgeðūf** m. *triumphal banner* ap sigeðūfas  
20/201
- sigewāpen** n. *weapon of victory* dp sigewā-  
pnum 18(a)/804
- sigewong** m. *field of victory* ds sigewonge  
20/294
- siglan** i *sail* pret. 3p sigldon 1/26
- sigle** n. *jewel, brooch, necklace* ap siglu 18(d)/  
3163
- sigor** m. *victory* as 20/89; gs sigores 20/124;  
ds sigore 20/298; gp sigora 14/67
- sigorēadig** adj. *victorious* nsm 18(b)/1311
- sigorfaest** adj. *triumphant, victorious* nsm  
14/150
- sigorlēan** n. *reward for victory* as 20/344
- gesihð** f. *sight, vision, presence* ds gesihðe  
2/13, 2/19, 9/120, gesyhðe 14/21, 14/41,  
14/66; as 14/96
- sīlð** see **sellan**
- sīmle** adv. *always* 4/95, 6/20, 17/68, symble  
4/138, 4/141, 4/288, symle 4/145, 4/236,  
4/305
- sīn** poss. pron. *his, her, its* isn sīne 11(h)/14;  
apm 20/29; dsn sīnum 20/99; dsf sīre  
20/132
- sīnc** n. *treasure* ns 21/10 as 11(n)/4, 12/59,  
13/35; gs since 16/25, 20/30, 20/339; ds  
since 14/23
- sīncfāg** adj. *decorated with treasure, richly  
adorned* nsm 11(j)/15
- sīncgeofa** see **sīncgyfa**
- sīncgyfa** m. *one who gives treasure, lord* ns  
sīnceofa 10(b)/50; as sīncgyfan 12/278;  
ds 18(b)/1342; as 12/278
- sīncþegu** f. *receiving of treasure* as sīncþege  
16/34
- sīnd** see **bēon**
- sīndon** see **bēon**
- sīngāl** adj. *perpetual, everlasting* nsf 14/141
- sīngālīcē** adv. *continually* 22/112
- sīngan** III *sing, resound* inf. 9/17, 9/21, etc.;  
pres. ptc. singend nsm 10(a)/31; asm  
singende 17/22; imp. s. sing 1/25, 9/28;  
pres. 3s singeþ 17/54, 3p singað 11(d)/8;  
pret. 3s sang 1/7, 20/211, song 9/45,  
9/70, etc.
- sīnnig** adj. *sinful* asm sinnigne 18(b)/1379
- sīnsorg** f. *constant sorrow* gp sīnsorgna 15/45
- sīo** see **see**
- sīodu** m. *morality* as 5/7
- gesīon** see **gesēon**
- Sīrīc** see **Sīgerīc**
- sīteþ** see **sittan**
- sittan** V sit inf. 15/37, 20/15; pres. 3s sīteþ  
1/9, 15/2; subj. 2s sītte 8/28; pret. 3s sāt  
11(a)/1, 19/10; subj. sātē 20/252; 3p  
sāton 11(b)/1, 20/141
- gesittan** V sit pret. 3s gesat 16/111, 18(a)/  
749 (*sat up*)
- sīð** adv. *tardily* 20/275
- sīð** m. *journey, fate, lot, venture* ns 18(a)/765;  
as 11(e)/3, 15/2, 18(a)/872, 20/145; ds  
sīþe 17/51; ap sīþas 11(k)/11, 17/2, sīðas  
18(a)/877; time, occasion ns 18(a)/716; ds  
18(a)/740, 20/73, is 20/109
- gesīþ** m. *companion* np gesīþas 11(o)/5,  
21/14; np gesīþas 20/201; dp gesīþum  
18(b)/1313
- sīðfæt** m. *journey, expedition* ds sīðfate 14/  
150, 20/335
- sīðian** 2 travel inf. 11(l)/2, 12/177, 14/68,  
18(a)/720, 18(a)/808; pres. subj. is sīðie  
12/251; pret. 3s sīðode 4/219, 4/266

- siððan** adv. *afterwards, later* 2/51, 3/24, 4/64, 4/156, 5/62, syððan 4/159, 4/268, etc.; syððan æfre *forever after* 20/114; conj. *after, since, when* 2/59, 15/3, syððan 14/3, 18/6, etc.
- sīwian** 2 *sew, stitch together* pret. 3p sīwodon 2/16
- slāt** see **slītan**
- slāp** m. *sleep* ns 16/39; ds slāpe 9/45; is slāpe 20/247
- slēpan** VII *sleep* pres. ptc. slēpende 9/45; asm slēpende 18(a)/74I
- slēan** VI *strike, beat, attack* pres. ptc. slēande 4/148; pret. 3s slōh 1/19, 4/157, 4/276, 12/163, 12/285, 20/103, 20/108; 3p slōgon 4/219, 7/78; subj. 3s slōge 12/117; p. ptc. npf geslēgēne 20/31 [MnE slay]
- slecg** m. *sledge-hammer* ds slecge 4/276; gp slecga 3/200
- sleġe** m. *blow, stroke, slaughter* gs sleges 4/190; ds slege 3/104, 4/218, 4/227
- slegefæge** adj. *doomed to perish* apm 20/247
- slītan** I *tear, rend* pret. 3s slāt 17/11, 18(a)/74I [MnE slit]
- slīðen** adj. *cruel* nsf 16/30
- slōgon** see **slēan**
- slōh** see **slēan**
- smēagan** I *think, examine* inf. 10(a)/18 (*take thought*); pres. subj. 3s smēage 22/156 (*examine*); pret. 3s smēade 22/9 (*gave thought*), 4/169 (*considered, discussed*)
- smiþ** m. *blacksmith* ns 3/193, 3/204; ds smiðe 1/14
- smiðð** f. *smithy* ns 1/14; ds smiðhan 3/199
- smolt** adj. *peaceful, serene* asn 9/104
- smylte** adj. *serene* ism 9/119; dsf smyltre 9/119
- snāw** m. *snow* as 16/48
- snell** adj. *keen, bold* npm snelle 12/29; gp snelra (*bold ones*) 20/199
- snīwan** I *snow* pres. subj. 3s snīwe 8/20; pret. 3s snīwde 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; nsf snotere 20/125; asf snoteran 20/55; superl. nsm snoterost 21/11; as a noun *wise person* nsm snotor 21/54
- snūde** adv. *quickly* 20/55, 20/125, 20/199
- snytro** f. *wisdom* as 8/58; dp snytrum 18(a)/872
- socc** m. *sock* ns 1/2
- sōfte** adv. *easily* 12/59
- sōhte** see **sēcan**
- gesomnnian** 2 *gather, assemble* inf. 9/50; p. ptc. gesomnad 11(o)/2; unite p. ptc. gesomnad 19/18
- gesomnung** f. *community* ds gesomnunge 9/05
- 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 1/25, 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 sorga 14/80, 20/182; dp sorgum 14/20, 14/59, 20/88
- sorgian** 2 *sorrow, grieve, care* imp. s. sorga 18(b)/1384
- sorh** see **sorg**
- sorhlēoþ** n. *song of sorrow, dirge* as 14/67
- sōþ** adj. *true* nsm sōða 4/328; as sōðne 20/89, 20/344; gsm sōðan 8/69; dsm 8/58, sōðum 4/146, 4/210; nsn sōð 4/230; gsf sōðan 4/141; dsf 4/187 [archaic MnE sooth]
- sōþ** n. *truth* ns 21/10, 22/1, 22/31, 22/170; as 3/107, 3/197, 4/16, etc., for sōð *truly, for sure* 21/64; gs sōðes 22/166; ds tō sōþe *as a fact* 16/11;
- sōðe** adv. *truly, faithfully* 18(a)/871
- sōðgied** m. *lay of truth, story about actual events* as 17/1
- sōðlīce** adv. *truly* 2/9, 2/64, 4/52, etc. [archaic MnE soothly]
- spadu** f. *shovel, spade* ds spade 4/278
- sparian** 2 *spare* pret. 3p sparedon 20/233
- spācan** see **sprecan**
- spātan** I *spit* pres. 1s spāte 11(h)/8
- spearcā** m. *spark* ap spearcan 3/200
- pearwa** m. *sparrow* ns 8/30
- spēd** f. *means, opportunity, wherewithal* as on spēd *successfully* 18(a)/873; ap spēda 5/59
- spēdan** I *be prosperous, be wealthy* pres. 2p spēdað 12/34 [MnE speed]
- spēdig** adj. *successful* nsm 14/151
- spell** n. *story, message* as 9/50, 12/50, spel 18(a)/873; gs spelles 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** I *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, 20/274
- gespōwan** VII *succeed* (impersonal w.d.) pret. 3s gespēow 20/175
- sprācē** f. *utterance, speech, language* gs sprāce 4/102; ds 4/129, 4/309, 8/25, 11(f)/13; ap sprāca 4/88

- sprēcan** (= sprēcon) see sprecan  
**gesp̄rec** n. *conference, discussion* as 8/4  
**sprecan** V *speak, say* inf. 9/90, 14/27,  
 18(d)/3172; infl. tō specenne 22/75  
*(to say); pres. ptc. sprecende* 8/40, 9/31,  
 9/99, etc.; pres. is sprece 4/55, sprice  
 11(h)/11; 2s spricst 3/204; 3s spricð 4/  
 49, spricð 16/70; pret. 3s spræc 4/72,  
 10(b)/81, 12/211, 12/274, 20/160, 20/  
 176; 1p sprēcon 12/212; 3p sprēcan  
 8/38, sprēcon 12/200, 12/212, spēcan  
 22/8  
**gesprecan** V *say* pret. 3s gespræc 18(b)/  
 1398  
**sprengan** I *break, cause to spring or quiver*  
 pret. 3s spengde 12/137  
**spricst** see sprecan  
**springan** III *spring (away)* pret. 3s sprang  
 12/137; *spread, become widely known* 18/18  
**gespringan** III *spring forth, arise* pret. 3s  
 gesprong 18(a)/884  
**spyriȝean** I *follow, follow in the footsteps of*  
 inf. 5/37  
**spyrtle** f. *basket, eel basket* as spyrtan 3/77  
**stafum** see stæf  
**stalu** f. *stealing ns* 22/48; as stala 22/121  
**stān** m. *stone* ns 1/16; as 1/15, 13/43, 18(a)/  
 887; gs stānes 1/17; ds stāne 1/18, 14/66;  
 is 1/19  
**stānclif** n. *rocky cliff, crag* ap stānclifu 17/23  
**standan** VI *stand, remain* inf. 12/19, 14/43,  
 14/62; pres. is stande 3/24, 3/30; 3s stent  
 4/134, stynt 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. is stöd 14/38; 3s 4/202, 4/280,  
 10(b)/28, 12/25, 12/28, 12/145, etc., stöd  
 him . . . æt appeared to him 9/27; 1p stödon  
 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  
 gestödon 14/63 (w. refl., see note)  
**stang** see stingan  
**stānhliþ** n. *cliff* ds stānhliþe 15/48; ap  
 stānhleþu 16/101  
**stānhof** n. *stone building* np stānhofu 13/38  
**stānwyrhta** m. *stone-mason* ns 1/18  
**starian** 2 *gaze* inf. 20/179 [MnE stare]  
**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 stedefæst  
**stæf** m. *letter* dp stafum 9/4 [MnE staff]  
**stælan** I *accuse* inf. 21/54; *avenge* p. ptc.  
 gestæled 18(b)/1340
- stælgiest** m. *thievish guest, thieving stranger* ns  
 11(c)/5  
**stær** n. *history* as 9/72; gs stær 9/66  
**stæð** n. *bank, shore* ds stæðe 12/25  
**ȝesteal** 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, 21/23; npm  
 stēape 20/17 [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 12/10 [MnE stead]  
**stedefæst** adj. *steadfast, unyielding* npm  
 stedefæste 12/249; stedefæste 12/127  
**stedehearde** adj. *sturdy, strong* apm 20/223  
**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  
**stemni** see stefn  
**stemmettan** I *stand firm* pret. 3p stemmetton  
 12/122  
**stent** see standan  
**steorfa** m. *pestilence* ns 22/49  
**steorra** m. *star* ap steeroran 2/74  
**stēpan** I w.d. *exalt* pres. 3s stēpeð 11(m)/8  
**steppan** VI *step, advance* pret. is stöp 11(p)/  
 5; 3s 12/8, 12/78, 12/131, 18(a)/761; pret.  
 3p stöpon 20/39, 20/69, 20/200, 20/212,  
 20/227  
**stercedferhð** adj. *hardhearted, stern* npm  
 stercedferhðe 20/55, 20/227  
**stician** 2 *stick* pret. 3s sticode 8/68  
**stieran** I w.d. *steer, control, punish* inf. 17/  
 109; pret. 3s styrde 14/145  
**gestigan** I *climb up, mount, ascend* inf. 14/34;  
 pret. 3s gestäh 14/40  
**stihtan** I *direct, command, exhort* pret. 3s  
 stihte 12/127  
**gestillan** I *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]  
**stīð** adj. *stern, firm, hard* nsn 12/301; as  
 stīðan 4/91; apm stīþe 17/104  
**stīðhicgende** adj. *firm of purpose, resolute*  
 npm 12/122  
**stīðliþe** adv. *sternly, loudly* 12/25  
**stīðmōð** adj. *resolute, brave* nsm 14/40, fierce  
 stīðmōða 20/25  
**stöð** see standan  
**stödhors** n. *stallion* as 8/61 [MnE studhorse]  
**stödon** see standan

