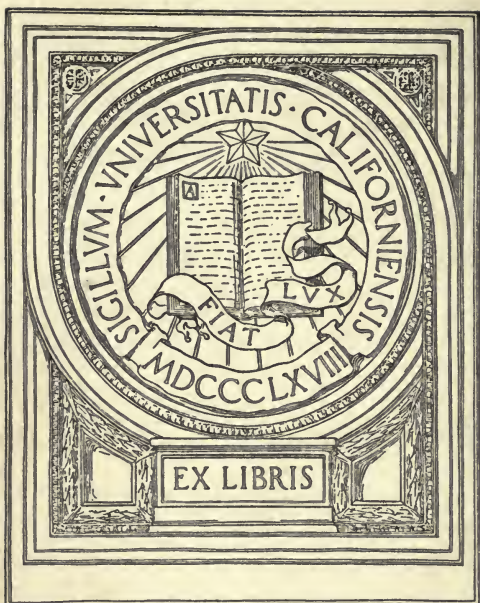


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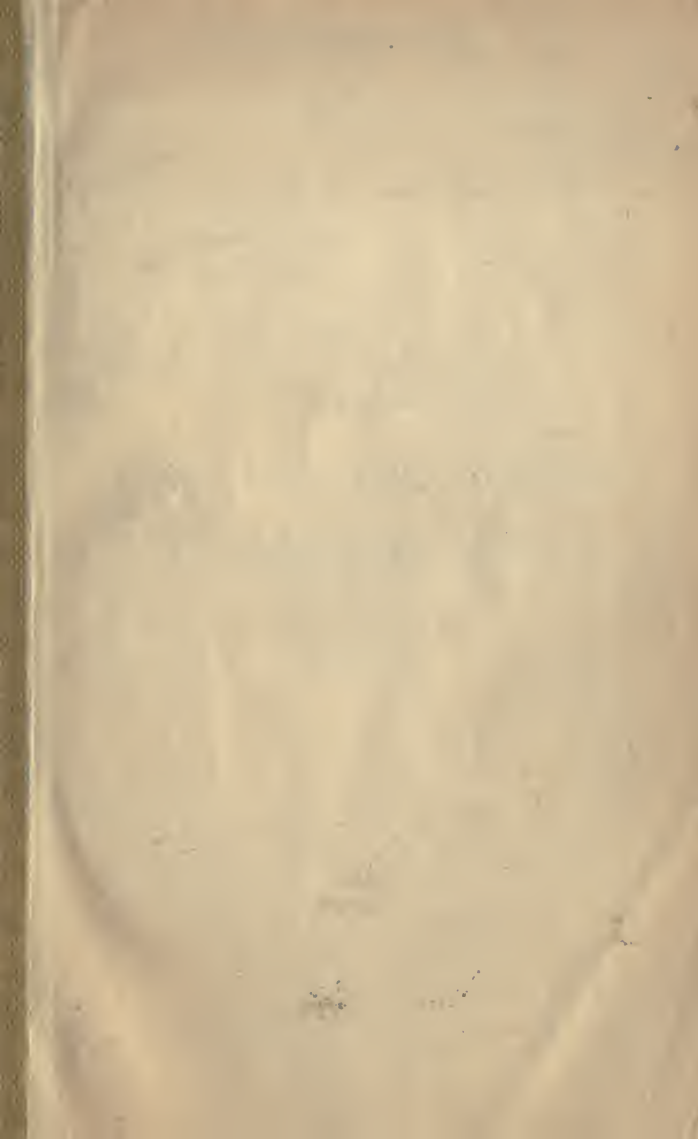


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Clarendon Press Series

A BOOK FOR THE BEGINNER  
IN ANGLOSAXON

*EARLE*

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Clarendon Press Series

A BOOK FOR THE BEGINNER  
IN ANGLOSAXON

COMPRISING

A SHORT GRAMMAR  
SOME SELECTIONS FROM THE GOSPELS  
AND A PARSING GLOSSARY

BY

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Oxford

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## P R E F A C E.

THE study of Anglosaxon is the study of a dead language which stands in open continuity with the living English of to-day. It offers a means whereby all who own the English language by birthright may on the easiest terms win a share of those benefits which are more elaborately purchased by the study of Greek and Latin. Truly there is a fine poetic ken which is won by the study of classic languages; but much of this reveals itself spontaneously to the Englishman who will but bestow a look of natural kindness upon the antique glory of his mother tongue. Old language is a sort of poetry. Its poetic light shines out by the foil of modern phrase, and all who vernacularly know the new are qualified to taste the romance that kindles in the old. But while all English folk have a fair inviting gradient between them and the serener heights of Saxon antiquity, the classical scholar has the highest interest in a study which would tend both to increase his usefulness and also to secure to himself the fuller enjoyment of the fruit of his labours.

It will hardly be denied that there is an untoward breach between our academic learning and the general intellect of the land. The education of school and college often perishes because there is no corresponding power of communication. Except in a few favoured spots, its beneficial effects are too obscurely traceable. Might not this be somewhat mended

if our more recondite studies were fringed around with a border of native culture, opening a common frontier for barter of thought with the non-graduate world? Might not some of that knowledge which now shrivels for lack of exercise find genial action to the increase of generous thought and the better husbanding of intellectual stores?

In subtle ways of its own English knowledge gives a man surer hold of his distant possessions, and it also enlivens his daily path with glimpses of fresh discovery. Hardly a place, whether in town or country, whether in sheltered nook or open plain, but, either by its name or its dialect, or else by some event custom or incident, or again by some ancient book or coin or labelled jewel or stone-cut memorial, proffers the cheering stimulant of its homely problems to him who can read writings in Saxon. Whereas he whose knowledge is all remote, stands discontinuous like an alien in his native land.

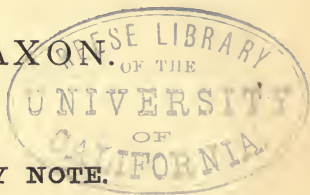
For the loyal and home-loving Englishman the old Saxon language flings open the gates of learning, and if he have other lore doubles its value—for him the hills and valleys smile with dear associations, transforming the common field into classic ground—for him there is a ready access to the national fountain of poetry, and at least one particular key to the pleasance of the faery land.

# BEGINNERS BOOK

IN

ANGLOSAXON.

PRELIMINARY NOTE.



Anglosaxon is a literary designation for that early stage of our mother-tongue which was by native usage in its own day called ENGLISC. This genuine name would be preferable to any other, and might even now supersede that of Anglosaxon, but for its proximity of form to the word English. It is felt that for two conditions of language so divergent as Englisc and English there ought to be a conspicuous distinction in the names; and this feeling it is that supports the term Anglosaxon. Certainly this term is not quite un-objectionable. It has been often urged that by the employment of these two names, the continuity of the old language with the new is ignored and obscured. With some this consideration is paramount, and they prefer to employ the term English for every stage of the mother-tongue, from the first colonisation in the fifth century down to the present day. When this terminology is adopted, qualifying words are added for distinction of the great periods, and thus Anglosaxon is sometimes called 'Old English.'

## I. ALPHABET.

In Anglosaxon books, as now printed, there are only two characters unfamiliar to the reader's eye. These are þ ð and Ð ð. They both represent *th*. The former is the old Rune, called Thorn, and the latter is a modified D.

More rarely another Rune, the Wên ƿ ƿ is seen in print, chiefly in American books. This is generally replaced by W in the English and by V in the German editions.

Sound the vowels after the continental rather than after the modern English fashion. The vowels are a, æ, e, i, o, u, y. These represented in English vocalism would sound as follows: *ah, ae, eh, ee, oh, oo*. The y had a thin *u*-sound, easily confused with the *i=ee*.

C as K. Particular questions may be raised, but this is the general rule.

F for the most part as V. The Latin words *servicium, Vergilius, versus, Vitalis*, figure in English as *serfise, Fergil, fers, Fipele*. It was also used for PH, as in *Farisei Pharisees, Filip, Orfeus*.

G generally as in *gig*. But there was an early softening towards a y-sound, especially before e and i, as in *lufige I love*, also written *lufie*.

Give H a gentle guttural sound. Pronounce *niht* neither like *night* nor like *neat*, but something between this latter and the German *Nicht*. That the H was very audible may be gathered from the fact that *x* stood as a monogram for *hs*, and it is thus that *next* was formed from *nehst*.

K is a substitute for C.

P is rarely initial. There is but one strong verb beginning with P<sup>1</sup>.

There is no Q. In place of *qu* they used *cw*, and *Torquatius* was rendered **Torcwatus**: but we, when our spelling became romanised, reversed the process and turned **cwén** into *queen*, **cwæð** into *quoth*.

R is guttural and consorts with gutturals. In Greek the initial  $\rho$  is aspirated; and many English words that now begin with R began in Englisc with HR, as *hræfn raven*, *hricg ridge*, *hreóh rough*.

X is a monogram for HS or CS. Thus *acsian to ask* is sometimes written **axian**. Even where a word is always written with x in Englisc, the *hs* may be found in another dialect: thus *weaxan to wax, grow*, is in Old High German *wahsan*: and *feax hair* is in Oldsaxon *fahs*.

Z is no Saxon letter. It occurs only once or twice, and then in foreign names.

## II. SPELLING AND PRONUNCIATION.

In Spelling and Pronunciation there is this chief warning to be given:—Never forget that a silent **e-final** is a thing of recent development! The form *stowe* if met with in Elizabethan English, would be pronounced exactly the same as *stow*: the *-e* has absolutely no value whatever either in sound or in sense, it is a mere thing of orthography. But if in Anglosaxon we meet with

<sup>1</sup> In the first edition I said that there was not a single strong verb beginning with P. Mr. Sweet, in his edition of Alfred's version of the *Cura Pastoralis*, p. 476, has helped us to the single example found below in the list of Strong Verbs.



**stowe**, it will sound and mean differently from **stow**. The latter is a monosyllable, the former is a disyllable. The English **stow** is a nominative, equivalent to the Latin *locus*; but **stow-e** is a genitive or dative, equivalent to *loci* or *loco*.

Altogether the vowels are very influential and worthy of careful attention. The most obvious example of this is seen in the scheme of Strong Verbs. But, besides these, a slight vocalic change in the form of a word will often revolutionize the meaning. Thus **byrnan** is *to burn* as when we say *a wick burns*: but **bærnan** is *to burn* as when we say *the enemy burnt the town*. Some of these vocalic distinctions remain, as **drincan** *to drink*, **drencan** *to drench*: **feallan** *to fall*, **fyllan** *to fell*: **liegan** *to lie*, **leagan** *to lay*: **sittan** *to sit*, **settan** *to set*: **windan** *to wind*, **wendan** *to wend*: but more are lost; as **búgan** *to bow oneself*, **bígan** *to make another bow*: **hnígan** *to stoop*, **hnægan** *to make stoop*: **lífán** *to remain*, **læfan** *to leave*: **sincan** *to sink* (neut.), **sencan** *to sink* (act.): **swincan** *to toil*, **swencan** *to slave-drive*: **wacan** *to wake up spontaneously*, **weccan** *to rouse another from sleep*: **þincan** *to seem*, **ðencan** *to think*.

A slight consonantal variation may make one of these great sense-changes: **cwelan** *to quail*, **cwellan** *to quell*: and note what hangs on a letter in **hrím** *frost*, **rím** *number*: **wic** *habitation*, **wieg** *horse*, **wíg** *war*.

The simple vowels are seven short, **a**, **æ**, **e**, **i**, **o**, **u**, **y**; and seven long, **á**, **ǽ**, **é**, **í**, **ó**, **ú**, **ý**.

Beware of imagining that there is no system of orthography in Anglosaxon writing. The fact is very much the reverse. The vowel system is very delicately graduated. Besides the simple vowels, there are two short vowels which



seem to represent a shake of the voice, and each is written with two characters. These are **ea** and **eo**, and they must be carefully distinguished from the two Diphthongs which are written with the same characters **eá** and **eó**.

This distinction, as well as that of the short and long vowels, is indicated by the Accent mark. The Saxon manuscripts suggest this use of Accents, but modern philology has reduced them to system. They are by all means to be studied as a valuable notation, and great sense-differences hinge on them. Thus: **ac** *but*, **ác** *oak*: **an** *on*, **án** *one*: **bær** *bare*, **bær** *bier*; **cneow** *knee*, **cneów** *knew*: **for** *for*, **fór** *fared* German *für*: **geat** *gate*, **geát** *poured* German *goß*: **hwæte** *eager*, **hwæte** *wheat*: **is** *is*, German *ist*, **ís** *ice*, German *eis*: **lam** *lame*, **lám** *loam*: **man** *man*, **mán** *crime*: **ne** *not*, Latin and French *ne*, **né** *nor* Latin *nec* French *ni*: **sæd** *said*, **sæd** *seed*: **tol** *toll*, **tól** *tool*: **wende** *went*, **wénde** *weened*.

### III. INTERJECTIONS.

The Interjections are either (1) spontaneous and original utterances; or (2) grammatical words lapsed into mere exclamations.

1. Of the first sort are **wa** *wo*, **lá** *lo*, and their composite **walawa**, out of which have sprung the modern forms *well-a-way* and *well-a-day*. There is moreover **eála**, which may possibly have had to do with the cry *halloo*. Also **hig** or **he**, *hey*, *eh*, *ah*, *oh*, *heigh*; as, **Hig lá me Heu mihi!**

2. To the second sort belong **efne**, lit. *evenly*, but used as Latin *ecce*, or our familiar *only just look, look you, lo you, mark me*.

Was Seon efne	<i>Sihon was (lo you)</i>
Sum para kynincga	<i>One of those kings</i>

Efne we forleton ealle ðing—*Behold we forsook all things.*

Hwæt, lit. *what*, but used like ‘what ho!’ It is a favourite exclamation for the beginning of a poem or of a paragraph. In the following quotation we see it coupled with lá, and meaning as much as *hark!* Suwiað hwæt lá, ne gehyre ge hú myrige lófsangas swegað on heofenum?—*Hush, hark! hear ye not how merry hymns resound in heaven?*

Leof, lit. *dear*, was used as a term of respectful address to a superior, like ‘my lord’ or ‘my liege,’ whether in speech or in the greeting of a letter. The following are the opening words of an epistle from a subject to the king: Leof, ic ðe cyðe hu hit wæs ymb ðæt lond æt Funtial—*Dear Lord, I declare to thee how it was about the land at Fonthill.* Then it slid into a vague interjectional use, as Gea leof ic hæbbe—*Yea marry have I.*

#### IV. PARTS OF SPEECH.

The Parts of Speech will be found to have much in common with the analogous parts in English Grammar; but this correspondence is often broken in detail by the fact that many of the Saxon words now in English are found occupying an altered position in the scale of the Parts of Speech.

You will often meet with a familiar English word, which yet will not be the same part of speech as the selfsame word is in English. Thus láð is the same word

as *loth* and *loathe*, but in Saxon it is an adjective, *láð gewidru* *foul weather*; whereas in English it is best known as a verb *to loathe*; while the adjective survives only as a relic in the antiquated phrase 'I am loth.'

The word *ceáp* is the same as the English adjective *cheap*; but in Anglosaxon it is a substantive meaning *cattle*: *ge ðæs ceápes ge ðæs cornes* *both of the cattle and of the corn*: *mid ceápes cwilde ond monna* *with murrain of cattle and of men*.

The substantive *wyrd* *fate* exists in the modern English only as an adjective *weird*.

We may here add a remark upon a change of a different nature. Where the word still lives in English, and still in the same part of speech, it has sometimes undergone a great change in signification. Thus, in Saxon *hafoc* is a bird of prey, but this word exists in English in a sense widely removed, namely, that of *havoc*, destruction. For the bird we have adopted the Danish form of the selfsame word, and we call it *hawk*.

These things make us feel the distance between Saxon and English.

## V. SYMBOLIC AND PRESENTIVE.

There is a still greater change, viz. that from the Presentive to the Symbolic; from that use of a word in which it stands for a thing or an idea (Presentive), to that use in which it is a pure function of language (Symbolic).

*Shall* and *will* both exist (as words) in Saxon. But in that early stage these words meant something widely different from that which they generally mean in modern English. The Saxon *sceal* meant *is due*, *belongs to*, and

it is only by filtration through time that *shall*, *should* have become symbols of Tense and Mood, while the word retains only a film of its original sense of necessity, obligation, and duty. **Ɗeos bōc sceal to Wiogora Ceastre** *This book is to go to Worcester.* For the use of the word in its presentive sense, see below the extract from Matt. xviii.

The case of *will* is similar. In Saxon it signified decision and determination of the will; in modern English, though it has not utterly lost its original power and faculty, yet it is not found once in a thousand times to have any other function than that of a tense-symbol.

The words **Ɗóm**, **hád**, are in Saxon presentive substantives. The meaning of **Ɗóm** was judgment, decision, choice, conditions, terms; and **hád** meant rank, order, estate, condition. The first of these is still in English a presentive substantive in the form of *doom*, but in a widely removed sense, and with a very limited use. If we seek the retreat of the Saxon **Ɗóm** in modern English we find it in the termination of such words as *Christendom*, *kingdom*, *thraldom*, *wisdom*; not in a presentive but in a symbolic character.

The case of **hád** is still more marked. This word has no existence as a presentive word in modern English. It is now a symbolic appendage of words in the form of *hood*: as *boyhood*, *manhood*, a usage which had already begun in Saxon as **cildhád** *childhood*.

Here we see a natural change of the presentive word to a symbolic use, till it differs little from an inflection. But this is not the only source of modifying terminations. There are flectional terminations of which we cannot say that they ever were presentive words. Such is the famous

termination **-ing**, which from a vague genitival or adjectival sense (much seen in Local Names) came to be used as a patronymic; thus, **Ælfred Æþelwulfing** *Alfred the son of Ethelwulf*.

## VI. VERBS.

The Verbs shall be described in two great Conjugations, the Strong and the Weak, with an intermediate shadowy one which we will call Mixed, making three groups in all.

I. Of the **Strong Conjugation** three samples follow, in the verbs **faran** *to go*, **byrnan** *to burn* (*ardēre*), **writan** *to write*.

### *Indicative Mood.*

<i>Pres. sing.</i>	1. fare <i>I go</i>	byrne <i>I burn</i>	write <i>I write</i>
	2. færst	byrnst	writst
	3. færð	byrnð	writ
<i>plur. 1, 2, 3.</i>	farað	byrnað	writað
<i>Pret. sing.</i>	1. fór	barn	wrát
	2. fóre	burne	write
	3. fór	barn	wrát
<i>plur. 1, 2, 3.</i>	fóron	burnon	writon

### *Subjunctive Mood.*

<i>Pres. sing.</i>	fare	byrne	write
<i>plur.</i>	faren (-on)	byrnen (-on)	writen (-on)
<i>Pret. sing.</i>	fóre	burne	write
<i>plur.</i>	fóren (-on)	burnen (-on)	writen (-on)

### *Imperative Mood.*

<i>Pres. sing.</i>	far	byrn	writ
<i>plur.</i>	farað & fare ge	byrnað & byrne ge	writað & write ge

*Infinitive Mood.*

<i>Pres.</i>	faran	byrnan	writan
<i>Gerund.</i>	faranne	byrnanne	writanne
<i>Part. act.</i>	farende	byrnende	writende
<i>Part. pass.</i>	faren	burnen	writen

To this class belong the two great symbol-verbs **wesan** to be, and **weorðan** to become, German werden.

The Verb to be is thus made up :

*Present.*

	INDICATIVE.	SUBJUNCTIVE.	IMPERATIVE.
<i>Sing.</i>			
	1. eom	sý wese	
	2. eart	sý	wes
	3. is weseð	sý wese	
<i>Plur. 1, 2, 3.</i>	{synd syndon} wesað	sýn wesen	{ wesað & wese ge

*Present and Future.*

<i>Sing.</i>	1. beom, beó	beó	
	2. bist	beó	beó
	3. byð	beó	
<i>Plur. 1, 2, 3.</i>	beoð	beón	beoð

*Preterite.*

	INDICATIVE.	SUBJUNCTIVE.
<i>Sing.</i>		
	1. wæs	wáere
	2. wáere	wáere
	3. wæs	wáere
<i>Plur. 1, 2, 3.</i>	wáeron	wáeren

*Infinitive*, wesan & beón.

*Gerund*, beonne

*Participle pres.* wesende.



The parts of this necessary verb are supplied from three different roots; and we shall often see, that the words which are most necessary and in most incessant use, are those which exhibit the strangest anomalies.

The verb **weorðan** is conjugated as follows:—

	INDICATIVE.	SUBJUNCTIVE.
<i>Pres. sing.</i>	1. weorðe 2. wyrst 3. wyrð	<i>Sing.</i> weorðe
<i>plur.</i> 1, 2, 3.	weorþað weorðe we, &c. }	<i>Plur.</i> weorðon
<i>Pret. sing.</i>	1. wearð 2. wurde 3. wearð	<i>Sing.</i> wurde
<i>plur.</i> 1, 2, 3.	wurdon	<i>Plur.</i> wurdon ?
<i>Imper. sing.</i>	weorð	<i>Infin. pres.</i> weorðan
<i>plur.</i>	weorþað } weorðe ge }	<i>Gerund</i> weorðanne <i>Part. Past</i> geworden

Most of the Strong Verbs extant in Anglosaxon literature will be found in their alphabetical order in the following list. The first column generally exhibits the First Person singular of the Present Indicative. From this form the Infinitive may be inferred, by putting **-an** in the place of the final **-e**. Thus the Infinitive of **beóde** is **beódan**. In a few instances however the Infinitive itself is put in the first column, as in the case of **fangan**, **hangan**, whose 1. pers. sing. pres. ind. are **fó**, **hó**; forms alphabetically inconvenient here; and **wesan** *to be*, which has no 'I am' belonging to its root.