- stondaþ** see standan
- stōp** see steppan
- stōrm** 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.; np stōwa 22/71; 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. strongest nsm 18(a)/789
- gestrangian** 2 *strengthen* pres. is gestrangie 3/165
- straél** m. or f. *arrow* ap straelas 20/223; dp strælum 14/62
- strēam** m. *stream, spring* ns 13/38; ap strēamas 13/43; *river* as 12/68, 21/23; *sea* ap 17/34, 20/348
- strēgan** 1 *strew, spread* inf. 17/97
- strengra** see strang
- strengu** f. *strength, power* ns 11(d)/5; ds strengo 11(f)/13
- gestrēon** n. *wealth, profit, treasure* as 3/148, 4/165, 18(d)/3166, gestrēon 10(b)/23
- strīc** n. *plague* ns 22/49
- strong** see strang
- strūdung** f. *robbery* ap strūdunga 22/121
- 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
- géstyrān** 1 w.d. of person and g. of thing *prevent* pret. 3s gestyrde 20/60 [MnE steer]
- stýrde** see stíieran
- styria** m. *sturgeon* ap styrian 3/93
- styrian** 1 *stir up* inf. 18(a)/872 (*treat of, engage*); pres. 3s styreþ 18(b)/1374
- styrman** 1 *storm* pres. subj. 3s styrme 8/30; pret. 3s styrnde 20/25; 3p styrmdon 20/223
- styrnmōd** adj. *stern of mood* npm styrnmōde 20/227
- sulh** f. *plough* ds sylh 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 (þā sume *those particular ones*); apm 16/80; apf 5/54; apn sumu 9/98
- sumor** m. *summer* ns 21/7; 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. *unharmed, whole, uncorrupted* nsm 4/301; npm gesunde 6/33 [MnE (safe and) sound]
- sundor** adv. *apart* 16/111 [MnE (a)sunder]
- sundoryrfē** m. *personal inheritance, wealth* gs sundoryrfes 20/339
- sunnandæg** m. *Sunday* ns 3/53
- sunne** f. *sun* ns 1/20; ds sunnan 1/22
- sunu** m. *son* ns 1/33, 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
- sunwlitig** adj. *radiant with sunshine* superl. nsm sunwlitegost 21/7
- sūsl** f. *torment* gs sūsle 4/80; ds sūsle 20/114
- 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 7/72
- Sūðseaxe** m. pl. *Sussex, the South Saxons* ap Sūðsex 7/72; dp Sūðseaxum 7/13, 7/56
- sūðweardes** adv. *southwards* 10(b)/4
- swā** adv. (§168 s.v. swā) *thus, so* 1/12, 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 . . . swā *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., as 22/61, etc., *such as* 5/78; swā þeah *however* 4/27
- geswāc** see geswican
- swam** see swimman
- swān** m. *swineherd* ns 6/5
- swāse** see swāð
- swāt** m. *sweat* gs swātes (*blood*) 14/23; ds swāte 2/40
- swātīg** adj. *bloody* asm swātigne 20/337 [MnE sweaty]
- swāþu** see swāð
- swāþul** m. or n. *flame, heat* ds swāþule 18(a)/782
- swāð** see swā
- swæcc** m. *taste, flavour* ds swæcce 3/159

- swās** adj. *beloved* asm swāsne 16/50; npf swāse 11(a)/3; gpm swāsra 11(k)/11
- swāsendu** n. pl. *banquet* ap swāsendo 20/9; dp swāsendum 8/27
- swātan** i *bleed* inf. 14/20 [MnE sweat]
- swæð** n. *track, swath* as 5/36; np swaþu 11(l)/3; *trail, footprint* ds swaðe 20/321
- swealg** see *swelgan*
- sweart** adj. *dark, black* npm swearte 11(l)/2 [MnE swart]
- swefan** V *sleep, sleep in death* inf. 18(a)/729; pres. 3p swefað 18(c)/2256; pret. 3p swæð for 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
- Swēgen** pers. n. *Swain* ns 7/47
- swegl** n. *sky, heaven* ns swegel 21/7; gs swegles 18(a)/860, 20/80, 20/88, 20/124, 20/344, 20/349
- swelc** adj. *such* dsn swelcum 3/129; dsf swylcere 4/249; dpm swilcum ðōrum *in other such* 4/311; aprn swilce 4/324, swylice 4/329; swylic . . . swylic *such . . . as* nsm 18(b)/328–9; npm swilce . . . swylice 4/319; pron. *such* gsn swulces 18(a)/880; rel. pron. *such as* npm 17/83
- swelcē** adv. *likewise* swylice 14/8, 15/43; ēac swelce, swelce ēac *also, likewise* 2/1, 2/33, 3/103, 3/121, 9/79, ēac swilce 4/260, swylice ēac 20/18, 20/337, 20/343, 20/348; conj. *as if* 5/33, swilce 4/212, 4/257, swylice 19/1, 20/31; *like* swilce 4/214, swylice 4/250; swylice *swā just as* 14/92
- swelgan** III w.d. *swallow, imbibe* inf. 11(j)/15; pret. 3s swealg 11(c)/6, swealh 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 sweatl 18(a)/892; 3p swulton 4/306; subj. 1p swulten 2/7
- swencan** i *press hard, harass, afflict* p. ptc. geswenced 18(b)/1368, dsn geswenctan 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, 20/106; ds swūran 4/259
- gesweorcan** III *grow dark, become obscured* pres. subj. 3s gesweorce 16/59
- sweorcendferhð** adj. *sombre, downcast* npm sweorcendferhð 20/269
- sweord** n. *sword* ns swurd 12/166, 18(a)/890; as sword 2/53, 2/59, 8/64, 11(n)/14, 20/336, swurd 12/15, 12/161, etc.; ds swurde 12/118; is sweorde 20/89, 20/288; ap swurd 12/47, swyrd 20/230, 20/317; dp sweordum 18(a)/884, 20/194, 20/294, swyrdum 20/264, 20/301, 20/321
- 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
- swēot** n. *army* ns 20/298
- sweotol** adj. *clear, manifest* nsn 18(a)/817, 18(a)/833, swutel 4/311, swutol 22/45, 22/115
- sweotole** adj. *openly* 20/177
- gesweotolian** 2 *reveal, show* pres. 3s geswutelað 4/323, 4/328; pret. 3s gesweotolode 2/56; p. ptc. geswutelod 4/67, 4/70, 20/285
- sweotollīcē** adv. *clearly* 20/136
- sweotolung** f. *manifestation, evidence* ds swutelunge 4/260
- sweotule** 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
- geswīcan** i *cease, desist* pres. 3s geswiced 11(f)/12; pret. 3s geswāc 4/251; 3p geswicon 4/307; subj. 7/60, 7/66
- swicdōm** m. *betrayal* ap swicdōmas 22/122
- swician** 2 (w.d.) *be treacherous toward, cheat* pret. 3s swicode 22/50
- swicol** adj. *tricky, deceptive* superl. nsn swicolost 21/10
- swift** adj. *swift* nsm 11(l)/3, swifta 18(c)/2264; asm swiftne 3/118, 13/18; dpm swiftum 3/49; compar. nsf swiftre 11(e)/3; superl. swiftust nsm 21/3
- swīge** adj. *silent, still* nsm 11(e)/1
- swīgian** 2 *be quiet, fall silent* pres. 3s swīgað 11(d)/1; pret. 3s swīgode 4/172; 3p swugedan 22/166
- swilcē** see *swelcē*
- swīma** m. *swoon* ds swīman 20/30, 20/106
- swimman** III *swim* pres. 3p swimmað 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
- geswincedagas** 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

- swinsian** 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
- swīþ** adj. *mighty* nsf swīþe 13/24; compar.  
 swīþre nsf 17/115; asf swīþran 14/20; dſf  
 20/80 (*right [hand]*); superl. swīþost nsf  
 21/5
- swīðe** adv. *very, exceedingly* 1/20, 3/62, 3/  
 151, 3/179, 4/7, 4/193, 4/276 (*mighty*),  
 4/299 (*fiercely*), 11(l)/3, 12/115 (*cruelly*),  
 swīðe (*greatly*) 22/7, 22/15, 22/36, etc.;  
 swīðe swīðe *very much* 5/40; compar.  
 swīðor *more, rather* 4/185, swīðor 20/182;  
 superl. swīþost 3/50 (*especially*), swīþost  
 22/132, 22/136, etc.; ealles tō swīþe *all  
 too much* 22/33
- swīðerhð** adj. *strong-minded, brave* nsm  
 18(a)/826
- swīðlic** adj. *violent* asn 20/240
- swīðmōd** adj. *arrogant* nsm 20/30, 20/339
- swīðran** see **swīðe**
- swīðrian** 2 *diminish, lessen* p. ptc. geswiðrod  
 20/266
- swōgan** VII *resound, make a noise* pres. 3p  
 swōgað 11(d)/7 [MnE sough]
- swom** see **swimman**
- swuā** see **swā**
- swugedan** see **swigian**
- swulge** see **swelgan**
- swulten** see **sweltan**
- swungon** see **swingan**
- swūra** see **swēðora**
- swurd** see **sword**
- swurdbora** m. *swordbearer* ns 4/130, 4/131
- swuster** see **sweostor**
- swustersunu** see **sweostersunu**
- geswustra** see **sweostor**
- swutel** see **swetotol**
- geswutelað** see **gesweotolian**
- geswutelod** see **gesweotolian**
- swutelunge** see **swetolung**
- swylce** see **swelče**
- swylt** m. *death* ns 13/26
- swyrdgeswing** n. *sword-play* as 20/240
- swýðe** see **swīðe**
- sý (= sīe)** see **bēon**
- sýferlīće** adv. *neatly, cleanly* 4/269
- gesyhðe** see **gesihð**
- sylf** see **self**
- sylfor** see **seolfor**
- sylh** see **sulh**
- syll** f. *sill, floor* ds selle 18(a)/775
- syllan** see **sellan**
- syllic** adj. *marvellous, wondrous* nsm 14/13;  
 compar. syllicre asn 14/4 (see note)
- symbol** n. *feast* ds symble 9/23, symle  
 14/141, 20/15; gp symbla 16/93
- symbol** n. *perpetuity* as 20/44 (on symbol  
*always*)
- symble, symle** see **simle**
- symle** see **symbol**
- syndolh** n. *very great wound* ns 18(a)/817
- syndon** see **bēon**
- syndriglīce** adv. *individually, separately,  
 especially* 8/8, 9/1 [archaic MnE sundrily]
- gesýne** see **gesiene**
- syngian** 2 *sin, commit sin* pres. subj. 3p  
 22/141
- synn** f. *sin, crime* as 21/54; ap synna 22/110,  
 22/168; gp 4/63, 9/81; dp synnum 14/13,  
 14/99, 14/146, 22/101, 22/161, synnan  
 22/3
- synscaða** m. *malefactor, miscreant* as syn-  
 scadañ 18(a)/801
- synsnæð** f. *huge or sinful gobbet* dp synsnæ-  
 dum 18(a)/743
- gesyntu** f. *prosperity, success* as gesynto 8/10;  
 gp gesynta 20/90
- gesyrewed** adj. *armed* nsm 12/159
- syððan** see **siððan**
- tācn** n. *sign, token* ns tācen 18(a)/833; as tācn  
 11(n)/5
- tācnian** 2 *indicate, betoken* p. ptc. getācnod  
 20/197, 20/286
- getācnian** 2 *prefigure, betoken* pret. 3s getāc-  
 node 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
- tācan** 1 *teach, show, direct* pres. 3s tācd  
 4/103; pret. 3s tāhte 4/41, 12/18; 3p  
 tāhtom 4/109; subj. pres. 3p tācan  
 22/143, 22/153
- tācnian** 1 *point out, signify, direct* pres. 3s  
 tācneð 11(l)/6
- tægel** m. *tail* ns 4/94
- tāhte** see **tācan**
- getæl** n. *account, sequence* as 9/65
- tālan** 1 *ridicule* pres. 3s tāleð 22/136
- tāsan** 1 *lacerate, tear apart* pret. 3s tāsde  
 12/270 [MnE tease]
- getæse** adj. *agreeable* nsf 18(b)/1320
- tæt (= þæt)** see **sē**
- tēaforgēap** adj. *red-curved* nsm tēaforgēapa  
 13/30
- tēah** see **tēon**
- teala** adv., interj. *well, so* 9/114, teola  
 8/67
- tealt** adj. *wavering, unsteady* np tealte 22/53  
 [MnE tilt]

- 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, 7/72
- temman** 1 *tame* inf. 3/114, 3/116; p. ptc. apm  
 getemedan 3/124, 3/127
- ȝetemman** 1 *tame* pres. is getemme 3/123
- templ** n. *temple* as 8/47
- Tenetland** n. *Thanet* ns 7/4
- ȝetenge** 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, create* pret. 3s tēode 9/43
- tēon** II *draw, drag, take (a trip or journey)*  
 pret. 3s tēah 18(b)/1332, 20/99; 3p tugon  
 4/218
- teran** IV *tear* inf. 20/281
- tīd** f. *time* ns 12/104; as 8/31, 9/90, 11(p)/2  
 (on āne tīd *at the same time*), 17/124, tide  
 9/18, tīd 20/306; gs tīde 8/27, 9/115; ds  
 4/11, 9/23, 9/87, 9/112, 20/286; np tīda  
 5/4; dp tīdum 22/160 [MnE tide]
- tīddeg** m. *span of life, final hour* ds tīddege  
 17/69
- tīgan** 1 *tie, fasten* pret. 3p tīgdon 4/208
- tīgel** f. *tile* dp tigelum 13/30
- til** adj. *good* nsm 16/112, as noun *good man*  
 21/20
- tilian** 2 *strive, endeavour* pres. subj. 1p tilien  
 17/119; w.d. of person and g. of thing  
*provide* inf. 20/208
- tīma** m. *time* ds tīman 4/14, 4/34, 7/74
- ȝetimb're** n. *building, structure* ap getimbro  
 8/71
- tin** n. *tin* as 3/142
- tintreȝgliē** adj. *tormenting* gsn tintreglican  
 9/78
- tīr** m. *glory* ns 12/104, 20/157; as 20/197; gs  
 tires 20/93, 20/272
- tīrfæst** adj. *assured of glory, set on glory* as noun  
*man set on glory* gpf tīrfæstra 21/32
- tīrlēas** adj. *inglorious, vanquished* gsm tīr-  
 lēases 18(a)/843
- tīd** f. *boon* as tīde 20/6 [MnE tithe]
- tīdian** 2 w.d. of person and g. of thing *grant*  
 infl. inf. (tō) tīdiene 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 nyttie 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 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.
- tōætȳcan** 1 *add* pret. 3s tōætȳhte 8/39
- tōætȳhte** see **tōætȳcan**
- tōberstan** III *break apart, shatter* pres. 3s  
 tōbirsteð 11(g)/7; pret. 3s tōbærst 12/136,  
 12/144
- tōbrecan** IV *destroy, break apart, violate* inf.  
 18(a)/780; p. ptc. tōbrocen 7/39, 12/242;  
 p. ptc. npn tōbrocene 22/87
- tōbrēdan** III w. inst. *shake off* inf. 20/247
- tōbrȳtan** 1 *crush* pres. 3s tōbrȳt 2/32
- tōcyme** m. *coming, advent* ds 4/22, 22/3
- tōdāl** n. *distinction, difference* ns 4/17
- tōdæg** adv. *today* 3/52
- tōdālan** 1 *part, separate* pret. 3p subj. tōdāl-  
 den 15/12
- tōgædere** adv. *together* 4/252, 7/33, 7/43,  
 12/67, tōgædre 13/20, etc.
- tōgēanes** prep. w.d. *against* 17/76; *toward*  
 20/149
- tōgeċēcan** 1 *increase, add to* p. ptc. tōgeċeed  
 3/190
- tōgeþēdan** 1 *add* pret. 3s tōgeþēodde 9/  
 47
- tōgongan** VII w.g. *pass away* (impers.) pres.  
 3s tōgongeð 11(h)/10
- ȝetoht** n. *battle* ds getohte 12/104
- tohte** f. *battle* ds tohtan 20/197
- tōl** n. *tool* ds tōle 4/281
- tōlūcan** II *pull asunder, destroy* inf. 18(a)/781
- torht** adj. *bright, splendid* nsm 11(m)/3; asf  
 torhtan 20/43
- torhþe** adv. *brightly, splendidly* 11(d)/8
- torhtic** adj. *splendid* nsm 20/157
- torhtmōd** adj. *glorious* nsm 20/6, 20/93
- torn** n. *resentment, grief, affliction* as 16/112,  
 18(a)/833, 20/272
- torne** adv. *grievously* 20/93
- torr** m. *tower* np torras 13/3
- tōslitan** I *sever, tear apart* pres. 3s tōsliteð  
 19/18
- tōtwēman** 1 *divide, break up* p. ptc. tōt-  
 wēmed nsm 12/241
- tōð** m. *tooth* dp tōðon 20/272
- tōdmægen** n. *strength of tusk, tusk-power* gs  
 tōðmægenes 21/20 [MnE tooth, main]
- tōweard** adj. *coming, future, imminent* nsm  
 20/157, 20/286; 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  
 8/75
- træf** n. *tent, pavilion* as 20/268; ds træfe  
 20/43, 20/255
- træppe** f. *trap* træppum 3/110
- tredan** V *tread on, trample* pres. is trede  
 11(d)/1; pret. 3s træd 18(b)/1352
- treddian** 2 *step, go* pret. 3s treddode 18(a)/  
 725

- trēow** n. *tree* ns 1/11, 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, loyalty* ns 21/32; as trēowe 16/112; dp trēowum 10(b)/65 (*beliefs*) [MnE tru(th)]
- getrēowð** f. *loyalty* np getrēowþa 22/7, getrēowþa 22/53; ap 22/179
- trēowwyrhta** m. *carpenter* ns 3/202; ap trēowwyrhan 3/181
- getrēwe** adj. *faithful* nsm 3/27 [MnE true]
- trodu** f. *track, footprint* ap trode 18(a)/843
- trum** adj. *strong, firm* nsm 18(b)/1369, 21/20; asm trumne 20/6
- getrum** n. *troop, band* ns 21/32
- 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. getrymmed asn 12/22
- getrymman** 1 *strengthen* pres. ptc. getrymende 9/110 [MnE trim]
- getrymmed** see **trymian**
- trymming** f. *confirmation* ds trymminge 4/321
- getrēwþa** see **getrēowþ**
- 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 9/17
- tūngerēfa** m. *town reeve, overseer of an estate* ds tūngerēfan 9/48
- tungol** n. *star, heavenly body* ns 21/48
- 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; apn twā 4/111; dpn 4/135, 11(a)/1; gpw 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, 22/102
- twentig** num. *twenty* npm 4/155
- twēo** m. *doubt, uncertainty* ds twēon 17/69 (tō twēon weorþeo becomes an occasion for uncertainty)
- twēode** see **twēogan**
- twēogan** 2 w.g. *doubt* pret. 3s twēode 20/1, 20/345
- twēone** num. *two* dp be sām twēonum *between the seas, on earth* 18(a)/858
- týdran** 1 *propagate, spawn* inf. 21/48
- getyhtan** 1 *train, urge on, incite* pres. is getyhte 3/43
- týman** 1 *propagate, beget offspring* inf. 21/48; pret. 3s týmdre 4/19 [MnE teem]
- týn** num. *ten* npm týne 22/102; apm 22/101; 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* inf. 8/5, 20/60; pret. 3s geþafade 8/7
- þafung** f. *consent* as þafunge 22/100
- geþafung** f. *assent* as geþafunge 8/24
- geþāh** see **geþicgan**
- þan** see **þon**
- þanc** see **þoncan**
- geþanc** n. *thought, thinking, intention* as 12/13; ds geþance 22/140
- geþancie** see **geþoncian**
- þancigende** see **þoncian**
- þancode** see **þoncian**
- þancolmōd** adj. *attentive* asf þancolmōde 20/172
- þanon** adv. *thence, therefrom* 3/106, 4/281, 7/54, 18(a)/763, 18(a)/844, 18(a)/853, þanon 10(b)/82, 16/23, 18(a)/819, 18(b)/1373, ðanon 20/118, ðanonne 20/132
- þār** see **þær**
- þās** see **þes**
- þām, þām** see **se**
- þāne** (= þone) see **se**
- þānne** see **þonne**
- þār** adv., conj. (§152, §168) adv. *there* 2/46, 2/57, 3/60, 3/145, etc.; conj. *where* 2/17, 4/254, 6/26, etc.; *when* 22/184; *whereas* 22/28; *while* 22/103; þār . . . þār *where . . . there* 1/21; þār þār *there where, where* 2/49, *wherever* 5/23
- þāra** see **se**
- þāre** see **se**
- þārfe** see **þearfe**
- þārinne** adv. *therein* 6/37, 10(a)/25
- þārof** adv. *thereof, from that* 3/152
- þāron** adv. *therein* 14/67
- þārrīhte** adv. *immediately* 4/36
- þārtō** adv. *thereto* 4/27, 4/208, 6/28
- þās** adv. (gs of þāt) *afterwards, therefore* 3/31 (þās on morgenne *next morning*), 4/330; conj. 6/7 (þās þe *after*)
- þās** pron. see **se**
- þāt** 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 (þāt 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** (= **þī**, isn of **se**) see **se**
- þeah** adv. *though, yet, however, nevertheless* 3/105, 4/98, 6/39, etc.; *swā þeah however 4/27; conj. þeah (þe)* *although* 2/8, 4/313
- þeah hƿawþre** adv. *moreover, nevertheless* 3/177
- ȝeþeaht** n. *counsel, deliberation* as 8/4
- ȝeþeahtere** m. *counsellor, adviser, manager* ns 3/185, 3/197; *as* 3/183; np *ȝeþeahteras 8/38*
- þearf** f. *need, stress, danger* ns 9/101, 12/233, 22/31, 22/169, etc.; *as þearfe* 12/175, 20/3, 20/92; ds 12/232, 12/307, þærfe 12/201
- þearf** see **þurfan**
- þearfende** adj. *needy* dsf **þearfendre** 20/85
- þearflīce** adv. *profitably, with good effect* 10(b)/60
- þearl** adj. *severe* nsf 10(b)/77
- þearle** adv. *severely, exceedingly* 3/8, 3/29, 20/74, 20/86, 20/262, 20/268, 20/306, 3/125 (*ravenously*), 3/157 (*greatly*), 4/272, 10(b)/82, 12/158, 14/52 (*violently*)
- þearlmōd** adj. *fierce, stern* nsM 20/66, 20/91
- þēaw** m. *custom, practice* ns 9/91, 16/12; *ap ðēawas* 4/141, 5/27; gp **þēawa** 22/130; dp **þēawum** 4/84, 4/138, *ðēawum way 20/129*
- þēccān** I *cover* inf. 11(k)/4; pres. 3s **þeceð** 11(j)/1
- þegen** see **þegn**
- þegengylde** n. *wergild for a thane* ds **þegengylde** 22/95
- þegenlīce** adv. *loyally, nobly* 12/294
- þegn** m. *nobleman, thane, retainer, warrior* ns 1/1, 6/25, 18(a)/867; **þegen** 7/15, 22/94; *as þegn* 9/93, 10(b)/69, **þegen** 12/151; gs **þegenes** 22/103; ds **þegne** 18(b)/1341, **þogene** 22/92; np **þegnas** 4/292, 6/17, 10(b)/30, 14/75 (*disciples*), **þegenas** 12/205, 12/220, *ap 12/232, 20/10, 20/306; gp **þegna** 8/15; dp **þegnum** 4/182, 8/28, **þenan** 22/27 (*servants, devotees*)*
- þegnian** 2 w.d. *serve* inf. 9/93; infl. inf. (tō) **þegnigenne** 4/291; pres. 3p **þegniað** 11(m)/6
- þēgon** see **þigcan**
- þēh** see **þeah**
- þēnan** see **þegn**
- ȝeþencan** see **ȝeþenċean**
- þenċean** 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 **þōhte** 18(a)/739, *getrȳwlīce þōhte showed loyal intentions 22/59; 3p **þōhton** 10(b)/11, 18(a)/800, 20/208*
- ȝeþenċean** I *think, ponder, consider* inf. 5/19, **ȝeþencan** 16/58, 17/118; imp. s. **geðenc** 5/24; pret. 3s **ȝeþōhte** 16/88
- þenden** conj. *while* 10(b)/38, 10(b)/48, 11(e)/6, 17/102
- þenian** stretch out inf. 14/52 (see note) [MnE thin]
- ðēning** f. *divine service* ap **ðēninga** 5/15
- þēod** f. *people, nation* ns 10(b)/28; as **þēode** 22/6, 22/11, 22/40, etc.; gs 8/77; ds 12/90, 12/220, 22/32, 22/86, 22/88, 22/97, 22/131; np **þēoda** 2/76, **þīoda** 5/53; gp **þēoda** 12/173; dp **þēodum** 22/21, 22/24, etc.
- ȝeþēodan** I *join* pret. 3s **ȝeþēodde** 9/64
- þēodcyningas** npm *kings of the people* gp **þēodcyninga** 18/2
- þēodde** see **þēowan**
- ȝeþēode** n. *language* as **geðiode** 5/33, 5/52, etc.; gp **ȝeðēoda** 5/47
- þēoden** m. *prince, lord* ns 12/120, 12/178, 12/232, 20/66, 20/91; as 12/158; gs **þēodnes** 16/95, 18(a)/797, 20/165, 20/268; ds **þēodne** 12/294, 14/69, 20/3, 20/11
- þēodguma** m. *man of the nation* (i.e. Hebrew) np **þēodguman** 20/208, **ðēodguman** 20/331
- þēodland** n. *nation* as **þēodlland** 10(b)/3
- ȝeþēodnis** f. *joining* ds **ȝeþēodnis** 9/9
- þēodred** pers. n. *Theodred* ns 4/271, 4/292
- þēodrīc** pers. n. *Theodoric* ns 10(a)/5, 10(a)/15, 10(a)/24, 10(b)/69; ds **þēodrīce** 10(b)/30
- þēodscipe** m. *discipline* dp **þēodscipum** 9/83; *nation* ns 22/118
- þēodwita** m. *wise man, man of learning* ns 22/160
- þēof** m. *thief* ns 11(c)/4, 21/42; np **þēofas** 4/274; ap 4/290; dp **þēofum** 3/31, 4/294
- þēon** III *flourish, prosper* pret 3s **þāh** 18/8
- ȝeþēon** III *flourish, succeed, prosper* inf. 18/25, 21/44; pret. 3p **ȝeþungon** 10(b)/7; p. ptc. **ȝeþungen** 4/139 (*virtuous*), 20/129 (*excellent*)
- þēos** see **þes**
- ðēosse** (= ðīsse) see **þes**
- þeossum** (= þissum) see **þes**
- þēow** m. *slave, servant, minister* np **þēowas** 3/176, 22/26; ap 22/30; gp **ðīowa** 5/31, **þēowa** 9/65; dp **þēowum** 4/315, 22/29