PRES. 1ST PERS.	3RD PERS.	PRET. SING.	PRET. PL.	PART.	
ale	...	ol	...	...	<i>grow</i>
bace	bæcð	bóc	bócon	bacen	<i>bake</i>
bannen	...	beón	...	bannen	<i>summon</i>
beáte	beáteð	beót	beóton	beáten	<i>beat</i>
belge	bylgð	bealh	bulgon	bolgen	<i>am wroth</i>
beóde	beódeð	beád	budon	boden	<i>command</i>
beorge	byrgð	bearh	burgon	borgen	<i>keep, secure</i>
bere	berð	bær	báeron	boren	<i>bear</i>
berste	byrst	bærst	burston	borsten	<i>burst</i>
bidde	bit	bæd	báedon	beden	<i>bid, beg</i>
bíde	bídeð	bád	bidon	biden	<i>bide</i>
binde	bint	band	bundon	bunden	<i>bind</i>
bíte	bíteð	bát	biton	biten	<i>bite</i>
bláwe	bláwð	bleów	bleówon	bláwen	<i>blow</i>
blíce	blícð	blác	blicon	blicen	<i>gleam</i>
blinne	blinð	blan	blunnon	blunnen	<i>cease</i>
blóte	blét	bleót	bleóton	blóten	<i>sacrifice</i>
brece	bricð	bræc	brácon	brocen	<i>break</i>
brede	brit	bræd	brádon	breden	<i>braid</i>
bregde	...	brægd	brugdon	brogden	<i>broid</i>
(a)breóðe	...	-breáð	-bruðon	-broðen	<i>perish</i>
breóte	brítt	breát	...	bróten	<i>break</i>
breówe	...	...	...	browen	<i>brew</i>
bringe	bringð	...	...	brungen	<i>bring</i>
brúce	brúceð	breác	brucon	brocen	<i>use, brook</i>
búge	býhð	beáh	bugon	bogen	<i>bow</i>
byrne	byrnð	barn	burnon	burnen	<i>burn</i>
[cale]	...	...	...	(of) calen	<i>be cold</i>
ceorfe	...	cearf	curfon	corfen	<i>carve</i>
ceóse	ceóseð	ceás	curon	coren	<i>choose</i>
ceówe	cýwð	ceáw	cuwon	gecowen	<i>cheaw</i>
cleófe	clýfð	cleáf	clufon	clofen	<i>clearve</i>
climbe	...	clomm	clumbon	clumben	<i>climb</i>
clinge	...	clang	...	clungen	<i>shrink</i>



PRES. 1ST PERS.	3RD PERS.	PRET. SING.	PRET. PL.	PART.	
cnáwe	cnáwð	cnəów	cneówon	cnáwen	<i>know</i>
cráwe	cráwð	creów	creówon	cráwen	<i>crow</i>
creópe	crýpð	creáp	crupon	cropen	<i>creep</i>
cringe	...	{ cranc crang	{ cruncon crungon	...	<i>fall dead</i>
CUME	cymð	{ cwom com	{ cwómon cómon	cumen	<i>come</i>
CWEÐE	cwyð	cwæð	cwædon	geweden	<i>say</i>
cwele	cwilð	cwæl	cwælon	cwolen	<i>die</i>
(a)cwince	...	-cwanc	...	...	<i>quench, intr.</i>
delfe	dylfð	dealf	dulfon	dolfen	<i>delve</i>
deorfe	dyrfð	dærf	durfon	dorfen	<i>bold out</i>
drage	...	dróh	drógon	dragen	<i>draw</i>
on-dræde	-dræt	-dréd	-drédon	[dræden]	<i>dread</i>
dreóge	dryhð	dreáh	drugon	drogen	<i>endure</i>
dreóse	...	dreás	...	droren	<i>fall</i>
drepe	...	dræp	...	{ drepen dropen	<i>kill</i>
drife	drifeð	dráf	drifon	drifen	<i>drive</i>
drince	drincð	dranc	druncon	druncen	<i>drink</i>
ge-dúfe	-dýfð	-deáf	-dufon	-dofen	<i>dive</i>
dwíne	dwínð	dwán	dwinon	dwinen	<i>pine</i>
[eáce]	...	...	...	eácen	<i>grow</i>
[eáde]	...	...	...	eáden	<i>be happy</i>
ete	et	æt	æton	eten	<i>eat</i>
fangan	féhð	féng	féngon	fangen	<i>seize</i>
fare	færð	fór	fóron	faren	<i>go</i>
fealde	fylt	feóld	feóldon	gefealden	<i>fold</i>
fealle	fylð	feóll	feóllon	gefeallen	<i>fall</i>
felhan	...	fealh	fulgon	-folen	<i>enter</i>
ge-feó	-fihð	-feah	-fægon	-fegen	<i>rejoice</i>
feohte	fyht	feahrt	fuhton	fohten	<i>fight</i>
finde	fint	fand	fundon	funden	<i>find</i>
fleó	fléhð	fleáh	flugon	...	<i>flee</i>

PRES. 1ST PERS.	3RD PERS.	PRET. SING.	PRET. PL.	PART.	
fleóge	flýhð	fleáh	flugon	flogen	<i>fly</i>
fleóte	flýt	fleát	fluton	floten	<i>float</i>
flíte	flít	flát	fliton	fliten	<i>contend</i>
flówe	fléwð	fleów	fleówun	flówen	<i>flow</i>
freóse	...	freás	fruron	frozen	<i>freeze</i>
frete	frit	fræt	fráton	freten	<i>fret</i>
frine	frinð	fræn	frunon	gefrunen	} <i>enquire.</i>
frigne	...	frægn	frugnon	gefrugnen	
gale	gælð	gól	gólon	galen	<i>sing</i>
gangan & gán	} gangeð	geóng	...	gangen	<i>go</i>
gelde		gylt	geald	guldon	golden
gelpe	gylpð	gealp	gulpon	golpen	<i>boast</i>
[geópan]	...	geáp	...	...	<i>swallow</i>
geóte	gýt	geát	guton	goten	<i>pour</i>
gife	gifð	geaf	geáfon	gifen	<i>give</i>
on-ginne	-ginð	-gan	-gunnon	-gunnen	<i>begin</i>
on-gite	-git	-geat	-geáton	-giten	<i>understand</i>
glíde	glídeð	glád	glidon	gliden	<i>glide</i>
gnage	gnægð	gnóh	gnógon	gnagen	<i>gnaw</i>
gníde	gnít	gnád	gnidon	gniden	<i>rub</i>
grafe	græfð	gróf	grófon	grafen	<i>dig</i>
grinde	grint	grand	grundon	grunden	<i>grind</i>
grípe	grípð	gráp	gripon	gripen	<i>seize</i>
grówe	gréwð	greów	greówun	growen	<i>grow</i>
hangan	[héhð]	héng	héngon	hangen	<i>hang</i>
háte	hæt	héht & hét	héton	háten	<i>command</i>
healde	hylt	heold	heoldon	healden	<i>bold</i>
heawe	heaweð	heów	heówun	heáwen	<i>beaw</i>
hebbe	hefð	hóf	hófon	hafen	<i>lift</i>
for-hele	-hilð	-hæl	-hálon	-holen	<i>conceal</i>
helpe	hylpð	healp	hulpon	holpen	<i>help</i>
hlade	hlæt	hlód	hlódon	hlæden	<i>lade</i>
hleápe	hlypð	hleóp	hleópon	gehleápen	<i>leap</i>

PRES. 1ST PERS.	3RD PERS.	PRET. SING.	PRET. PL.	PART.	
hleóte	hlýt	hleát	hluton	hloten	<i>obtain</i>
hlíde	...	-hlád	...	-hliden	<i>cover</i>
hlihhe	hlihð	hlóh	hlógon	...	<i>laugh</i>
hlówe	...	...	hleówon	...	<i>loaw, belloaw</i>
hníge	[hnihð]	hnáh	hnigon	hnigen	<i>boaw</i>
hreðce	...	...	...	hroden	<i>adorn</i>
hreóse	hríst	hreás	hruron	hroren	<i>fall</i>
hréowan	hreóweð	hreáw	...	...	<i>rue, impers.</i>
hríne	hrínð	hrán	hrinon	hrinen	<i>touch</i>
hweorfe	hwyrfð	hwearf	hwurfon	hworfen	<i>turn</i>
láce	láceð	leólc	...	...	<i>sport</i>
læte	læteð	lét	léton	-læten	<i>let, leave</i>
leá	lýhð	lóh	lógon	...	<i>blame</i>
leóge	lýhð	leáh	lugon	logen	<i>lie</i>
(for)leóse	-lýst	-leás	-luron	-loren	<i>perish</i>
lese	list	læs	læson	lesen	<i>gather</i>
licge	{ licgeð lið }	læg	{ lágon lægon }	egen	<i>lie</i>
(be)lífe	[-lifð]	-láf	-lifon	-lifen	<i>remain</i>
líhe	(on)lihð	...	láh	...	<i>lend</i>
limpe	limpeð	ge-lamp	-lumpon	-lumpen	<i>happen</i>
linne	linneð	...	lunnon	...	<i>cease</i>
líðe	...	...	...	(ge)liden	<i>voyage</i>
lúce	lýcð	leác	lucon	locen	<i>shut up</i>
lúte	lýt	leát	luton	loten	<i>incline</i>
máwe	máweþ	...	...	máwen	<i>moaw</i>
melte	mylt	mealt	multon	molten	<i>melt</i>
mete	mit	mæt	mæton	meten	<i>measure</i>
míge	míhð	máh	migon	migen	<i>mingere</i>
murne	myrnð	mearn	murnon	mornen	<i>mourn</i>
neóte	nýt	neát	nuton	noten	<i>enjoy</i>
(ge)nese	-nist	-næs	-náson	-nesen	<i>recover</i>
nime	nimð	nam	námon	numen	<i>take</i>
plion	...	pleah	...	...	<i>risk</i>

PRES. 1ST PERS.	3RD PERS.	PRET. SING.	PRET. PL.	PART.	
reóce	rýcð	reác	rucon	rocen	<i>reek</i>
[reófe]	...	...	...	(be)rofen	<i>strip</i>
ríde	rideð	rád	ridon	...	<i>ride</i>
(a)ríse	-ríst	-rás	-rison	-risen	<i>arise</i>
rówe	réwð	reów	reówun	rówen	<i>row</i>
sace	sæcð	sóc	sócon	sacen	<i>dispute</i>
sáwe	sáwð	seów	seówun	sáwen	<i>sow</i>
sceace	sceaceð	sceóc	sceócon	sceacen	<i>move, shake</i>
scafe	scæfð	scóf	scófon	scafen	<i>shave</i>
sceáde	scát	sceód	sceódon	gesceáden	<i>divide</i>
sceóte	scýt	sceót	-scuton	scoten	<i>shoot</i>
scere	scireð	scær	-scæron	scoren	<i>shear</i>
scíne	scíneð	scán	scinon	scinen	<i>shine</i>
scrife	scrifð	(ge)scráf	...	(for)scrifen	<i>shrive</i>
(for)scrince	-scrinceð	-scranc	-scrunccon	-scruncen	<i>shrink</i>
scriðan	scrið	scráð	scridon	scriden	<i>march</i>
scúfe	scýfð	sceáf	scufon	scofen	<i>shove</i>
scyppe	...	{ scóp sceóp }	{ scópon }	{ sceapen scepen }	<i>create</i>
seó	sihð	seah	{ sáwon sægon }	{ gesewen gesegen }	<i>see</i>
(á)seolcan	...	...	...	(á)solcen	<i>languish</i>
seóðe	seóðeð	seáð	sudon	soden	<i>seethe</i>
síge	síhð	sáh	sigon	sigen	<i>fall</i>
(be)since	-sincð	-sanc	-suncon	suncen	<i>sink</i>
singe	-singð	sang	sungon	sungen	<i>sing</i>
sitte	sitt	sæt	sáeton	seten	<i>sit</i>
slape	slápð	slép	slépon	...	<i>sleep</i>
sleá	slýhð	{ slóh slóg }	{ slógon }	{ slagen slegon slægen }	<i>strike, slay</i>
(á)slíde	slídeð	-slád	-slidon	-sliden	<i>slide</i>
(to)-slípe	-slípð	-sláp	-slipon	-slipen	<i>dissolve</i>
slíte	slíteð	slát	sliton	sliten	<i>slit</i>

PRES. 1ST PERS.	3RD PERS.	PRET. SING.	PRET. PL.	PART.	
slúpe	slýpð	sleáp	slupon	slopen	<i>slip</i>
smeóce	smýcð	smeác	smucon	smocen	<i>smoke</i>
(be)smíte	smíteð	[smát]	[smiton]	smiten	<i>defile, smite</i>
sneówan	snoweð	...	...	...	<i>hasten</i>
snfcan	...	snáð	snidon	...	<i>cut</i>
spane	spaneð	{ spón speón	{ spónon speónon	} áspanen	<i>allure</i>
spanne	...	spénn	...		
speorne	} spyrnð	spearn	spurnon	spornen	<i>spurn</i>
spurne					
spinne	spinð	span	spunnon	spunnen	<i>spin</i>
spiwe	spiwð	spáw	spiwon	spiwon	<i>spit</i>
spówe	...	speów	speówon	...	<i>succeed</i>
sprece	spriçð	spræc	spræcon	(ge)sprecen	<i>speak</i>
springe	springð	sprang	sprungon	sprungen	<i>spring</i>
stande	stent	stód	stódon	(ge)standen	<i>stand</i>
stele	stylð	stæl	stálon	stolen	<i>steal</i>
steorfe	sturfð	stærf	sturfon	storfen	<i>die</i>
steppe	stæpð	stóp	stópon	...	<i>step</i>
stíge	stíhð	stáh	stigon	stigen	<i>ascend</i>
stince	stincð	stanc	stuncon	stuncen	<i>stink</i>
(of)stinge	-stingð	-stang	-stungon	stungen	<i>sting, stab</i>
strede	...	...	...	...	<i>fall</i>
suce	} sýcð	seác	sucon	{ -socen	} <i>suck</i>
suge				{ -sogen	
swápe	swápeð	sweóp	sweópon	swápen	<i>sweep</i>
swefe	swefð	swæf	swæfon	swefen	<i>sleep</i>
swelge	swylgð	swealh	swulgon	swolgen	<i>swallow</i>
swelle	swilð	sweoll	swullon	-swollen	<i>swell</i>
swelte	swylt	swealt	swulton	...	<i>die</i>
sweorce	sweorceð	swearc	...	(ge)sworcen	<i>grow dark</i>
[swerian]	...	swór	swóron	-sworen	<i>swear</i>
swíce	swíceð	swác	swicon	(be)swicen	<i>fail</i>
swífe	swífeð	swáf	...	...	<i>rush</i>

PRES. 1ST PERS.	3RD PERS.	PRET. SING.	PRET. PL.	PART.	
swimme	swimð	swamm	swummon	...	<i>swim</i>
swince	swincð	swanc	swuncon	swuncen	<i>toil</i>
swinde	swint	swand	swundon	swunden	<i>vanish</i>
swinge	swingð	swang	swungon	swungen	<i>scourge</i>
teó	týhð	teáh	tugon	togen	<i>draw</i>
tere	tyrð	tær	tæron	toren	<i>tear</i>
[tíhan]	týhð	teáh	...	...*	<i>accuse</i>
trede	tredeð	træd	trædon	treden	<i>tread</i>
þeó	þýhð	þeáh	þugon	(ge)þogen	<i>thrive</i>
þeóte	þýt	þeát	þuton	þoten	<i>howl</i>
þersce	þyrscð	þærsc	þurscon	þorscen	<i>thresh</i>
þicgan	þigeð	(ge)þah	-þægon	þigen	<i>take of</i>
[þingan]	...	...	(ge)þungon	-þungen	<i>prosper</i>
þráwe	...	þreów	...	...	<i>twist, veer</i>
þringe	...	þrang	þrungon	(ge)þrungen	<i>throng</i>
þweá	þwehð	þwóh	þwógon	(a)þwegen	<i>wash</i>
þweran	...	...	...	{ (ge)þworen } { (ge)þuren }	<i>weld,</i> <i>forge</i>
þwíte	þwíteð	...	þwiton	...	<i>whittle</i>
wace	wæcð	wóc	wócon	wacen	<i>wake</i>
wade	wadeð	wód	wódon	(ge)waden	<i>wade</i>
wasce	wæsceð	wócs	woxon	gewæscen	<i>wash</i>
wealce	...	weólc	...	(ge)wealcen	<i>roll</i>
wealde	wylt	weóld	weóldon	(ge)wealden	<i>wield</i>
wealle	wealleð	weóll	weóllon	(á)weallen	<i>boil, bubble</i>
weaxe	wexð	weóx	weóxon	(á)weaxen	<i>grow</i>
wefe	wifeð	wæf	(á)wáfon	wefen	<i>weave</i>
wege	wigeð	wæg	wágon	(á)wegen	<i>move</i>
weorðe	wyrð	wearð	wurdon	(ge)worden	<i>become</i>
weorpe	weorpeð	wearp	wurpon	worpen	<i>throw</i>
wépe	wépeð	weóp	weópon	wépen	<i>weep</i>
wesan	...	wæs	wáron	...	<i>be</i>
winde	wint	wand	wundon	wunden	<i>wind</i>
winne	winð	wann	wunnon	wunnen	<i>strive</i>



PRES. 1ST PERS.	3RD PERS.	PRET. SING.	PRET. PL.	PART.	
(ge)wíte	-wíteð	-wát	-witon	-witen	<i>depart</i> ↗
wlíte	wlíteð	wlát	wliton	wliten	<i>look</i> ↗
wrece	wricð	wræc	wræcon	wrecen	<i>wreak</i>
wríge	wríhð	wráh	wrigon	wrigen	<i>cover</i>
wringe	wringð	wrang	wrungon	wrunge	<i>wring</i>
wríte	wríteð	wrát	writon	writen	<i>write</i>
wriðe	wriðeð	wráð	wriðon	wriðen	<i>wreathe</i>
yrne	yrnð	arn	urnon	urnen	<i>run</i>

This body of Strong Verbs constitutes a sort of ancient core of the mother tongue; and the student will do well to acquaint himself with them pretty thoroughly. A good plan is to read them frequently and aloud; or even to learn them by heart. If the latter course is taken, it is better to learn them in groups, than in the above miscellaneous collection. This collection, which is designed for ready reference, is not so well calculated for learning by heart. To learn them by groups is both easier and more profitable; and the grouping may be found in Mr. Sweet's *Anglo-Saxon Reader*.

The chief thing to be attended to in the Strong Verb is the formation of the Preterite by an inward vowel-change, as **fare**, **fór**; **byrne**, **barn**; **wríte**, **wrát**. Next to this, the thing to observe is the further change which in many verbs takes place in the second person singular of the Preterite, as **barn**, **burne**; **wrát**, **write**. In the cases where this change enters, it sets the radical vocalism not only of the second person singular itself, but also of the whole plural of that tense, of the whole subjunctive preterite, and of the past participle. This remark applies to some of the Præterito-Præsentia below.

And this transition sometimes extends itself beyond

vowels. Thus the verb **ceósan** *to choose*, makes preterite **ic ceás** *I chose*, second person **þu cure** *thou chocest*, and this **-ur-** is continued in sequence, viz. **we, ge, hi curon** *we, ye, they chose*; subj. **cure, curen**; and **coren** *chosen*. The same thing happens to the verbs **dreósan** *to fall*, **freósan** *to freeze*, **hreósan** *to rush*, **leósan** *to lose*. Where the last root-consonant is **ð**, this is changed in the same parts to **d**, as may be seen above in **weorðan**, **seóðan**.

As the cliffs at Dunwich are eaten away by the sea, and the place is now but a fragmentary monument of ancient celebrity, so the Strong Verbs have been and are continually undereaten by the influence of modern forms. This innovation had already made some way in Saxon times. Just as in the present day the preterite of *sleep* is *slept*, while there coexists a popular Strong form *slepp*, so do we find in writings of good Saxon mark, that the verb **slæpan** pret. **slép** had already its second preterite in a Weak form **slæpte**. There are two preterites of the verb *swear*, namely **swór** and **swerede**. Of Strong Verbs that have become Weak a list is given in my *English Philology*, § 274.

Something of the sort happened to the verb *find*, but in a peculiar way. The Strong preterite ran thus, 1. **ic fand**, 2. **þu funde**, 3. **he fand**; but the form of the second person **funde** gradually prevailed in all three persons. We find **ic funde** in Luke xv, and **he funde** in Matt. xx; both among the selections below. A verb that might seem to exhibit the same tendency to transition is **dón** *to do*, which has a Strong Participle **gedon**, with preterite **dyde**. This looks like a weak form, but may perhaps be rather a reduplicate form, and of high antiquity. Other forms of



this important verb are:—*Pres. Ind.* 1. *dó*, 2. *dést*, 3. *déð*; *Pl. dóð*: *Pret.* 1. *'dyde*, 2. *dydest*, 3. *dyde*; *Pl. dydon*: *Imperative* *dó*; *dóð*: *Gerund* *to donne*.

2. The **Mixed Verbs** are a meagre and motley company, embodied for mere convenience sake; a company which does not deserve the title of a natural class, as the Strong and Weak verbs most eminently do. The Mixed Verbs are but border-products, which have taken shape on the outer confines of those cardinal groups; and their only common quality is this:—That they have all of them something of the Strong and something of the Weak. Like the Strong they suffer change of the root-vowel; like the Weak they take a *d* or *t* for preterite and participle.

Such are—

PRESENT.	PRETERITE.	PARTICIPLE.	
brenge	brohte	gebroht	<i>bring</i>
bycge	bohte	geboht	<i>buy</i>
cwelle	cwealde	gecweald	<i>kill</i>
réce	róhte	geróht	<i>reck</i>
recce	reahte	gereiht	<i>reckon</i>
séce	sóhte	gesóht	<i>seek</i>
secge	sæde	gesæd	<i>say</i>
telle	tealde	geteald	<i>tell</i>
wyrce	worhte	geworht	<i>work</i>
þecce	þeahte	geþeaht	<i>thatch</i>
þence	þohte	geþoht	<i>think</i>

Here also belongs the impersonal verb (to be carefully distinguished from *þencan* *to think*) *þyncð* *seems*, which makes preterite *þúhte*, participle *geþúht*. It is from this verb that we get 'methinks.'

What makes this group important, is the fact that it

contains all the residue of the Auxiliaries, after *wesan* and *weorðan*, which have been already described above, under the Strong Conjugation. *Habban to have*, and *willan to will*, with its negative *nyllan to nill*, are so important, that they must be given at length.

*Indicative.*

<i>Pres. sing.</i>	1. hæbbe	wille	nelle
	2. hæfst	wilt	nelt
	3. hæfð	wile	nele, nyle
<i>plur.</i>	habbað	willað	nellað, nyllað
	habbe we, &c.	wille we, &c.	nelle we, &c.
<i>Pret. sing.</i>	1. hæfde	wolde	nolde
	2. hæfdest	woldest	noldest
	3. hæfde	wolde	nolde
<i>plur.</i>	hæfdon	woldon	noldon

*Subjunctive.*

<i>Pres. sing.</i>	hæbbe	wille	nelle, nylle
<i>plur.</i>	hæbben (-on)	willen (-on)	nellen, nyllon
<i>Pret. sing.</i>	hæfde	wolde	
<i>plur.</i>	hæfden	wolden	

*Imperative.*

<i>Sing.</i>	hafa		nelle þu
<i>Plur.</i>	habbað & habbe ge		

*Infinitive.*

<i>Pres.</i>	habban	willan	nyllan
<i>Gerund.</i>	habbenne		

*Participles.*

<i>Pres.</i>	hæbbende	willende	
<i>Past.</i>	gehæfd		

There is a Negative of *habban*, as *ic næbbe* I have not, &c.

And here belong twelve *Præterito-Præsentia*. They are so called, because they start from a Strong Preterite, which they treat as if it were a Present, and upon it they build a new Preterite, after the model of Weak verbs.

PRESENT.			PRÆTERITE.	INFINITIVE.	
SING. I & 3.	2.	PLUR.			
an	unne	unnon	úðe	unnan	<i>grant</i>
can	{ cunne canst	} cunnon	cúðe	cunnan	<i>know</i>
þearf	{ þurfe þearft	} þurfon	þorfte	...	<i>need</i>
dear	durre	durron	dorste	...	<i>dare</i>
ge-man	-manst	-munon	-munde	-munan	<i>remember</i>
sceal	scealt	sculon	sceolde	...	<i>shall</i>
mæg	miht	magon	mihte meahte	} ...	<i>may</i>
áh	áge	ágon	áhte	ágan	<i>own</i>
wát	wást	witon	wiste wisse	} witan	<i>I vot</i>
deáh	duge	dugon	dohte	dugan	<i>be good for</i>
neáh	...	nugon	nohte	...	<i>have enough of</i>
mót	móst	móton	móste	...	<i>may [must]</i>

They who are conversant with Latin or Greek Grammar, may remember some *Præterito-Præsentia* in those languages, as *oïða novi* I know.

3. The **Weak Verbs** form preterite and participle by external addition. There are two chief types, the one with infinitive **-ian** and the other with infinitive **-an**. Examples, **lufian** to love, **bærnan** to burn anything up.

*Indicative Mood.*

<i>Pres. sing.</i>	1. lufige	bærne
	2. lufast	bærnst
	3. lufað	bærnð
<i>plur. 1, 2,</i>	3. lufiað & lufige	bærnað & bærne
<i>Pret. sing.</i>	1. lufode	bærnde
	2. lufodest	bærndest
	3. lufode	bærnde
<i>plur. 1, 2,</i>	3. lufodon (-edon)	bærndon

*Subjunctive Mood.*

<i>Pres. sing.</i>	lufie	bærne
<i>plur.</i>	lufien (-on)	bærnen (-on)
<i>Pret. sing.</i>	lufode	bærnde
<i>plur.</i>	lufoden	bærndon

*Imperative Mood.*

<i>Sing.</i>	lufa	bærn
<i>Plur.</i>	lufiað & lufige	bærnað & bærne

*Infinitive Mood.*

<i>Pres.</i>	lufian	bærnan
<i>Gerund.</i>	(to) lufigenne	bærnenne
<i>Part. act.</i>	lufigende	bærnende
<i>Part. pass.</i>	(ge)lufod	bærned

Instead of **-de** the formative becomes **-te** after the letters **p**, **t**, and **x**, as **dyppan** to *dip* **dypte**: **grétan** to *greet* **grétté**: **lixan** to *gleam* **lixte**: **métan** to *meet* **métte**.

A few verbs in **-ian** form the preterite in **-ede** and the participle in **-ed**, as

ferian	ferede	gefered	<i>carry</i>
herian	herede	gehered	<i>extol</i>
nerian	nerede	genered	<i>save</i>

but these are inconstant : we likewise meet with **ferode**, **nerode**, **generod**.

**Caution.** In looking back over the verbs, a word of caution is suggested by old and various experience. Keep an eye upon the formation of the second person singular of the preterite, and mark how diversely it is formed in the Strong and Weak verbs. Thus, þu fóre *thou fared'st, wentest* : þu burne *thou wast burning, thou wast on fire* : þu write *thou wrotest* : but þu lufodest *thou didst love*, þu bærndest *thou didst burn* a piece of paper. See how English has changed in the direction of Weak forms : so much so, that in translating the Strong we are compelled to use the forms of the Weak.

This contrast not rarely meets us in the build of sentences, thus : þu þas þing wisum and gleáwum *behyddeſt, and lytlingum awruge thou hiddeſt theſe things from the wiſe and cunning, and revealedſt them to little ones.*

### Concluding Remarks on the Verbs.

And yet nevertheless, after making due allowance for such a movement as that just indicated, the striking and remarkable fact is this :—*How little our verbs have changed !* The changes which have taken place in them, have had some effect on parts and proportions of parts, but hardly any upon the verbal system as a whole. The flexional terminations are somewhat worn, thus **lufode** is reduced to *loved* ; but there they still are, for the most part. The

distinct form of the second person singular of the Strong preterite, and the distinct radical vocalism of that form, with the attendant consequences, as noted above in the section of Strong verbs; these subtle distinctions have disappeared, having been absorbed into the growing system of the Weak verbs. The latter had begun to encroach very early (as the Præterito-Præsentia show), and they have now drawn over many of the old Strong verbs to their side. But after all, the change is only in relative numbers; and the entire frame of the verbal system remains substantially now as it was in Saxon times.

With the Nouns it is different: there we shall see a great and decisive transition.

## VII. NOUNS.

In the **Inflection of Nouns** we shall have to make acquaintance with a variety of forms which are now extinct: and in fact we here enter upon that part of the grammar in which the mother tongue wears her strangest aspect for the modern student.

Nouns are either (i) Substantives, (ii) Adjectives, or (iii) Adverbs: and the chief thing to be attended to in their inflection is the difference between Strong Declensions and Weak Declensions. This distinction is the main thread to guide us in our exploration of nounal forms.

### 1. Declensions of Substantives.

The declensions of the Strong substantives vary with the genders, and therefore the most convenient arrange-



ment for these will be to group them according to their genders: Masculines, Feminines, and Neuters.

a. *Strong Declension of Masculines.*

Our type-word for these shall be **smið** *smith*.

<i>Sing. Nom. and Acc.</i>	smið	<i>Plur.</i>	smiðas
<i>Dat. and Inst.</i>	smiðe		smiðum
<i>Genitive</i>	smiðes		smiða

This type comprises masculines ending in a consonant or *e*: in short, almost all that do not end with *a* or *u*.

Words with inner vowel *æ* (short) change it to *a* in the cases of the plural: thus **dæg** *day*, makes D. **dæge**, G. **dæges**; but in the plural **dagas**, **dagum**, **daga**. So **mæg** *kinsman*, makes **mæge**, **mæges**; but pl. **magas**, **magum**, **maga**.

Many words of this declension have an *e* final in the Nominative and Accusative singular, but differ in no other respect from the type-word! Thus, **ende** *end*, makes D. **ende**, G. **endes**: pl. **endas**, **endum**, **enda**.

Some of the commonest words are unconformable. Thus **sunu** *son*, makes D. and G. **sunu**, pl. N. **sunu**, D. **sunum**, G. **sunu** and **sunena**. In the same manner **wudu** *wood*, **sidu** *custom*.

Then **broðor** (-er) *brother*, makes G. **broðor**, D. **broðer**; pl. N. **broðra** (*u*), D. **broðrum**, G. **broðra**. And in the same manner two feminines, namely, **dohtor** *daughter*, **sweostor** *sister*, D. **swyster**. We must note likewise the collective plurals **gebroðor** (-ru) *brethren*, **gesweostor**, which remind us of the German *Gebrüder*, *Geschwister*. The word **fæder** *father* is often undeclined in the sing. (G. **fæderes** is found); but in pl. like **smið**.

The word **man** *man*, makes D. **men**, G. **mannes** : pl. N. **menn**, D. **mannum**, G. **manna**. There is a rare Acc. Sing. **mannan** or **monnan**. In like manner **fót** *foot*, pl. **fét**; **tóð** *tooth*, pl. **téð**.

**Freónd** *friend*, and **feónd** *enemy*, are like **smið** in other respects:—but they form pl. nom. and acc. thus, **frýnd**, **fýnd**.

**Swa hwæt swa him Godes frýnd on ælmeſſan forgeafon, þæt he dælde forð oðrum ðearfum.**  
*Whatsoever God's friends gave him in alms, that he dealt forth to other needy folk.*

### β. Strong Declension of Feminines.

The examples make two groups, according as the substantive ends with a consonant or with the vowel *u* (sometimes *o*): as in the type-words, **ſtow** *place*, **giſu** *gift*.

<i>Sing. Nom. and Acc.</i>	<b>ſtow</b>	<i>Plur.</i>	<b>ſtowa</b>
<i>Dat. and Inst.</i>	<b>ſtowe</b>		<b>ſtowum</b>
<i>Genitive</i>	<b>ſtoŵe</b>		<b>ſtowa</b>
<i>Nom.</i>	<b>giſu</b>	}	<b>giſa</b>
<i>Acc.</i>	<b>giſe</b>		
<i>Dat. and Inst.</i>	<b>giſe</b>		<b>giſum</b>
<i>Genitive</i>	<b>giſe</b>		<b>giſa (-ena)</b>

Those in nom. **-el**, **-en**, **-er**, mostly drop this **e** in all after cases; as **wylen** *female slave*, **wylne**; **wylna**, **wylnum**. So **ſwingel** *scourge* makes **ſwingle**, and **ceaster** *city* **ceastre**. Except substantives in **-ræden**, as **hiw ræden** *family*, **mæg ræden** *relationship*, which make their oblique forms **hiw rædene**, **mæg rædene**; or else **hiw rædenne**, **mæg rædenne**.



Here again as before some of the most familiar words have a path of their own. Such are **bóc** *book*, **bróc** *hose* (*breeches*), **burh** *fort*, **cú** *cow*, **gós** *goose*, **lús** *louse*, **mús** *mouse*, **turf** *turf*. Take two of these for a sample :—

<i>Sing. N. and A.</i>	bóc	burh
<i>D.</i>	béc	byrig
<i>G.</i>	béc	burge, byrig
<i>Plur. N. and A.</i>	béc	byrig
<i>D. and Inst.</i>	bócum	burgum
<i>G.</i>	bóca	burga

Of confusion between **burh** and **byrig** be ware ;—it is a common source of error. The difference is exhibited in the following quotation:—**and forgeáf him ðá wununge on Cantwarebyrig, seo wæs ealles his rices heafod burh,**—*and gave him then a residence in Canterbury which was the capital of all his kingdom.*

### γ. Strong Declension of Neuter Substantives.

Here we have two sorts, those which make the plural nom. and acc. as the singular, and those which take -u as the sign of plural nominative and accusative. Our type-words shall be **word** *word*, and **treow** *tree*.

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
<i>Nom. and Acc.</i>	word	word	treow	treowu
<i>Dat. and Inst.</i>	worde	wordum	treowe	treowum
<i>Genitive</i>	wordes	worda	treowes	treowa

1. The first sort are mostly monosyllables ending in a double consonant, as **hors** *horse*, **land** *land*, **weorc** *work*, **þing** *thing* ; or having a long vocalism, as **deór** *beast*, **éar** *ear of corn*, **leáf** *leaf*, **reáf** *garment*, **sceáp** *sheep*, **wíf**

*woman*. Modern English retains something of this type in the fact that *sheep* and *deer* have but one form for singular and plural.

2. The second sort contains neuters with *e* final in the Nom. as *rice kingdom*, *rices*; *ricu*, *ricum*, *rica*:—disyllables in *er* (*or*), *el*, *ol*, *en*, and they drop the vowel when they receive case-endings, as *wundor wonder*, *wundre*, *wundres*; *wundru*, *wundrum*, *wundra*:—monosyllables with short vowel and simple consonant. Thus *god* was an old neuter substantive in heathen times, and made pl. *godu*; but under Christianity it became masculine for God (pl. *godas*), and remained neuter for heathen gods. Words with *æ* before a single end-consonant, turn *æ* to *a* before the endings *-u -a -um*: as *fæt vat*, *fæte*, *fætes*; *fatu*, *fatum*, *fata*.

### 8. *The Weak Declensions of Substantives.*

These differ so little from one another, that the three genders may be taken together, and exhibited in one frame, thus:

	MASC.	FEM.	NEUT.
<i>Nom.</i>	-a	-e	-e
<i>Acc.</i>	-an	-an	-e
<i>Dat. Instr. and Gen.</i>	-an	-an	-an
	} _____ }		
<i>Nom. and Acc.</i>	-an		
<i>Dat. and Instr.</i>	-um		
<i>Genitive</i>	-ena		

The three type-words, Masc. *steorra star*; Fem. *tunge tongue*; Neut. *eáge eye*, may be conveniently declined in one table:

		MASC.	FEM.	NEUT.
<i>Sing.</i>	<i>Nom.</i>	steorra	tunge	eáge
	<i>Acc.</i>	steorran	tungán	eáge
	<i>Dat. Instr. and Gen.</i>	steorran	tungan	eágan
<i>Plur.</i>	<i>Nom. and Acc.</i>	steorran	tungan	eágan
	<i>Dat. and Instr.</i>	steorum	tungum	eágum
	<i>Genitive</i>	steorrena	tungena	eágena

But, while we tabulate the three genders as if on equal terms, it must be noted, that the Weak forms are almost all masculine or feminine ; we can muster but one or two examples besides the type-word, namely, *eáre ear*, and perhaps *cliwe clew*, *lunge lungs*.

This *-a* final is an important formative : *múð mouth*, *múða river-mouth* : *gild guild*, *gilda guild-brother*.

We have seen, in this sketch of the Substantival Inflections, that all substantives are subject to one of two declensions : either they are Strong or they are Weak ; some of them are declined in one way and some in the other ; all are declined in one of the two ways, few in both. We now pass on to consider the Adjectives, and there we shall see a different sight.

## 2. Declension of Adjectives.

The **Adjectives** are not, like the substantives, subject merely to one or other of the two schemes of variation called Strong and Weak, but each adjective is liable, according to circumstances which will be explained in the Syntax, to both sorts of inflection. Here it will be sufficient to note, as the most ordinary instrument of the distinction, that the adjective with the definite article takes the Weak, without it the Strong formation. These different

sets of forms are here exemplified in the type-word *gód good*.

*Strong.*

	MASC.	FEM.	NEUT.
<i>Sing. Nom.</i>	gód	gód	gód
<i>Acc.</i>	gódne	góde	gód
<i>Dat.</i>	gódum	gódre	gódum
<i>Instr.</i>	gódé	...	gódé
<i>Gen.</i>	gódes	gódre	gódes
<i>Plur. Nom. and Acc.</i>	góde		
<i>Dat.</i>	gódum		
<i>Gen.</i>	gódra		

*Weak.*

	MASC.	FEM.	NEUT.
<i>Sing. Nom.</i>	(se) góda	(seó) góde	(ðæt) góde
<i>Acc.</i>	(ðone) gódan	(ða) gódan	(ðæt) góde
<i>Dat.</i>	(ðam) gódan	(ðære) gódan	(ðam) gódan
<i>Gen.</i>	(ðæs) gódan	(ðære) gódan	(ðæs) gódan
<i>Plur. Nom. and Acc.</i>	(ða) gódan		
<i>Dat.</i>	(ðám) gódum		
<i>Gen.</i>	(ðara) gódena		

Care must be taken to distinguish between the *-e* of flexion, and a nominative *-e* of some adjectives, as *bliðe blithe*, *céne keen*, *clæne clean*, *deore dear*, *éce everlasting*, *grene green*, *mære splendid*, *rice rich*, *swéte sweet*, *wyrðe worthy*.

Participles are declined like adjectives both definitely and indefinitely, except that in the weak gen. pl. they keep to *-ra*; thus, not *para rihtwillendena*, which would be too dragging, but *para rihtwillendra of the*

*upright: þara ungelæredra of the unlearned: þara gehyrendra heortan awehte he stirred the hearts of the hearers.* This seems to be matter of euphony, for it is not the part of speech that determinèd it, but the length of the word. So also *þara Egyptiscra of the Egyptians, þara hæðenra of the heathen.*

The participle is first an adjective, but it easily becomes a substantive; and according as the Present Participle assumes one or other of these two characters, it has a difference of declension which should be attended to. Let us compare the strong masculine declension of the adjectival *wegferende wayfaring* with that of the substantival *wegferend a wayfaring man.*

		ADJECTIVE.	SUBSTANTIVE.
<i>Sing.</i>	<i>Nom.</i>	wegferende	wegferend
	<i>Acc.</i>	wegferendne	wegferend
	<i>Dat.</i>	wegferendum	wegferende
	<i>Gen.</i>	wegferendes	wegferendes
<i>Plur. Nom. and Acc.</i>		wegferende	wegferendas
	<i>Dat.</i>	wegferendum	wegferendum
	<i>Gen.</i>	wegferendra	wegferenda

*He is úre friðigend and úre gescyldend He is our patron and our protector.*

### *The Comparative Degree of Adjectives.*

The distinction between forms Strong and Weak takes in this place a decisive and significant line of action. The Strong Comparative, as *heard hard, heardor harder*, is used only as an Adverb. When the Comparative is Adjectively used, whether in concord with a substantive or

not, then it has only one form, and that the Weak, namely, *heardra, heardrē, heardre.*

There is in this a logical propriety of which we will speak in the Syntax. In this place we ask the reader to master the fact and make himself familiar with it, by the aid of the following illustrations:—

*Singular.*

*Nom. Masc.* Se stranga . . . . gyf þonne strengra  
ofer hine cymð *The strong man*  
. . . . if then a 'stronger cometh upon  
him.

*Neut.* Þæt is cúðrē lif *That is, a nobler life.*

*Accus. Masc.* Næfre ic geférde heardran drohtnoð  
*Never did I light upon harder fortune.*

*Fem.* Ic hæbbe maran gewitnesse *I have*  
*greater witness.*

*Plural.*

*Nom.* Ge synd sélran þonne manega spear-  
wan *Ye are better than many sparrows.*  
þa wæron ægðer ge swiftran ge  
unwealtran ge eac hieran þonne  
þa oðru *They were both swifter and*  
*less rolling and eke higher than the*  
*others.*

*The Superlative Degree.*

Here the twofold system returns, and the Superlatives, like the Positives, have in their adjectival capacity, both the Strong and Weak declensions. In the Strong declen-



sion the termination is -ust, -ost, -est; in the Weak it is -osta, -oste; or -esta, -este.

Þes is mín leófesta sunu *This is my dearest son.*

Þá hæfde he þá gyt á nne leófestne sunu *Then had he yet one most beloved son.*

Þá men þe swiftoste hors habbað *The men that have swiftest horses.*

Here as elsewhere some of the commonest and most necessary words have peculiarities of form; and the beginner will find it useful in reading to refer often to the following lists.

#### *Anomalous Comparison.*

Some of the most frequent and indispensable words have peculiar modes of comparison.

(1) Some exhibit a patchwork of divers roots, as—

	POSITIVE.	COMPARATIVE.	SUPERLATIVE.
<i>good</i>	góð (wel)	betera (bet)	betst
<i>bad</i>	yfel	wyrsa (wyr)	wyrrest, wyrst
<i>great</i>	{ micel } { fela }	mára (má)	mæst
<i>little</i>	lytel (lyt)	læssa (læs)	læst

The bracketed forms are adverbial.

(2) Some suffer vowel-change, as—

<i>old</i>	eald	yldra	yldest
<i>easy</i>	eáð	(eð)	eáðost
<i>young</i>	geóng	gingra	gingest
<i>big</i>	heáh	heárra, hérra	héhst
<i>nigh</i>	neáh	(neár)	néhst, next
<i>short</i>	sceort	scyrtra	scyrtest

The usual rule, whereby adverbs are the offspring of adjectives, seems reversed in the following list, where



we see instances of words which are only adverbs or prepositions in the Positive, become adjectival in the higher degrees:—

<i>ere</i>	(æ̅r)	æ̅rra (æ̅ror)	æ̅rest (æ̅rost)
<i>after</i>	(æ̅fter) afterweard	æ̅ftera	æ̅ftemest
<i>else</i>	(elles)	(ellor)	. . . . .
<i>fore</i>	(fore) foreweard	. . . . .	forma, fyrmesta
<i>forth</i>	(forð)	(furðor)	(furðum?)
<i>hind</i>	(hindan)	(hinder)	hindema
<i>in</i>	(inn) innweard	innera	innema, innemest
<i>mid</i>	(mid) middweard	. . . . .	midmest
<i>north</i>	(norð) norðweard	(norðor)	norðmest
<i>nether</i>	niðweard	niðera (niðor)	niðemest
<i>up</i>	ufweard (ufan)	ufera (ufor)	yfemest
<i>out</i>	(út) útweard	úterra (útor)	ýtemest

The Superlatives in **-mest** are cumulate forms; an ancient Superlative in **-ma** having been treated as if it were a Positive, and then rendered subject to the later rule of comparison.

The ancient Superlative **-ma** has only the Weak declension; but the later **-mest** has both the Strong and the Weak, as:—*þa fyrmestan ytemeste, and þa ytemestan fyrmeste* *The first last, and the last first.*

### 3. Formation of Adverbs.

The most frequent formative of adverbs is the flecational termination **-e** added to the stem of the adjective; thus from the adjective **swið** *vehement*, is formed the adverb **swiðe** *vehemently, exceedingly*, as **swiþe gewundod** *seriously wounded*; **he wæs swiðe waclic on his gewædum** *he was very mean in his attire*. This **swiðe** became the trite and common adverb of every-day use,

corresponding to our 'very,' and it may be met with ten times in a page.

From *sóðlic true-like* is formed *sóðlice soothly, truly*. Hence our modern adverb in *-ly*.

The Comparative degree is simply in *-or* as *swiðor*; the Superlative in *-ost* as *swiðost*.

The adjectives and adverbs are so closely knit into one system, that they may conveniently be tabulated together.

	POSITIVE.	COMPARATIVE.	SUPERLATIVE.
<i>Adj. Strong</i>	swið	. . . .	swiðost
<i>Adj. Weak</i>	swiða, -e	swiðra, -e	swiðesta, -e
<i>Adverb</i>	swiðe	swiðor	swiðost

Example of the Adverb in each Degree:—

*Positive.* And þa swiðe raþe æfter þæm *And then very soon after that.*

*Comp.* Hit wýrsode swiðor and swiðor *It grew worse and worse.*

*Superl.* Folces frið bette swiðost þara cyninga þe &c. *He bettered the folk's peace most effectually of the kings that &c.*

In the quotation that follows, this adverb appears in all the three degrees.

Næfde se here, Godes þonces, Angel cyn ealles for swiðe gebrocod: ac hie wæron micle swiþor gebrocede on þæm þrim gearum mid ceapes cwilde and monna: ealles swiþost mid þæm þæt manige þara selestena cynges þena þe þær on londe wæron, forð ferdon on þæm þrym gearum. *The invading host had not, thank God, distressed the English nation so very severely; but they were much more distressed during the*

*three years with murrain of cattle and of men; worst of all by the fact that many of the best of the king's thanes that were in the land died in the course of that three years.*

A special Adverb formative is **-inga, -unga** :

**dearninga** *clandestinely.*

**neádinga** *hardly.*

**eáwunga** *openly.*

**orsceattinga** *gratuitously.*

**færinga** *suddenly.*

**semninga** *suddenly.*

**holinga** *in vain.*

**unceápunga** *gratuitously.*

**hraðinga** *swiftly.*

**wenunga** *conceivably.*

**irringa** *wrathfully.*

There is an important adverbial formation in **-an**, of which it will be most convenient to treat in the chapter on Pronouns, viii. 6.

### § The Numerals.

**Numerals** are either Cardinal or Ordinal, and both are subject to declension. The Cardinals have a fitful and fragmentary declension; the Ordinals a steady and regular one. But the leading distinction between them is the same as that which we have found so guiding in substantives, adjectives, and adverbs. It is the distinction between Strong and Weak. The Cardinals decline Strong; the Ordinals decline Weak. The only exception is **óðer** which declines Strong. An apparent, but not real, exception is **ána**, a weak form of **án**. But **ána** is rather a Pronoun than a Numeral, as *unus* is in Latin when employed in the sense of *solus*: **God ána wát** *God only knows*, *Deus unus scit*: **and he ána wæs on lande** *and he alone was on land*, *et ipse solus in terra*.