- þēowan** 1 w.d. *serve* pret. is þēodde 8/21, 3s  
    þēode 9/119
- þēowdōm** m. *service* ns 3/188; ds þēowdōme  
    4/316
- þēowen** f. *handmaid* ns 20/74
- þēowian** 2 w.d. *serve* pres. 3s þēowaþ  
    11(m)/6 *enslave* p. ptc. npn geþēowede  
    22/39
- þēre (= þēre)** see **se**
- þēs** m., **þēos** f., **þēs** n. dem. pron. *this* þās pl.  
    *these* (§17) nsm þēs 1/18, 3/33; asm þisne  
    1/25, 3/210, þysne 12/52; dsm þissum  
    1/27; nsn þis 1/11, 4/303; asn 2/28, 4/55;  
    etc.; gsn þisses 1/27, 1/31; dsn þissum  
    3/136, 5/64, þysson 14/138, þisum 7/47,  
    þysan 22/14, 22/45, 22/73, etc.; isn þys  
    7/1, 20/2, þis 7/7; nsf þeos 1/30; asf þās  
    4/9; gsf þisere 4/18, þisere 4/67, deosse 9/1,  
    þyssse 21/55; dsf þissere 4/112; ðisse  
    5/25, þyssse 8/45; gsf þisse 16/74; np þās  
    3/3, 7/73; ap 16/91, 16/101; gp þissa  
    1/28, 3/186, 5/22, þyssa 20/187; dp  
    þisum 4/75; þyssum 4/183, 4/188,  
    þeoussum 8/37
- þēt (= þēt)** see **se**
- þicce** adj. *thick, dense* dpm þiccum 4/224
- þicgan** V *receive, partake of, eat* inf. ðicgean  
    18(a)/736; pret. 3p þēgon 20/19
- geþicgan** V *receive, gain* pret. 3s geþāh  
    10(b)/53
- geþicgean** V *accept* inf. 6/20
- þider** adv. *thither* 6/18, 10(b)/61, 17/118  
    þyder 4/275, 20/129
- þīn** poss. adj. *thy, thine* asm þīnne 2/44, 2/  
    65, 2/74, 3/7, 3/41, 3/65; gsm þīnes 2/40;  
    dsm þīnum 2/31, 3/73; asn þīn 2/32; gsn  
    þīnes 2/30, 2/36, 2/39; dsn þīnum 2/30,  
    2/73; asf þīne 2/21, 2/63; dsf þīnre 3/199;  
    npm þīne 3/3; apm 3/81, 3/120; gpm  
    þīna 8/15, 4/165; dpm þīnum 3/33; apn  
    þīn 3/144; apf þīne 2/33; *of you* np þīne  
    19/13
- þīncan, þīnceð** see **þynçan**
- þīnen** f. *handmaid* as ðīnenne 20/172; ap  
    þīnenä 4/16
- þīng** n. *thing, deed* ns 13/48; as 3/35, 20/153;  
    gs ðinges 20/60; np 3/139, 3/190; ap 1/34,  
    3/136, 3/139, 8/22, 9/98; gp þīnga 3/143,  
    4/30, 17/68 (*þinga gehwylce in all circum-*  
*stances*), 18(a)/791 (*ænige þinga in any way, by any means*); dp þīngum 8/18
- geþīnge** n. *result, issue* gs geþinges 18(a)/709
- þīngian** 2 *ask, pray* inf. ū... þīngian wið  
    *address ourselves to, pray to* 22/172
- ðīod** see **þēod**
- geþīode** see **geþēode**
- þīow** see **þēow**
- þīowotdōm** m. *service* ap ðīowotdōmas 5/11
- þis** see **þes**
- þisere** see **þes**
- þissa** see **þes**
- þisse** see **þes**
- geþōht** m. *thought* ns 15/43, as 15/12, np  
    geþōhtas 17/34
- geþōhte** see **geþēcean**
- þōhton** see **þēcean**
- þolian** 2 *suffer, endure* inf. 10(b)/77, 12/201,  
    12/307, 18(a)/832; pres. ptc. þoligende  
    20/272; pres. is þolie 3/138, 1p þoliað  
    22/111; pret. 3p þolodan 14/149, þoledon  
    20/215
- geþolian** 2 *endure, tolerate* inf. 12/6
- þon** adv. *than* 12/33
- þon** is of **þat** (see **se**) *the* (used with  
    comparatives) 8/17; for þon see **for**; wið þon  
    þe see **wiþ**; tō þon *to an extent* 19/12
- 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
- geðone** m. *thought* ds geðonce 20/13
- 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. is geþancie 12/173
- þoncwyrðe** adj. *thankworthy, worthy of gra-*  
*titude* asn 20/153
- 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, þænne 22/4, 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.
- þorste** see **þurfan**
- þorn** m. *thorn* ap þornas 2/39
- þorod** pers. n. *Thorod* ds þorode 7/29
- þrāg** f. *time, interval* ns 16/95; as þrāge  
    10(b)/77, 20/237 *ealle þrage (continu-*  
*ously)*; ds þrāge *for a time* 10(b)/28;  
    dp þrāgum *sometimes, at times* 11(e)/4,  
    21/4
- geþrāng** n. *throng, crowd* ds geþrange 12/299
- þrād** m. *thread* ns 4/259
- þrāl** m. *slave* ns 22/93, 22/105; as 22/94; ds  
    þrāle 22/93, 22/106; gp þrāla hwylc *some*  
*slave or other* 22/90 [MnE *thrall*]
- þrālriht** n. *the rights of a slave* np 22/40 [MnE  
    *thrall, right*]
- þrēanýd** f. *distress, sad necessity* dp þrēanýdum  
    18(a)/832
- þrēat** m. *host, troop* as 19/2, 19/7; is þrēate  
    10(b)/3, ðrēate 20/62; dp ðrēatum 18/4,  
    20/164 [MnE *threat*]

- þreohfig** adj. *enduring* compar. nsm þreohfigra 11(e)/4
- þridda** num. *third* dsm þriddan 2/48
- þrīe** num. *three* np þrī 22/108; ap þrī 4/296; gp þrēora 12/299, 17/68 [þrēora sum one of three things]; dp þrim 4/73, 4/128
- þrim** see **þrīe**
- þringan** III *throng, press forward* inf. 20/249; pret. 3p þrungon 20/164; *approach, draw (near)* p. ptc. geðrungen 20/287
- þeþringan** III *oppress, pinch, constrict* pret. 3p geþrungon 10(b)/3; p. ptc. geþrungen npm 17/8
- þrīnny** f. *trinity* ns 4/67; gs ðrīnesse 20/86 [*archaic MnE threeness*]
- þrōwian** 2 *suffer* pret. is þrōwode 17/3; 3s 14/84, 14/98, 14/145
- þrōwung** f. *passion, suffering* ds þrōwunge 9/75
- geþrungen** see **þeþringan**
- þrī** see **þrīe**
- þrycēan** 1 *oppress* p. ptc. þrycced 9/89
- þrym** m. *majesty, glory* ns 16/95, 20/86; as 18/2; gs þrymmes 20/60; *courage* is þrymme 20/331; *troop* dp ðrymmum 20/164; *power* np þrymmas 21/4
- þrymfæst** adj. *glorious* nsm 14/84; asm þrymfæstne 11(c)/4
- þrymfūl** adj. *glorious* nsf 20/74
- þrymlič** adj. *sumptuous* apn 20/8
- ðrīnes** see **þrīnny**
- þrīð** f. *power, force* np þrīþe 16/99
- þrīðswīð** adj. *strong, mighty* nsm 18(a)/736
- þū** pron. *thou, you* ns 1/36, 2/20, 2/23, 2/24, 2/26, 2/40, 3/1, 3/7, etc.; as þē 2/35, 2/74, 3/179, 4/142; ds þē 2/23, 2/24, 2/31, 2/37, 2/39, 2/74, 3/68, 3/124 (*from you*), 4/4 (*for you*)
- geþūht** see **þynčan**
- þūhte** see **þynčan**
- þunar** m. *thunder* ns þunar 21/4
- geþungon** see **geþēon**
- þurfan** pret.-pres. *need* pres. 3s þearf 4/114, 14/117, ðearf 20/117; 1p þurfe 12/34; 3p þurfon 12/249; pret. is þorfte 4/5, 4/185; pres. 2p subj. þyrfen 20/153
- þurh** prep. *through, by, by means of* 2/72, 4/64, etc., þuruh 7/73, 9/21 (*in*), 9/27 (*in*); þuruh þæt þe because 22/71, 22/138, þuruh þæt therefore 22/139
- þurhdrīfan** I *pierce, drive through* pret. 3p þurhdrīfan 14/46
- þurhfleón** II *fly through* pres. subj. 3s þurhfleo 8/30
- þurhwadan** VI *pierce, pass through* pret. 3s þurhwōd 12/296, 18(a)/890
- þurhwunian** 2 *persist, remain* pret. 3s þurhwunode 4/139, 10(a)/7
- þurstān** pers. n. *Thurston* gs þurstānes 12/298
- þuruh** see **þurh**
- þus** adv. *thus, in this way, as follows* 2/44, 2/50, 2/77, 3/44, 3/176, etc.
- þūsend** num. *thousand* ns 7/24, 7/63
- þūsendmælum** adv. *in thousands* 20/165
- þwang** m. *thong, strap* ap þwangas 3/153
- geþwārē** adv. *gently, obediently* 11(m)/6
- geþwālēcan** 1 *be a party to, assent to* inf. 4/291
- geþwārnēs** f. *concord, tranquillity* ns 3/207
- þý** see **se**
- þý lās þe** see **lās**
- þyder** see **þider**
- þýfel** m. *bush* ap þýfelas 4/233
- þýfl** f. *thief* dsf lýtelre þýfpe *petty theft* 22/39
- geþyld** f. *patience* as 18(b)/1395
- geþyldig** adj. *patient* nsm 16/65
- þynčan** I (impers. verb [§212] w.d.) *seem* inf. þincean 18(b)/1341, swā hit þincan mæg so it seems 22/52, 22/118, 22/145; pres. 3s þyncþ 1/33, þincð 4/7, 4/26, þynceð 8/21, þinceð 12/55, 16/41; pret. 3s þuhþte 2/12, 4/4, 9/96, 11(c)/1, 12/66, 14/4, 18(a)/842; 3p þuhþton 18(a)/866; p. ptc. geþühþt 3/164 (biþ geþühþt will seem), 3/187 (is geþühþt seems), 3/191, 4/230 [*archaic MnE (me)thinks*]
- þýrel** n. *hole* as 3/205 [*MnE (nos)tril*]
- þyrfen** see **þurfan**
- þyrs** m. *giant, ogre* ns 21/42
- þysan (þissum)** see **þes**
- þyllic** adj. *such* nsf 8/25
- þystre** adj. *dark, gloomy* nsf 20/34; dp þýstrum 21/42
- þystro** f. *darkness, shadow* ds 11(c)/4, np 14/52; dp þýstrum 20/118, 21/51
- þýwan** I *drive, urge, goad* inf. 3/15
- ufan** adv. *from above* 20/252
- 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
- unārimed** adj. *countless* dp unārimedium 10(a)/10
- unāsecgendlič** 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**
- uncer** see **wit**
- unclāne** adj. *unclean* npm 3/79; apm unclānan 3/80