	CARDINALS.	ORDINALS.
1	án	forma, -e
2	twegen, twá	óðer

	CARDINALS.	ORDINALS.
3	þrý, þreó	þrydda, -e
4	feower	feórða
5	fff	fifta
6	six	sixta
7	seofon	seofóða
8	eahta	eahtoða
9	nigon	nigoða
10	tyn	teoða
11	endlufon	endlyfta
12	twelf	twelfta
13	þreotyne	þrytteoða
14	feowertyne	feowerteoða
20	twentig	twentigoða
30	þrittig	þrittigoða
70	hund-seofontig	hund-seofontigoða
80	hund-eahtatig	hund-eahtatigoða
90	hund-nigontig	hund-nigontigoða
100	hund, hundred	hund-teontigoða
120	hund-twelftig	
1000	þusend	

The acc. sing. masc. of the Strong form **ánne**, is oftener written **æinne**. For **án** is declined like an adjective, with the three genders, just as *unus* is in Latin. The same thing happens partially to the second and third Cardinals.

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>N. and A.</i>	twégen	twá	twá (tú)	þrý	þreó	þreó
<i>D.</i>	twám (twáem)			þrym		
<i>G.</i>	twega (twega)			þreóra		

Like **twá** is declined **M. begen**, **F. bá**, **N. bá (bútú)**  
*both.*

For the first Ordinal, besides **forma**, there are the words **fyrresta**, **fyrsta**, **formesta**, **fymesta**, and **æresta**.

In the Adverbial expression of Numbers, the first three Numerals have a form of their own, **æne** *once*, **twíwa** (**túwa**) *twice*, **þríwa** *thrice*. The other numeral adverbs are formed by the help of **siðe**, instrumental case sing. of **sið** *journey, time*, added to Ordinals; as **þridan siðe** *the third time*, **sume siðe** *some time, once on a time*. Or with **siðum** (**siðon**) instr. pl. added to Cardinals, as **feower siðon** *four times*.

### VIII. PRONOUNS.

The student is advised to give minute attention to the **Pronouns**. There are some distinctive features which might the more easily escape notice, because of a rough general similarity between the Saxon and the English Pronouns.

The Pronouns fall into six groups, (1) Personal, (2) Possessive, (3) Demonstrative, (4) Relative, (5) Interrogative, (6) Indefinite.

1. The **Personal Pronouns** of the First and Second Persons are without distinctions of Gender, but they have three Numbers:—

	FIRST PERSON.	SECOND PERSON.
<i>Sing.</i>	<i>Nom.</i> ic <i>I</i>	þu <i>thou</i>
	<i>Acc.</i> (meh, mec) me <i>me</i>	(þec) þe <i>thee</i>
	<i>Dat.</i> me <i>to or for me</i>	þe <i>to or for thee</i>
	<i>Gen.</i> mín <i>of me</i>	þín <i>of thee</i>
<i>Dual</i>	<i>Nom.</i> wit <i>we two</i>	git <i>ye two</i>
	<i>Acc.</i> (uncit) unc <i>us two</i>	(incit) inc <i>you two</i>
	<i>Dat.</i> unc <i>to or for us two</i>	inc <i>to or for you two</i>
	<i>Gen.</i> uncer <i>of us two</i>	incer <i>of you two</i>

	FIRST PERSON.	SECOND PERSON.
<i>Plur. Nom.</i>	we <i>we</i>	ge <i>ye</i>
<i>Acc.</i>	(úsic) ús <i>us</i>	(eówic) eów <i>you</i>
<i>Dat.</i>	ús <i>to or for us</i>	eów <i>to or for you</i>
<i>Gen.</i>	(úser) úre <i>of us</i>	eówer <i>of you</i>

The bracketed forms are archaic. A fine example of MEC may be seen in the legend on Alfred's Jewel AELFRED MEC HEHT GEWYRCAN, *Alfred ordered to make me*. This noble relic is in the Ashmolean Museum, and should be visited by the student who lives within reach of it. The Pronoun of the **Third Person** has three Genders in the singular :—

*Singular.*

	MASC.	FEM.	NEUT.
<i>Nom.</i>	he <i>he</i>	héo <i>she</i>	hit <i>it</i>
<i>Acc.</i>	hine <i>him</i>	hi <i>her</i>	hit <i>it</i>
<i>Dat.</i>	him <i>to him</i>	hire <i>to her</i>	him <i>to it</i>
<i>Gen.</i>	his <i>his, of him</i>	hire <i>her</i>	his <i>its</i>

*Plural.*

FOR ALL GENDERS.

<i>Nom. and Acc.</i>	hi, hie, hig, hio, heo <i>they, them</i>
<i>Dat.</i>	him, heom <i>to them</i>
<i>Gen.</i>	hira, heora <i>of them, their</i>

This Third Personal Pronoun was anciently a Demonstrative, and there are certain adverbs which grew out of it when it was in that stage, which adverbs retain their original demonstrative force, namely **her** *here*, **hider** *hither*, **heonan** *hence*, to be noticed again below, under Adverbial Pronouns.

2. The **Possessive Pronouns** of the First and Second Persons are based upon the Genitives of their respective



Personal Pronouns, which then decline as adjectives, namely, *mín mine, my*; *uncer our* (dual), *úre our* (pl.); *þín thine, thy, incer your* (dual), *eówer your* (pl.). These are declined strong as adjectives. Thus *úres cynges fæder our king's father*: *eówre geferan your companions*.

There is no adjectival Possessive Pronoun of the Third person, but the simple genitives *his his, its, hire her, hira, heora their*, serve this purpose just as in modern English.

3. The **Demonstrative Pronouns** are *this* and *that*, just as now, only they have Genders and Cases :

	<i>That.</i>			<i>This.</i>		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Sing. N.</i>	se	seó	þæt	þes	þeós	þis
<i>A.</i>	þone	þa	þæt	þisne	þas	þis
<i>D.</i>	þam	þære	þam	þisum	þisse	þisum
<i>Instr.</i>	..	..	þý, þé	..	..	þis, þýs
<i>G.</i>	þæs þære þæs			þisses þisse þisses		
<i>Plur. N. and A.</i>	þa			þás		
<i>D.</i>	þám, þám			þisum		
<i>G.</i>	þara, þæra			þissa		

Observe the distinct form for the case which we may call Instrumental or Ablative or Locative, for which a form distinct from the Dative is clearly displayed in the case of *þý*. It is much used in the Saxon Chronicles.

And þy ilcan geare sende Æþelwulf cyning Ælfred his sunu to Rome *And in that same year king Ethelwulf sent Alfred his son to Rome.*

In the above we see the Demonstrative use in full action. But the prevalent use of *se—seo—þæt* is in



the character of a Definite Article, and it is this fact which invests this Demonstrative with its great importance in Anglosaxon.

Example of Genitive Singular Feminine of þis :—  
**Ælfred cyning wæs wealh stod þisse béc** *King Alfred was the translator of this book.*

To this group belong three adverbial pronouns of locality—þær *there*, þider *thither*, þonan *thence*: to be noticed again below, under Adverbial Pronouns.

4. Of **Relative Pronouns** there is only one form distinct and separate from other pronouns, and that is the indeclinable þe: þæt **micele geteld þe Móises worhte** *The great tent which Moses made.*

<i>I who am</i>	ic þe eom
<i>thou who art</i>	þu þe eart
<i>he who is</i>	se þe is

not 'he þe'—not the Personal Pronoun (as you would expect) but the Demonstrative: **sý gebletsod se þe com on Drihtnes naman** *Blessed be he that hath come in the Lord's name.* Gradually however the Demonstrative entered so deep into the office of the Relative, that þe was often set aside, and the commonest way was to repeat the Demonstrative, using it first as Antecedent and next as Relative. Thus **se . . . se he who, þæt . . . þæt that which.** **Se man se þæt swifte hors hæfð** *The man who hath the swift horse.*

5. The **Interrogative Pronouns** are three, all of an adjectival kind, furnishing forth the three questions :—

a. *Who and What?*

N.	hwá	hwæt
A.	hwone	hwæt

<i>D.</i>	hwam	hwam
<i>G.</i>	hwæs	hwæs
<i>Inst.</i>	. . .	hwý

b. *Which of two?*

		MASC.	FEM.	NEUT.	
<i>Sing.</i>	<i>N.</i>	hwæðer	hwæðeru	hwæðer	
	<i>A.</i>	hwæðerne	hwæðere	hwæðer	
	<i>D.</i>	hwæðerum	hwæðerre	hwæðerum	
	<i>G.</i>	hwæðeres	hwæðerre	hwæðeres	
<i>Plur.</i>	{	<i>N.</i>	hwæðere	hwæðere	hwæðeru
		<i>A.</i>	hwæðere	hwæðere	hwæðeru
	<i>D.</i>	hwæðerum	hwæðerum	hwæðerum	
	<i>G.</i>	hwæðerra	hwæðerra	hwæðerra	

c. *What sort of?* or *Which of all?* is expressed by **hwile** (**hwelc**, **hwylc**), and this is declined like any strong adjective.

Of an adverbial kind, three of locality; **hwær** *where*, **hwider** *whither*, **hwonan** *whence*: one of time **hwænne** *when*: one modal **hú** *how?*

6. The **Indefinite** Pronouns are a very diversified group.

Some of them are taken from the Interrogatives. Thus **hwá** is not only *who?* but also *some one, anyone*: and **hwæt** *somewhat, something*; as, **hwæt lytles** *some little*; and **hwylc** *one, any one*; **swa fram slæpe hwylc** *arise as if one rose from sleep*.

These combine with **swa** to make composite pronouns, as **swa hwa swa** *whosoever*; **swa hwæt swa** *whatsoever*; **swa hwile swa** *whichsoever*.

And **hwile** makes with **swa** a composite Indefinite which has prepared the way for the later *whichsoever*.

Þider urnon, swa hwile swa þonne gearo wearð  
*Thither they ran, whichever then ready was.*

Again, Interrogatives form Indefinites by taking the prefix æg- or ge-; as æghwá, æghwæt, æghwilc, æghwæðer; gehwá, gehwæt, gehwilc, gehwæðer *whoever, whatever, whichever, anyone, anything*. Especially gehwilc may be noted as eminently useful by reason of its vagueness, which is the cardinal virtue of an Indefinite Pronoun. It can mean upon occasion any of these: *each one, every one, many a one, some folk, certain, divers, various*: And hiera se æðeling gehwelcum feoh and feorh gebead, and hiera nænig hit gepicgean nolde *And the Prince offered to each one of them money and life, and not any one of them would touch it*. Gehergade swiðe micel on þæm norð here, ægðer ge on mannum ge on gehwelces cynnes yrfe *Harried very much on the north army, both on men and on every kind of cattle*. Augustinus gesette biscopas of his geferum gehwilcum burgum on Engla þeode *Augustine set bishops from among his companions to divers cities in the English nation*.

Sum answers but partially to our *some*. It is very like the Greek *τίς*, and will require various turns of rendering, *one, some, a certain man*; and often approaching very near to the Indefinite Article *an, a*:

Sum welig man wæs se hæfde sumne gerefan  
*A rich man there was who had a reeve.*

Yet it cannot be said that an Indefinite Article had been matured in Anglosaxon. Sum . . . sum stands for *one . . . another*; not *alius alium* but *alius . . . alius*. Ða forgyndon hi þæt, and ferdon; sum to hys túne, sum to his mangunge *Then neglected they that, and*

*departed, one to his farm, another to his merchandise—‘ alius in villam suam, alius verò ad negotiationem suam.’*

An *one* and its negative *nán none*.

*Wuht, wiht thing, creature, matter*, combined with the former makes *ánwuht, áwiht, áht aught*; *nánwuht náht naught, nought*.

*Þing thing* combines with *sum* and *nan*, and hence our modern *something, nothing*. *Ne fand þær nán þing buton ealde weallas* *He found there nothing but old walls*.

*Man* is symbolised to the sense of *one, any one*, like German *man* and French *on*. But short of this extreme pronominal use, it has a convenient sub-pronominal function, superior to gender, answering to our ‘person.’ This occurs repeatedly in the Will of King Alfred:

And ic wille þa menn  
þe þa land habbað, þa  
word gelæstan þe on  
mines fæder yrfe gewrite  
standað swa swa hy fyr-  
mest magon.

*And I will, that the persons who have the lands, fulfil the words that stand in my father’s testament so as they soonest may.*

And ic wille gif ic  
ænigum menn ænig feoh  
unleanod hæbbe þæt  
mine magas þæt huru  
geleanian.

*And I will, if I have left any money unpaid to any one, that my kindred pay that of course.*

And ic wille þa menn  
þe ic mine bók land be-  
cweden hæbbe, þæt hi  
hit ne asyllan of minum  
cynne ofer heora dæg.

*And I will, the persons to whom I have bequeathed my book-lands, that they alienate it not out of my kin after their day.*

Other Indefinites of similar grammatical range are :

ægðer <i>either</i> .	fela <i>many</i> , Germ. viel.
ælc <i>each</i> .	genoh <i>enough</i> .
ænig <i>any</i> , and its negative	lyt <i>little</i> .
nænig <i>not any</i> .	manig <i>many</i> .
ænlyþig <i>single</i> .	óðer <i>other</i> .
eall <i>all</i> .	unlyt <i>no little</i> .
feawa <i>few</i> .	-

### *Some Adverbial Pronouns.*

There is a suffix variously written as *hwugu*, *hwigu*, *hwegu*, *hwega*, which is of the very essence of an Indefinite, and to which it is hard to assign a value, but it is something like 'at all.' It is found attached to *hwæt*, *hwilc*, and *ælc*, so that *hwæthwegu* means *something*, *hwylchugu* *someone*, *ælcnehugu dæl* *whatever part, any part at all*.

*Hwene* *sometime, some-when*, as *Hwene ær we spræcon be ðam &c.* *A while ago we spoke of the &c.*  
*Húru* *at least, anyhow, for certain*.

The form *-inga*, *-unga*, gives a few :

*ánunga*, *áninga*, *æninga* *by all means, certainly*.  
*eallunga* *altogether so*.

Here we will speak of the Adverbs in *-an*, for many of them are pronominal, and these three triplets especially :

<i>hér</i> <i>here</i>	<i>hider</i> <i>hither</i>	<i>heonan</i> <i>hence</i>
<i>þær</i> <i>there</i>	<i>þider</i> <i>thither</i>	<i>þonan</i> <i>thence</i>
<i>hwær</i> <i>where</i>	<i>hwider</i> <i>whither</i>	<i>hwonan</i> <i>whence</i>

The third column teaches us that the termination *-an* has the sense of *from*, like the Greek *θεν* in *ἐξωθεν* *from*

*without, οὐράνοθεν from heaven.* Like these are *foran in front, innan within, útan from outside, æftan from behind, feorran from far, neán from near, niðan from below.* The points of the compass *eást, west, norð, súð,* have their Adverbs of direction *eástan, westan, norðan, súðan.* The rage of the Danes against Abp. Ælfheah is partly accounted for by the chronicler thus:—*Wæron hi eac swyðe druncene, forþam þær wæs ge broht wín súðan* *Also they were very drunk, for wine was brought there from the south.* This form is frequent among the Prepositions.

## IX. THE LINK-WORD GROUP.

I. The Prepositions consist of a small number of old and a large number of new Prepositions, the latter being often made out with the adverbial termination *-an*. In the following alphabetical list the old fundamental prepositions are distinguished by CAPITALS.

The letters attached to each indicate the cases which they usually govern.

abutan (A. D.) *about.*

ÆFTER (D.) *after.*

æR (D.) *ere.*

ÆT (D.) *at.*

andlang (G.) *along.*

bæftan (D.) *after.*

BE (D.) *about, around.*

beforan (A. D.) *before.*

begeondan (D.) *beyond.*

beheonan (D.) *on this side of.*

behindan (D.) *behind.*

beneoðan (D.) *beneath.*

betweox (D.) *among.*

betwynan (D.) *between.*

binnan (D.) *within.*

bufan (D.) *above.*

bútan (D.) *without, except.*

eác (D.) *besides.*

FOR (A. D., Inst.) *for.*

foran (D.) *in front of.*

fore (A.) *before, for.*

fram (D.) *from.*



gemang (A. D.) <i>among.</i>	tó eácan (D.) <i>besides.</i>
geond (A.) <i>through.</i>	tó emnes (D.) <i>alongside,</i>
IN (A. D.) <i>in, into.</i>	<i>abreast of.</i>
innan (A. D.) <i>within, into.</i>	tó foran (D.) <i>before, above.</i>
intó (D.) <i>in, into.</i>	tó geánes (A. D.) <i>towards,</i>
MID (A. D.) <i>with.</i>	<i>against.</i>
neáh (D.) <i>near.</i>	tóweard (D.) <i>toward.</i>
neár (D.) <i>nearer.</i>	ÞURH (A. D.) <i>through, by.</i>
OF (D.) <i>of, by.</i>	under (A. D.) <i>under.</i>
OFER (A. D.) <i>over.</i>	uppon (A. D.) <i>upon.</i>
ON (A. D.) <i>on, in, into.</i>	WIÐ (A. D. G.) <i>towards, by</i>
ongeán (A. D.) <i>towards,</i>	<i>the side of, against.</i>
<i>against.</i>	wiðinnan (D.) <i>within.</i>
on innan (D.) <i>within.</i>	wiðútan (D.) <i>without.</i>
on uppan (A. D.) <i>over, upon.</i>	YMB (A.) <i>around, about.</i>
ÓÐ (A. D.) <i>unto, until.</i>	ymbútan (A.) <i>round about</i>
TÓ (D.) <i>to.</i>	<i>outside.</i>

2. The Conjunctions in ordinary use are as follows:—

ac <i>but.</i>	mid þy <i>since.</i>
ægðer ge . . . ge <i>both . . . and.</i>	náðer né . . . né <i>neither . . . nor.</i>
and <i>and.</i>	né <i>nor.</i>
bútan <i>but, unless.</i>	oððe <i>or.</i>
eác <i>eke, also.</i>	same <i>also.</i>
eác swylce <i>likewise.</i>	swá . . . swá <i>so . . . as.</i>
for þam þe <i>forasmuch as.</i>	swá <i>same likewise.</i>
for þy <i>therefore.</i>	swá sameswá <i>just as well as.</i>
ge <i>and.</i>	swá þeáh <i>however.</i>
ge . . . ge <i>both . . . and.</i>	swylce <i>as if.</i>
gif <i>if.</i>	to þon þæt <i>to the end that.</i>
hwæðer . . . þe <i>whether . . . or.</i>	þa <i>then, therefore.</i>
þonne <i>when, if.</i>	þá þá <i>then when.</i>



þæt <i>that</i> .	uton <i>go to, let us</i> .
þeah <i>though</i> .	witodlice <i>but indeed, but</i>
þeah hwæðere <i>nevertheless</i> .	withal.

The preposition *oð* formed a conjunctive phrase *oð ðæt* (rarely *oþ þe*) often written in one word:—and *hie þeah þa ceastre aweredon oþþæt Ælfred com mid fierde, and they however defended the city until Alfred came with Fierd*. Sometimes it stood alone as a conjunction, without any pronoun: *þa rád se cyning mid fierde oð he gewicode æt Baddan byrig wið Win burnan Then rode the king with Fierd until he camped at Badbury near Wimbourne*.

As to *uton*, it might with equal propriety be ranked among the Interjections.

## X. SYNTAX.

The interest of Syntax is more intellectual than that curiosity which surrounds words and their modifications. The peculiarities of any given syntax are not a mere result of the peculiarities of the vocabulary; there is a new and distinct character which appears in the act of combination. The word-store of one nation is in its most necessary elements analogous to the word-store of another nation, because the meanings most urgent to be conveyed are (speaking broadly) the same in all nations. The curious variety of the devices for conveying sense by a combination of words—this it is that constitutes the charm of syntax. The diversities of words and the diversities of syntax may spring from like causes, but in words the cause is hidden, in syntax it is partly unfolded. Words are for the most part inexplicit things. In the syntax the mind reveals its mode of action at least

enough to awake sympathy in the spectator, and to kindle in him a strange peculiar admiration while he traces the unity of purpose through the diversity of mental operation.

Thus much to indicate with what thought I begin a chapter on Syntax, which must be so brief that it can only be fragmentary, but which at the same time, if a leading thought preside, need not be chaotic.

### 1. *Interjections.*

Among the Conjunctions is put an obscure word **uton**, also written **wuton**, and this vacillation in treatment will not have been useless if it fix the attention of the student upon a very peculiar and problematic word. It is used before the infinitive, making it into a hortatory imperative : **uton biddan** *God let us pray God!* **wutan cuman ealle** *let us all come* : **wuton cunnian** *let us look sharp* : **uton etan** *let us eat* : **uton faran** *let us set out* : **uton gangan** *let us go* : **uton þyder habban** *let us have (them) thither* : **uton hleotan** *let us cast lots* : **uton gemunan** *let us remember*.

### 2. *Verbs.*

**Tense.** The small number of tenses in the Anglo-saxon verb must strike the eye which is familiar with the varieties of tense-forms in the Latin verb. There is a Present and a Preterite, but no form for the Future, or the Pluperfect, or the Perfect, or Imperfect. From this poverty two consequences flow which merit attention. First, there is the make-shift use of these few, by which their power of expression was exerted to the utmost, and by which a plurality of function was laid upon single forms. Hence, an Implicit syntax, requiring vigilance in the reader. Secondly, there is the endeavour to supply

by means of auxiliaries those shades of relative time which with the progress of thought or with the study of Latin came into demand. Hence an Explicit syntax, which gave the first outlines of modern English prose.

a. First then of the old forms in exerted senses. The most conspicuous is the case of the Present Tense standing for the Future. And here the instance which claims special mention is that of **bið**, a Present of **beon** *to be*. For two reasons it claims special notice : because of its great frequency ; and because the verb *to be* having another form for the Present Tense, namely **eom eart is**, this **byð** made the more progress towards establishing itself as a distinct Future, which however it never fully achieved. Examples :

**Ʒeós bið gecíged fæmne** *This shall be called woman.*

**Gif he slæpð, he byð hál** *If he sleeps he will be well.*

**Ʒu nast nú, ac Ʒu wast syððan** *Thou knowest not now, but thou shalt know hereafter : tu nescis modo, scies autem postea.*

The Preterite discharges not only its proper function, but also acts upon occasion for the Perfect or Pluperfect. For the Perfect ; as, **Nu smeadon gehwilce men oft, and gyt gelóme smeagað, hú se hláf Ʒe bið of corne gegearcod, and Ʒurh fyres hætán abacen, mage beon awend &c.** *Now divers men have often asked and yet do frequently ask, how the bread which is prepared from corn and by fire's heat baked, can be changed, &c.* For the Pluperfect ; as, **He ofslog Ʒone aldormon Ʒe him lengest wunode** *He slew the alderman that had longest dwelt with him.*

β. The more discriminative rendering of time-relations was to be effected by means of the auxiliaries, *be, have,*

*may, might, shall, should, will, would.* There was yet one more, *weorðan*, which has since been dropped, but which continues to hold this place in German *werden*. Of these the two first, *be* and *have*, are the only ones already established as auxiliaries: the rest are but partially symbolised, and rarely appear as pure auxiliaries. The Present *hæbbe* with the Past Participle forms a Perfect; *ic hæbbe gesæd* *I have said*. The Preterite *hæfde* in like manner goes to form a Pluperfect, as *þá hig hæfdon hyra lof sang gesungenne* *when they had sung their hymn*.

The Present-exact and the Imperfect are obtained by the corresponding tenses of the verb *to be* with the Present Participle of any verb: *nú þú þus glædlice to us spræcende eart* *now thou art speaking to us so cheerfully*: *he mid him spræcende wæs* *he was talking with him*.

**Voice.** There is no Passive Inflection. The Active verb is made to express the Passive idea. Thus, *he is to lufigenne*, lit. *he is to love*, signifies as much as *he is (worthy) to be loved*. *Ælfred mec heht gewyrcean* *Alfred ordered me to be made*. *Hyne hét his hlaford gesyllan* *His lord commanded him to be sold*. This is the implicit Passive.

The explicit Passive is rendered in all tenses by help-words, viz. the Present with *is* or *byð* or *weorð*: the Imperfect with *wæs* or *wearð*: the Perfect and Pluperfect with *is . . . geworden* and *wæs . . . geworden*: the Future, with *byð* or *sceal beon*. *Darius geseáh þæt he ofer wunnen beón wolde* *Darius saw that he would be overcome*.

But these explicit Passives often labour under all the vagueness of a recently learnt lesson: and the fashion of the structure is then most idiomatic when the passive idea is conveyed by such means as the active verb affords.

3. *Substantives.*

**Flat construction.** Substantives construe with Substantives in a manner which we have not indeed lost, but which nevertheless sometimes causes us a surprise. Thus, **woruld men** *worldly men*:—and **fela oðre unþeáwas ðe woruld men to nanum láðe ne taliað** *and many other bad habits which worldly men account no harm of.*

**Case.** An important feature is the frequency of the genitive case:—**se scires man Leofric** *the shire-man Leofric*: **healdende heora yldrena gesetnessa** *holding the traditions of their elders*: **hú fela wilegena** *how many (of) baskets*: **tyn þusend punda** *ten thousand (of) pounds.*

4. *Adjectives.*

The distinction between the Strong and Weak forms of the Adjective is one which, though delicate and subtle, is neither vague nor fanciful, but real and firmly defined. Which of the two forms shall be used depends entirely upon the logical relation of the Adjective to the other words of the sentence. The distinction is one of thought, and, when it has been once apprehended, the student will require no definitions. For an outward rule the following may be sufficiently near: the Weak form is used when it is preceded by a genitive, or an adjective, or a pronoun, or an article; but it would be too much to say that in all other cases the Strong form is used. The learner will gradually perceive that the Weak is in fact a Definite and the Strong an Indefinite form, and he will readily understand why in some grammars the terms Definite and Indefinite are employed, when adjectives are spoken of, instead of Strong and Weak.



The Syntax of the Comparative Adjective offers a fine illustration of this principle, for as it is in its nature a definite adjective, so it is employed only in the Weak declension. The Ordinal Numerals exemplify the same principle, being highly definite in thought, and Weak in form.

### 5. *Adverbs.*

Adverbs are formed from Adjectives, in the Positive by the termination **-e**; in the Comparative and Superlative degrees the Strong Adjectives stand unaltered in **-or** and **-ost**. See example p. 37.

The genitival termination is much used as an adverbial inflection, and it survives in modern English, in that **-s** which often closes our adverbs. Thus **norðweardes** *northwards*, **þiderweardes** *thitherwards*, **hamweardes** *homewards*.

**Da cwæð hio ðæt hio ne mihte hyre dæles né he his** *Then said she that she could not do it on her part nor he on his.*

The genitival adverbs are not necessarily of the same form as the genitive of the declension to which the substantive belongs. The feminine genitive is sometimes put aside. For instance, the true genitive of **niht** *night*, is **nihte**, but the genitival adverb is **nihtes** *by night*, just as in German they say *Nachts*, which is not the substantival genitive of *Nacht*.

**Foron án streces dæges and nihtes** *They marched at one stretch day and night.*

But the feminine genitive is also used adverbially. Thus **unnendre handa**, lit. of granting or consenting hand, i.e. *voluntarily* and with good will: also in like sense **unnendre heortan** *cordially*, from the heart.

## 6. Numerals.

**Cardinal Numeration.** In the collocation of the numeral grades, that precedency of the units, which is now to us a picturesque archaism, is in Anglosaxon the rule. Thus **six and fíftig** *six and fifty*: **seofon and feowertig** *seven and forty*.

But when there are hundreds in the sum, these stand first, taking also the substantive with them; which substantive is repeated again at the close of the statement.

**Hundteontig wintra and seofon and feowertig wintra** *A hundred winters and seven and forty winters*.

And here observe, that the Cardinals are sometimes construed as substantives, and sometimes as adjectives. Speaking roughly, the higher numbers incline to be substantival and to govern genitives; the lower to be adjectival and stand in concord with their substantives. In the following example **manna** is gen. pl. and **men** is nom. or acc. **þreo hund manna and eahtatýne men** *Three hundred of men and eighteen men*.

**Ordinal Numeration.** When, in Ordinal numeration, units are added to tens, the units retain the Cardinal form if they come first; but if they are stated after the tens, then they become subject to the Ordinal inflection. This is the more interesting to us because the distinction is still in use.

**Án and twentigoðe** *one and twentieth*.

**Fíf and twentigoðe** *five and twentieth*.

**Þý twentigoðan dæge and þý feórþan Septembris** *The twenty and fourth day of September*.

The Ordinals come into play where 'half' is added in English to a Cardinal number. So in German *aunderthalb*



*one and a half, dritthalf two and a half. He ricsode nigonteoðe healf gear He reigned eighteen years and a half. Se bāt wæs geworht of þridan healfre hyde The boat was made of two and a half hides.*

### 7. *Pronouns Personal.*

A well-marked idiom of Gothic syntax is that by which the predicate of a person is rendered by a neuter pronoun. *Ic hyt eom I it am*, where we now say *It is I*, or *I am he*. So also interrogatively *Hwæt eart þu? What art thou?* for 'Tu quis es?' *Who art thou?* The former of these is still in force in German *Ich bin es*: but in the latter case that language agrees with modern English in saying *Wer bist du?*

The Personal Pronoun Impersonal is *man* or *mon*: *ðá wæs sionoðlic gemót on þære mæran stowe ðe mon hateð Clofeshoas then was there a synodical assembly in the celebrated place which is called Clovesho.*

### 8. *Pronouns Reflexive.*

In the First and Second Persons there is no distinct form for the Reflexive Pronoun, but the simple Personal is used reflexively: *Ic me reste I rest myself*. Neither is there now any Reflexive pronoun of the Third Person answering to the Latin *se, sui, sibi, suus*: *himself, herself, itself, themselves*. There once existed such a pronoun, and a trace of it survives in the poetic diction; but it had died out before the historic period of the language. The practice here is the same as in the First and Second Persons. It is simply to use *he, heo, hit*, as a Reflexive pronoun. Thus:—

**Petrus stod and wyrmdē hine** *Peter stood and warmed himself.*

**Da ongan se Fariseisca on him smeagan** *Then began the Pharisee to think within himself.*

Where antithesis or emphasis required it, or where in translation it was suggested by the original, we find **sylf** added, as **Oðre he hale gedyde, hine sylfne he ne mæg halne gedon** *He healed others, himself he cannot make whole; seipsum non potest saluum facere.*

In modern English for greater distinctness we habitually form the Reflexive pronoun by the addition of *self, selves*; but we are familiar to this day with the reflex use of *me, thee, him, her, them*, as poetic and archaic:

But than a chorle, foul him betide,  
Beside the roser gan him hide.

Often in the Psalter; as, 'I will lay me down in peace'; — 'they get them away together, and lay them down in their dens.'

The Possessive pronoun sometimes takes the addition of **ágen** *own*, just as at present: **Da cóm Æðelred cyning há m to his ágenre ðeode** *Then came king Æthelred home to his own people.*

The Reciprocal pronoun which we now render by such formulæ as *each other, one another*, is expressed in Anglosaxon by a repetition of the Personal pronoun: **And hí æt þære byrig hí gemetton** *And they met each other at the city.*

### 9. Pronoun Relative.

When the Relative pronoun is required to stand in an oblique Case, there is no single word in Anglosaxon that can fulfil the function, like our modern *whose* and

*whom.* For these words were at that time only used as Interrogatives and Indefinites.

This difficulty sprang from the fact that the Relative pronoun *þe* was indeclinable. The remedy was to add to *þe*, either next to it or after intervening words, a Personal pronoun carrying the requisite Case; as *þe þurh hine through whom, þe þurh his through whose, se wæs Karles sunu þe Æþelwulf West Seaxna cyning his dohtor hæfde him to cuene He was son of (that) Charles whose daughter Æthelwulf King of Wessex had to queen.*

The same inability showed itself in the Hebrew language: it rose from the same cause and was met in the same manner.

#### 10. *Pronoun Adverb.*

Under this head the most important matter is the instrument of Negation. This, in its simplest form, is *ne*, preceding the verb.

*þæs ne eom ic wyrðe I am not worthy of that.*

*Nē wryn þu hym Deny thou him not.*

When the negation has to be strengthened, another and secondary negative is placed after the verb: there is no fastidiousness about a double negative, any more than there is in Plato and all the best Greek writers.

*ne fengon nan þing They caught nothing.*

*Nán þæra þe þar sæt ne dorste hine acsian hwæt he wære None of those that there sate durst ask him who he was.*

#### 11. *Prepositions.*

I. **Government.** The government of the several prepositions has been indicated above, and there is not

much to add. Let us choose one for exemplification. The cases taken by *wið* are three; and the corresponding shades of meaning are generally manifest:

*Accusative.* Ða tyn leorning cnihtas gebulgon *wið* ða twegen gebróðru *The ten disciples were angry with* [i.e. against] *the two brothers.*

*Wið þone garsecg* *By the ocean.*

Sæton *wið þone weg* *They sate by* [i.e. facing] *the way.*

And þæs on Eastron worhte Ælfred cyning, lytle werode, geweorc æt Æþelinga eigge, and of þam geweorc was winnende *wiþ þone here* *And the ensuing Easter wrought king Alfred with a little band a Work at Athelney, and from the Work was fighting against the* [heathen] *host.*

Sý he fáh *wið ðone cyng* and *wið ealle his freond* *Be he foe to* (against) *the king* and to (against) *all friends of his.*

*Dative.* We willað *wið ðam golde grið fæstnian* *We are willing in consideration of the gold to establish peace.*

Fæder gesealde bearn *wið weorðe* *The father sold the child for a price.*

*Genitive.* Ða he forð on þæt leoht com, þa beseah he hine under bæc *wið þæs wifes* *As he came forth to the light, he looked round behind towards the woman.*

Hafoc *wið ðæs holt* *Hawk towards the holt.*

þa wende he hine west *wið Exanceastres* *Then turned he him west towards Exeter.*

2. **Function.** Prepositions live by usage merely. They are so far removed from the etymological pedigree of their origin, that their offices are held by tradition only, and having no acknowledged mooring in reason, they do from

time to time shift function. The variation of prepositional function is curious and instructive; moreover it offers one of the firmest characteristics for distinguishing the several periods of the English language.

A rudimentary scheme of Prepositional functions may be sketched by pairing off the contraries:

in	out
on	of
to	from
at	by

It is clear that these pairs are formed of contradictories: it being remembered that 'by' means 'somewhere round about,' and therefore not 'at.' It is further clear that there is a community of sentiment in each column which unites it within itself, and which sets it as a whole in contradiction to the other column as a whole.

And it is no more than natural that a solidarity should arise between the members of either column so that they should be able to step up or down along the vertical line and fill a neighbour's office. And as a consequence of this facility, no great inconvenience would result from the retirement partial or complete of any of these prepositions, seeing that not one of them is indispensably necessary to the action of the language.

OUT, OF, FROM, BY. And as a matter of fact *út* *out* had retired so early that not a trace of it as a preposition is pointed out. To assure ourselves that it ever was a preposition we must look abroad; as at us in Mœso-gothic and *auß* in German. A diluted representative of its form is seen in *butan*, that is, *bi-út-an*. Its prepositional function devolved upon its subaltern *of*, as may

conveniently be seen in the Gospels edited by Bosworth and Waring, *John* vi. 31-33, where the Mœsogothic has *us himina* four times, and the Anglosaxon of **heofene**. Further we see in the same book that this function passed on from **of** to its subaltern **fro** or **from**, for in all the four places Wiclif has *fro* and Tyndale *from*.

<i>M. G.</i>	<i>A. S.</i>	<i>Wiclif.</i>	<i>Tyndale.</i>
Attans unsarai manna matidedun ana auþidai, swas- we ist gameliþ, Hlaif us himina gaf im du matyan.	Ure fœderas æ- ton heofonlicne mete on wéstene, swá hit áwriten is, He sealde him etan hláf of he- ofone.	Oure fadris eet- en manna in de- sert, as it is writ- un, He Ʒaf to hem breed fro heuene for to ete.	Oure fathers di- eate manna in th desert, as yt y written, He gav them breed fro heven to eate.
þaruh qaþ im Jesus, Amen, A- men. qiþa izwis, ni Moses gaf iz- wis hlaif us him- ina, ak atta meins gaf izwis hlaif us himina þana sun- yeinan ;	Se Hælend cwæþ to him, Sóþ, ic secge eow, ne sealde Moyses eow hláf of heo- fenum, ac mín fæder eow sylþ sópne hláf of heo- fenum ;	Therefore Ihesu seid to hem, Treu- li, treuli, I seie to Ʒou, not Moyses Ʒaf to Ʒou very breed fro heuene, but my fadir Ʒy- ueth to Ʒou verri breed fro heuene ;	Jesus sayde v to them, verely, saye vnto yo Moses gave yo not breed fro heven, but my f ther geveth yo the true breed fro heven ;
Sa auk hlaifs Guþs ist saei at- staig us himina, yah gaf libain þi- zai manasedai.	Hit is Godes hláf ðe of heofone com and sylþ mid- dan-earde lif.	Sothli it is verri breed that cometh doun fro heuene, and Ʒyueth lyf to the world.	For he is th breed of Go which commet doun from he ven, and gevet lyfe vnto th worlde.

**Of** obtained great prevalence, being, among other things, the preposition of passivity, a function which for a time it shared with **fram**, but at length took altogether to itself.

The preposition **be**, which in Anglosaxon signified



*round about, concerning*, came at length in the form *by* to be the companion of the passive verb, having superseded *of* in that function.

**IN, ON, TO, AT.** In the elder Anglosaxon writings we find **in**, but it fell out of common use, leaving behind it a feeble descendant **innan**. Its chief functions passed to its subaltern **on**, which became one of the very greatest prepositions in Anglosaxon. **Nis nán witega butan weorþscipe, buton on his eðele, and on his mægþe, and on his húse** *No prophet is without honour, except in his native country, and in his tribe, and in his house.* This preposition holds in Anglosaxon a breadth of area almost comparable with that of *of* in modern English. Many a place where we now use *of* was indeed filled by **on**: **cyning on Engla lande** *king of England*, **biscop on Lundene** *bishop of London*.

The distinction between *on* and *to* is sensibly demonstrated in a place where we, after the original, read *a ring on his hand and shoes on his feet*. The Anglosaxon has **hring on his hand, and gescý to his fótum**.

But it is with *at* more especially that *to* comes into competition. In Anglosaxon we find *to* where now *at* is preferred, quite often enough to modify our wonder at the great prevalence of *to* in Devonshire. Such a phrase as this **wæs Hama swan gerefa to Suðtune** *Hama was herd-reeve at Sutton*, is of constant occurrence in Devonshire<sup>1</sup>.

But *æt* prevailed in connection with names of places,

<sup>1</sup> Not so very many years ago, schoolmasters in Devonshire were wont to tell how that Atterbury gave as a reason for unwillingness to go into Devonshire, that the natives could not pronounce *at*, and he had no fancy to be called *To-terbury*!

and we find it in Anglosaxon both where we still use *at*, and also where in the subservience of the place-name to the purpose of personal description we have now substituted *of*. Besides this, *æt* has a very peculiar use in Anglosaxon, of which we have not a trace remaining. We can say 'at a time' and 'at a place,' but not 'at a person.' But as Latin says 'apud eum' so Anglosaxon says *æt him*. The following quotation illustrates all these three uses of *æt*: **Her swutelað on ðissum gewrite ðæt Epelstan bisceop gebohte æt Leofrice æt Blacewellon fif hide landes æt Intebyrga** *Here appears in this writing that bishop Ethelstan bought of Leofric of Blackwell five hides of land at Inkberrow.*

**Hit gelamp ðæt hire fæder aborgude xxx punda æt Godan** *It happened that her father borrowed thirty pounds of Goda.*

## 12. Conjunctions.

Distinguish *ne* *neither, nor*, the conjunction, from *ne* the particle of simple negation. The latter had a short vowel, while the former was probably *né*. In our quotations it shall be so marked for distinction sake.

**Ne slæpð né ne hnappað se ðe hylt Israhel** Lit. *Not sleepeth nor not slumbereth he who keepeth Israel.*

**Behealdað heofenan fuglas, forþam þe hig ne sawað, né hig ne ripað, né hig ne gadriap on berne** *Behold heaven's fowls, for they sow not, nor do they reap, nor gather into barn.*

**Ge wénað þæt ge nán gecyndelic góð né gesælpe on innan eów selfum næbben** *Ye ween that ye have no natural good nor happiness within yourselves.*

The simple negative *ne* coalesces with some verbs, as

here in **næbben** for **ne hæbben** ; but this never happens to the conjunction **né**.

The most ordinary conjunction for the connection of sentence to sentence is **þæt** *that*, as in modern English. See the preceding quotation.

For coupling words in pairs (especially opposites) **ge** is used:—**ealde ge geonge** *old and young*; **leófum ge láðum** *to friends and foes*; **soðfæst ge synnig** *faithful and faulty* (indifferently); **feor ge neah** *far and near*; **ewucra ge deaðra** *of quick and dead*.

For clustering words or phrases the formula is **ge . . . ge**, *both . . . and, as well . . . as*. Thus **ge wið cyning ge wið ealdorman ge wið gerefan** *alike against king and against ealdorman and against sheriff*.

Sometimes **ægðer** precedes, thus: **ægðer ge godcundra háda ge woruldcundra** *both of spiritual and temporal orders*: and **hu him ðá speów ægðer ge mid wige ge mid wisdome** *and how success attended them both in war and in counsel*.

The formula of alternation is **hwæðer þe**, introducing the second member of the alternative: **Eart þu þe to cumenne eart, hwæðer þe we oðres sculon onbidan?** *Art thou the one that art to come, or are we to wait for another?*

**Wæs Iohannes fulluht of heofene, hwæper þe of mannum** *Was John's baptism from heaven or from men?*

Sometimes **þe** alone without **hwæðer**: **Eart þu þe to cumenne eart, þe we sculon oðres onbidan?**

## XI. COMPOUNDS.

1. Two chief means there are for the supply of new words, namely Derivation and Compound-making. We must distinguish between Derivatives and Compounds. In the Derivative the first part is principal and the second part is accessory; but in the Compound this is reversed. Thus *æðeling prince* is a Derivative; and the object of thought is contained in the first part *æðel inheritance, estate*, with reference to which the second part *ing* serves as a formative of the word and a definer of the expression. But *brim fugol sea-fowl* is a Compound; and here the second part is principal in thought, while the first part is subservient and qualifying.

There are however certain groups of Compounds (to be noticed below) in which these conditions have undergone such a revolution, that the Compounds have taken somewhat the character of Derivatives.

Among the oldest Compounds are those in which a Particle is prefixed to a substantive or adjective, as *bi spel parable, bi word proverb, for wyrd ruin, ge scy pair of shoes, ge limp chance, ofer mód pride, or sorh tranquil, ungelimp misfortune, unlust evil passion, un þeaw vice, under cyning under-king, up flor upper floor, up land high lying land, ymbe hwyrft circumference*.

Particular attention is due to a certain collective value of the prefix *ge-* as in *sceó shoe, ge scy a pair of shoes or shoes generally; sculdor shoulder, ge scyldre the shoulders; timber building material, ge timbre an edifice; wæd garment, ge wæde vesture, robes; botl shelter, ge bytle range of buildings*. This is worthy of particular notice,

not so much for its area in Anglosaxon as for its large sphere in the other Teutonic languages, and notoriously in German.

Compounds are also formed by the union of a particle with a verb; of a noun with a noun; of a noun with a verb; of adverbs, pronouns, prepositions with one another. It is by these new combinations that the functions of language are replenished with new verbs, new substantives, new adjectives, new adverbs, new pronouns, new prepositions, new conjunctions, new interjections.

2. **New Verbs** are formed by composition with adverbs and adverbial particles: **á** German *er-*; **æt** *at*; **be** *about, near, by*; **ed** *again, over again* (Latin *re-*); **efen** *even*; **for** German *ver-* produces strong effects; **ful** *fully*; **forð** *forth*; **ge**, not always the formal prefix, but having sometimes an important effect on the sense; **mis** expressing disturbance; **of** sometimes expressing attainment of aim; **on** *on, in*; **óð** German *ent-*; **to** indicates division like Latin *dis-* and German *zer-*; **under** *under*; **wið** *against*. By composition with these particles verbs acquire new powers, sometimes transcending the sum of the parts.

a hebban <i>exalt</i>	from	hebban <i>heave</i>
æt berstan <i>break away</i>	„	berstan <i>burst</i>
be gán <i>cultivate, exercise</i>	„	gán <i>go</i>
be cuman <i>arrive</i>	„	cuman <i>come</i>
ed lácan <i>repeat</i>	„	lácan <i>play</i>
efen lácan <i>imitate</i>	„	lácan <i>play</i>
for gifan <i>concede, forgive</i>	„	gifan <i>give</i>
ful fremman <i>accomplish</i>	„	fremman <i>promote</i>
forð faran <i>depart</i>	„	faran <i>fare</i>
ge winnan <i>conquer, win</i>	„	winnan <i>fight</i>
mis endebyrdian <i>mal-officiate</i>	„	endebyrdian <i>order duly</i>



of ridan <i>capture</i>	„	ridan <i>ride</i>
on fón <i>receive</i>	„	fón <i>take</i>
óð fleón <i>escape</i>		from fleón <i>flee</i>
tó cnáwan <i>distinguish</i>	„	cnáwan <i>know</i>
under standan <i>understand</i>	„	standan <i>stand</i>
wið sacan <i>dispute</i>	„	sacan <i>contend</i>

3. **New Substantives** grow out of the drawing together of two old Substantives.