- uncoþu** f. *disease* ns 22/49
- uncræft** m. *subterfuge, duplicity* dp uncræftan 22/180
- uncūð** adj. *unknown, strange* ns 5/78, 8/27; gsm uncūðes 18(a)/876 [MnE uncouth]
- undæd** f. *wicked deed, misbehavior* ds undæde 22/140
- undeadlič** adj. *immortal* nsf 1/31 [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) underbeginnenne 4/8
- undercyning** 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 undereotone 13/6
- undersföng** see **underfön**
- underfön** VII *accept, receive* pret. 1p underföngan 22/176; 3p underföngon 7/61
- understandan** VI *understand* inf. 4/15, 4/40, 4/75; infl. inf. (tō) understandenne 4/45; imp. p. understandað 22/6; pres. 3p understandað 4/25; subj. 3s understande 22/85, 22/96; *appreciate, feel* inf. 22/111
- underþeodan** I *subject, devote* pret. 3s underþeodde 8/16; p. ptc. underþeoded 9/84
- unearh** adj. *undaunted, not cowardly* npm unearge 12/206
- unēaþe** adv. *with difficulty, hardly* 3/139
- unfæger** 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
- unforworht** adj. *innocent* npm unforworht 22/38
- ungehīrsrum** adj. *disobedient* nsm 4/120
- ungelāred** adj. *unlearned, ignorant* npm ungelāredan 4/25; dpm ungelāredum 4/46
- ungeelic** adj. *different* nsn 19/3, 19/8
- ungēlimp.** n. *misfortune* gp ungēlimpa 22/96
- ungerim** n. *a countless number* ns 22/151
- ungesēlig** adj. *unfortunate, wretched* npm ungesēlige 4/274; dpm ungesēligum 4/294
- ungesēlþ** f. *misfortune* np ungesēlða 7/73
- ungesibb** adj. *unrelated* dsm ungesibbum 11(k)/8
- ungestrýwþ** f. *disloyalty* np ungetrýwþa 22/62
- ungylde** n. *excessive tax* np ungylda 22/50 [MnE un-, yield]
- unhēanlīcē** adv. *not ignobly, valiantly* 6/14
- unlagu** f. *violation of the law, injustice* ap unlaga 22/11, 22/39, 22/165 [MnE unlaw]
- unlæd** adj. *wretched, accursed* gsm unlædan 20/102
- unlifgēnde** adj. *not living, dead* gsm unlifgēndes 18(a)/744, unlifgēndes 20/180; asm unlifgēndne 18(b)/1308; dsm unlifgēndum 18(b)/1389, unlifgēndum 20/315
- unlūcan** II *unlock, open* inf. 4/278
- unlytel** adj. *great, not little* nsm 18(a)/885; nsn 22/18; asn 18(a)/833
- unmyltsiendlič** adj. *unforgivable* ns 4/66
- unnan** pret.-pres. w.d. of person and g. of *thing grant, allow* pret. 3s üðe 20/123, 20/183; pret. subj. 3p üþon 6/29
- ȝeunnan** pret.-pres. w.d. of person and g. of *thing grant* imp. s. ȝeunne 20/90; pres. subj. 2s 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
- unriht** n. *injustice, wrong-doing* as 22/10, 22/174, on unriht *wrongfully* 22/35; gp unrihta 22/8 [MnE unright]
- unrihtlīcē** adv. *wrongly* 22/60 [MnE unrightly]
- unrihtwisan** adj. *unjust, wicked* dsm unrihtwisan 10(a)/19 [MnE unrighteous]
- unsidu** m. *vice* ap unsida 22/122
- unrim** n. *countless number* ns 10(b)/44
- unrōt** adj. *sad, despondent* nsm 10(a)/30; npm unrōte 20/284
- unryht** adj. *unjust, wrongful* dpf unryhtum 6/2 [MnE unright]
- unsofte** adv. *roughly, harshly* 20/228
- unstille** adv. *not still, restlessly* 11(l)/5
- unstilles** f. *disturbance* as unstillesse 6/18 [MnE unstillness]
- unswāslīc** adj. *violent* asm unswāslīcne 20/65
- unsýfre** adj. *impure* nsm unsýfra 20/76
- 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
- unwāclīcē** adv. *not weakly, bravely* 12/308
- unwārlīcē** adv. *unawares* 3/44 [MnE unwar(l)ily]
- unwāstm** m. *crop failure* gp unwāestma 22/50
- unwearnum** adv. *irresistibly* 17/63, 18(a)/741 (*eagerly, greedily*)

- unweaxen adj. *not fully grown* nsm 12/152  
 unweder n. *bad weather, bad season* npf  
 unwedera 22/50 [MnE *un-*, *weather*]  
 unwillingly adv. 10(b)/24  
 unwittig adj. *stupid, ignorant* nsm 4/299; apn  
 unwittigan 4/158 (*innocent*)  
 unrītere m. *inaccurate scribe* ns 4/125  
 ūp see ūpp  
 ūpāstīgnes f. *ascension* ds ūpāstīgnesse 9/75  
 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, 21/38  
 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; dpm ūrum 3/210; dpf 4/71;  
*of us* nsm ūre 22/55  
 ūrigfeðra adj. *dewy-feathered* nsm 17/25,  
 ūrigfeðra 20/210  
 urnon see irnan  
 ūs see wē  
 ūsic see we  
 ūt adv. *out* 1/28, 3/76, 3/77, 3/80, 4/288,  
 5/8 (*outward*), etc.  
 ūtādrīfan I *drive out, expel* pres. 2p  
 ūtādrīfaþ 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  
 ūtgān anom. (§128) *go out* inf. 3/8  
 ūtgong m. *exodus, emigration* ds utgonge 9/72  
 utoN, wuton (1p 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, utan  
 22/158, 22/169  
 ūtweard adj. *turning outward, striving to  
 escape* nsm 18(a)/761  
 ūðe, ūþon 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 coward* inf. 12/10  
 wācian 2 *watch, keep awake* pres. ptc.  
 waciende 3/31 [MnE *wake*]  
 wādan 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*]  
 gewādan VI *pass, penetrate* pret. 3s gewōd  
 12/157  
 wādo see wād  

wāg m. *wall of a building* ns 13/9; ds wāge  
 11(j)/12

wālā interj. (w.g.) *alas* 22/106, 22/107

wāld m. *forest* ds walde 20/206

wāldend see wealdend

wāldendwyrhta m. *master builder, the king's  
 builder* ap wāldendwyrhtan 13/7

wālo see wāl

wānd see windan

wāndian 2 *flinch, draw back* inf. 12/258;  
 pret. 3s wandode 12/268

wānhydig adj. *foolhardy, reckless* nsm 16/  
 67

wānian 2 *diminish, lessen* pret. 3s wanode  
 18(b)/1337; 3p wanedan 22/32 [MnE  
 wane]

gewānian 2 *curtail, diminish* inf. 22/23; p. ptc.  
 npn gewānode 22/41

wānigeān 2 *bewail* inf. 18(a)/787

wānn adj. *dark, black* nsm won 16/103,  
 wanna 20/206; nsn won 18(b)/1374; nsf  
 wann 14/55; dsf wanre 18(a)/702 [MnE  
 wan]

wārian 2 *attend, hold* pres. 3s warað 16/32;  
 3p warigeað 18(b)/1358 (*guard, occupy,  
 inhabit*)

wārnian 2 *warn* inf. 7/32, warnian ūs *warn  
 ourselves, take warning* 22/170

wāt see witan

gewāt see ġewitan

waðum m. *wave* gp waðema 16/24, 16/  
 57

wāccān 2 *keep awake, watch* pres. ptc. nsm  
 wāccende 18(a)/708; npm 20/142 (*on  
 watch*). See wācian

wād n. *water, sea* ap wādo 11(d)/2

wād f. *clothing, covering* dp wādum 11(k)/4,  
 wādum 14/15, 14/22 [MnE (*widow's  
 weeds*)]

wādbrēc f. pl. *breeches* ap 2/16

wādian 2 *equip* p. ptc. gewādod 7/37

wādla m. *poor person, beggar* dp wādlum  
 4/143

wāfersyñ f. *spectacle* ds wāfersyne 14/31

wāfre adj. *wandering* nsm 18(b)/1331

wāg m. *wave* as 17/19; ap wēgas 16/46

wāge n. *cup, flagon* as 18(c)/2253

wāgun see wegan

- wæl 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*)
- wæl n. *pool, river* ds wæle 21/39
- wælcýrie f. *sorceress* np wælcýrian 22/150 [MnE walkyrie]
- wælgæst m. *murderous spirit* ns 18(b)/1331
- wælgifre adj. *greedy for slaughter* nsm 20/207; npn wælgifru 16/100; dp wælgifrum 20/205
- wælhreow adj. *fierce, bloodthirsty* nsm wælhreowa 10(a)/24; asm wælhreowan 4/198; npm 4/261; apm 4/205; *cruel* apf wælhreowe 22/39
- wælhreowlíce adv. *horribly* 4/302
- wælhreownys f. *bloodthirstiness, cruelty* ds wælhreownysse 4/153
- wælræs m. *murderous conflict* ds wælræse 18(a)/824
- wælræst f. *bed of death, death in battle as wælræste* 12/113
- wælréow adj. *slaughter-cruel* npm wælréowe 19/6
- Wæls pers. n. *Wæls* gs Wælses 18(a)/897
- wælscel n.(?) *carnage* as 20/312
- Wælsing pers. n. *son of Wæls, i.e. Sigemund* gs Wælsinges 18(a)/877
- wælsleaht m. *battle, slaughter* gp wælsleahta 16/7, 16/91
- wælspere n. *deadly spear* as 12/322
- wælstōw f. *place of slaughter, battlefield* gs wælstōwe 12/95; ds 12/293
- wælwulf m. *wolf of slaughter (Viking)* np wælwulfa 12/96
- wæpen n. *weapon* ns 11(j)/1, 12/252; as 8/60, 8/63, 11(n)/12, 12/130, 12/235; gs wæpn̄es 12/168; ds wæpne 12/228; np wæpen 16/100; ap wæpnu 4/203, wæpen 20/290; gp wæpna 12/83, 12/272, 12/308, dp wæpnum 4/204, 12/10 (tō wæpnum fēng took up arms), 12/126
- wæpengewixl n. *conflict* ns 22/92
- wæpnedcynn n. *the male sex* gs wæpnedcynnes 11(g)/1
- wæpnian 2 arm p. ptc. gewæpnod 7/37
- wære see bēon
- wærliice adv. *carefully* 22/179
- wærloga m. *perjuror, scoundrel* as wærlogan 20/71
- wærón see bēon
- wærún (= wærón) see bēon
- wæs see bēon
- wæstm m. *fruit, result* ds wæstme 2/4, 2/5; ap wæstmas 21/9; dp wæstmum 8/48, 18(b)/1352 (*growth, stature, form*)
- wæta m. *moisture, blood* ds wætan 14/22
- wæter n. *water* ns 22/18; as 1/2, 4/64, 12/91, 12/98, 18(b)/1364; ds wætere 12/64, 12/96, 21/27 wætre 15/49; ap wæteru 4/61
- wæterian 2 *water, give water to inf.* 3/19; p. ptc. apm gewæterode 3/32
- wē pron. we np 1/27, 2/5, 2/6, 4/45, etc.; ap ūsic us 17/123; dp ūs 1/30, 2/6, 3/140, 3/173, 3/197, etc.
- wēa m. *woe, misery* ns 21/13; gp wēana 18(b)/1396
- wēagesīð m. *companion in evil* np wēagesīðas 20/16
- weal m. *wall* ns 13/39, 16/98; as weall 20/161; gs wealles 20/151; ds wealle 16/80, 18(a)/785, 18(a)/891, 18(d)/3161; np weallas 16/76; ap 20/137
- wēalaf f. *survivors, woeful remnant* ns 10(b)/22
- Wēalas m. pl. *Cornwall, Cornishmen* dp Wēalum 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; *possession* ds gewealde 22/38, 22/80, 22/84
- wealdan VII w.g. *wield, control* inf. 12/83, 12/95, 12/168, 12/272; w.d. pret. 3p wīldon 10(b)/48; *cause* pret. 3p wēoldan 22/51 [MnE wield]
- gewealdan VII *rule, control* w.g. inf. 20/103; pres. 3s w.a. gewielt 2/35
- wealdend m. *ruler, the Lord* ns 14/111, 14/155, waldend 11(h)/6, Waldend 12/173, 18/17, 20/5, 20/61; as 14/67; gs wealdendes 14/17, 14/53; ds wealdende 14/121; np waldend 16/78
- wealgal n. *wall-gate* ds wealgate 20/141
- wealhestod m. *translator* ap wealhestodas 5/52
- weallan VII *well, surge, boil* inf. 21/45; pres. ptc. weallende 18(a)/847, asm weallandan 22/181; pret. 3s wēol 18(a)/849
- weallwalla m. *wall-brace* ap weallwalan 13/20
- wealstān m. *masonry* ns 13/1; gp wealstāna 21/3
- wealstæl m. *foundation* as 16/88
- weard m. *guardian* ns 9/42, 14/91, 17/54, 18(b)/1390; as 9/36, 20/80 [MnE ward]
- weard f. *watch, guard* as wearde 20/142
- weard adv. *(to)ward* wið . . . weard 20/99 (*toward*)
- weardiān 2 *occupy* pres. 3p weardiað 15/34
- wearh m. *criminal, felon* ns 21/55; np weargas 4/283; ap wergas 14/31