æppel treó <i>apple-tree</i>	from æppel <i>apple</i>	and treó <i>tree</i>
bur þegn <i>chamberlain</i>	„	búr <i>chamber</i> „ þegn <i>servant</i>
ciric sang <i>church-singing</i>	„	cirice <i>church</i> „ sang <i>song</i>
dæd bót <i>penance</i>	„	dæd <i>deed</i> „ bót <i>bettering</i>
disc þegn <i>dish-thane</i>	„	disc <i>dish</i> „ þegn <i>thane</i>
earm hring <i>bracelet</i>	„	earm <i>arm</i> „ hring <i>ring</i>
fót ádl <i>gout</i>	„	fót <i>foot</i> „ ádl <i>disease</i>
græs hoppa <i>grasshopper</i>	„	græs <i>grass</i> „ hoppa <i>hopper</i>
hancræd <i>cock-crowing</i>	„	hana <i>cock</i> „ cræd <i>crowing</i>
hand geweorc <i>handiwork</i>	„	hand <i>hand</i> „ geweorc <i>work</i>
inwit searo <i>machination</i>	„	inwit <i>guile</i> „ searo <i>device</i>
land sæta <i>squatter</i>	„	land <i>land</i> „ sæta <i>settler</i>
man cild <i>boy</i>	„	man <i>man</i> „ cild <i>child</i>
mán áð <i>perjury</i>	„	mán <i>crime</i> „ áð <i>oath</i>
nýd þearf <i>necessity</i>	„	nýd <i>need</i> „ þearf <i>want</i>
níð hete <i>abhorrence</i>	„	níð <i>spite</i> „ hete <i>hate</i>
rím cræft <i>arithmetic</i>	„	rím <i>number</i> „ cræft <i>craft</i>
sand geweorp <i>sand-bank</i>	„	sand <i>sand</i> „ { geweorp <i>cast-</i> ing up
setel gang <i>sun-set</i>	„	setel <i>rest</i> „ gang <i>going</i>
treów wyrhta <i>carpenter</i>	„	treów <i>tree</i> „ wyrhta <i>wright</i>
uht sang <i>prime (matins)</i>	„	uhte <i>dawn</i> „ sang <i>song</i>
wín berige <i>grape</i>	„	wín <i>wine</i> „ berige <i>berry</i>
yð hengist <i>ship</i>	„	yð <i>wave</i> „ hengist <i>horse</i>



Some of this class have greatly changed their character by the throwing back of the tone on the first part and the extreme generalisation of the sense of the second part. By this transfer the relations of the two parts have been inverted, and the compounds have become very like Derivatives. Such are **cristen dóm** *Christianity*, **cild hád** *childhood*, **hlaford scipe** *lordship*, **hiw ræden** *family*, **wit nes** *witness*.

4. **New Adjectives** are formed thus: **fýr heard** *hardened by fire*, from **fýr** *fire* and **heard** *hard*; **lof georn** *greedy of praise*, from **lof** *praise* and **georn** *eager*; **meole liðe** *soft as milk* from **meole** *milk* and **liðe** *mild*.

But here again, as in the substantives, a few adjectives, from frequently standing in the second place, have come to be mere formatives, and some of them have lost their independent existence.

Such are **fæst** *fast*, **full** *full*, **leás** *devoid of*, **lic** *like*, **sum** *same*. The two latter only in compounds. Examples: **árfæst** *honorable*, **geleáfful** *faithful*, **árleás** *dishonorable*, **gástlic** *ghostly*, **wynsum** *winsome*.

5. **New Adverbs** are obtained by composition. Thus in place of the old adverb **soð**, as **soð ic secge eow** *truly I say unto you*, came the compound **soðlice**, and this pattern of the compound with **-lice** was followed by a whole troop of new adverbs, insomuch that it has become the chief adverbial model of the English language. This **-lice** *-ly*, from frequently filling this office, became at length a mere adverbial formative. Similar was the lot of the words **weard**, **riht** (**rihte**), **lang**, much used to form compound adverbs of Place, thus—**niðerweard** *netherward*, **hiderweard** *hitherward*, **hamweardes** *homewards*, wherein **weard** adds nothing to the sense, but only

gives point or explicitness. So with the expressions **eást-rihte** and **eástlang** *eastwardly*, and **þær rihte** *thereright*.

6. **New Pronouns** are **swile** from **swá** and **lic**, literally *so-like*, whence our *such*: also **þæs lic** *this-like*, and **hwile** from **hwý** and **lic**, *what-like*, whence our *which*. From **nán** *none* and **wuht**, **wiht** *whit* was formed **nanwuht**, **náwiht**, *nothing*, whence our *nought* and *not*.

**New Prepositions and Conjunctions** may be seen above in the lists of these parts of speech.

**New Interjections** are **eá lá** from **eá** and **lá**: from **wá** and **lá** was formed **wá lá wá**, which became *well-away*, *well-a-day*.

## XII. PROSODY.

Although this little book was destined only to supply the most elementary guidance in the reading of Anglo-saxon Prose, yet it will hardly seem complete without a few words upon the mechanism of the Poetry. This poetical mechanism is so simple and so ingenious, effecting so much by means so small, contrasting moreover so strongly with all our modern notions of poetical framework, that it is decidedly one of the attractions of the mother tongue, enlisting the curiosity of the student, and beguiling his path till the first difficulties are surmounted.

The chime of the verse is produced by words with like initials, and this is called Alliteration, or Letter-play. The lines are short, and run in pairs, being coupled together by the alliteration. In a typical example the first member of the couplet has the alliterative letter twice, and the second member has it once. To illustrate this and other features it will be convenient to have a specimen before

us. The beautiful fragment of 'The Ruined City' shall furnish a sample:—

1	hryre wong gecrong,	the crash cracked the pave- ment
2	gebrocen to beorgum ;	broken into barrows :
3	þær iu beorn monig	where once many a <i>beorn</i>
4	glædmod and gold- beorht	glad-hearted and gold- bright
5	gleoma ge frætwed	in gleaming array,
6	wlonc and wingal	wanton and wine-hot
7	wig hyrstum scan ;	in war-harness shone :
8	seah on sinc on sylfor	saw treasures of silver
9	on searo gimmas :	with settings of gems—
10	on ead on æht	and stock and store
11	on eorcan stan :	and precious stone—
12	on þas beorhtan burg	saw this bright burgh
13	bradan rices.	of broad dominion.

In considering this specimen, let us begin, not from the top, but from the last lines. Lines 12 + 13 are a couplet, with B twice in 12 and once in 13. So of 2 + 3. In 6 + 7 the alliterative letter is W, and its distribution is the same. In 4 + 5 the letter is G; and it seems to occur four times, twice in each member. But this is not really the case, the G of *ge-*, a toneless prefix, does not count. So completely does this rule hold, that the initial of such a prefix can neither bear part in the alliteration, nor prevent the letter which follows it from acting as an initial. The following from *Beowulf* illustrates this in each couplet. In the first couplet G is the alliterative letter, and it is initial in *for gyldan*. In the second couplet W is the letter, and it is initial in *ge worhte*.

Grendle for gyldan	to Grendel make good
gúð ræsa fela	grapples many—
ðára þe he ge worhte	those that he wrought
tó West Denum.	upon the West-Danes.

Returning now to our first specimen, we observe that 8 + 9 is abnormal in having the alliterative letter thrice in the first member. In 10 + 11 the alliteration is vocalic. And here observe that the vowels are all different. To our inexact and uncultivated notions about vowels they might seem hardly distinct, and little better than three E's. But they are in fact three different vowels, viz. *ea*, *æ*, and *eo*. Note this. In vocalic alliteration not identity of vowels, but diversity, was aimed at. Thus—

Eotenas and ylfe	Giants and elves
and orceas	and hobgoblins.

A still more subtle feature is this :—The sense does not seek to run with the alliteration, but rather alternates with it. The lines from 2 to 13 pair off in alliterative couples : but line 1 belongs to a previous alliterative couple, so that the quotation is abrupt as regards the alliteration, though complete as regards the sense. As regards the sense we should couple the lines thus—1 + 2, 3 + 4, &c. But in regard to the alliteration they couple as follows—2 + 3, 4 + 5, &c. So the grammatical and the poetic articulations overlap one another, and produce a linked chain, not indeed running with machine-like regularity, but shewing here and there by glimpses, so that the keen observer may catch the latent ideal.

## SOME PASSAGES

FROM THE

## ANGLOSAXON GOSPELS.

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*St. Matth. v. 37-42.*

Soðlice sy eower spræc, Hyt ys, hyt ys; Hyt 1  
nys, hyt nys: soðlice gyf þar mare byð, þæt byð 2  
of yfele. Ge gehyrdon þæt gecweden wæs, Eage 3  
for eage, and toð for toð: soðlice ic secge eow, 4  
Ne winne ge ongen þa ðe eow yfel doð: and gyf 5  
hwa slea þe on þin swyþre wenge, gegearwa hym 6  
þæt oðer. And þam ðe wyle on dome wið þe 7  
flitan, and niman þine tunecan, læt him to þinne 8  
wæfels. And swa hwa swa þe genyt þusend stapa, 9  
gá mid him oðre twa þusend. Syle þam ðe þe 10  
bidde, and þam þe wylle æt þe borgian, ne wyrn 11  
þu hym. 12

*St. Matth. x. 5-13.*

Ðas twelf se Hælend sende, hym bebeodende, and 13  
cweþende: Ne fare ge on þeoda weg, and ne ga ge 14  
innan Samaritana ceastre: ac gað mâ to þam 15  
sceapum þe forwurdon Israhela hiw-rædene. Se 16

Hælend cwæp to hys leorning-cnyhtum: Gað and 17  
 bodiað, cwepende, Ðæt heofena rice genealæcþ. 18  
 Hælað untrume, awecceað deade, clænsiað hreofle, 19  
 drifað út deoflu: ge onfengon to gyfe, syllað 20  
 to gyfe. Næbbe ge gold, ne seolfer, ne feoh 21  
 on eowrum bigyrdlum; ne codd on wege, ne twa 22  
 tunecan, ne gescý, ne gyrde: soþlice se wyrhta ys 23  
 wyrþe hys metes. On swa hwylce burh oððe 24  
 ceastre swa ge in-gað, acsiað hwa sy wyrþe on 25  
 þære; and wuniað þær oþ ge út-gan. Ðonne ge 26  
 in-gan soþlice on þæt hus, gretað hit, cwepende, 27  
 Sy syb þysum huse. And gyf þæt hus witodlice 28  
 wyrþe byð, eower syb cymþ ofer hyt: gyf hyt 29  
 soþlice wyrþe ne byð, eower syb byþ to eow 30  
 gecyrred. 31

*St. Matth. xii. 1-8.*

Ðys sceal on Frige-dæg, on ðære eahtoðan wucan  
 ofer Pentecosten.

Se Hælend fôr on reste-dæg ofer æceras; soðlice hys  
 leorning-cnyhtas hingrede, and hig ongunnon pluccian  
 þa ear and etan. Soðlice ða þa sundor-halgan þæt  
 gesawon, hi cwædon to him: Nu þine leorning-cnyhtas  
 doð þæt him alyfed nys reste-dagum to donne. And  
 he cwæð to hym: Ne rædde ge hwæt Daud dyde þa  
 hyne hingrede, and þa ðe mid hym wæron? hu he  
 in-eode on Godes hus, and æt þa offring-hlafas, þe næron  
 hym alyfede to etanne, ne þam þe mid hym wæron,  
 buton þam sacerdum anum? Oððe ne rædde gé on  
 þære æ, þæt þa sacerdas on reste-dagum on þam temple  
 gewemmað þone reste-dæg, and synd butan leahre?  
 Ic secge soðlice eow, Ðæt þes ys mærra þonne þæt



templ. Gyf ge soðlice wiston hwæt ys, Ic wylle mildheortnyse, and na onsægdnyse, ne genyprade ge æfre únscyldige. Soðlice mannes Sunu: ys eac reste-dæges Hlaford.

*St. Matth. xiii. 1-8.*

On þam dæge, þam Hælende út-gangendum of húse, he sæt wið þa sæ; and mycle mænio wæron gesamnode to hym, swa þæt he eode on scip, and þær sæt; and eall seo mænio stod on þam waroþe. And he spræc to hym fela on bigspellum, cweþende: Soðlice, ut-eode se sádere hys sæd to sawenne: and þa þa he seow, sume hig feollon wið weg, and fuglas comon and æton þá: soðlice sume feollon on stænihte, þær hyt næfde mycle eorþan, and hrædlice úp-sprungon, forþam þe hig næfdon þære eorþan dypan: soðlice, úp-sprungon sunnan, hig adruwedon and forscruncon, forþam þe hig næfdon wyrtrum: soðlice sume feollon on þornas, and þa þornas weoxon and forþrysmodon þa: sume soðlice feollon on gode eorþan, and sealdon wæstm, sum hundfealdne, sum syxtigfealdne, sum þrittigfealdne. Se þe hæbbe earan to gehyranne, gehyre.

*St. Matth. xiv. 6-12.*

Ða on Herodes gebyrd-dæge, tumbude þære Herodiadiscan dohter beforan hym, and hyt lícode Herode. Ða behet he mid aþe, hyre to syllanne swa hwæt swa heo hyne bæde. Ða cwæð heo, fram hyre meder gemyngod: Syle me on ánum disce, Iohannes heafod, þæs Fulluhteres. Ða wæs se cyning geúnrotsud for þam aþe, and for þam þe hym sæton mid; and he asende þa, and beheafdode Iohannem on þam cwerterne. And man brohte þa hys

heafod on ánum disce, and sealde þam mædene; and þæt mæden hyre meder. And þa genealæhton hys leorning-cnyhtas, and namon hys lichaman, and bebyrgdon hyne, and comon and cyddon hyt þam Hælende.

*St. Matth. xviii. 23-35.*

**Dys sceal on ðære xxiii. wucan ofer Pentecosten.**

Forþam is heofena ríce ánlic þam cyninge þe hys þeowas geradegode. And þa he þæt gerád sette, hym wæs án broht se hym sceolde tyn þusend punda. And þa he næfde hwanon he hyt agulde, hyne het hys hlaford gesyllan, and hys wíf and hys cild, and eall þæt he ahte. Ða astrehte se þeow hyne, and cwæð: Hlaford, hafa geþyld on me, and ic hyt þe eall agylde. Ða gemiltsode se hlaford hym, and forgeaf hym þone gylt. Ða se þeowa út-eode, hê gemêtte hys efen-þeowan se hym sceolde án hund penega: and he nam hyne þa, and forþrysmode hyne, and cwæð: Agif þæt þu me scealt. And þa astrehte hys efen-þeowa hyne, and bæd hyne, and þus cwæð: Geþyldega, and ic hyt þe eall agife. He þa nolde; ac ferde and wearp hyne on cweartern, oðþæt he hym eall agêfe. Ða gesawon hys efen-þeowas þæt, þa wurdon hig swyðe geúnrotsode, and comon and sædon heora hlaforde ealle þa dæde. Ða clypode his hlaford hyne, and cwæð to him, Eala þu lypra þeowa! ealne þinne gylt ic þe forgeaf, forþam þe ðu me bæde: hu ne gebyrede þé gemiltsian þinum efen-þeowan, swa swa ic þe gemiltsode? Ða wæs se hlaford yrre, and sealde hyne þam wítnerum, oðþæt he eall agulde. Swa deð min se heofenlica Fæder, gyf gé of eowrum heortum eowrum broþrum ne forgyfað.

*St. Matth. xx. 1-16.*

Soðlice heofena rice ys gelic þam hyredes ealdre, þe on ærne-mergen út-eode áhyrian wyrhtan on hys wín-geard. Gewordenre gecwydrædene þam wyrhtum, he sealde ælcon ænne penig wið hys dæges weorce: he asende hig on hys wín-geard. And þa he út-eode ymbe undern-tide, he geseah oþre on stræte idele standan: þa cwæð he: Gá gé on minne wín-geard, and ic sylle eow þæt riht byð: and hig þa ferdon. Eft he út-eode ymbe þa sixtan and nigopan tide, and dyde þam swá gelíce. Ða ymbe þa endlyftan tide he út-eode, and funde oþre standende, and þa sæde he: Hwi stande ge her ealne dæg idele? Ða cwædon hig: Forþam þe ús nan man ne hyrede. Ða cwæð he: And gá gé on minne wín-geard. Soðlice þa hyt wæs æfen geworden, þa sæde se wín-geardes hlaford his geréfan: Clypa þa wyrhtan, and agyf hym heora mede: agyn fram þam ytemestan oð ðone fyrmestan. Eornestlice þa þa gecomon þe ymbe þa endlyftan tíde comon, þa onfengon hig ælc his pening. And þa þe þær ærest comon wendon þæt hig sceoldon mare onfón; þa onfengon hig syndrige penegas. Ða ongunnon hig murcnian ongén þone hyredes ealdor, and þus cwædon: Ðas ytemestan worhton áne tide, and þu dydest hig gelice us, þe bæron byrþena on þyses dæges hætan. Ða cwæð he andswariende heora anum: Eala þu freond, ne dó ic þe nænne teonan: hú ne come þu to me to wyrccanne wið anum peninge? nim þæt þín ys and ga: ic wylle þysum ytemestum syllan eall swa mycel swa þe. Oððe ne mot ic dón þæt ic wylle? hwæþer þe þín eage mánful ys, forþam þe ic gód eom? Swa beoð þa fyrmestan ytemeste, and þa ytemestan

fyrreste: soðlice manega synd geclypede, and feawa gecorene.

*St. Matth. xxii. 1-14.*

Ða sæde he hym eft oðer bigspel, and þus cwæð: Heofena rice ys gēlic geworden þam cyninge þe macode hys suna gifa; and sende hys þeowas, and clypode þa gelaðodan to þam giftum: þa noldon hig cuman. Ða sende he eft oðre þeowas, and sæde þam gelaðodon, Nū ic gegearwode mine feorme: mine fearras and mine fugelas synd ofslegene, and ealle mine þing synd gearwe: cumað to þam giftum. Ða forgymdon hig þæt, and ferdon; sum to hys tune, sum to hys mangunge. And ða oðre namon hys þeowas, and mid teonan geswencton, and ofslogon. Ða se cyning þæt gehyrde, þa wæs he yrre, and sende hys here to, and fordyde þa man-slagan, and heora burh forbærnde. Ða cwæð he to his þeowum, Witodlice þas gyfta synd gearwe, ac ða þe gelaþode wæron ne synd wyrþe. Gað nū witodlice to wega gelætum, and clypiað to þisum giftum swa hwylce swa ge gemeton. Ða eodon ða þeowas út on þa wegas, and gegaderodon ealle þa þe hig gemetton, góde and yfele: þa wæron þa gyft-hus mid sittendum mannum gefyllede. Ða eode se cyning in, þæt he wolde geseon þa ðe þær sæton, þa geseah he þær ænne man þe næs mid gyftlicum reafe gescryd: þa cwæð he, La freond, humeta eodest þu in, and næfdest gyftlic reaf? Ða gesuwode he. And se cyning cwæð to hys þēnum, Gebindað hys handa, and hys fet, and weorpað hyne on þa uttran þystro; þær byð wop and toþa gristbitung. Witodlice manega synt gelaþode, and feawa gecorene.

*St. Matth. xxiv. 42-51.*

Ðys Godspel sceal to mæniges confessores Mæsse-dæg.

Waciað witodlice; forþam þe ge nyton on hwylcere tide eower Hlaford cuman wyle. Witað, þæt gyf se hyredes ealdor wiste on hwylcere tide se þeof toward wære, witodlice he wolde wacian, and nolde gefasian þæt man hys hus underdulfe. And forþam beo gé gearwe; forþam ðe mannes Sunu wyle cuman on þære tide þe ge nyton. Wenst þu hwa sy getreowe and gleaw þeow, þone geset hys hlaford ofer hys hyred, þæt he hym on tide mete sylle? Eadig ys se þeow, þe hys hlaford hyne gemét þus dondne, þonne he cymð. Soð ic eow secge, Ðæt ofer eall þæt he ah he hyne geset. Gyf se yfela þeowa þencð on hys heortan, and cwyð, Min hlaford uferað hys cyme; and agynð beatan hys efen-þeowas, and yt and drincð myd druncenum; þonne cymð þæs weales hlaford on þam dæge ðe he nā ne wenð, and on þære tide þe he nat, and todælð hyne, and aset hys dæl mid liceterum; þær byð wop, and toþa gristbitung.

*St. Matth. xxv. 1-13.*

Ðys sceal to haligra fæmnena Mæsse-dæge.

Ðonne byð heofena rice gelic þam tyn fæmnum, þe ða leoht-fatu namon, and ferdon ongean þone brydguman and þa bryde. Heora fif wæron dysege, and fif gleawe. And þa fif dysegan namon leoht-fatu, and ne namon nænne ele mid hym: þa gleawan namon ele on heora fatum, mid þam leoht-fatum. Ða se bryd-guma ylde, þa hnappedon hig ealle and slepon. Witodlice to middere



nihte man hrymde, and cwæð, Nu, se bryd-guma cymð; farað him togeanes. Ða arýson ealle þa fæmnan, and glengdon heora leoht-fatu. Ða cwædon þa dysegan to þam wisum, Syllað us of eowrum ele; forþam ure leoht-fatu synd acwencte. Ða andswaredon þa gleawan, and cwædon, Nese; þy-læs þe we and ge nabbon genoh: gað to þam cypendum, and bycgað eow ele. Witodlice þa hig ferdon, and woldon bycgan, þa com se bryd-guma; and þa þe gearowe wæron, eodon in mid him to þam giftum: and seo duru wæs belocen. Ða æt nehstan comon þa oðre fæmnan and cwædon, Dryhten, Dryhten, læt ús in. Ða andswarode he heom, and cwæð, Soð ic eow secge, ne can ic eow. Witodlice waciað; forþam ðe ge nyton ne þone dæg, ne þa tide.

*St. Mark ii. 14-20.*

And þa he forð-eode, he geseah Leuin Alpei sittende æt his cep-setle, and he cwæð to hym: Folga mé. Ða aras he and folgode hym. And hit gewearð, þa he sæt on his huse, þæt manega mánfulle sæton mid þam Hælende, and his leorning-cnyhtum; soðlice manega, þa ðe hym fyligdon, wæron boceras and Pharisei, and cwædon: Witodlice he ýtt mid mánfullum and synfullum, and hig cwædon to hys leorning-cnyhtum: Hwi ytt eower lareow and drincð mid mánfullum and synfullum? Ða se Hælend þys gehyrde, he sæde him: Ne beþurfon na ða halan læces, ac ða þe untrume synd: ne com ic na þæt ic clypode rihtwise, ac synfulle. And þa wæron Iohannes leorning-cnyhtas and Pharisei fæstende: and þa comon hig, and sædon hym: Hwi fæstað Iohannes leorning-cnyhtas and Phariseorum, and þine ne fæstað?



Ða cwæð se Hælend : Cweðe ge sculon þæs bryd-guman cnyhtas fæstan swa lange swa se bryd-guma mid him is? ne magon hi fæstan swa lange tīde swa hig ðone bryd-guman mid hym habbað.

*St. Mark vi. 1-11.*

And þa he þanon eode, he ferde on his epel, and him folgedon hys leorning-cnyhtas. And gewordenum reste-dæge, he ongan on gesomnunge lāran; and mænige gehyrdon, and wundredon on his lāre, and cwædon : Hwanon synd þyssum ealle þas þing? and hwæt ys se wisdom þe hym geseald ys, and swylce mihta þe þurh his handa gewordene synd? Hu nys þys se smið, Marian sunu, Iacobes broðer, and Iosepes, and Iude, and Simonis? hu ne synd hys swustra her mid ús? And þa wurdon hig gedrefede. Ða cwæð se Hælend : Soðlice nys nān witega butan weorþscype, buton on his eðele, and on his mægðe, and on his hūse. And he ne mihte þar ænig mægen wyrcan, buton feawa untrume, on-asettum his handum, he gehælde. And he wundrode for heora ungeleafan. He þa lærende, þa castel beferde. And him twelfe to geclypode, and agan hig sendan, twam and twam; and him anweald sealde unclænra gasta; and him bebed þæt hig naht on wege ne namon, buton gyrde āne : ne codd, ne hlaf, ne feoh on heora gyrdlum : ac gesceode mid calcum; and þæt hig mid twam tunecum gescrydde næron. And he cwæð to him : Swa hwylc hūs swa ge in-gað, wuniað þar, oð þæt ge útgan. And swa hwylce swa eow ne gehyrað, þonne ge þanon út-gað, āsceacað þæt dust of eowrum fotum, him on gewitnesse.

*St. Mark x. 17-31.*

Dys sceal on Wodnes-dæg, on ðære seofeðan wucan  
ofer Pentecosten.

And þa he on wege eode, sum him to arn, and gebigedum cneowe to-foran him, cwæð, and bæd hine: La góda Lareow, hwæt do ic þæt ic éce lif age? Ða cwæð se Hælend: Hwi segst þu me godne? nys nan mann gód, buton God ana. Canst þu þa bebodu, Ne unriht-hæm þu, Ne slyh þu, Ne stel þu, Ne sege þu lease gewitnesse, Facen ne do þu, Weorþa þinne fæder and þine modor? Ða answarede hé: Goda Lareow, eall þis ic geheold of minre geogupe. Se Hælend hine þa behealdende, lufode, and sæde him: An þing þe ys wana: gesyle eall þæt þu age, and syle hit þearfum; þonne hæfst þu gold-hord on heofenum; and cum, and folga me. And for þam worde he wæs geunret; and ferde gnornigende; forþam he hæfde mycele æhta. Ða cwæð se Hælend to his leorning-cnyhtum, hine beseonde: Swyðe earfoðlice on Godes rice gað þa þe feoh habbað! Ða forhtedon his leorning-cnyhtas be his wordum. Eft se Hælend him andswariende cwæð: Eala cild, swyðe earfoðlice þa ðe on heora feo getruwiað gað on Godes rice! Eaþere ys offende to farenne þurh nædle þyrel, þonne se rica and se welega on Godes rice gá. Hig þæs þe ma betweox him wundredon, and cwædon: And hwa mæg beon hal? Ða beheold se Hælend hig, and cwæð: Mid mannum hyt ys uneaþelic, ac na mid Gode: Ealle þing mid Gode synt eaþelice. Ða ongan Petrus cweþan: Witodlice, we ealle þing forleton and folgodon þe. Ða andswarode him se Hælend: Nys nan þe hys hus forlæt, oþþe gebroþru, oþþe geswustra, oþþe fæder,

oþþe moder, oþþe bearn, oþþe æceras, for me and for þam godspelle, þe hundfeald ne onfó nu on þysse tide, hus, and broþru, and swustra, and fæder, and modor, and bearn, and æceras, mid ehtnessum; and on towardre worulde, éce lif. Manega fyrmeste beoð ytemeste, and ytemeste, fyrmeste.

*St. Mark xi. 1-10.*

Ðys gebyrað feower wucon ær Myddan-wyntran.

Ða he genealæhte Hierusalem, and Bethanía, to Oliuetes dune, he sende hys twegen leorning-cnyhtas, and cwæð to him: Farað to þam castelle, þe ongean inc ys, and gyt þær sona gemetað assan folan getigedne, ofer þæne nân man gyt ne sæt: ungetigeað hine, and to me gelædað. And gif hwa to inc hwæt cwyð, secgað, Ðæt Dryhten hæfð his neode; and he hine sona hyder læt. And þa hig út-ferdon, hig gemetton þone folan úte on twycinan beforan dura getigedne: þa untigdon hig hine. And sume þe þar stodon, þus sædon him: Hwæt do gyt, þone folan untigende? Ða cwædon hig: Swa se Hælend unc bead: and hi leton hig þa. Ða læddon hig þone folan to þam Hælende, and hig heora reaf on-áledon; and he on sæt. Manega heora reaf on þone weg strehton: sume þa bogas of þam treowum heowon, and streowedon on þone weg. And þa ðe beforan eodon, and þa ðe æfter folgodon, cwædon þus: Osanná: Sy gebletsod se þe com on Dryhtnes naman: Sy gebletsod þæt rice þe com ures fæder Dauides: Osanná on heahnessum.

*St. Mark xii. 13-17.*

Dys, sceal on ðære xxiiii wucan ofer Pentecosten.

Ða sendon hig to him sume of Phariseum and Herodianum, þæt hig befengon hine on his worde. Ða comon hig, and þus mid facne cwædon: Lâreow, we witon þæt þu eart soðfæst, and þu ne recst be ænegum men: ne besceawast þu manna ansyne; ac þu Godes weg lærst on soðfæstnysse: Alyfð gafol to syllanne þam Casere, hwæper þe we ne syllað? Ða cwæð he, and heora lotwrenças wiste: Hwi fandige ge mîn, bringað mē þone pening, þæt ic hyne geseo. Ða brohton hig hym. Ða sæde he hym: Hwæs ys þeos anlicnys, and þis gewrit? Hig cwædon: Þæs Caseres. Ða cwæð se Hælend to hym. Agyfað þam Casere þa þing þe þæs Caseres synd, and Gode þa þe Godes synd. Ða wundredon hig be þam.

*St. Mark xiii. 28-37.*

Leorniað an bigspel be þam fic-treowe: Þonne his twig bið mearu, and leaf beoð acennede, ge witon þæt sumor ys gehende: and wite ge þonne ge þas þing geseoð, þæt he ys dura gehende. Soðlice ic eow secge, þæt þeos cneores ne gewit, ærþam ealle þas þing geweorþon. Heofen and eorðe gewitað; witodlice mine word ne gewitað. Be þam dæge and þære tide nan man nat, ne englas on heofnum, ne mannes Sunu, buton Fæder ána. Warniað, and waciað, and gebiddað eow; ge nyton hwænne seo tid ys. Swa se man, þe ælþeodlice ferde, forlet his hus, and sealde his þeowum þone anweald gehwylces weorces, and beode þam dure-wearde þæt he wacige. Eornostlice waciað: ge nyton hwænne þæs

huses hlaford cymð, ðe on æfen, þe on midre nihte, þe on hancrede, þe on mergen: þe-læs he eow slæpende gemête, þonne he færinga cymð. Soðlice ic eow secge, eallum ic hit secge, Waciað.

*St. Luke i. 56-65.*

Ðys gebyrað on Mid-sumeres Mæsse-dæg.

Soðlice María wunede mid hyre swylce þrý monðas, and gewende þa to hyre huse. Ða wæs gefylled Elizabeth cening-tíd, and heo sunu cende. And hyre nehheburas and hyre cuðan þæt gehyrdon, þæt Dryhten hys mild-heortnyse mid hyre mærsode, and hy mid hyre blissodon. Ða on þam ehteoðan dæge hig comon þæt cild ymb-sniðan; and nemdon hyne hys fæder naman Zachariam. Ða andswarode hys moder: Nese soðes; ac he byð Iohannes genemned. Ða cwædon hig to hyre: Nis nán on þínre mægðe þyson naman genemned. Ða bycnodon hig to hys fæder, hwæt he wolde hyne genemnedne beón. Ða wrát he, gebedenum wex-brede, Iohannes ys hys nama. Ða wundredon hig ealle. Ða wearð sona hys muð and his tunge geopenod, and he spræc, Drihten bletsiede. Ða wearð ege geworden ofer eall hyra nehheburas; and ofer ealle Iudéa munt-land wáeron þas wórd gewidmærsode.

*St. Luke ii. 36-50.*

And Anna wæs witegestre, Fanueles dohtor, of Asséres mægðe: þeos wunede mænigne dæg, and heo lyfede mid hyre were seofen gear of hyre fæmnhåde; and heo wæs wuduwe oð feower and hund-ehatig geara, seo of þam



temple ne gewat, dægēs and nihtes þeowigende on fæstenum and on halsungum. And þeos þære tīde becumende, Dryhtne andette, and be hym spræc eallum þam þe geanbidedon Hierusalem alysednysse. And þa hig ealle þing gefyldon, æfter Dryhtnes æ, hig gehwurfon on Galileam, on heora ceastre Nazareth. Soðlice þæt cild weox, and wæs gestrangod, wīsdomes full, and Godes gyfu wæs on hym. And his magas fērdon ælce gere to Hierusalem, on Easter-dægēs freols-tīde. And þa he wæs twelf wintre, hig fōron to Hierusalem, to þam Easterlican freolse, æfter heora gewunan. And gefylledum dagum, þa hig ongean gehwurfon, belaf se Hælend on Hierusalem; and his magas þæt nyston: wendon þæt he on heora gefēre wære. Ða cōmon hig ānes dægēs fær, and hine sohton betweox his magas and his cuðan. Ða hig hyne ne fundon, hig gewendon to Hierusalem, hine secende. Ða æfter þrim dagum, hig fundon hine on þam temple, sittende on middan þam lareowum, hlystende and hig acsigende. Ða wundredon hig ealle þe gehyrdon be his gleawscype and his andswarum. Ða cwæð his moder to hym: Sunu hwi dydest þu unc þus? þin fæder and ic sarigende þe sohton. Ða cwæð he to hym: Hwæt ys þæt gyt me sohton? nyste gyt þæt me gebyrað to beonne on þam þingum þe mines Fæder synd? Ða ne ongeaton hīg þæt wōrd þe he to hym spræc.

*St. Luke vi. 27-38.*

Ac ic eow secge, forþam þe ge gehyrað, Lufiað eowre fynd, doð þam tala þe eow hatedon, bletsiað þa ðe eow wirgeað, gebiddað for þa þe eow onhiscað. And þam ðe þe slyhð on þin gewenge wend oðer ongean; and þam



ðe þín reaf nymð, ne forbeod hym na þíne tunecan. Syle ælcum þe ðe bidde; and se ðe nimð þa þing þe þíne synd, ne mynga þu hyra. And swa ge wyllað þæt eow men dón, doð heom gelice. And hwylc þanc ys eow, gif ge lufiað þa þe eow lufiað? soðlice synfulle lufiað þa ðe hig lufiað. And gif ge wel doð þam ðe eow wel doð, hwylc þanc ys eow? witodlice þæt doð synfulle. And gif ge lænað þam þe ge eft æt onfoð, hwylc þanc ys eow? soðlice synfulle synfullum lænað; þæt hig gelice onfón. Deahhwæpre lufiað eowre fýnd, and hym wel doð, and læne syllað, nan þing þanun eft gehyhtende; and eower med byð mycel on heofone, and ge beoð þæs Hehstan bearn: forþam þe he ys gód ofer unþancfulle and ofer yfele. Eornostlice beoð mild-heorte, swa eower Fæder ys mild-heort. Nelle ge deman, and ge ne beoð demede: nelle ge genyðerian, and ge ne beoð genyðerode: forgyfað, and eow byð forgyfen: sýllað, and eow byð geseald; gód gemét, and full, and geheapod, and oferflowende, hig syllað on eowerne bearm.

*St. Luke xi. 1-13.*

Soðlice wæs geworden, þa he wæs on sumere stowe hine gebiddende, þa ða he geswac, him to cwæð ân his leorning-cnyhta: Dryhten, lær ús ús gebiddan, swa Iohannes his leorning-cnyhtas lærde. Ða cwæð he to him: Cweðað þus, þonne ge eow gebiddað, Ure Fæder, þu þe on heofene eart, Sig þin nama gehalgod. Tó-cume þin ríce. Geweorðe þin wylla on heofene, and on eorþan. Syle us to-dæg urne dæghwamlican hláf. And forgyf us ure gyltas, swa we forgyfað ælcum þæra þe wið us agylt. And ne læd þu us on costunge; ac alýs ús

fram yfele. Ða cwæð he to him : Hwylc eower hæfð sumne freond, and gæð to midre nihte to him, and cwæð to him, La freond, læn me þry hlafas ; forþam mīn freond com of wēge to me, and ic næbbe hwæt ic him to-foran lecge ; and he þonne him þus andswarige, Ne beo þu me gram : nu min duru ys belocen, and mine cnyhtas synd on reste mid me ; ne mæg ic arisan nū and syllan þe. Gyf he þonne þurhwunað cnuciende, ic eow secge, gyf he [ne] aryst, and him sylð þonne, forþam þe he his freond ys, þeah-hwæðere for his on-hrope he aryst, and sylð him his neode. And ic eow secge : Biddað, and eow bið seald ; secað, and ge findað ; cnuciað, and eow bið ontyned. Ælc þæra þe bitt onfehð ; and se þe secð, he fint ; and cnuciendum byð ontyned. Hwylc eower bitt his fæder hlafes, segst þu sylð he him stān ? oððe gif he bitt fisce, sylð he him næddran for fisce ? oððe gif he bitt æg, segst þu ræcð he him scorpionem (þæt ys an wurm-cynn) ? Witodlice gyf ge þonne, þe synd yfele, cunnon syllan gōde sylene eowrum bearnum, swa mycele ma eower Fæder on heofone sylð Godne Gast þam ðe hine biddað.

*St. Luke xiii. 18-27.*

Soðlice he cwæð : Hwam ys Godes rīce gelīc ? and hwam wene ic þæt hit beo gelīc ? hit ys gelīc senepes corne, þæt se man onfeng, and seow on his wyrtun ; and hit weox, and wearð mycel treow ; and heofenes fugelas reston on his bogum. And eft he cwæð : Hwam wene ic þæt Godes rīce sig gelīc ? Hit ys gelīc þam beorman, þe þæt wīf onfengc, and behydde on þam melewe þreo gemetu, oð hit wearð eall ahafen. Ða ferde he þurh ceastra and castelu to Hierusalem, and þar lærde. Ða

cwæð sum man to hym : Dryhten, feawa synd þe synd gehælede. Ða cwæð he to hym : Efstað þæt ge gangon þurh þæt nearwe get : forþam ic secge eow, manega secað þæt hig in-gan, and hi ne magon. Ðonne se hyredes ealdor in-gæð, and his duru beclyst, ge standað þar úte, and þa duru cnuciað, and cweðað, Dryhten, atyn ús : þonne cwyð he to eow, Ne can ic eow ; nat ic hwanon ge synd. Ðonne ongygne ge cweðan, Wé æton and druncon beforan þe, and on urum strætum þu lærd-est. Ðonne segð he eow, Ne can ic hwanon ge synd ; gewitað fram me ealle unriht-wyrhtan.

*St. Luke xiv. 7-15.*

Ða sæde he sum bigspel be þam in-gelaðedon, gym-ende hu hig þa fyrmestan setl gecuron ; and þus cwæð : Ðonne þu byst to gyftum gelaðod, ne site þu on þam fyrmestan setle ; þe-læs wenunga sum weorðfulra sig in-gelaðod fram hym, and þonne cume se ðe þe in-gelaðode, and secge þé, Rym þysum men setl ; and þu þonne mid sceame nyme þæt ytemeste setl. Ac þonne þu geclypod byst, gá, and site on þam ytemestan setle ; þæt se ðe þe in-gelaðode, þonne he cymð, cweðe to þe, Lá freond, site ufer : þonne byð þe weorðmynt beforan mid-sittendum. Forþam ælc þe hine úp-ahefð byð genyðerod ; and se ðe hine nyðerað, se bið úp-ahafen. Ða cwæð he to þam ðe hine inlaðode : Ðonne þu dest wiste oððe feorme, ne clypa þu þine frynd, ne þine gebroðru, ne þine cuðan, ne þine welegan nehheburas ; þe-læs hig þe agen laðion, and þu hæbbe edlean. Ac þonne þu ge-beorscype dó, clypa þearfan, and wanhale, and healte, and blinde : þonne byst þu eadig ; forþam þe hig nabbað

hwanon hig hyt þe forgyldon : soðlice hyt bið þe forgolden on rihtwisra æryste. Ða þys gehyrde sum of þam sittendum, þa cwæð he : Eadig ys se ðe hlaf yt on Godes rice.

*St. Luke xv.*

**Dys Godspel sceal on ðone feorðan Sunnan-dæg ofer Pentecosten.**

Soðlice him genealæhton mánfulle and synfulle, þæt hig his word gehyrdon. Ða murcnedon þa Farisei and þa boceras, and cwædon : Ðes onfehð synfulle, and mid him ytt. Ða cwæð he þis bigspel to þam : Hwylc man ys of eow þe hæfð hund sceapa, and gif he forlyst án of þam, hu ne forlæt he þonne nygon and hund-nygontig on þam westene, and gæð to þam ðe forwearð, oð he hit fint? And þonne he hit fint, he hit set on his exla geblis-siende. And þonne he ham cymð, he to-somme clypað hys frynd and hys nehheburas, and cwyð, Blissiað mid me; forþam ic funde min sceap þe forwearð. Ic secge eow, þæt swa byð on heofone blis be anum synfullum þe dæd-bote deð, ma þonne ofer nygon and nygontigum rihtwisra þe dæd-bote ne beþurfon. Oððe hwylc wif hæfð tyn scyllingas, gif heo forlyst ænne scylling, hu ne onælp heo hyre leoht-fæt, and awent hyre hus, and secð geornlice oð heo hine fint? And þonne heo hine fint, heo clypað hyre frynd and nehhebyryna, and cwyð, Blissiað mid me; forþam ic funde minne scylling þe ic forleas. Ic secge eow, swa bið blis beforan Godes englum be anum synfullum þe dæd-bote deð.

Dys Godspel gebyrað on Sæternes-dæg, on ðære oðere  
Lencten-wucan.

He cwæð: Soðlice sum man hæfde twegen suna. Ða cwæð se yldra to his fæder, Fæder, syle me minne dæl minre æhte þe me to gebyreð. Ða dælde he hym hys æhte. Ða, æfter feawa dagum, ealle his þing gegaderode se gingra sunu, and ferde wræclice on feorlen ríce, and forspilde þar his æhta, lybbende on his gælsan. Ða he hig hæfde ealle amyrrede, þa wearð mycel hunger on þam ríce; and he wearð wædla. Ða ferde he and folgode ánum burh-sittendum men þæs ríces: þa sende he hine to his tune, þæt he heolde hys swyn. Ða gewilnode he his wambe gefyllan of þam bean-coddum þe ða swyn æton: and him man ne sealde. Ða bepohte he hine, and cwæð, Eala hu fela yrðlinga on mines fæder huse hláf genohne habbað, and ic her on hungre forweorðe! Ic arise, and ic fare to mínum fæder, and ic secge him, Eála fæder, ic syngode on heofenas, and beforan þe, nu ic neom wyrðe þæt ic beo þin sunu nemned: do me swa ænne of þinum yrðlingum. And he aras þa, and com to his fæder. And þa gyt, þa he wæs feor his fæder, he hyne geseah, and wearð mid mild-heortnesse astyred, and agen hine árn, and hine beclypte, and cyste hine. Ða cwæð his sunu, Fæder, ic syngode on heofen, and beforan þe, nu ic ne eom wyrðe þæt ic þin sunu beo genemned. Ða cwæð se fæder to his þeowum, Bringað raðe þone selestan gegyrelan, and scrydað hine; and syllað him hring on his hand, and gescý to his fotum: and bringað an fætt stýric, and ofsleað; and uton etan, and gewistfullian: forþam þes min sunu wæs dead, and he ge-edcucode; he forwearð, and he ys gemet. Ða on-



gunnon hig gewistlæcan. Soðlice his yldra sunu wæs on æcere; and he côm: and þa he þam huse genealæhte, he gehyrde þone sweg and þæt wered. Ða clypode he ænne þeow, and acsode hine hwæt þæt wære. Ða cwæð he, þin broðer com, and þin fæder ofsloh ân fætt cealf; forþam þe he hine halne onfeng. Ða gebealh he hine, and nolde in-gân: þa eode his fæder út, and ongan hine biddan. Ða cwæð he, his fæder andswariende, Efne, swa fela geara ic þe þeowode, and ic næfre þin behod ne forgynde, and ne sealdest þu me næfre ân ticcen, þæt ic mid minum freondum gewistfullode: ac syððan þes þin sunu com, þe hys spède mid myltystrum amyrdede, þu ofsloge him fætt cealf. Ða cwæð he, Súnu, þu eart symle mid me, and ealle mine þing synd þine: þe gebyrede gewistfullian and geblissian: forþam þes þin broþer wæs deád, and he ge-edcucode; he forwearð, and he ys gemet.

*St. Luke xvi. 1-9.*

Ðys Godspel gebyrað on ðære teoðan wucan ofer  
Pentecosten.

Ða cwæð he to his leorning-cnyhtum: Sum welig man wæs, se hæfde sumne gerefan, se wearð wið hine forwreged, swylce he his gôd forspilde. Ða clypode he hine, and sæde him, Hwi gehyre ic þys be þe? agyf þine scîre; ne miht þu lêng tûn-scîre bewitan. Ða cwæð se gerefafa on his geþanc, Hwæt do ic? forþam þe min hlaford mîne geref-scîre fram me nymð: ne mæg ic delfan; me sceamað þæt ic wædlige. Ic wât hwæt ic do, þæt hig me on heora hús onfôn, þonne ic bescîred beo fram tun-scîre. Ða þa gafol-gyldan gegaderode wæron, þa sæde he þam forman, Hu mycel scealt þú



minum hlaforde? Ða sæde he, Hund sestra eles. Ða sæde he him, Nim þine feðere, and site hraðe, and writ fiftig. Ða sæde he oðrum, Hu mycel scealt þu! Ða cwæð he, Hund mittena hwætes. Ða cwæð he, Nim þine stafas, and writ hund-eahtatig. Ða herede se hlaford þære unrihtwisnesse tun-gerefan, forþam þe he gleawlice dyde: forþam þe þysse worulde bearn synd gleawran þysse lehtes bearnum on þysse cneorysse. And ic secge eow: Wyrcað eow frynd of þysse worulde-welan unrihtwisnesse; þæt hig onfon eow on ece eardung-stôwa, þonne ge geteoriað.

*St. Luke xxiv. 13-32.*

Ðys gebyrað on oðerne Easter-dæg.

And þa ferdon twegen of him on þæt castel þæt wæs on fæce syxtig furlanga fram Hierusalem, on naman Emaus. And hig spæcon hym betweonan, be eallum þam þe þar gewordene wæron. And þa hig spelledon and mid him smeadon, se Hælend genealæhte, and ferde mid him. Soðlice heora eagan wæron forhæfde, þæt hig hine ne gecneowun. And he cwæð to him: Hwæt synd þa spræca þe gyt reccað inc (betweonan, gangende, and synd unrôte? Ða andswarode him án, þæs nama wæs Cleophas, and cwæð: Eart þu ána forwrecen on Hierusalem, and nystest þu þa þing þe on hyre gewordene synd on þysum dagum? He sæde þa: Hwæt synd þa þing? And hig sædon: Be þam Nazareniscan Hælende, se wæs wer and witega, mihtig on spræce and on weorce beforan Gode and eallum folce: and hu hine sealdon þa heah-sacerdas and ure ealdras on deaðes genyðerunge, and ahengon hine. We hopedon þæt he to alysenne

wære Israhel; and nu ys se þrydda dæg to-dæg þæt þis wæs geworden. And eac sume wif of úrum us bregdon, þa wæron ær leohte æt þære byrgene, and na his lichaman gemetton: hig comon, and sædon, þæt hig gesawon engla gesihðe; þa secgað hine lybban. And þa ferdon sume of úrum to þære byrgene, and swa gemetton swa þa wif sædon: hine hig ne gesawon. Ða cwæð se Hælend to him: Eala dysegan, and on heortan læte to gelyfenne eallum þam þe witegan spæcon: hu ne gebyrede Criste þas þing þolian, and swa on his wuldor gān? And he rehte him of Moyses and of eallum haligum gewritum, þe be him awritene wæron. And hig genealæhton þam castele, þe hig to ferdon: and he dyde swylce he fyr faran wolde. And hig nyddon hine, and cwædon: Wúna mid unc, forþam þe hit æfenlæcð: and se dæg wæs áhyld. And he in-eode, þæt he mid him wunode. And þa he mid him sæt, he onfencg hláf, and hine bletsode, and bræc, and him ræhte. Ða wurdon heora eagan geopenode, and hig gecneowon hine; and he gewat fram him. And hig cwædon him betwynan: Næs uncer heorte byrnende, þa he on wege wið unc spæc, and unc halige gewritu ontýnde?