- wearoð m. *shore as to(b)* / 14
- wearp see wearpan
- wearþ see wearðan
- wēaspel n. *tidings of woe* ds wēaspelle 18(b) / 1315
- wēaþearf f. *grievous need* ds wēaþearfe 15 / 10
- weaxan VII *grow* pret. 3s wēox 10(b) / 5, 18/8 [MnE wax]
- Wecedport m. *Watchet (Somerset)* ns 7 / 14
- wed f. *pledge, covenant* np 22 / 87; as 22 / 178
- wēdan I *be insane, rave* pret. 3s wēdde 8 / 67
- wedbrycē m. *breaking of a pledge* ap wedbrycas 22 / 126
- weder n. *wind, storm, (bad) weather* ns 19 / 10; is wedre 11(o) / 2; dp wederum 13 / 12
- Wederas m. pl. *the Geats* gp Wedra 18(d) / 3156
- wēdum see wēd
- 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
- 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 wāgun 11(f) / 3, wēgon 12 / 98, wāgon 20 / 325 [MnE weigh]
- wēgas see wēg
- weglīðend m. *seafarer* dp weglīðendum 18(d) / 3158
- wēgnest n. *viaticum, provision for a journey* isn wēgneste 9 / 111
- wel adv. *well* 3 / 32, 3 / 69, 4 / 42, 4 / 315, 9 / 63 (*readily*), 22 / 8 (*fairly*), 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
- welhwār adv. *well-nigh everywhere* 5 / 79
- gewelhwār adv. *well nigh everywhere* 22 / 27
- welhwylc adj. *every (one)* gpm welhwylcra 18(b) / 1344; pron. asn welhwylc *everything* 18(a) / 874
- gewelhwylc adj. *nearly every* dsm gewelhwylcan 47, 22 / 98
- weliġ adj. *rich, well-to-do* dsf welegan 10(b) / 37; dp weligum 3 / 133
- wellan see wille
- welm m. *servour* ds welme 9 / 85
- welwan I *huddle* p. ptc. apf gewelede 22 / 109
- welwillendnys f. *benevolence* ds welwillendnysse 4 / 144
- wēn f. *expectation, hope* ns 18(a) / 734; np (w.g. of thing hoped for) wēna 19 / 13; dp wēnum 19 / 9
- wēnan I w.g. *think, expect* inf. 4 / 10; pres. is wēne 5 / 17, 14 / 135 (ic wēne mē I look forward to), 18(b) / 1396; subj. 3s 22 / 44; pret. 3s wēnde 10(b) / 78, 10(b) / 82, 12 / 239, 20 / 20; 3p wēndon 5 / 44, 7 / 51, 8 / 66, 18(a) / 778 [archaic MnE ween]
- wēndan I *wend one's way, go, turn, translate, change* inf. 5 / 43, 5 / 67, 12 / 316, 14 / 22; pres. 3s went (goes) 1 / 8; subj. is wende 12 / 252; pret. 3p wendon 5 / 49, 12 / 193, 12 / 205
- gewēndan I *return, turn* pres. subj. 2s gewēnde 2 / 41, pret. 3s 4 / 135, 4 / 152, etc.
- wēndon see wēnan
- wēnian I *accustom* inf. 16 / 29 (*entertain*); pres. 3s wenede 16 / 36
- wēnt see wēndan
- wēnofd n. *altar as 2 / 57; ds wēofode 4 / 270*
- wēōp see wēpan
- wēorc n. *work, task, deed* ns 4 / 7; as 2 / 61, 9 / 38, 14 / 79; ds weorce 2 / 38, 4 / 284; ap weorc 22 / 177; dp weorcum 4 / 43
- gewēorc n. *labour, workmanship, handiwork* ns 13 / 2; ds geweorce 3 / 196, 4 / 84; np geweorc 16 / 87
- wērode see werod
- wēorpan III *throw, cast* pres. is wēorpe 3 / 76, 3 / 77, 3 / 80, 11(f) / 7; pret. 3s wēarp 13 / 38; 3p wurpon 20 / 290 [MnE warp]
- wēorþ n. *worth, price* ds wēorþe 3 / 144, 3 / 147
- wēorð, -ē adj. *worthy, dear, valuable, in possession of* nsf wyrðe 4 / 24, 4 / 190, wēorð 11(f) / 1; gsn wyrðes 9 / 47, 10(b) / 67; nsf wyrðe 4 / 314, wēorðe 8 / 37; np wyrðe 10(a) / 8, 10(b) / 37; compar. nsf wyrðra 18(a) / 861
- wēorðan III *become, happen* inf. 5 / 45, 11(m) / 10, 16 / 64, wurðan 18(a) / 807; pres. 2s wērþst (*wilt return*) 2 / 42; 3s wēorþed 16 / 110, 17 / 69, wyrð 22 / 4, 22 / 43, etc.; pret. 3s wēarþ 4 / 156, 6 / 19, 11(k) / 8, 12 / 113, 12 / 186 (wēarð . . . on fleame took to flight), 12 / 295; 3p wurdon 4 / 129, 4 / 254, 13 / 27; w. p. ptc. forming passive (§202) inf. 18(d) / 3177; 3s wēard 4 / 234, 12 / 106, 12 / 114, 12 / 116, 12 / 135, 12 / 138, etc.; 3p wurdon 2 / 15, 4 / 243; subj. 3s wērde 2 / 59, 4 / 225, 12 / 1; p. ptc. geworden 9 / 118, 14 / 87, 22 / 133 (geworden . . . tō reached), 22 / 75 (*come about, occurred*), 22 / 103, etc.
- gewēorðan III *please* pres. 3s gewēorþ (impers.: it pleases) 4 / 114; become subj. pres. 3s gewēorþe 22 / 91
- wēorðful adj. *honourable, venerable* nsf wēorðful 4 / 137; dsm wēorðfullan 4 / 314
- wēorþian 2 respect, honour inf. 3 / 208, 14 / 129; pres. 3p wēorðiað 14 / 81; subj. 3s wēorþige 4 / 315; pret. 3s wēorðode 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, nsm 20/298
- weorþlīce** adv. *splendidly, in splendid fashion* 14/17, wurðlice 4/253, 12/279; superl. weorðlicost 18(d)/3161 [MnE worthily]
- weorðmynd** n. or f. *honour, dignity* as weorðmynde 20/342; ds wurðmynde 4/255, wurðmynte 4/273; gp weorðmynda 10(b)/51; dp weorðmyndum 18/8
- weorðscape** m. *respect, honour* ds 22/12 [MnE worship]
- weorðung** f. *worship* ds weorðunge 22/22
- weoruld** see woruld
- weoruldhād** see woruldhād
- wēpan** VII *weep* inf. 10(a)/30, 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, 21/33; np weras 11(b)/1, 11(j)/3, 11(j)/12, 11(o)/6, 19/6, 20/71, 20/142, 20/163, 20/241; ap 4/157, 20/249; gp wera 3/166, 11(c)/3, 13/26, 17/21; dp werum 11(f)/1 [MnE were(wolf)]
- wēr** f. *covenant, pledge* dp wērum 17/110
- werede** see werian
- wergas, weargas** see wearh
- werian** 1 *defend, protect* pret. 3s werede 6/14; ip weredon 18(b)/1327; 3p 12/82, 12/283
- wērīg** adj. *weary, exhausted* nsm 17/29, nsn 16/15; asm wērigne 16/57; npm wērige 12/303
- wērīgherhād** adj. *weary-hearted* npm wērīgherhāde 20/290; apm 20/249
- wērīgmōd** 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, weorde 14/152; is werode 6/10, 14/69, werede 14/124; gp weruda 14/51, weroda 20/342
- werþead** f. *people* gp werþeoda 13/9
- weruda** see werod
- wesan** anom. *be* inf. 14/110, 14/117, 15/42, 18(b)/1328. See **beón**
- west** adv. *west* 12/97
- wēste** adj. *deserted* nsm 16/74
- wēsten** n. *desert, wasteland* ds wēstene 4/82
- wēstenstaþol** m. *deserted place* ap wēstenstaþolas 13/27
- Westseaxe** m. pl. (§46) *West Saxons* gp Westsexena 4/155, Westseaxna 6/1, 7/63
- wic** n. *abode* ns 15/32; ap 11(d)/2, 15/52, 18(a)/821
- wiċċā** m. *warlock, sorcerer* npm wiccan 22/149 [MnE witch]
- wiċċecraeft** m. *witchcraft* as 1/12
- wicg** n. *horse* ns wycg 11(j)/5, ds wicge 11(j)/14, 12/240
- wīcian** 2 *dwell* infl. inf. (tō)wīcianne 3/198
- wīcīng** m. *Viking* as 12/139; ap wīcīngas 12/322; gp wīcīnga 7/11, 12/26, 12/73, 12/97; dp wīcīngum 12/116
- wīd** adj. *broad* apm wīdan 13/39; apm wīde 18(a)/877; compar. wīdre asn 18(a)/763; *enduring* dsn wīdan 20/347 (see ealdor n.)
- 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; *widely, commonly* 22/75; compar. wīddor 11(k)/10; superl. wīdost *farthest, most widely* 17/57 [MnE wide]
- widewe** f. *widow* ns 4/267; np wydewan 22/35; dp widewum 4/144
- wīdl** n. *defilement* ds wīdle 20/59
- wīdlāst** m. *far wandering* dp wīdlāstum 19/9
- gewīdost** adv. *superl. as far apart as possible* 15/13
- gewidre** n. *weather, storm* ap gewidru 18(b)/1375
- wīdwegas** m. pl. *distant regions* ap 18(a)/840
- gewielt** see *gewealdan*
- wierpst** see *weorðan*
- wīf** n. *woman, wife* ns 2/4, 2/11, 2/18, 2/24, 11(m)/5, 20/148; as 3/148; gs wifes 1/20, 2/36, 6/17; ds wife 2/2, 2/8, 2/31, 4/19, 17/45; np wīf 11(o)/6, 20/163; ap 4/16, 4/32, 4/157; gp wīfa 4/20, 14/94; dp wīfum 4/183, 11(a)/1
- wīfcy়hū** f. *company or intimacy with a woman* ds wīfcy়hē 6/10
- Wīferh** pers. n. *Wīferth* ns 6/25
- wīfian** 2 *take a wife, marry* inf. 4/21
- wīg** n. *war, battle* ns 16/80, 18/23; 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, 20/49
- wīgbed** n. *altar* ap wīgbedo 8/47, wīgbed 8/54, 8/75
- Wīgelin** pers. n. *Wīgelin* gs Wīgelines 12/300
- wīgend** m. *warrior* as wīggend 20/258; np wīgend 12/302, wīggend 20/69, 20/141, 20/312; dp wīggendum 20/283
- wīged** see *wegan*
- wīgfruma** m. *war-chief* ds wīgfruman 18(c)/2261
- wīggend** see **wīgend**
- wīghaga** 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
- wīgplega m. *battle-play, fighting* ds wīgplegan  
12/268, 12/316
- wīgsteal n. *place of war, place of idols (?)* np  
13/27
- wīhagan see wīghaga
- wiht see wihte
- wiht f. and n. *creature, being* ns 11(b)/1,  
11(g)/6, 11(h)/2; as 11(g)/1; ap wuhete  
11(l)/1 [archaic MnE wight]
- wihte adv. *at all* 11(c)/6, wiht 18(a)/862,  
20/274 [MnE whit]
- wiites see wīte
- wilde adj. *wild as noun the wild one* ns 21/18
- wilddēor n. *wild beast* np 3/63; ap 3/49,  
3/50; gp wilddēora 3/43; dp wilddēorum  
2/29
- wile see willan
- wilgehlēþ m. *familiar companion, comrade* ap  
wilgehlēþan 11(j)/5
- wilgesiþ m. *retainer, dear companion* np  
wilgesiþas 18/23
- willia m. *will, desire, pleasure, delight* ns 14/  
129, 18(a)/824; as willan 4/115; ds 20/295;  
gp wilna 18(b)/1344
- willan anom. *wish, desire, will pres.* is wile  
3/146, wille 12/247, wylle 12/216, etc.; 2s  
wilt 3/95, 3/119, 3/144, wylt 4/167; 3s  
wile 12/52, wyle 4/22, etc.; 1p willað  
12/35, 12/40; 3p 12/46, 19/2, 19/7; subj.  
is wille 12/221; 2s 5/21, 12/37; 3s 4/10,  
5/62, 16/14, 16/72, 17/43, 17/97, 17/99,  
17/113; pret. 2s woldest 2/65; 3s wolde  
1/12, 2/43, 2/58, 2/61, etc.; 3p woldon  
4/107, 4/255, 4/275, 4/305, 7/50, 9/85,  
12/207, 14/68; subj. 3s woldle 16/28; 3p  
woldan 8/5. With negative: nyllan *be*  
*unwilling, will not pres.* is nyle 3/125, 3/  
129, nille 4/118, 4/186, 11(h)/15, 12/246;  
3s nyle 3/215, nille 17/99, nele 4/125; 3p  
nyllaþ 3/166, nellað 4/32, 4/310; pret. 2s  
noldest 2/72; 3s nolde 4/140, 6/20, 7/74,  
12/6, etc.; 1p noldon 5/38; 3p 12/81,  
12/185, 12/201
- wille f. *fountain* ds willan 8/5; ap wellan  
11(g)/3 [MnE well]
- wilnian 2 w.g. *desire, petition for* pret. 3p wilne-  
don 10(b)/35
- ȝewilnian 2 w.g. *desire, wish pres.* is gewil-  
nige 4/181
- wilnung f. *desire* ds wilnunga 5/45
- wilsumnes f. *devotion* ds wilsumnesse 9/  
119
- wilt see willan
- Wiltūnscir f. *Wiltshire* ds Wiltūnscire 7/73
- wīn n. *wine as 3/141; ds wīne 11(a)/1, 11(j)/  
17, 20/29; is 20/67*
- gewin see gewinn
- wind m. *wind* ns 18(b)/1374; as 20/347; ds  
windē 11(j)/14, 11(o)/1, 16/76, 21/41
- windan III *fly* inf. 12/322; *wave, brandish*  
pret. 3s wand 12/43, roll 20/110; *circle*  
(in the air) pret. 3p wundon 12/106 [MnE  
wind]
- gewindan III *go, turn* inf. wīdre gewindan *reach*  
*a more remote place by flight* 18(a)/763
- windig adj. *windy* apm windige 18(b)/1358
- wine m. *friend, lord* ns 12/250, 15/49, 15/50;  
as 17/115; ap winas 12/228
- winedryhten m. *beloved lord* as 12/248,  
12/263, 18(d)/3175, 20/274, winedrihten  
18(a)/862; gs winedryhtnes 16/37
- winelēas adj. *friendless* ns 15/10, 16/45
- winemæg m. *beloved kinsman* ap winemagas  
12/306; gp winemæga 16/7; dp wine-  
magum 17/16
- wīngāl adj. *flushed with wine* nsm 13/34,  
17/29
- wīngedrinc n. *wine-drinking* ds wīngedrince  
20/16
- wīnhāte f. *invitation to wine* as wīnhātan  
20/8
- gewinn n. *war, battle, strife* as gewinn 12/214,  
21/55, gewin 10(a)/1, 11(h)/2, 18(a)/798,  
18(a)/877; ds gewinne 12/248, 12/302,  
14/65 (*agony*)
- winnan III *suffer, struggle, fight* infl. inf. (tō)  
winnenne 4/205; pres. ptc. nsm winnende  
11(l)/6; pret. is wonn 15/5; 3p wunnon  
18(a)/777 [MnE win]
- gewinnan III *conquer, win* inf. 12/125, 22/  
162; p. ptc. gewunnen 10(b)/17, 10(b)/28;  
dsm gewunnenum 4/153
- winnende see winnan
- wīnreced n. *wine hall* as 18(a)/714
- wīnsæd adj. *sated with wine* npm wīnsade  
20/71 [MnE sad]
- wīnsæl n. *hall* np wīnsalo 16/78
- wīnsele m. *hall* ns 18(a)/771
- Wintancēaster f. *Winchester* as Wintanceas-  
tre 6/41
- winter m. *winter, year* ns 3/10; as 3/154,  
8/34, 17/15; gs wintres 8/32, 16/103; ds  
wintra 3/121, 8/33; gp wintra 6/7, 6/41,  
10(b)/29, 16/65; ip wintrum 12/210
- wintercearig adj. *desolate as winter* nsm  
16/24
- wintersetl n. *winter quarters* as 4/164; ap  
wintersetle 7/62
- wintertid f. *wintertime* ds wintertide 8/28  
[MnE wintertide]
- wioldon see wealdan
- wiotan see wita

- wiotonne see witan
- wir m. *wire, metal rod* dp wīrum 13/20
- wirboga m. *twisted ornamental wire* ip wīrbogum 11(j)/3
- wirčeān see wyrčan
- wīs adj. *wise* nsm wisa 3/186, 10(b)/51, 12/210, 16/64; asm wīsne 3/183, wīsan 18(b)/1318; dsm wīsan 4/58; apm wīse 5/52
- gewīs adj. *aware* nsm 9/124; *trustworthy, unfailing* asn 17/110
- wīscan 1 *wish, desire* pret. 3p wīscōn 4/326
- gewīscān 1 w.g. *wish, desire* pres. is gewīsce 4/181
- wīsdōm m. *wisdom* ns 4/58; as 5/12, 5/23, etc.; ds wīsdōme 5/9
- wīse f. *way, manner, wise* as wīsan 2/57, 2/60, 4/102, 4/104 (*idiom*), 9/58 (*task, assignment*), 9/85, 22/28, 22/63; ap 3/109; dp wīsum 17/110
- wīse adv. *wisely, prudently* 16/88
- wīsian 2 *guide* pret. 3s wīsode 12/141
- wīslīc adj. *wise* nsn 8/21
- gewīslīcost see gewīsslīcē
- wisse see witan
- wissē 2 *guide, instruct* inf. 4/42; p. ptc. gewissod 3/184
- gewīssian 2 *guide, direct* pret. 3s gewissode 4/144
- gewīsslīcē adv. *certainly* 3/184; superl. gewīslīcost 18(b)/1350
- wissung f. *guidance* ds wissunge 4/235
- wist f. *feasting* ds wiste 16/36
- Wīstān pers. n. *Wistan* ns 12/297
- wiste see witan
- wistfyllo f. *fill of feasting* gs wistfylle 18(a)/734
- wit dual pron. *we two* n 11(e)/7, 15/13, 15/21; a unc 11(e)/2, 11(e)/7, 14/48, 15/12, 15/22; d unc (refl.) 2/51; g uncer 15/25, 19/19
- wita m. *wise man, counsellor, pl. the witan* ns 8/24, 16/65; np witan 7/27, 7/59, 18(a)/778, wiotan 5/3, 6/2; ap 10(b)/66; gp wiotena 5/41; dp wytum 8/4, witum 8/8, 10(a)/15
- witan pret.-pres. *know* inf. 4/33, 22/72 (*show*); infl. inf. (tō) witanne 4/106, (tō) wiotonne 5/55, 22/76; pres. ptc np witende 2/11; pres. is wāt 8/19, 16/11, 18(b)/1331; 3s 2/9, 4/185, 4/310, 12/94, 16/29, 16/37, etc.; ip witan 22/17, 22/83, etc.; subj. wite 18(b)/1367; pret. is wiste 4/13; 3s 8/67, 12/24, 18(a)/764, 18(a)/821, wisse 18(a)/715, 18(b)/1309; 3p wiston 5/32, 9/106 (see note), wiston 20/207, etc.; subj. 3s wisse 16/27 (see note). With negative: pret. 3s nyste (*did not know*) 4/17, 20/68
- gewitan pret.-pres. *know, ascertain* inf. 18(b)/1350
- gewītan I *depart* inf. 17/52; pres. 3s gewītēd 18(b)/1360; subj. 3s gewīte 8/31; pret. 1s gewāt 9/30, 15/9; 3s 12/72, 12/150, 14/71, 15/6, 16/95, 20/61, 20/145; 3p gewītan 13/9, gewiton 14/133, 18(a)/853, (w. refl. d.) gewitan 20/290; p. ptc. npm gewitene 17/80, 17/86
- wīte n. *punishment, torment* as 11(h)/6, 15/5; ds wīte 14/61; gs wītes 9/78; np wītu 5/24; gp wīta 14/87; dp wītum 20/115
- wītega m. *prophet* ds wītegan 4/286
- gewītenes f. *departure, death* gs gewītenesse 9/87
- gewītlocā m. *mind* ds gewītlocan 20/69
- witod adj. *appointed, decreed, ordained* nsm 11(e)/7
- witodlīce adv. *certainly, verily* 4/189
- wiþ prep. w.a.d. *against, in return for, from, with* 3/144, 3/146, 4/78, uuiþ 6/7, 7/53, 7/74, etc.; w.g. to, toward 12/8, 12/131, 20/162, 22/58; wið þon (þām) þe provided that 4/175, 7/60, 7/65; wið . . . weard toward 20/99
- wiðerlēan n. *requital* ns 12/116
- wiðertrōd n. *may back as* 20/312
- wiðfōn VII *lay hold on* pret. 3s wiðfēng 18(a)/760
- wiðhabban 3 w.d. *withstand, hold out against* pret. 3s wiðhæfde 18(a)/772
- wiðmetenes f. *comparison* ds to wiðmetenes w.g. *in comparison with* 8/27
- wiðsacan VI w.d. or a. *renounce, forsake* inf. 4/215, 8/51; pret. subj. 3p wiðsōcen 4/325
- wiðstondan VI w.d. *withstand* inf. 16/15, wiðstandan 4/167
- wlanc adj. *proud, splendid* nsm wlone 11(j)/1, 13/34, 17/29, wlanc 18(b)/1332, 21/27; asm wlancē 12/139, wlone 11(m)/10; dsn wlancan 12/240; nsf wlone 16/80, 20/325; npm wlance 12/205, 20/16, wlonce 11(o)/6; apm wlonce 11(j)/17
- wlætta m. *nauseating substance* ds wlættan 3/165
- wlencō f. *prosperity, riches* gp wlencea 10(b)/76
- wlītan I *look, see* inf. 20/49; pret. 3s wlāt 12/172
- wlītig adj. *beautiful* nsm 11(j)/12; nsn 2/12; gsf wlitegan 20/137; dsn 20/255
- wlītigan 2 *brighten, make beautiful* pres. 3p wlītigiað 17/49
- wlonec see wlanc
- wōd see wadan
- wōdlīce adv. *furiously* 4/211

- wōdon see **wadan**
- wōg n. *error* ds wōge 4/123; ap wōh 4/125
- wōh see **wōg**
- wōh adj. *curved, bent, twisted* ipm wōum 11(j)/3
- wōhdōm m. *unjust sentence* ap wōhdōmas 22/165
- wōhgestrēon n. *ill-gotten gains* gp wōhgestrēona 22/164
- wolcen m. or n. *cloud, sky* np wolcnu 21/13; gp wolcna 11(d)/5, 20/67; dp wolcnum 10(b)/76, 14/53, 14/55, 18/8, 18(a)/714, 18(b)/1374 [archaic MnE welkin]
- wōldæg m. *day of pestilence* np wōldagas 13/25
- wolde see **willan**
- wōma m. *tumult* ns 16/103
- womb f. *womb, belly* as wombe 11(b)/5
- womfull adj. *foul* nsm 20/77
- womm m. *sin, iniquity, defilement* ds womme 20/59; dp wommum 14/14
- won see **wann**
- wong m. *ground* as 13/31; ap wongas 17/49 (*fields, meadows*)
- wonsee see **winnan**
- wōp m. *weeping, lamentation* as 18(a)/785
- word n. *word* as 12/168, 14/35, 20/82, etc.; ds worde 14/111; ap word 4/287, 8/1, 8/41, 9/35, 9/46, 9/56, 11(c)/1, etc.; gp worda 10(b)/81; dp wordum 4/75, 4/188, 5/1, 8/24, etc., wordon 12/306; adverbial g; wordes and dāde by *word and by deed* 22/60, 22/117–18
- wordgyd n. *lay, elegy* as 18(d)/3172
- geworhte see **gewyr̄can**
- worhton see **wyr̄can**
- wōrian 2 *decay, moulder* pres. 3s wōrað 13/12; 3 p wōrið 16/78
- worn m. *large number* as 16/91, 18(a)/870; dp wornum 20/163
- woroldār f. *worldly honor* as woroldāre 18/17
- woroldscamu f. *public humiliation* gs woroldscame 22/107; ds 22/110 [MnE *world, shame*]
- woroldstrūdere m. *despoiler* npm woroldstrūderas 22/150
- worold f. *world* ns 1/24, 17/49, worold 22/1; as 16/58, wearuld 16/107, 17/87, woruld 20/156, 21/41; gs worulde 4/18, 9/8, 15/46, 16/74, 21/55, worolde 18(b)/1387; ds worulde 4/112, 4/298, 5/25, 9/94, 12/174, 14/133, etc., wearulde 10(b)/51, worolde 22/5
- woruldbūend m. *world-dweller, person* gp woruldbūendra 20/82
- woruldcräft m. *secular occupation* ns 3/191
- woruldcund adj. *secular* gpm woruldcundra 5/4
- woruldcyning m. *earthly king* gp wyruld-cyninga 18(d)/3180
- woruldgésālig adj. *prosperous, happy* nsm 12/219
- woruldhād m. *secular life* as 9/62; ds weoruldhāde 9/18
- woruldrīce n. *kingdom of the world, the whole world* ds 15/13, 16/65
- woruldsēlþa f. pl. *worldly prosperity* dp woruldsēlpum 10(a)/28
- woruldpēaw m. *worldly custom* dp woruldpēawum 10(a)/13
- woruldpēing n. *worldly affair* gp woruldpēinga 5/22
- wōum see **wōh**
- wrāh see **wrēon**
- wrāð adj. *hostile, cruel, angry* dsm wrāþum 18(a)/708; gp wrāðra 14/51, 16/7; dpm wrāþum 11(j)/17 [MnE *wroth*]
- wrāðe adv. *cruelly, fiercely* 10(a)/9, 15/32
- wræc see **wrecan**
- wræcca m. *wanderer, exile* ns 15/10; gs wræccan 17/15
- wræclāst m. *path of exile* ns 16/32; ap wræclastas 16/5, 17/57, 18(b)/1352
- wræcsið m. *misery* ap wræcsiðas 15/38; gp wræcsiða 15/5
- wrætlic adj. *wondrous, strange, splendid* nsm 11(h)/2, 13/1; nsm 21/3 asm wrætlicne 18(a)/891; asn wrætlic 11(n)/3; nsf wrætlicu 11(c)/2; apf wrætlice 11(l)/1
- wrecan V *utter inf.* 17/1, 18(a)/873, 18(d)/3172; pres. is wrece 15/1
- wrecan V *avenge inf.* 12/248, 12/258, 18(b)/1339; pres. subj. 3s wrece 18(b)/1385; pret. 3s wræc 6/5, 18(b)/1333, wre 12/279; subj. 3s wræcce 12/257 [MnE *wreak*]
- gewrekan V *avenge inf.* 12/208, 12/263; imp. s. gewrec 20/92
- wreccan 1 *arouse, awaken* pret. 3p wreton 20/228, 20/243
- wrēgan 1 *accuse* pres. 3p wrēgað 4/74
- wrehton see **wreccan**
- wrēon I *cover, wrap* pres. 3s wrēð 11(m)/5; pret. 3s wrāh 11(k)/5
- wreotan see **wrītan**
- gewrit n. *writing, writ* as 5/61, 5/65; gs gewrites 9/74; ds gewrite 4/310
- wrītan I *write* 1p wrītað 4/45; pres. subj. 3s wrīte 5/81; pret. 3p wreoton 9/70
- wrītere m. *writer* ds 4/99
- wrīð see **wrēon**
- wrixendlīcē adv. *in turn* 9/107
- wrixlan 1 *w.d. change, exchange, vary* inf. 18(a)/874