*St. John i. 19-28.*

And þæt ys Iohannes gewitnes.

**Dys gebyrað on ðone Sunnan-dæg ær Myddan-wyntra.**

Ða þa Iudeas sendon heora sacerdas and heora diaconas fram Ierusalem to hym, þæt hig acsodon hine, and þus cwædon: Hwæt eart þu? And he cyðde, and ne wiðsoc, and þus cwæð: Ne eom ic na Crist. And hig acsodon

hine, and þus cwædon: Eart þu Elías? And he cwæð: Ne eom ic hit. Ða cwædon hig: Eart þu witega? And he andwyrde, and cwæð: Níc. Hig cwædon to him: Hwæt eart þu? þæt we andwyrde bringon þam þe us to þe sendon. Hwæt segst þu be þe sylfum? Hé cwæð: Ic eom clypiendes stéfn on westene, Gerihtað Dryhtnes weg, swa se witega Isaias cwæð. And þa ðe þær ásende wæron, þa wæron of sundor-halgon. And hig acsodon hine, and cwædon to him: Hwi fullast þu, gif þu ne eart Crist, ne Elías, ne wítega? Iohannes him andswarode: Ic fullige on wætere: to-myddes eow stód þe ge ne cunnon. He ys þe æfter me toward ys, se wæs geworden beforan me; ne eom ic wyrðe þæt ic unbinde his sceo-þwang. Ðas þing wæron gewordene on Bethanía begeondan Iordanen, þær Iohannes fullode.

*St. John ix. 1-12.*

Ðys Godspel gebyrað on Wodnes-dæg, on Myd-fæstenes wucan.

Ða se Hælend fór, þa geseah he ænne man þe wæs blind geboren. And his leorning-cnyhtas hyne acsedon, and cwædon: Lâreow, hwæt syngode þes, oððe his magas, þæt he wære blind geboren? Se Hælend andswarode, and cwæð: Ne syngode he, ne his magas: ac þæt Godes weorc wære geswutelod on him. Me gebyrað to wyrcanne þæs weorc þe me sende, þa hwyle þe hyt dæg ys: nyht cymð, þonne nan man wyrcan ne mæg. Ic eom myddan-eardes leoht, þa hwyle þe ic on myddan-earde eom. Ða he þas þing sæde, þa spætte he on þa eorþan, and worhte fenn of his spatle, and smyrede mid þam fenne ofer his eagan, and cwæð to him: Gá, and

þweh þe on Syloes mere. He fór, and þwöh hine, and com geseonde. Witodlice hys neah-geburas, and þa ðe hine gesawon, þa he wædla wæs, cwædon: Hu nis þis se þe sæt and wædlode? Sume cwædon: He hyt is: sume cwædon: Nese, ac is him gelíc. He cwæð soðlice: Ic hyt eom. Ða cwædon hig to hym: Hu wæron þine eagan geopenede? He andswarode, and cwæð: Se man þe is genemned Hælend worhte fenn, and smyrede mine eagan, and cwæð to me, Gá to Syloes mere, and þweh þe: and ic eode, and þwöh me, and geseah. Ða cwædon hig to him: Hwar is he? Ða cwæð he: Ic nât.

*St. John x. 1-21.*

Ðys sceal on Tywes-dæg, on ðære Pentecostenes wucan.

Soð ic secge eow, Se þe ne gæð æt þam geate in to sceapa falde, ac styhð elles ofer, he is þeof and sceaða. Se þe in-gæð æt þam geate, he is sceapa hyrde, þæne se geat-weard læt in, and þa sceap gehyrað his stefne: and he nemð his agene sceap be naman, and læt hig út. And þonne he his agene sceap læt út, he gæð beforan him, and þa sceap him fyliað; forþam þe hig gecnawað his stefne. Ne fyliað hig uncuþum, ac fleoð fram him; forþam þe hig ne gecneowon úncuþra stefne. Ðis bigspel se Hælend him sæde: hig nyston hwæt he spræc to him. Eft se Hælend cwæð to him: Soð ic eow secge: Ic eom sceapa geat. Ealle þa ðe comon wæron þeofas and sceaðan; ac þa sceap hig ne gehyrdon. Ic eom geat: swa hwylc swa þurh me gæð, byð hal, and gæð in and út, and fint læse. Þeof ne cymð, buton þæt he stele, and slea, and fordó: ic com to þam þæt hig habbon lif, and habbon genoh.

Ðys sceal on Sunnan-dæg, feowertyne nyht uppan  
Eastron.

Ic eom gôd hýrde; gôd hýrde sylð his lif for his sceapum. Se hýra, se ðe nis hýrde, and se þe nah þa sceap, þonne he þone wulf gesyhð, þonne flyhð he, and forlæt þa sceap: and se wulf nimð, and todrifð þa sceap. Se hýra flyhð, forþam þe he bið ahýrod, and hym ne gebyrað to þam sceapum. Ic eom gôd hýrde, and ic gecnawe mine sceap, and hig gecnawað me. Swa min Fæder can me, ic can minne Fæder; and ic sylle min agen lif for minum sceapum. And ic hæbbe oðre sceap, þa ne synt of þisse heorde; and hyt gebyrað þæt ic læde þa, and hig gehyrað mine stefne; and hyt byð an heord, and an hýrde. Forþam Fæder me lufað, forþam þe ic sylle míne sawle, and hig eft nime. Ne nimð hig nan man æt me, ac læte hig fram me sylfum. Ic hæbbe anweald míne sawle to alætanne, and ic hæbbe anweald hig eft to nimanne. Þis behod ic nam æt minum Fæder. Eft wæs ungeþwærnes geworden betweox þam Iudeum, for þysum spræcum. Manega heora cwædon, Deofol ys on hym, and he wét; hwi hlyste ge hym? Sume cwædon, Ne synd na þys wodes mannes word. Cwyst þu mæg wôd man blindra manna eagan ontynan?

*St. John xi. 1-16.*

Ðys sceal on Fryge-dæg, on Myd-fæstenes wucan.

Witodlice sum seoc man wæs genemned Lazarus, of Bethanía, of Marian ceastre, and of Marthan hys swustra. Hyt wæs seô María þe smyrede Dryhten mid þære sealfe, and drigde his fet mid hyre loccum. Lazarus hyre



broðer wæs geyflod. Hys swustra sendon to hym, and cwædon: Dryhten, nu ys seoc se þe þu lufast. Ða se Hælend þæt gehyrde, þa cwæð he to him: Nys þeos untrummys na for deaðe, ac for Godes wuldre; þæt Godes Sunu sig gewuldrod þurh hyne. Soðlice se Hælend lufode Marthan and hyre swustor Marían, and Lazarum heora broðer. Witodlice he wæs twegen dagas on þære sylfan stowe, þa he gehyrde þæt he seoc wæs. Æfter þyssum he cwæð to hys leorning-cnyhtum: Uton faran eft to Iudea-lande. Hys leorning-cnyhtas cwædon to hym: Lâreow, nu þa Iudeas sohton þe, þæt hig woldon þe hænan; and wylt þu eft faran þyder? Se Hælend hym andswarode, and cwæð: Hu ne synd twelf tida þæs dæges? Gif hwa gæð on dæg, ne ætspyrnð he, forþam he gesyhð þyses middan-eardes leoht. Gif he gæð on niht, he ætspyrnð, forþam þe þæt leoht nys on hyre. Þas þing he cwæð: and syððan he cwæð to him: Lazarus ure freond slæpð; ac ic wylle gân, and awreccan hyne of slæpe. His leorning-cnyhtas cwædon: Dryhten, gif he slæpð, he byð hal. Se Hælend hit cwæð be his deaðe: hig wendon soðlice þæt he hyt sæde be swefnes slæpe. Ða cwæð se Hælend openlice to him: Lazarus ys dead; and ic eom bliðe for eowrum þingum, þæt ge gelyfon, forþam ic næs þara: ac uton gân to him. Ða cwæð Thomas to hys geferum: Uton gan, and sweltan mid him.



# PARSING GLOSSARY TO THE FIRST TWO PIECES<sup>1</sup>.

The plan of this little Glossary is as follows. After the Head-word comes the number of the line in which it occurs; then the parsing; then a reference to the divisions of this Grammar; then the modern English equivalent; and lastly the numbers of other lines in which the same word recurs.

- ac 15. Conjunction ix. 2:—*but*.  
acsiað 25. Weak verb *acsian*,  
Imperative 2 pl. vi. 3:—*ask*  
*ye*.  
æt 11. Prep. with dat. On the  
use of this preposition with  
person-words, see x. 2:—*at, of*.  
and 4. Conjunction ix. 2; *and*.  
5. 13. 14. 17. 26. 28.  
áwecceað 19. Weak vb. com-  
pound, á-weccean, Imperative  
2 pl. xi. 2—*awake ye*.  
bidde, 11. Of *biddan*, vi. 1.  
subj. pres. 3<sup>rd</sup> sing. :—*ask*.  
bigyrdlum 22. Dat. pl. *bigyr-*  
*del, what hangs at the girdle,*  
*a purse*.  
bodiað 18. Weak verb *bodian*,  
Imperative pl. vi. 3:—*preach*  
*ye*.  
borgian 11. Weak verb infini-  
tive :—*borrow*.  
burh 24. Strong subst. fem. Acc.  
sing. vii. 1 b:—*fort, borough,*  
*city*.  
byð 2 twice. Symbol-verb vi. 1;  
3. sing. indic. pres. or future,  
x. 2 a:—*is, shall be*, 29. 30  
twice.  
ceastre 15. Strong subst. fem.  
Dat. sing. vii. 1 ß:—*city*.  
ceastre 25. Acc. sing *id*.  
clænsiað 19. Weak vb. *clæn-*  
*sian*, Imperative 2 pl. vi. 3:—  
*cleanse ye*.  
codd 22. *bag, wallet*.  
cwæp 17. Pret. 3 sing. of *cwe-*  
*ðan*, vi. 1 :—*said*.  
cweþende 14. Part. pres. sing.  
of *cweðan*. vi. 1 :—*saying*.  
cweþende 18. Plural nom. of  
the same, vii. 2 :—*saying*. 27.  
cymþ 29. Strong vb. *cuman* vi.  
1 : Indic. 3. Pres. used as Fu-  
ture x. 2:—*cometh, shall come*.  
deade 19. Strong adj. Acc. pl.  
vii. 2 :—*dead*.  
deoflu 20. Strong subst. neut.  
Acc. pl. vii. 1 γ:—*devils*.

<sup>1</sup> This Parsing Vocabulary has been added in the Second Edition in consequence of a suggestion in the *Nation*, the American paper, for which, as well as for other useful remarks, I desire to thank my unknown critic.

- dome 7. Subst. strong masc. dat. sing. vii. 1 a :—*law*.
- dōð 5. Verb don vi. 1 fin. Indic. pres. 3. pl. :—*they do*.
- drifað 20. Strong verb drifan vi. 1. Imperat. 2 pl. :—*drive (ye)*.
- eáge 3. Weak subst. neut. nom. vii. 1 s :—*eye*.
- eáge 4. Accusative of same.
- eow 4. Pron. Pers. 2. Dat. pl. viii. 1 :—*you*. 5. 30.
- eower 1. Gen. pl. of 2<sup>nd</sup> Pers. pron. used as Possessive pronoun. viii. 1 and 2 :—*your*. 29. 30.
- eowrum 22. Dat. pl. of eower, which see :—*your*.
- fare 14. Imperative pl. of faran to go : a form used only when ge follows it. vi. 1 :—*go ye*.
- feóh 21. Strong subst. neut. Acc. sing. vii. 1 γ § 1 :—*money*, “*fee*.”
- flitan 8. Strong verb infin. vi. 1 :—*contend*.
- for 4. Prep. with Acc. case ix. 1 :—*for*.
- forwurdon 16. Pret. 3. pl. of for-weorðan to perish, a compound of weorðan vi. 1 :—*have gone to ruin*.
- gá 10. Imperative 2 sing. of gan :—*go (thou)*.
- ga 14. Imperative 2 pl. of gan, of a form only used when ge follows :—*go (ye)*.
- gað 15. Imperative 2 pl. of gangan vi. 1 :—*go ye*. 17.
- ge 3. Pron. 2<sup>nd</sup> pers. pl. nom. ; viii. 1 :—*ye*. 14 twice. 20. 25. 26.
- geweden 3. Participle past of strong verb cweðan ; vi. 1 :—*said*.
- gecyrrred 31. Weak vb. gecyrran, Participle past :—*returned*.
- gegearwa 6. Weak vb. gegearwian ; imperative 2<sup>nd</sup> pers. sing. vi. 3 :—*prepare, offer*.
- gehyrdon 3. Weak vb. hyran ; pl. pret. with Perfect sense, x. 2 a :—*heard, have heard*.
- genealæcp 18. Weak vb. genealæcan, 3 sing. pres. indic. : Compound xi. 2 :—*approaches*.
- genyt 9. Weak verb genydan, 3 sing. pres. ind. :—*compelleth*.
- gescý 23. Collective of sceó shoe, xi. 1 :—*shoes, a pair of shoes*.
- gife 20. See to gife.
- gold 21. Strong subst. neut. Acc. sing. vii. 1 γ § 1 :—*gold*.
- gretað 27. Weak vb. Imperative 2 pl. :—*greet, salute ye*.
- gyf (=gif) 2. Conjunction ix. 2 :—*if*. 5. 28. 29.
- gyrde 23. Strong subst. fem. gyrd, Acc. sing. vii. 1 β :—*yard, staff*.
- hælað 19. Weak vb. hælán, Imperative 2 pl. :—*heal ye*.
- Hælend 13. Participial subst. of hælán to heal vii. 2 :—*Healer, the Saviour, the Lord*. 17.
- heofena 18. Strong subst. masc. Gen. pl. vii. 1 a :—*of heavens*.
- him 8. Pron. 3<sup>rd</sup> pers. masc. dat. sing. viii. 1 :—*to him*. Again 10.
- hit 27. Pron. Pers. 3. neut. Acc ; viii. 1 :—*it*.
- hiwrædene 16. Strong subst. fem. Gen. sing. vii. 1 b ; a Compound, xi. 3 :—*of the family*.
- hreofo 19. Strong adj. hreofo Acc. pl. vii. 2 :—*leprous*.
- húse 27. Strong subst. neut. Acc. sing. vii. 1 γ :—*house*. — Nom. singular, 28.
- húse 28. Strong subst. neut. Dat. sing. vii. 1 γ :—*house*.

- hwa 6. Pron. Indef. viii. 6:—  
*any one.*
- hwá 25. Pronoun Interrogative,  
viii. 5:—*who?*
- hwylce 24. Pron. Indef. Strong.  
acc. fem. See swa hwylce.
- hym (=him) 6. Pron. 3 Pers.  
dat. sing. masc. viii. 1:—*to  
him.* 12.
- hym (=heom) 13. Dat. pl. 3  
Pron. Pers. viii. 1:—*to them.*
- hys (=his) 17. Pron. Poss.  
viii. 2:—*his.* 24.
- Hyt 1. = hit. Pron. 3<sup>rd</sup> pers.  
Neut. nom. viii. 1:—*it.* 29.  
— the same, accusative, 29.
- ic 4. Pron. 1<sup>st</sup> Pers. sing. viii.  
1:—*I.*
- ingan 27. Subj. Pres. pl. go-  
verned by þonne:—*ye go in.*
- ingáð 25. Compound of gan  
or gangan, vi. 1. Indic. pres.  
2 pl.:—*ye go in.*
- innan 15. Prep. gov. dative;  
ix. 1:—*within.*
- Israhela 16. A gen. pl. like  
Samaritana:—*of Israel.*
- læt 8. Strong verb imperative;  
vi. 1:—*let, leave.*
- leorningcnyhtum 17. Com-  
pound subst. xi. 3; strong  
Decl. masc. Dat. pl. vii. 1:—  
*disciples.*
- má 15. Adverbial comparative  
of micel, vii. 2:—*more, rather.*
- mare 2. Adjectival Compar-  
ative of same, vii. 2:—*more.*
- metes 24. Strong subst. masc.  
mete, Gen. sing. vii. 1:—  
*meat.*
- mid 10. Prep. with dat. ix. 1:—  
*with.*
- næbbe ge 21. Negative of hab-  
ban vi. 2 and x. 12; Imper-  
ative pl.:—*do ye not have.*
- ne 5. Verbal negative, x. 10:—  
*not.* 11. 14 twice 30.
- né 21 twice. Conjunctional ne-  
gative, x. 12:—*nor.* 22 twice.  
23 twice.
- niman 8. Strong verb infinitive;  
vi. 1:—*take.*
- nys (=nis) 2. Coalition of ne  
and is; x. 12:—*is not.*
- oð 26. Conjunction, ix. 2:—  
*until.*
- of 3. Preposition gov. Dative,  
ix. 1:—*from, out of.*
- ofer 29. Preposition gov. Acc.  
ix. 1:—*over, upon.*
- on 14. Prep. with acc. x. 11 §  
2:—*into.* 24. 27.
- on 6. Prep. with acc. ix. 1:—  
*on.*
- on 7. With dative:—*in, on, out.*  
22 twice. 25.
- onfengon 20. Compound of  
strong vb. fangan: Pret. 2  
pl. vi. 1:—*ye have received.*
- ongen (=ongean) 5. Prep.  
governing acc. ix. 1:—*against.*
- oðer 7. Pron. Indef. viii. 6:—  
*other.*
- oðre 10. Plural of oðer, which  
see.
- oððe 24. Conjunction ix. 2:—  
*or.*
- rice 18. Strong subst. neut.  
Nom. sing. vii. 1 γ § 2:—  
*kingdom.*
- Samaritana 15. Gen. pl. formed  
from the Latin *Samaritanorum*  
by changing the Latin gen-  
tival inflection *-orum* for the  
Saxon equivalent *-a*, accord-  
ing to the Declensions of  
Strong Substantives: vii. 1:  
—*of Samaritans.*
- sceapum 16. Strong subst.

- neut. dat. pl. vii. 1  $\gamma$  :—(*to*) *sheep*.
- se 13. Pronoun Demonstrative as Def. Article, masc. sing. nom. viii. 3 :—*the*. 16. 23.
- sege 4. Mixed vb. 1 Pres. Indic. vi. 2 :—*I say*.
- sende 13. Preterite of sendan, to send :—*he sent*.
- slea 6. Strong verb slean vi. 1; Subj. pres. 3 sing. :—*smite*.
- sōðlice 1. Adverb used conjunctionally :—*verily, truly, however, but*. 2. 4. 23. 27. 30.
- spræc 1. Strong subst. fem. Nom. sing. :—*speech*.
- stapa 9. Strong subst. masc. gen. pl. :—*of steps*.
- swa 25. Relative to Antecedent swa hwylce, which see.
- swahwaswa 9. P̄ron. Indef. viii. 6 :—*whosoever*.
- swahwylce 24. A phrasal Indefinite Pronoun; see hwylce. viii. 6 :—*whichsoever, whatsoever*.
- swyðre 6. Adj. Comparative degree; neut. acc. sing. of weak Declension vii. 2 :—*stronger; right, as stronger than left*.
- sý 1. 3 pers. sing. pres. subj. of verb *to be*, used as a gentle imperative: *be it, let it be*. 28.
- sý 25. Same word used subjunctively; vi. 1 :—*may be*.
- syb 28 = sib, Strong subst. fem. nom. sing.; vii. 1  $\beta$  :—*peace, friendship*. 29. 30.
- syle 10. Verb weak syllan, imperative 2 pers. :—*give*.
- to 15. Prep. governing Dative ix. 1 :—*to*. 17. 30.
- to 8. Adverb :—*too, also, likewise*.
- to gife 20. Phrasal Adverb :—*as a gift, freely*. 21.
- tōð 4 twice. Strong subst. masc. nom. and acc. vii. 1  $\alpha$  :—*tooth*.
- tunecan 8. Subst. weak fem. sing. acc.; vii. 1  $\aleph$  :—*coat*.
- tunecan 23. Subst. weak fem. pl. acc. vii. 1  $\aleph$  :—*coats*.
- twa 10. Numeral cardinal; vii.  $\S$  :—*two*. 22.
- twelf 13. Numeral Card. vii.  $\S$  :—*twelve*.
- untrume 19. Strong Adj. acc. pl. vii. 2 :—*un-strong, weak, sick*.
- út 20. Adverb vii. 2 :—*out*.
- útgan 26. Compound of gan or gangan: xi. 2: Subj. pres. 2 pl. :—*ye go out*.
- wæfels 9. Subst. strong masc. acc. :—*cloak*.
- weg 14. Strong subst. masc. acc. sing. vii. 1  $\alpha$  :—*way*.
- wege 22. Dat. sing. of weg, which see.
- wenge 6. Strong subst. neut. acc. sing. vii. 1  $\gamma$   $\S$  2 :—*cheek*.
- wes 3. Symbol-verb; Indic. Pret. third pers. sing. vi. 1 :—*was, has been*.
- winne 5. Strong verb winnan vi. 1, Imperative pl. 2<sup>nd</sup> person :—*strive ye*.
- wið 7. Prep. with acc.; x. 11  $\S$  1 :—*against*.
- witodlice 28. Adverb vii. 3. used as a conjunction :—*verily, indeed, however*.
- wuniað 26. Weak verb wunian, Imperative 2 pl. vi. 3 :—*duell ye*.
- wyle 7. Verb willan, 3 pers. sing. pres. vi. 2 :—*will*.
- wylle (=wille) 11. Of willan vi. 2. subj. pres. 3 sing. :—*will*.
- wyrhta 23. Weak subst. masc. Nom. sing. vii. 1  $\aleph$  :—*wright, workman*.

- wyrn 11. Of *wyrnan* weak verb, imperatiye 2<sup>nd</sup> pers. sing. :—*refuse*.
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- yfele 3. Instr. case of same.
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- pa 5. Pron. Demonstrative acc. pl. viii. 3 :—*those*.
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- pam 7. Pron. Dem. masc. dat. sing. viii. 3 ; antecedent to ðe viii. 4 :—*to that (person)*. 10, 11.
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THE END.

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P. 31, l. 10, *read*: of Neuters we can muster &c.

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July, 1880.

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