- gewrohtan** see *gewyr̄can*
- wudu** m. *wood, forest, tree* ns 2/55, 11(n)/16, 14/27, 18(b)/1364, 21/33; as 2/52, 2/58, 12/193; ds wuda 3/122, 4/232, 4/237, 4/247, 19/17; dp wudum 3/64; gp wuda 15/27
- wudutrēow** n. *forest tree* as 11(n)/3
- wuhte** see *wiht*
- wuldor** n. *glory* ns 4/330, 20/155, 20/347; as 20/342 (*thanks*); gs wuldres 4/264, 14/14, 14/90, 14/97, 14/133, 17/123, 18/17; ds wuldre 11(0)/2, 14/135, 14/143, 14/155, 20/344
- wuldorblæd** m. *glorious success* ns 20/156
- Wuldfærðer** m. *Father of Glory, God* gs 9/38
- wulf** m. *wolf* ns 4/156, 4/234, 4/241, 16/82, 20/206; gs wulves 4/244; np wulfa 3/25; dp wulfum 20/295
- Wulf** pers. n. *Wulf* nsm 19/4, 19/13, 19/17; gs Wulfe 19/9
- Wulfgār** pers. n. *Wulfgar* ns 7/19
- wulfsheadftrēo** n. *gallows, cross* as 11(n)/12
- wulfhliþ** n. *wolf-slope, retreat of wolves* ap wulfhleóþu 18(b)/1358
- Wulfmær** pers. n. *Wulfnær* ns 12/113, 12/155; as Wulmær 12/183
- Wulfstān** pers. n. *Wulfstan* ns 12/75; gs Wulfstānes 12/155; ds Wulfstāne 12/79
- gewuna** m. *custom* ns 4/149; ds gewunan 22/133 (*situation, pass*)
- 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; dsm wundnum 18(b)/1382 [MnE wound]
- wundenlocc** adj. *with braided hair* nsf 20/77, 20/103, 20/325
- 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 *wondrous thing* 20/8; as adv. *astonishingly, wonderfully* 11(m)/1, 13/20, 16/98, *exceedingly* 21/13
- wundorlič** adj. *remarkable, wonderful* nsf 1/17; dsm wunderlicum 4/81
- wundorliée** adv. *wondrously* 4/280
- wundrian** 2 *wonder, marvel at* pret. 1s wundrade 5/40; 3s wundrode 9/95; 3p wundrodon 4/282
- wundru** see *wundor*
- wundrum** see *wundor*
- gewunelic** adj. *customary* nsn 4/184, 4/237
- wunian** 2 *dwell, subsist, occupy* inf. 3/154, 14/121, 14/143, 15/27, 20/119, 21/18 (*stay*); pres. 1s wunige 11(e)/6, 3s wunað 21/66; 3p wuniaþ 3/64, 14/135, 17/87; pret. 1s wunade 17/15; 3s wunode 6/3, wunade 6/4; 3p wunedon 14/3, 14/155 [MnE won(t)]
- gewunian** 2 *remain, be accustomed to* inf. 21/42, gewunigen 10(b)/37 *stand by, support* pres. subj. pi. gewunigen 18/22; pret. 3s gewunade (*was accustomed to*) 9/2; p. ptc. gewunod 10(a)/28
- wuniȝe** see *wunian*
- gewunnenum** see *gewinnan*
- wuolde** (= *wolde*) see *willan*
- wurde** see *weorðan*
- wurdon** see *weorðan*
- wurpon** see *weorpan*
- wurðan** see *weorðan*
- wurðful** see *weorðful*
- wurþige** see *weorðian*
- wurðlīce** see *weorðlīce*
- wurðmynde** see *weorðmynd*
- wurðode** see *weorðian*
- wuton** see *uton*
- wyeg** see *wicg*
- wydewan** see *widewe*
- wyle** see *willan*
- wylm** m. *surge* ds wylme 13/39
- wylt** see *willan*
- wyn** see *wynn*
- wynlēas** adj. *joyless* apn 18(a)/821
- wynlič** adj. *delightful* compar. apn wynlicran 15/52
- wynn** f. *benefit, joy* ns wyn 15/46, 16/36, 17/45, 18(c)/2262; as wyn 17/27; gpwynna 12/174, 15/32; dp wynnum 14/15 (*as adv. beautifully*), 16/29; *pleasure* ns wyn 19/12
- wynsum** adj. *delightful* npm wynsumu 9/69 [MnE winsome]
- wyr̄can** 1 *make, form, produce* inf. 9/3, 9/11, etc., wircean 4/69, wyrcean 20/8, (w.g.) 21/21 (*achieve*); pres. ptc. wircende 7/58; pres. 1s wyrcē 3/152, 3/203; 2s wyr̄cst 3/150; 3s wyr̄cd 4/329; 3p wyr̄cd 4/322; subj. 3s wyr̄ce 18(b)/1387; pret. 3s worhte 4/56; 1p worhtan 22/57; 3p worhton 2/16, 4/253, worhtan 7/23, wrohton 7/54; subj. 1s worhte (w.g.) 4/184; *perpetrate* pret. 3p worhtan 22/117; p. ptc. npm geworhte 22/127; pres. 3 wyr̄cd him tō þrāle *turns him into a slave* 22/106 [MnE work, wrought]

- gewyr̄can** 1 *make, form, perform* inf. 12/81, 12/264; pres. 3p *gewyr̄cað* 22/183; pres. subj. 3s *gewyrcē* 17/74 (*accomplish*); pret. 3s *geworhte* 1/35, 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
- wyrd** f. *fate, event* ns 10(b)/29, 11(c)/2, 13/24, 14/74, 16/5, 16/100, 17/115, 18(a)/734, 21/5; ds *wyrde* 16/15; np *wyrde* 13/1; gp *wyrda* 14/51, 16/107 [MnE *weird*]
- wyrdan** 1 *injure, destroy* pret. 3s *wyrde* 18(b)/1337
- gewyrht** n. *deed* dp *gewyrhtum* 22/90
- wyrhta** m. *workman* np *wyrhtan* 3/206; dp *wyrhtum* 3/210 [MnE *wright*]
- wyruldycninga** see *woruldycning*
- wyrm** m. *worm, serpent, dragon* ns 11(c)/3, 18(a)/807; as 18(a)/886, 18(a)/891; dp *wyrmmum* 20/115
- wyrman** i *warm* p. ptc. *gewyrmed* 8/29
- wyrmlīcē** n. *serpent shape, serpentine pattern* dp *wyrmlīcum* 16/98
- wyrmsele** m. *hall of serpents, hell* ds 20/119
- wyrnan** i w.g.  *withhold* pret. 3s *wyrnde* 12/118
- wyrp** f. *change (for the better)* as *wyrpe* 18(b)/1315
- wyrs** adv. (compar. of *yfele*) *worse þy wyrs (by so much) the worse* 10(b)/76, *wyrse* 22/3
- wyrsa** adj. (compar. of *yfel*) *worse apf wyrsan* 22/170
- wyrsian** 2 *get worse, deteriorate* pret. 3p *wyrsedan* 22/33
- wyrt** f. *herb, plant, vegetable, root* ap *wyrta* 2/40, 3/170; gp 3/162; dp *wyrtum* 18(b)/1364 [MnE *wort*]
- wyrtgemang** n. *mixture of herbs and spices, unguent* as 3/141
- wyrð** see *weorðan*
- gewyrð** see *geweordan*
- wyrðe** see *weorð*, -e
- wytum** see *wita*
- ȳcan** 1 *increase, add*, inf. 11(o)/9, 20/183 [MnE *eke (out)*]
- yfel** adj. *evil* as *yfele* 21/50; dsm *yfelum* 4/303, *yfelan* 22/133; dsn 22/140; asf *yfelan* 1/35; npm *yfele* 4/306
- yfel** n. *evil, harm* ns 10(b)/55; as 2/11, 4/125, 7/41, etc., *yfel after ððrum one evil after the other* 22/10; gs *yfeles* 12/133; ap 7/58, 10(a)/14; dp *yflum* 10(a)/10
- yfele** adv. *ill, badly* 10(a)/9
- yfelian** 2 *deteriorate, grow worse* inf. 22/4
- ylean** see *ilca*
- yldan** i *delay* inf. 18(a)/739
- yldestan** see *eald*
- yldra** see *eald*
- yldrena** see *ieldran*
- yldu** f. *age, old age* ns *yldo* 17/70, 17/91; as *yldo* 21/50; gs *yldē* 9/19; ds *ældo* 13/6
- yldum** see *ælde*
- ylfetu** f. (*wild*) *swan* gs *ylfete* 17/19
- ymb** prep. w.a. *about, concerning, with regard to, after* 3/65, 5/10, 6/7, 6/36, *embe* 4/259, 4/290, 12/249, 12/271, etc., *ymbe* 22/9
- ymbclyppan** i *embrace* pret. 3s *ymbclypte* 14/42
- ymbsettan** i *surround* p. ptc. npm *ymbsette* 8/55
- ymbsittend** m. *neighbouring people* gp *ymb-sittendra* 9
- yrgan** i *demoralize* p. ptc. npm *geyrigde* 22/99
- yrhðo** f. *cowardice, slackness* as 12/6, *yrhðe* 22/166
- geyrigde** see *yrgan*
- Yrmenlāf** pers. n. *Yrmenlaf* gs *Yrmenlāfes* 18(b)/1324
- yrmþu** f. *hardship* gp *yrmþa* 15/3; *misdeed, crime* ns *yrmþ* 22/82; as *yrmþe* (drēogað þā *yrmþe commit the crime*) 22/76; gs 22/106; *misery* ap 22/15
- yrnan** see *irnan*
- yrrē** n. *anger* ns 22/88; as 18(a)/711, 22/42, 22/95, etc.; ds 22/115
- yrre** adj. *angry* nsm 12/44, 12/253; npm 4/211, 18(a)/769, 20/225
- yrremōd** adj. *angry* nsm 18(a)/726
- ys (= is)** see *bēon*
- ȳtmæst** adj. *last* ap *ȳtmæstan* 9/122 [MnE *utmost*]
- ȳþ** f. *wave* as *ȳþe* 11(l)/5, 11(p)/4, gp *ȳþa* 15/7, 17/6, 17/46, 18(a)/848; dp *ȳðum* 21/23
- ȳþan** i *lay waste, destroy* pret. 3s *ȳþde* 16/85
- ȳþéglond** n. *commingling of the waves, surge* ns 18(b)/1373
- ȳwe** see *īewan*

# Indexes to Part One

## INDEX OF SUBJECTS

The references are to the numbered sections. The abbreviations n. and fn. stand for ‘note’ and ‘footnote’ respectively.

You may find it useful to remember that §§252–268 comprise the Bibliography, and to note the entries ‘sound-changes’, ‘spelling variations’, and ‘technical terms explained’.

This Index does not give references to what are merely passing mentions of persons, poems or prose texts, places, or things.

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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*.

*c* is to be found under *c*, *g* under *g*, and *ð* under *þ*.

*ȝe-* is ignored, so that *ȝemunan* 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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